

Adventist 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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ONWARD, RIGHT ONWARD.

BY TORIA A. BUCK.

"And a highway shall be there, and a way, and it shall be called
The way of holiness." Isa. 35:8.

AWAY! come away! for the morning is bright,
The hills are aglow with its radiant light,
The midnight is past, and thy labor begun,
The daydawn awakes with the light of the sun.
Arise! let thy might and thy power be known;
Stand firm as an anvil in strength all thine own,
And onward, right onward, with steps light and free,
While "Trust in Jehovah" our motto shall be.

Lo! bright o'er the hills see the red banners wave,
Flung back with the morning from night's dewy grave,
With the cross for our standard, made pure by His blood,
We climb the bright mountains, the highway of God.
From joy unto joy we are hastening on,
From strength unto strength, till the battle be won;
From grace unto grace, till Thy glory we see,
While "Trust in Jehovah" our motto shall be.

In the light of the morning he stood on the brow
Of Mount Pisgah, while, spread in its splendor below
At his feet, the glad eyes of the law-giver scanned
Far over the Jordan fair Canaan's land.
So we, on the borders of vanishing time,
Can hear the sweet bells of the prophetic chime.
They call us, O Soul of the orient, to thee,
While "Trust in Jehovah" our motto shall be.

See o'er the dark mountains the day-star arise,
The "highway of holiness" gladdens our eyes.
O Thou who art mighty, Redeemer and King,
In smooth-flowing rhythm thy praises we sing.
Then wake! let thy strength and thy power be known;
Stand firm as an anvil in might all thine own,
And onward! right onward! with steps light and free,
While "Trust in Jehovah" our motto shall be.

East Randolph, N. Y.

Our Contributors.

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

THE OLD YEAR AND THE NEW.

BY MRS. E. G. WHITE.

ANOTHER year has nearly closed. The history
of every one's life has been registered in the books
of heaven. This record we are soon to meet.
What does it testify of you and of me? Does it
bear witness of self-denial for Christ's sake? Does
it testify that you have been laborers together with
God?

To each of us some work is assigned in the vine-
yard of the Lord. There is enough for all to do;
none need to stand idle. Not one is excused.
Have you been faithful to your appointed task,
doing what you could to win others to the truth?
How many have been led to the cross of Christ
through your individual efforts? Have you by
precept and example pointed your fellow-men to

the Lamb of God, or have you, by assimilating to
the world, directed their thoughts and affections
into a wrong channel?

The men and women whom we have met day by
day are Judgment-bound. They will stand before
the great white throne to testify against us if we
have been unfaithful to duty, if our example has
led them away from the truth and from Christ, or
to bear witness that our fidelity has encouraged
them in the path of righteousness. These souls
will either live to offer praise to God and the Lamb
through ceaseless ages, or they will perish with the
wicked. Christ suffered and died that they might
enjoy a blissful eternity. What sacrifices have we
been willing to make for their salvation?

It is not alone in distant lands that there is need
of light-bearers. There are honest souls living close
by our own doors who have never yet heard the
reasons of our faith. The people are perishing for
want of knowledge. Thousands are in ignorance
of the Scriptures. They accept the teachings of
their ministers, and many of these are trying by
every means to lead the minds of the people away
from the plain "thus saith the Lord," to human
doctrines and traditions. We see multitudes
sunken in vice and ignorance, without hope and
without God in the world. Yet provision has
been made that they may become children of God.
His mercy is still lingering for them. He still in-
vites them, weary, heavy-laden with sin, to come
to him for pardon, rest, and peace. To us he has
given the message of truth, the invitation of mercy,
to bear to these perishing souls.

Here is the work before us. I call upon you
who have a knowledge of Christ, to engage in this
work as never before. Labor earnestly, with a
spirit of self-sacrifice, to save the souls that are
perishing around you. Do not wait for them to
come to you, but go out and search for them.
Study to devise ways and means of reaching them.
Dig deep for those buried up in error; bring them
up to the broad daylight of truth. Point them to
the Lamb of God who taketh away the sin of the
world.

During the past year how much time that might
have been devoted to this work has been given to
self-serving! How much money has been need-
lessly expended on trifles to gratify taste and please
the eye! How much has been spent for the indul-
gence of appetite! For all this what account can
be rendered to God?

Notwithstanding the advancement of the cause,
and the increasing need of funds to push the work
in new fields, many are still binding up their means
and absorbing all their energies in worldly enter-
prises, burying their talent in the earth, as if they
designed thus to keep it from God's treasury, as if
God had no just claims upon them. They seem to
look upon their ability and possessions as their
own. By their actions, and in their hearts, they
echo the charge of the unjust steward, "I knew
thee that thou art an hard man, reaping where
thou hast not sown, and gathering where thou hast
not strewed; and I was afraid, and went and hid
thy talent in the earth." God penetrates their
motives, and understands the thoughts of their
hearts. They may make trivial excuses for their
course, but God reads their selfishness and covet-
ousness.

They charge him with being a hard master, be-
cause he claims their possessions and their service.
But we can bring nothing to God which is not al-
ready his. Everything was lost by sin; man for-

feited his title to every blessing. It is only by di-
vine grace, through the infinite sacrifice of Christ,
that we could be re-instated in the favor of God,
and be permitted to enjoy his gifts. We are not
our own. Christ has bought us with his precious
blood, and we belong to him. All that we possess,
our mental and physical powers, all the blessings
of the present and the future life, are delivered to
us stamped with the cross of Calvary. Therefore
the charge that God is a hard master, reaping
where he has not sown, and gathering where he
has not strewn, is false. When God calls for our
gifts or our service, he is only claiming that which
is his own. "All things come of thee," said King
David, "and of thine own have we given thee."

The means which God has furnished for the ad-
vancement of his cause are placed in the hands of
his servants. He has intrusted them with his
goods, and made them his agents, the dispensers
of these goods to advance his glory. The cause
has waited for years for men to get ready to do,
and work that ought to have been done years ago
is not done yet. How many more years will God
wait the convenience of moneyed men, who are
doing their best to lay up treasure on earth in di-
rect opposition to the command of Christ? All
now have an opportunity to use their means to ad-
vance the cause of God, but those who wait till
some future time will be too late. Let the stew-
ards critically examine the use they have made of
God's intrusted capital. Have they embezzled it?
Have they squandered it by mismanagement? Are
they guilty of robbery toward God?

There have been some who have done what they
could with self-denying, self-sacrificing effort. God
is not unmindful of their works of love and devo-
tion. Of Cornelius it was said that his prayers
and his alms had come up in remembrance before
God. Every act of self-denying benevolence and
loving service is precious in the sight of God. Some
have ever manifested a willingness to do for his
cause, and the Lord has prospered these willing
ones, making them channels for his gifts, that they
might continue to do and be blessed in doing.
They can say with David, "What am I, and what
is my people, that we should be able to offer so
willingly after this sort?" "God is not unright-
eous," said the apostle Paul, "to forget your work
and labor of love." Neither will he overlook the
lack of these labors in the members of his church
who make themselves first and his cause second.
Every one will be rewarded as his works have been.

Those who have failed to present to God the
tithes and offerings which belong to him, should
awaken to a sense of their duty. Wherever there
has been any neglect on your part to give back to
the Lord his own, repent with contrition of soul,
and make restitution, lest his curse rest upon you.
Many are in a cold, backslidden state on account
of their robbery of God; and now the Lord calls
upon them to redeem the past. "Bring ye all the
tithes into the store-house," he says, "and prove
me now herewith." When you have done what
you can on your part, withholding nothing that
belongs to your Maker, you may ask him to pro-
vide means to send the message of truth to the
world.

The spirit of self-denial and self-sacrifice should
be cultivated in the church. It must be encour-
aged in the young. God has claims on the service
of all,—men and women, youth and children,—
and the earlier they are led out of and away from
themselves, and taught to exercise self-denial or

engage in unselfish labor for others, the nearer will they come to fulfilling this holy commission. If we desire to engage the hearts of the youth in the cause and work of God, we must teach them to sacrifice for it. That which costs little we have no special interest in; but that in which we have invested our means will claim our interest and attention, and we shall labor to make it a success.

Children should be trained to habits of self-denial for Christ's sake. Let the Saviour's life of sacrifice and unselfish labor be often presented before them as the example which they are to copy. Teach them that without self-denial and cross-bearing we cannot be his disciples. When they would foster vanity by needless display in dress, let parents show them from God's word its sinfulness. Educate them to have beautiful characters, to seek the adorning which is precious in God's sight. As they are brought in conflict with the fashions and customs of the world, let not Satan gain control, but let honor be shown to Jesus by obedience to his precepts. Children will learn to love that which the parents love; to value that which they value. If fathers and mothers desire their children to place eternal above temporal things, they must set the example.

We are approaching the beginning of a new year. What shall be the nature of its record? Many have made great mistakes during the past year. Shall these be repeated during the year upon which we are soon to enter? We need to examine ourselves carefully to see what is the tendency of our course. The Spirit of God is a discerner of the thoughts and intents of the heart, and it will reveal to us our standing and the nature of our work. It is not yet too late for wrongs to be righted; and while Jesus our mediator is pleading in our behalf, let us do our part of the work. Let us confess and forsake our sins, that we may find pardon.

Brethren, 1886 is almost gone. Improve its few remaining moments in making restitution for wrongs. Make thorough work for eternity. Every act, every word, must stand the test of the Judgment. Set your houses in order. Set your hearts in order. Make thorough work while Jesus is ministering in the sanctuary. When we will bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that descended on the day of Pentecost will fall on us. We shall be strong in Christ's strength, and be filled with the fullness of God. Then the new year will be welcomed by us all as the commencement of a year of higher, better principles. We shall give ourselves to Christ, making an unreserved consecration of all our property, all our capacities, to his service. We shall make good our profession of faith; we shall serve God by serving those who need our help. Then we shall let our light shine forth in good works.

God alone can tell what will transpire during the year 1887. It may be in our lives and in the history of our cause more eventful than any that has preceded it. During the past year we have seen special evidences that the Lord is at work; but this should not lead us to settle down satisfied and at ease. The light of truth is to go into remote and darkened corners of the earth. Each unfolding of His providence, each token that His hand is in the work, to move it forward with power, is designed to arouse us to greater zeal and earnestness, while we look for still more wonderful and glorious triumphs of the truth in the future.

Will each of you who believe present truth earnestly inquire, "Lord, what wilt thou have me to do?" His Spirit is at work upon minds, preparing them to receive the truth. Let your efforts be fully up to the openings of his providence. Do something, do it now, and let the record of the new year be one that you will not be ashamed to meet.

Torre Pellice, Italy.

THE COMING STRUGGLE OF THE PAPACY FOR SUPREMACY.

BY ELD. J. H. DURLAND.

"I BEHELD, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7: 21, 22.

Daniel is speaking of the power that is generally

understood to mean the papacy. He says the warfare which it makes against God's people is to last "until judgment is given to the saints of the Most High." While this little-horn power may cease its persecution for a time, on account of the deadly wound received, it still has the same disposition, and waits for the wound to heal, that it may once more engage in open warfare against God's chosen people; for "the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

It is not the design of this article to discuss the subject from the scriptural stand-point, but to produce some testimony which shows what this power is now doing to gain the supremacy she once lost.

WHAT IS ROME DOING IN EUROPE?

Has she given up her hold to the power she once had over the Old World?—By no means. She is biding her time when she can seize and hold these nations in her grasp. I will now give some testimony to the point from Rev. J. A. Wylie, LL. D., author of "History of Protestantism." He says: "The faint image of a world governed by a pope was exhibited in the thirteenth century during the reign of Innocent III. That image will revive and be seen in the greater splendor and completeness of that kingdom over which the popes of the future will sway their scepter."

But how is this grand project to be realized? What are the instrumentalities which are to be put into operation for quelling the great revolt against the papacy in the form of constitutionalism, toleration, liberty of conscience, etc.? In the Syllabus we see the program of what the future is to behold, realized. We see there the foundations traced out of that great Babel which the builders of the Vatican are about to erect. But how, you ask, are the ideas and principles of the Syllabus to be rendered into facts? In order to do this, a great and various mechanism has been constructed, and at this hour is being put into busy operation all over Europe. There is, first,—

THE SCHOOL.

Wise for her own interests, the Church of Rome has taken into her own hands the education of youth, in some countries partially, in others entirely; she is training young Europe in the principles of the Syllabus. In France she has a staff of not less than 70,000 persons, male and female, engaged in the work of teaching youth. What are these 70,000 doing but binding down France in the chains of the Syllabus? In Italy and Spain the schools are worked mostly by priests and monks. In Belgium, Christian brothers teach the boys, and nuns, the girls. In Southern Germany, the teachers in the schools are mostly clerical; it is the same in Austria. Here are millions and millions being reared in the Syllabus,—being taught as the truth of God that all merely civil laws and civil rulers, so far as they are not in consonance with popish canon law, are moral nullities, and that the pope is the one God-appointed and divine governor of the earth.

The generation now being so trained, will soon have the affairs of Europe in their hands. They will be the cabinet ministers of monarchs; the legislators of kingdoms; the editors of newspapers; teachers in colleges and schools; generals in the army; and, especially, they will form the rank and file of the soldiery which will fight our future campaigns. It was the schools opened in Germany by the Jesuits that furnished the soldiers for the Thirty Years' War. The same tactics are being repeated; and a new generation, trained in the schools, will soon be seen legislating, writing, preaching, and fighting for the suppression of 'Naturalism,' that is, civil liberty, and the subjection of the world to the divine viceregency of the pope.

THE CONFESSIOAL.

The Confessional is an ancient institution, which was suffered to languish in the last century, but which is again starting into new life, working with greater intensity, and daily widening its range. Think of that tribunal, set up in every city, in every family, high and low, and in every bosom, and you will see what a power there is here to mold society, to write on the conscience of Europe the doctrines of the Syllabus. And think of the moral weakness of the men and women of popish countries, their manliness and virtue sapped by the

teachings of their Church, and their patriotism and loyalty undermined by the pretended divine supremacy of the spiritual over the temporal power. Such a population is powerless to resist the organization and wiles of Rome,—as clay in the hands of the confessor.

THE REVIVAL OF PILGRIMAGES

is another sign of our times, prognosticating trouble. Nothing is better fitted to fan into a flame the fanaticism of the masses of popish Europe than are these pilgrimages. Lines of pilgrims on the roads of Europe have, in former times, been the sure prelude of the march of armies for the extirpation of heresy. Nothing is easier than to transform a band of devotees, with rosary and palmer-staff, into a host of crusaders, who recite their breviary, or sing their "aves," clad in shirt of mail, and begirt with consecrated sword for the rooting out of heresy. A signal from the Vatican, and, lo! where pilgrims are now seen wending their way in peaceful guise to some favorite shrine, armed warriors would be seen marching to fight the battles of the Church.

ORDERS AND FRATERNITIES.

We see another yet more unmistakable sign that Rome, like Job's war-horse, scents the coming battle, in the revival of orders and confraternities. Numerous religious orders have been resuscitated of late, and almost all of them partake of a military character. Among these may be mentioned in particular the Order of St. Dominic. To the Order of St. Dominic was committed in an especial manner the task of rooting out heresy and heretics, their chief weapon being the sword, in other words, the Inquisition. It was the hordes of St. Dominic that overran the south of France, and swept away the young Protestantism of the thirteenth century in a tempest of fire and blood; and when we see that order again called out, we take it that it is for service, and that the possibility is not unthought of, of sweeping away the Protestant liberties of the nineteenth century by a similar stroke, and of re-enacting in modern Christendom the scenes of slaughter and rapine which were witnessed in Provence and Languedoc in the Middle Ages.

This vast military organization is subdivided into other orders, all of which are armed with the sword as the main instrument of their work. There is the confraternity of the "Sacred Heart," supposed to number a million of members; there is the "Militia of Jesus Christ;" there is the "Crusade of St. Peter." The very names breathe of war. They are borrowed from ages of violence, and they portend times of bloodshed. Besides the societies already named, there is another in the French army called the Legion of St. Maurice. It is an army within an army, and the priest is its general. The resuscitation of these orders plainly shows that—

WAR IS THE ULTIMATE RESORT

which Rome has in view. The one idea of all these societies is the doctrine of the Syllabus, and their one arm is the "restoration of the Christian State;" in other words, the wreck of modern society, and the subjection of the world to the rule of the Vatican.

TREMENDOUS MECHANISM OF THE INFALLIBILITY.

There is another weapon for the coming conflict to which I can refer in only a single sentence, a space altogether disproportioned to its transcendent importance. I refer to the *Infallibility*. The infallibility of the pope it is that gathers up all the instrumentalities I have just enumerated, and combines them into one tremendous mechanism, and makes the working of that mechanism so swift and crushing. It strikes with the promptitude and power of omnipotence. Take a moment's survey of it. At the summit sits the pope, infallible. Immediately below the pontiff come some thousand bishops, all of whom are sworn to obey him. Below the bishops come hundreds of thousands of priests, and hundreds of thousands of monks and nuns, with a machinery of schools, colleges, and confessionals. Below the priests come millions and millions of devotees, dispersed over all the countries of the globe. From the Mount of Infallibility goes forth the fiat, which descends to the rank below; these send it on to the more numerous rank below them, and thus it goes on, widening and widening, till it sets the world in motion. Of all these millions the pope is master.

(Concluded next week.)

SOME ONE.

BY MRS. S. F. PEARSON.

SOME one will reach the golden shore,
Where sorrow and death are felt no more,
Some one will sing the victors' song
In the home of our God, with the glorified throng.

SOME one will walk the golden street,
With harp attuned to anthems sweet,
Will eat of the fruit of life's fair tree,—
O say, is that blessing for you and me?

SOME one will lean on the Master's breast,
Some one in his loving arms will rest,
Some one will join in the sweet refrain,—
Worthy, worthy the Lamb that was slain.

SOME one will wear a crown of gold,
In that land of bliss where none grow old;
Some one the victor's palm will bear,
Some one the Master's triumph share.

O glorious hope! can it be that I
May dwell with the angels above the sky?
Ah yes; for the Saviour for me has died,
And my life is hid with the Crucified.

THE THRONE OF INIQUITY.

BY N. J. BOWERS.

SHALL the throne of iniquity have fellowship with thee, which frameth mischief by a law? They gather themselves together against the soul of the righteous, and condemn the innocent blood." Ps. 94: 20, 21. "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed." Isa. 10: 1.

As I read and ascribed these lines, I thought, How fitting their application to that organized body of bigotry and wickedness—the National Reform party. The men who compose and direct it believe, or affect to believe, that they have fellowship with God, that their work and object are approved of God and are indeed a part of God's work for the present time; yet that which they hope to bring about by means of a law is "mischief," and not good, and such law will proceed from "the throne of iniquity," and not from God-ordained and God-directed legislative assemblies. God is indeed in the assembly of his saints, and should be feared in such assembly, and indeed greatly feared, as his word declares. Ps. 89: 7. In national and State politico-religious bodies where mischief is framed by a law proceeding from "the throne of iniquity," there is not much fear of God; and "saints," under such circumstances and in such places, are rather scarce. Such gatherings are "against the soul of the righteous" and to "condemn the innocent blood," whatever else may be the real or professed object. History will repeat itself, and human nature will bring up to the surface its worst traits.

The Lord pronounces upon those who "decree unrighteous decrees" and "write grievousness" which these decrees prescribe, *woe*. It is a woful thing in the sight of God to create in legislative assembly unrighteous laws, and *write* them down in "the fundamental law of the land."

That the decrees which the National Reformers propose to write are and will be unrighteous, is proved by the Lord's own chief apostle. If we had no other proof, this would be enough. "For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth." 1 Cor. 5: 12, 13. The apostle tells us he has nothing to do with judging outside the church; that is God's work. The judgment of the church is to be within its own pale. It does not go outside. Our modern Pauls propose to go among the outsiders, infidels, worldlings, and others, and *judge* them! Thus they get out of their proper place. They propose to attend to a work that does not belong to them. They are going to exhibit that common and hateful trait of humanity of attending to *somebody else's business*.

They propose to attend to a matter that belongs to the Lord and not to themselves. No wonder the Lord says "woe" to such meddlers. This will be akin to the ancient presumption of Nadab and Abihu in presuming to interfere with the Lord's work, and their punishment will be as signal.

When the professed ambassadors of Christ proceed so far in their mad career as to neglect to mind their own legitimate business, and cross over to attend to that which belongs to God himself, it is no marvel that his frown will rest upon them.

Woodston, Kan.

NATIONAL REFORMERS ON THE CHANGE OF THE SABBATH.

BY W. A. BLAKELY.

THE following so-called reasoning is an example of the sophistry used by the National Reform advocates in their zeal to model this Government according to their ideas. They teach that the "moral law is a rule for the nation," and that "none of the commandments can ever be abrogated;" and yet they heartily indorse the idea of a change in that law which they very properly consider immutable. The following we find in the *Christian Statesman* with the comments by Rev. M. A. Gault, who edits "Clashing Voices," a department in that paper:—

"Most people believe that the first day of the week is the Sabbath of this dispensation. I shall take the position, and that from a Bible standpoint, that the seventh day is the Sabbath of the Lord, and that we have no right to keep any other, regardless of that!"—D. C. Moore, in *St. Louis Republican*.

Now listen to this comment: "Your issue in regard to which day is not important." This is a flat contradiction both of the facts in the case and of the position these "Reformers" themselves take.

Four years ago an effort was made by some of the leading members in the legislature of Pennsylvania to secure a provision by which the stringent Sunday law of that State would exempt observers of the seventh day. But Hon. Felix R. Brunot, the president of the association, considered the "issue in regard to which day" so important that he opposed the idea of the State law's exempting conscientious Christians who observe the seventh day according to the *very law* that they are striving to make the "rule for the nation." His condemnation of the move, as published in the *Pittsburg (Penn.) Commercial Gazette*, is as follows:—

"Its enactment will lead toward the destruction of the Christian Sabbath in this commonwealth. It is very desirable that the bill should be understood by our people, and that numerous and emphatic protests be adopted and forwarded immediately."

That sounds as though the question was important. As further evidence we will quote what the *Christian Statesman* once said of certain Congressmen who traveled on Sunday on their way to Washington:—

"Not one of those men who thus violated the Sabbath is fit to hold official position in a Christian nation. . . . Give us in the National Constitution, the simple acknowledgment of the law of God as the supreme law of nations, and all the results indicated in this note will ultimately be secured."

In other words, Give us the power, and we will show you whether or no people can travel on Sunday. I would like to ask Mr. Gault if he thinks the "issue in regard to which day is not important" when "ye reject [margin, *frustrate*] the commandment of God, that ye may keep your own tradition"? Mark 7: 9. It seems by these words that Christ thought it *was* important.

The question seems to be important, too, in Arkansas, where a minister of the gospel, Eld. J. W. Scoles, and several others have been indicted by the grand jury for working on the "Christian Sabbath, commonly called Sunday." The *Nashville (Tenn.) Daily American* of Oct. 19, 1886, says: "The readers of the *American* are aware that three of the members of the Seventh-day Adventists are lying in jail at Paris, for carrying out the principles of their faith concerning the Sabbath of the decalogue." Their whole time is nearly six months, and the only crime with which they are charged is concerning the law of their God. In Worcester, Mass., Albert Ware and G. W. Bailey were arrested for working on Sunday. And every one of these individuals had already conscientiously observed the seventh day according to the commandment. And yet "the issue in regard to which day is not important!"

He then says: "To keep the same time is a natural impossibility, because the beginning and end of the day, marked by the rising and setting of the sun, varies with every degree of longitude."

All very true; and in addition, if all the people on earth were to keep the "same time," they would break the Sabbath commandment. God's word says: "From even unto even, shall ye celebrate your Sabbath." Then if I were to commence the

Sabbath before sundown and end before sundown, I would not be keeping the Sabbath at all. The day begins in the Pacific Ocean at the day line, and goes around the earth; and the inhabitants of the globe are to observe it as it comes to them. But did National Reformers never consider that they do not all keep the "same time" in observing Sunday? But it is evident that if Sunday-keepers can all observe the first day of the week while living in different parts of the world, Sabbatharians can just as easily keep the seventh day. The Lord understood that the earth was round when he gave the commandment; and this shows his wisdom; on a round earth, just as we have it, is the only way we could have days at all. And puny men, when they bring such cavils against the Sabbath of Jehovah, planned in his infinite wisdom, only show their own folly.

But now for Mr. Gault's Bible proof. He says: "But to show you why most people believe the Sabbath was changed to the first day, we say:—

"1. This change was prophesied in Eze. 43: 27: And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt-offerings," etc.; "and I will accept you, saith the Lord."

Before proceeding further, we will quote the text as it is. The scripture is giving directions for the preparation of an altar for burnt-offerings, and beginning with the 18th verse it reads:—

"And he said unto me, Son of man, thus saith the Lord God; These are the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon. And thou shalt give to the priests . . . a young bullock for a sin-offering. And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border around about: thus shalt thou cleanse and purge it. . . . And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering; and they shall cleanse the altar, as they did cleanse it with the bullock. . . . Seven days shalt thou prepare every day a goat for a sin-offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish. Seven days shall they purge the altar and purify it; and they shall consecrate themselves." And now for the 27th verse: "And when these days are expired, it shall be that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord God."

When such arguments have to be used, it is evident that the doctrine which they sustain is not the truth of God. The following conclusion which he draws is just as false as his use of the text is unwarrantable:—

"2. In accordance with this fact, the first day was kept as the Sabbath by the apostles, as is evident from the six or seven times when they met for the celebration of the Lord's supper and other Sabbath observances."

Ezekiel's "prophecy" having been shown to be instructions in regard to the preparation of an altar for burnt-offerings, it would be well to state that the apostles never "met for the celebration of the Lord's supper" on the first day of the week; and the only religious meeting of which we have any record, that was held by an apostle on that day, was that recorded in Acts 20. Paul stayed at Troas seven days, and the last evening he spent with the church,—the evening of the first day,—he "preached unto them, ready to depart on the morrow." Hence after preaching all night (what is commonly called Saturday night; for all days began at sundown), instead of staying and spending Sunday with them, that was the very day he started on his journey to Assos. He tarried at Troas a whole week, spent the Sabbath there, and then having a farewell meeting with the church, in which they broke bread, "he departed" on Sunday morning. (See Conybeare and Howson, chap. 20.) In conclusion we would ask in the words of another: "On the supposition that he recognized Sunday as the Sabbath, is it not strange that he should leave the church at Troas on Sunday morning, and spend the entire day in traveling? And this, we remember, is the only time when the first day of the week is mentioned in connection with a religious meeting."

There are three accounts of the disciples' meeting on the day of Christ's resurrection, which

meeting it is claimed by some Sunday advocates, was in honor of his resurrection and an example to us. But John 20:19 says: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." The reason why they were gathered together was because they had a common dwelling-place (Acts 1:13); but that they did not meet in honor of the resurrection of Christ is evident; for they did not believe that he was risen. When the two disciples returned from Emmaus and told the eleven, who were already together in this "meeting," that Christ had risen, they believed it not (Mark 16:12, 13), though they had even been told before by several (Mark 16:9-13). And finally, when Christ himself appeared, one would think they would have hailed him with joy; "but they were terrified and affrighted, and supposed that they had seen a spirit." Luke 24:37.

There is not a single sentence in the whole Bible which teaches, either directly or indirectly, the observance of the first day of the week. We here give some quotations from various first day writers on the subject. Coming as they do from Sunday-keepers, they have especial weight:—

"It must be confessed that there is no law in the New Testament concerning the first day."—*McClintock and Strong's Cyc.*, art. "Sabbath."

"The current notion that Christ and his apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament."—*Lyman Abbott*, editor *Christian Union*, Jan. 19, 1882.

"The new Testament is silent about a change of days. The apostles doubtless observed the same Sabbath before and after the resurrection of our Lord, as would be very natural."—*Dr. Fallows*.

And Dr. Albert Barnes, the eminent Presbyterian commentator, says: "No precept for it is found in the New Testament."

Oakland, Cal.

(Concluded next week.)

WHO?

BY JOSEPH CLARKE.

"AND they worshiped the beast, saying, who is like unto the beast? who is able to make war with him?" Rev. 13:4.

Little by little the apostolic church left her first love and purity, and little by little heathenish doctrines and practices came to be considered scriptural and inspired, a part and parcel of the principle of Christianity, until at this time, so favored of Heaven for critical investigation, the errors of the church calling herself apostolic are become so thoroughly stereotyped upon the minds of the people that it is considered arrant and willful presumption to object either to her institutions or her creeds, be they ever so absurd or contrary to the word of God, or subversive of law or the plainest principles of justice. Whoever does cry, Let us reform in everything, and live out the commandments of God, is at once confronted with the protest, Who is able to change from the practice of all the world, in the face of the established usages of the church and common law? Is not the whole world keeping Sunday as the Sabbath? Who are you, a little handful, to stand up against such overwhelming odds, and say that every one else is wrong, and you are right? Do you expect to influence the people to keep Saturday instead of Sunday? Are you not afraid to offend against the laws of society by going back to the old Jewish Sabbath? Do you not see that Sunday is a fixed, a national, a world-wide and time-honored, institution? How dare you, then, intrude upon the established customs of the church and the world at large, by keeping another day instead of Sunday? Why do you not see that it is an absurd, indeed, quite a fantastic, ridiculous notion you have adopted to think that you, only a few of you, can change such an ancient and respected institution as the Christian Sabbath, and elevate the old Jewish seventh day to its former place in this enlightened age of the world? Do you not see already that you are considered behind the times, and still going back to that old law of ten commandments which Christ trampled under foot? and that the Old Testament, from which you so often quote, is all out of date?

The fact is, you are getting on an old hobby, and

the sooner you submit to practical, hard common sense views, the better for you. Do you not see that extreme and ultra ideas are slowly using up your property? And what will you do by and by, when the infirmities of age come upon you, as they surely will? Can you then be fed and clothed and warmed with these fantastic ideas of reform? Do you not see that a bird in the hand is worth many on the wing? Do you think you can war successfully against the customs of centuries? Does not Sunday come down to us well propped up by such men as Dr. Akers, Dr. Edwards, Dr. Gilfillan, and pretty nearly all the D. D., LL. D.'s in the world? And did not the Puritans keep it? And do not the Roman Catholics keep it, too? Though not so very strict yet their keeping it is just so much in its favor. And then of late almost everybody is getting in favor of keeping it, even saloonists, gamblers, and politicians. Even drinking men are a great deal more strict of late than they used to be. I think we will soon have laws fixed all right, and then you will see all over the world what you now see in that pioneer State (in morals) of Arkansas. The whole world will be united in Sunday worship. Won't that be a gala day for the world? Aha! we will see then what will happen to you who put so much stress upon keeping that old Jewish Sabbath, and the Old Testament generally. I fancy you will not then talk so much about the prophecies and the sanctuary. The fact is, if you do this, and act as stubborn about it as you do in some States now, where we have strict laws on this point, we will do with you as they do in Russia—send you to the mines of Siberia, where you will have time to reflect upon the crime you are so guilty of; that is, of questioning the authority of the church, and setting up the Old Testament as authority in the face of the whole Protestant and Catholic world.

You can see what you have to oppose: of Catholics in the world, one hundred and eighty millions; of Spiritualists and Mormons, about eleven or twelve millions; and the Protestant world of one hundred and six millions. What will you do in this unequal war? Can you succeed against such overwhelming numbers and influence? Can you? Who will or can make war with such powers? Who is like to or equal in influence to the powers you propose to resist? Who can successfully contend with these mighty forces? Who, my friend, tell me, who?

Let the word of God reply, as is written in Rev. 19:17-21: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them; and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."

Now, dear reader, for the results of this battle, see verses 20, 21. There you will find that those who make war with or against God come out vanquished and overthrown. How dare man contend with his Maker?

READ THE "TESTIMONIES."

BY ELD. A. O. TAIT.

THOSE who are not in the habit of reading the "Testimonies" little realize how much they are losing. In them are found comfort, counsel, warning, and instruction to meet all classes of individuals. It seems indeed marvelous in reading them, to see how God has given light through his servant to meet almost any case that may arise; and the most beautiful part of all is that these "Testimonies" are built right upon the word of God. They are not at variance with the Bible, but are in exact harmony with its teachings in every particular. This gives the divine stamp to them, and tells us plainly of their source.

The "Testimonies" and the "Spirit of Prophecy" should find their place in every Adventist home, and should be read and diligently studied. The "Spirit of Prophecy" is a divine comment on the great truth of the Bible in regard to the plan of redemption, and throws strong rays of light on many of the important doctrines of the word of

God. The "Testimonies" give us an inspired comment on the practical portions of the same word. These important writings are not in any way to take the place of the Bible, but are intended to draw out the meaning of the inspired volume, and call our minds directly and forcibly to its important teachings. It was evidently the design of God that his people should always live so near him that he could continually have the gifts of his Spirit among them, to lead and teach them. And how precious it is to think of receiving instruction direct through the Spirit of the Lord, and to have conveyed to us by his servant the important practical truths of his word, in such a manner as to forcibly impress us with their importance!

Many of our people are living amid clouds and darkness, when they might be rejoicing in the light of God's countenance by reading and giving heed to the instructions that he has given us in the "Testimonies." If God gives us light, and we disregard it, we may expect nothing better than to be left wandering in the dark. The ones who are full of hope and courage in the message, are the ones who believe all the truth of God, and rejoice in it; while those that are in darkness are the ones that accept only a part of the truth, and are not quite sure about that.

If there are any who are in doubt as to the "Testimonies," we advise such to read them carefully. If you do this, and there is a single spark of divine grace burning in your hearts, it will be rekindled. The person who is familiar with his Bible, who has had his soul touched by the Spirit of God, by reading the "Testimonies" will certainly see that the same spirit runs through both.

The Saviour has given us the infallible rule that we may know the tree by its fruit; and when we inquire for the fruit of the "Testimonies," it does not take us long to decide what it is. We have never yet met a man who had read the "Testimonies," who would say, If a person lives up to their teachings he will not gain eternal life. Now if the fruit of the "Testimonies" is so good that we can have eternal life by following them, because they lead us so close to God and his word, is it not clear on what tree they have grown? Surely there is no mistaking this point. Anything cannot be so good as this, and steadfastly remain so for over forty years, without being just what it claims to be.

We have always noticed that the same class of objections are raised against the "Testimonies" that are usually brought against the Bible. Let us therefore be careful lest by rejecting these messages of love, we reject God to our own destruction; and if we fail to spend the necessary time to read them, we practically reject them? For what good can they be to us unless we read them? The spirit of prophecy is something that God has linked very closely to the message of truth for these last days. It stands out as one of the most prominent features of the message. And since it occupies this place, it is our religious duty to read what God has spoken directly to his people for these last-day emergencies. I confidently believe that many will come up in the Judgment saying that they did not know what God's will was on certain points, else they would have done differently, when they will be pointed directly to the instructions of the Spirit of God to show them that they might have known if they only had taken the pains to read and find out what God had said.

The "Testimonies" should be read daily by every one of our people. They contain the very instruction we need, and the only way for us to get it is to read and study them. Next to the Bible we should read and study the "Testimonies." And the more we read and study them, the more we will be charmed by their purity of teaching and the great help they give us in this important time in the world's history. The long winter evenings are coming on, brethren; let us obtain the four volumes of the "Testimonies," if we do not already have them, and then devote a certain time each day to reading and studying them in the family. We cannot afford to lose the instruction they contain.

—The work of a Christian, as it is described in the Bible, looks fitter for an angel than for a fallen man; but this fallen, weak man has more than the sufficiency of an angel for the discharge of it; his sufficiency is of God.—*W. Jay*.

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.

LIFE'S BURDEN.

A SACRED burden is this life ye bear;
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadfastly.
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win.
—Frances Kemble.

THE MOTHER AT HOME.

THE mother is the heart of the home. She it is who determines its characteristics, and diffuses through it that subtle atmosphere which every sensitive person can feel when introduced into the home circle, and from which can quickly be inferred the ruling spirit of the home. It makes no difference whether it be the home of wealth or of poverty; whether the mother is a woman of education or comparatively unlettered; that which determines the mother's place in it transcends schools and circumstances. It is the spiritual plane on which she lives; it is the motive which influences her life, that determines her influence and measures her power in molding the character of her children. That which will place the mother in the highest relation in the home is the conviction on the part of her children that unselfish love for them, and a desire to do right toward others, will always guide her actions; that their mother may be depended upon for justice and generosity and truth toward every one. She will love her children with deep devotion and yet not wholly selfishly. Her mother-heart can take in the needs of children who are not hers, and devise kind and loving things for them. What lesson in kindness and care for others is so effective to children as to see their mother taking thoughtful care for those who need it and whom it is in her power to help? What lesson in every moral and religious truth so effective as the knowledge that mother is in all her actions guided by its high precepts?

There can be no doubt that the most effective training for children is the training of example, and this truth the mother needs constantly to bear in mind. How can the impatient, querulous, fault-finding mother teach patience and kindness and good-temper? How can the vain mother teach humility? How can the mother greatly absorbed in keeping up with the pomps and vanities of life, eager for place and show, teach her children the true principles of a happy life? How can the selfish mother teach generosity or kindness, or the discontented mother teach contentment?

And right here is one of the fundamental needs of the mother—the need of being happy in and satisfied with her work in the home. All other ambitions and aims must be subservient to her work there during the period when her children are around her knees or need her constant care. Many a young mother makes here her first mistake. She has been accustomed, perhaps, to accomplishing her own plans and aims; perhaps she has been devoted to some specific pursuit to which she gave regular hours and from which she reaped tangible results. Her work in her home and for her children is of such an entirely different nature that it often causes great pain and perplexity. A large part of the work of the home seems to be merely repairing the ravages of daily life, with no progress toward a definite result. Children, with all their beautiful and loving ways, are for the first few years of their lives mainly little animals; and attending to their material needs fills up the mother's time and exhausts her vitality. Keeping them out of mischief absorbs so much of her time that she seems to have little for moral and religious instruction.

If the mother allow herself to become discouraged at this period in her home work, to look with longing toward the pursuits and opportunities of the women who have no home cares; if she underestimate the honor and value of her work, circumscribed though it appear, she is in danger of undermining her own comfort and happiness, and consequently the comfort and happiness of the home. She should strengthen her heart by remembering that these confining home duties and

cares occupy only a passing period in her life. What if she have not the uninterrupted time she wishes for accomplishing her own plans, for study or reading or practice or society? She is enjoying the volume of universal human experience. She is learning the joys and sorrows of the mothers of the human race; she is practicing an art, incomparably the highest of all arts,—the molding of human character; and she must give herself to those duties with an eye single to their right performance, and with a love for and devotion to the work which will make her happy in it. And if the mother thus loves and honors her work, she will make the atmosphere of the home a happy one under all ordinary circumstances. Children who from their earliest recollection remember their mother as kind and patient and devoted to their best interest, happy in spending and being spent for them, will inevitably feel the influence. The many beautiful instances related of great men who have risen from the humblest homes, and of their steadfast devotion to and affection for their faithful, though often unlettered, mothers, are rich with instruction and encouragement for all mothers. In every case such mothers will be found to have held their children's love by their unselfish devotion to and great love for their children, and the respect they compelled by their elevated moral and religious character. How beautiful to hear grown children, who are perhaps far along the road of life themselves, say that, as in early childhood, so in mature years, their mothers are their best, most faithful friends, and their most consoling and helpful counselors!

Poverty and privation strengthen rather than weaken such bonds between mother and children. "We were poorer than poverty," said a now wealthy business man, talking of his early life, "but it never seemed to us children that we were poor, because our mother always seemed happy with us. She was constantly planning some little pleasure for us that was all our own, and we thought we had the nicest time at home of any children we knew. It was making us little rabbits or birds out of bread dough, or some molasses candy, or turnover pies in fruit season, or some little thing to give us pleasure and show how she thought of us continually. Then she was always encouraging us to hope for better days, and always hopeful herself for the great things her children were going to do for her when they grew up to be good and useful men. We went to school barefoot, and carried with us our dinner, often only corn bread and molasses, but it was always wrapped up in a clean white bit of cloth, so that it might look attractive; and one of the most touching recollections of my childhood is that of seeing my dear mother patiently washing and ironing those bits of white cloth for our school lunches." And when that mother in after years was suddenly stricken with a fatal sickness, a special train, chartered with instantaneous haste, took two of those stalwart sons, with all the dispatch that money and influence could buy, to that mother's bedside in time to receive her parting words of love and blessing, and witness her dying smile.

Such a place, such a kingdom in the hearts of her children, it is worth any mother's toil and care and weariness to win. Outward circumstances need not greatly affect the inner life of the true home or the faithful, loving mother. Of the home as of the life, it is ever true that "the kingdom of heaven is within." To such a mother a poet son, after he had himself nobly encountered and conquered the severest temptations and trials of life, addressed these words:—

"Thou type of noblest womanhood!
Thou who in manhood's evil day,
As by the couch of infancy,
Still faithful stood;
Unfaltering, and with purpose strong,
Rebuking all the hosts of wrong
With 'Love is more than gift of song,
And virtue is the highest good,'—

"Oh, would these wildwood flowers for thee
Were robed in Beauty's charm and bloom,
Made rich with every rare perfume
Of poesy;
With every grace of heart and mind,
With woman in all reverence shrouded,
In part repaying so in kind
A debt as boundless as the sea."

—Helen E. Starratt, in *Interior*.

—Some things must be learned that cannot be taught.—Walter Mitchell.

Special Mention.

LAST-DAY DELUSIONS.

DR. A. J. GORDON, of Boston, at the late Prophetic Conference held in Chicago, gave a sermon upon this subject, in which he made the following points: (1) That of these delusions now active in the land, Spiritualism proceeds from the pit; (2) That Ritualism proceeds from the papacy; and (3) That Theosophy proceeds from paganism. A portion of what he says on Spiritualism, and his remarks on ritualism, we herewith present:—

"And from this statement of Scripture turn to the latest claim of Spiritualism: that in materialization the spirits of the departed now actually reappear, habited in flesh and blood, and hold communion with their friends; then listen to the concessions of some of the ablest Christian investigators of their system, who are constrained to admit that they have seen such forms conjured up at seances, that they have handled them with their hands, and, after the most diligent caution against fraud and deception, have been compelled to concede the apparent reality of the phenomena. What a frightful suggestion, we do not say demonstration, is there here of the triumph of seducing spirits in their last irruption upon a fallen race! What a startlingly literal fulfillment of our Lord's prediction may we yet have! 'As it was in—

"THE DAYS OF NOAH,"

and 'as it was in the days of Lot,' 'even thus shall it be in the day when the Son of man is revealed; the subtle tuition in free-love and uncleanness which Spiritualism has been carrying on, ending at last in a deified sodomy; and its industrious inculcation of the doctrine of demons ending in the worship of Beelzebub, the prince of demons!

"Have I hinted at a culmination which is utterly inconceivable? I remind you that the short plummet of present-day naturalism may not be able to sound such depths of Satan. But lengthen your sounding-line by a diligent study of that much neglected subject, the demonology of Scripture, and you may see enough to cause you to start back affrighted, with the exclamation: 'Oh the depths!' An eminent writer on prophecy reminds us that the close of every preceding dispensation has been marked by an outbreak of demoniacal manifestation. If the precedent is to hold concerning this dispensation, then in modern Spiritualism we have a startling sign of the approaching end of the age.

"Ritualism ought not to be mentioned in the same volume with Spiritualism, considering that it is an ecclesiastical eccentricity into which men of unquestionable piety and consecration have fallen, while Spiritualism is utterly godless. But at the risk of a seeming breach of Christian charity, I must classify it where its origin and history place it,—among the strong delusions which have come in to corrupt the church and despoil it of the simplicity that is in Christ. Most gladly do I bear tribute to—

"THE HUMBLE SELF-DENIAL

which many of the ritualistic priests are practicing, and to the much sound theology which they are setting forth from their pulpits. Nevertheless, I must remind you how often in the history of the church, the highest saintship has been found in intimate conjunction with the lowest superstition.

"John Henry Newman, in a work which he put forth as a justification for his departure to Rome, makes this striking concession. In speaking of holy water and some other elements of the Roman Catholic ritual, he declares that originally they were 'the very instruments and appendages of demon worship,' though 'sanctified by adoption into the Church.' Literally true is this statement, and as comprehensive as true, for it covers almost every element and particular of the ritualistic service. . . .

"Admitting now that ritualism is of pagan origin, what is the conclusion to which we are brought?—To this: that by its revival in the church there is a repetition of that sin which God so constantly denounces in the Scriptures as an abomination,—the mingling of the worship of demons with the worship of God. Here we go expressly by the book. In Deuteronomy (32: 17), when the Israelites are charged with provoking

the Lord to jealousy by strange gods, the ground of offense is declared to be that 'they sacrificed unto devils, not to God.' In the Septuagint version of psalm 96 : 5, it reads: 'For all the gods of the nations are demons.' And in 1 Cor. 10 : 20, it is written: 'The things which the Gentiles sacrifice, they sacrifice unto demons and not to God; and I would not that ye should have fellowship with demons.' Dr. Tregeller, commenting on this last passage, says: 'Did the ancient heathen think they were adoring evil spirits—demons—when they sacrificed to their gods and demi-gods—when they honored Jupiter and Hercules? And yet the Scripture thus teaches us that the worship did actually go to demons; it was thus directed by Satan. And this put the idolatrous nations under the distinct tutelage of demons, whose power showed itself among them in many ways. I believe we should form a very inadequate estimate of Romish idolatry if we were to overlook the solemn fact that it is demon worship commingling itself with that of the living and true God, so that Romish nations stand under demoniacal tutelage, just as did the Gentiles of old.' And this conclusion accords as closely with the teachings of history as with the teaching of Scripture. How can we account for the course of the Roman apostasy for the last twelve hundred years—that career of blood and blasphemy unmatched by anything in human history except—

"UNDER THE SUPPOSITION"

that behind the scene it is Satan who is the real pope, and his subordinate demons who are the real cardinals; that just as through the mystery of godliness the Holy Spirit became incarnated in the body of Christ to guide and enlighten it, so through the 'mystery of iniquity' the evil spirit became incarnated in the great apostasy to inspire it with 'all deceivableness of unrighteousness.' Is their ritualism an innocent ecclesiastical pastime—a harmless freak of religious æstheticism? So it seems to many, even of those who have no affiliation with it. But look at it just as it is. Trace the history of the ceremonies, piece by piece, back to their original source, till you find that true of almost every one of them which Newman admits of a part of them, that they were 'the very instruments and appendages of demon worship,' and then imagine the exultation among these demons as they see Christian priests, clothed in their paraphernalia, marching in their idolatrous processions and preaching their delusive doctrines. And how must their joy be enhanced by the anticipation of the two greater triumphs still to come in the culmination of idolatry and man-worship. Those who are looking for a future infidel antichrist, have imagined how easily some master genius, inspired with infernal energy and magnetism, might evoke a world-wide allegiance to himself, and out of the restless elements of socialism and atheism and paganism get himself worshiped as a god.

"But I ask you to look not at what may be possible, but at what has actually been accomplished along the line which we are considering, and this too, not merely in the first centuries of the papacy, but in our—

"OWN DAY AND GENERATION."

It is hardly more than fifty years since the tractarian movement began in Oxford. From among the company of its originators we may select two, Newman and Manning, as noble and sincere souls, so far as we can judge, as any age of the church has produced. But they came under the fascination of ritualism; and it threw its spell, little by little, over their minds. Watch their course from the beginning to the present day. Observe the mental struggles, the ill-concealed reluctances, as fold after fold of mediæval delusion closes about them. Almost can we hear cries of pain here and there as the process of branding the conscience with a hot iron goes on. But at last the work is complete; they have reached old age, and with it the dotage of superstition. And where do we find them now?—Prostrate on their faces before a defied man; all the ascriptions which could be claimed by a god on earth they yield without reluctance to the pope. Infallibility in his decrees, indefectability in his conduct, they now ascribe to him who sits upon the throne at Rome. Cardinal Manning, speaking for the line of popes, says: 'In the person of Pius IX. Jesus reigns on earth, and he must reign till he hath put all ene-

mies under his feet'—words which, as I read them, constrain me to ask of this sovereign pontiff: 'Art thou the antichrist that was to come, or do we look for another?'

"Cardinal Manning, voicing the sentiment of the church, which he calls 'a never-failing part of humanity, equity, forbearance, and compassion,' uses—

"WITH SPECIAL EMPHASIS"

these words: 'We find in all parts of Europe scaffolds prepared to punish crimes against religion. Scenes which sadden the soul were everywhere witnessed. Rome is the one exception to the rule. The popes, armed with a tribunal of intolerance, have scarce spilt a drop of blood; Protestants and philosophers have shed it in torrents,'—so 'drunk with the blood of martyrs' that she does not even know that she has been drinking!

"Here is the goal which the advance-couriers of ritualism have reached in half a century; is it unlikely that the thousands of clergymen and laymen who have within a few years entered upon the same path will fail to arrive at the same destination?

"To sum up this part of our subject, then, I believe that ritualism is a desperate but marvelously insidious attempt of the great enemy to regain for the man of sin what was wrested from him by the Reformation. It is a scheme so fascinating that already many of the very elect have been deceived by it, and are being led back to Rome as sheep to the slaughter. To such I would commend again the solemn words of Tregelles: 'A recurrence to Romish connection, a re-commingling in any way with the maintenance of Romish idolatry, would place a Protestant nation again under the sway of those demons to whom idolatrous worship really ascends, whether the name under which they are adored be that of Jupiter or Simon Peter, the apostle of Christ.'

"All this is hard to say, for one who prefers the charity which covers a multitude of faults to the criticism which lays them bare. And in dwelling on this subject we are not insensible to the perversions of another kind which have crept into our non-liturgical bodies. For, so far as we know, the liturgical churches have not fallen into the—

"COOKING-STOVE APOSTASY,"

which is turning so many of our church basements into places of feasting; nor have they been ensnared with the entertainment heresy which sets up all sorts of shows and exhibitions for amusing the unchurched masses into an interest in the gospel. We deplore these things, and here and now lift up our warning against them as another device of the enemy for corrupting and enervating the church of God.

[At the utterance of this sentiment, or its equivalent in an improvised form, Dr. Gordon's colleagues on the platform, Dr. Pierson leading, and the audience as a whole arose to say, "Amen."]

"But while considering ourselves lest we also be tempted, we must none the less warn our neighbors against the fatal infatuation of ritualism. We take up the Trinity Church catechism of Dr. Dix, and find it streaked through and through with the tinge of the scarlet woman,—baptismal regeneration, eucharistic sacrifice, apostolic succession, prayer for the dead, intercession of departed souls; and we find its eminent author so enamored of the papacy that he draws away from all Protestant bodies and embraces her, declaring that the three chief branches of the holy Catholic Church are the Church of Rome, the Greek Church, and the Anglican Church, and that the body thus formed is the—

"TRUE CHURCH CATHOLIC,"

'because she endures throughout all ages, teaches all nations, and maintains all truth.' When we find Protestant ecclesiastics so smitten with what the Reformers used to call 'the trinkets of antichrist' as to allow themselves little by little to be re-invested with the cast-off clothing of Babylonian papacy, so that a recent writer describes the Bishop of Lincoln as 'adorned with miter and cloth of gold, his orpheys so lavishly decorated with amethysts, pearls, topazes, and crysolites set in silver as fairly to dazzle the beholder,'—when we see all these, we are moved to repeat with solemn earnestness the warning of Bradford, the Smithfield martyr: 'O England, beware of antichrist; take heed that he doth not fool thee.'

Bible Readings.

"Search the Scriptures."—John 5 : 39.

WHAT DOES THE LORD SAY?

BY ELD. WM. COVERT.

1. Who created all things? and for what purpose were they made? Rev. 4 : 11.
2. How much of this world does the Creator claim as his own? Job 41 : 11.
3. How much of man's heart and affections does God claim? Luke 10 : 27.
4. Who gives man power to accumulate property? Deut. 8 : 18.
5. Who owns the beasts of the forest and the cattle in the pastures? Ps. 50 : 10.
6. Who owns the wealth of the world and the ore of the mines? Hag. 2 : 8.
7. Where will man's affections be? Lu. 12 : 34.
8. How can we transfer our interest? Verse 33.
9. When we give to God's cause, whose property do we disburse? 1 Chron. 29 : 11-14.
10. What share of our income belongs to the Lord? Lev. 27 : 30.
11. Of what is a person accused who does not pay tithes? Mal. 3 : 8.

NOTE.—Some suppose the above text does not apply in this dispensation; but the following considerations will convince the reader that it has special reference to the present time. The second verse speaks of the coming of the Lord; the third, of the special preparation to meet him. The seventh verse calls upon us to return to an observance of things long neglected, with an inquiry concerning wherein we should return; while the verse quoted above answers the question.

12. What must be done in order to avert the judgments threatened? Mal. 3 : 10.
13. To whom did Abram pay tithe? Heb. 7 : 1-3.
14. What relation did Melchisedec sustain to the cause of God? Gen. 14 : 18.
15. Under what order of priesthood is Jesus mediating? Heb. 7 : 17.
16. Is this priesthood changeable? Verse 24.
17. If the tithe was thought by Abraham to be payable to this priesthood, and there has been no change since Abraham's day, should not we as children of Abraham do the works of Abraham? John 8 : 39.
18. Does Jesus receive tithes? Heb. 7 : 8.
19. What does Jesus say ought to be done in regard to paying tithes? Luke 11 : 42.
20. Who are now under obligations to support the Lord's ministers? 1 Cor. 9 : 11.
21. Who should communicate temporal blessings? Gal. 6 : 6.
22. For what was the tithe to be used in the Mosaic dispensation? Num. 18 : 21.
23. When King Hezekiah undertook a reform work in Israel, did he restore the tithing system? 2 Chron. 31 : 4.
24. What effect had this injunction? Vs. 5, 6.
25. Did this course of action cause suffering and hard times among the people? Verses 9, 10.
26. Was the work begun a success? Verse 21.
27. What effect does it have upon the cause of God if people fail to pay tithes? Neh. 13 : 10.
28. What course did Nehemiah pursue? Ver. 11.
29. What were the people thus encouraged to do? Verse 12.
30. What has God ordained concerning those that preach the gospel? 1 Cor. 9 : 14.
31. What illustration does Paul use, drawn from the writings of Moses, to teach Christians their duty in supporting the gospel workers? Vs. 8-10.
32. Whom does God love? Verse 7.
33. What does Prov. 11 : 25 say?
34. What scripture, if obeyed, would work a retrenchment that would leave many among us more able to support God's cause? 1 Pet. 3 : 3, 4.
35. What disposition of their property did Christians in Judea make before the destruction of Jerusalem? Acts 4 : 34, 35.
36. What does Peter say will become of man's works when Jesus comes? 2 Pet. 3 : 10.
37. What final investment of property will those make who have means retained when Jesus comes? Isa. 2 : 20.
38. After giving their means to these creatures of darkness, what do they do with themselves? Chap. 2 : 21; Rev. 6 : 15-17.

Our Tract Societies.

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

GLEANINGS.

The reapers in the harvest-field,
Where grows the golden grain of song,
Have all the fruitful years along
Been garnering the ripened yield.

But humble gleaners still may find,
Among the stubble that remains,
By patient searching, scattered grains
Of truth to feed the heart and mind.

—Allen H. Rosencrans.

ANNUAL MEETING OF THE INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

(Continued.)

FOURTH MEETING, SUNDAY, NOV. 28, AT 10 A. M.—Prayer: Eld. A. S. Hutchins. Minutes approved. Discussion on the fourth recommendation of the T. and M. officers was resumed. After having been duly considered in all its bearings, the recommendation was unanimously adopted.

5. We recommend, That in order to insure against losses from bad accounts, our tract societies do a cash business with agents.

Whereas, Our city missions find it to their advantage to combine the canvassing work with their Bible efforts; therefore—

6. We recommend, That wherever and whenever such missions are established, they be protected by the society in whose territory they are located, as sole agents for our religious subscription books, provided they work in harmony with the plans of the general agent; and further—

7. We recommend, That the usual agent's commission on all our subscription books sold by mission workers who are not known as regular canvassers, be used for the support of the mission with which they are connected.

Whereas, The custom of selling the same book at various prices has been a source of dissatisfaction and reproach to all honest individuals, agents, and publishing houses in our ranks; therefore—

8. We recommend, That no agent or other person be allowed to sell any of our subscription books who hereafter knowingly violates in a single instance the important rule of one price; that the gift of a book shall constitute the only exception.

Recommendations five and six were adopted, and during the discussion of recommendation seven, meeting adjourned to call of Chair.

FIFTH MEETING, SUNDAY, NOV. 28, AT 2:30 P. M.—Prayer: L. C. Chadwick. Minutes corrected and approved. The 7th recommendation, as amended, was adopted; also the 8th. The question of continuing the Scandinavian Book Department was then introduced. During the year while it has been in operation, \$10,000 worth of books have been sold, which is a great advance on the sales of previous years. Other circumstances, however, were not favorable for its continuance.

On motion, the Chair was authorized to appoint a committee of seven to take the matter into consideration, and make recommendations to the Society.

The Committee on the *Temperance Outlook* made recommendations concerning its continued publication, followed by remarks by Brn. Morse, Kellogg, Haskell, and others, in which it was suggested that it should be combined with some other periodical.

On motion, the matter was referred to a committee of five, to be appointed by the Chair.

The attention of the meeting was then called to the REVIEW AND HERALD Publishing Company's Pocket Atlas of the World, and terms stated for the same. A resolution with respect to the use of the *American Sentinel* and the "Marvel of Nations" combined was introduced, and on motion referred to the committee to be appointed on the *Temperance Outlook*. The Chair then announced the following committees: On Scandinavian Book Department, C. Eldridge, H. P. Holser, L. C. Chadwick, Mary Heilesen, Lewis Johnson, J. P. Rosqvist, A. B. Oyen; on *Temperance Outlook*, R. A. Underwood, A. R. Henry, J. Fargo, J. H. Kellogg, E. J. Waggoner.

Adjourned to call of Chair.

SIXTH MEETING, TUESDAY, NOV. 30, AT 10 A. M.—Prayer: H. P. Holser. Minutes approved. The Committee on the *Temperance Outlook* made the following report, which was adopted:—

Your committee would recommend, first, that the *Tem-*

perance Outlook and *Sabbath Visitor* be merged into the *Gospel Sickle*; secondly, that the T. and M. societies be urged to avail themselves as far as possible, of the work done by the *Outlook*, by following up the interest awakened by it.

Whereas, The importance of presenting the *American Sentinel* in connection with the "Marvel of Nations" is a question in regard to which there has been some diversity of opinion; therefore—

1. We recommend, That the *American Sentinel* be made more prominent in connection with the sale of the "Marvel of Nations."

R. A. UNDERWOOD,
A. R. HENRY,
J. FARGO,
J. H. KELLOGG,
E. J. WAGGONER, } Committee.

The Committee on Resolutions presented the following:—

Whereas, The present is a favorable time to present to leading men in this country the true issue on the Constitutional Amendment question; and—

Whereas, The *American Sentinel* is especially designed to enter this field; therefore—

3. Resolved, That we recommend that the various State societies take efficient means to circulate this paper among men of position and influence within their limits.

This resolution called out many interesting facts concerning the work of the Reform party, and the progress it is making. The resolution was heartily sustained by forcible remarks from several speakers, who urged the importance of taking immediate steps in the direction indicated by it.

4. Resolved, That the Health Publishing Company be invited to present to this Society terms and plans for the use of *Good Health* in the missionary and canvassing work; and—

5. Resolved, That the Health Publishing Company be requested to prepare a popular illustrated work upon health and temperance which may be successfully sold by beginners in the canvassing work, and in connection with the canvass for *Good Health*.

These resolutions also evinced a lively interest in the subject introduced, and after their passage the Chair was empowered to appoint a committee of three to confer with Dr. Kellogg, and make recommendations respecting the means to be employed in carrying forward this branch of the work. The matter of preparing tracts treating upon the same subjects as the *American Sentinel*, to be used especially when circumstances may make a large distribution of such reading matter desirable, having been introduced by Dr. Waggoner, the Chair was empowered to appoint a committee of three to consider the matter and make recommendations. The following recommendation was then presented:—

Whereas, The custom of canvassing for several subscription books at one time not only results in injustice to each of the books so handled, but also leaves the territory in bad condition for the agent who follows; therefore—

9. We recommend, That no agent in the employ of our tract societies be allowed to solicit orders for more than one of our subscription books at a time.

This resolution was subsequently amended by adding to it the words, "except by consent of the agent in the State," and was adopted. The following committees were announced: On *Sentinel* tracts, R. A. Underwood, A. J. Breed, and T. H. Gibbs; to confer with Dr. Kellogg on health and temperance work, A. T. Robinson, J. Fargo, and H. Grant.

Meeting adjourned to 2:30 P. M.

SEVENTH MEETING, TUESDAY, NOV. 30, AT 2:30 P. M.—Prayer: Eld. R. M. Kilgore. Minutes approved. The discussion on the resolution regulating the sale of books by agents was resumed.

On motion, the resolution was amended so as to read.

Whereas, The custom of canvassing for several subscription books at one time not only results in injustice to each of the books so handled, but also leaves the territory in bad condition for the agent who follows; therefore—

10. We recommend, That no agent in the employ of our tract societies be allowed to solicit orders for more than one of our subscription books at a time, except by the consent of the general agent in the State.—Adopted.

Committee on Resolutions presented the following:—

Whereas, The importance and extent of the foreign missions, for which our people have donated so liberally of their means, demand on the part of our brethren a more intimate acquaintance with the work in these foreign fields, in order that there may be a more intelligent understanding of what is being done in these fields; and—

Whereas, The "Historical Sketches of the Foreign Missions of Seventh-day Adventists," recently issued from our

publishing house at Basel, Switzerland, furnishes important facts and statistics concerning the work in the foreign missions already established, together with most valuable general instruction respecting the nature and importance of this branch of our great work; and—

Whereas, The profits of the sale of this book will be wholly devoted to the missionary work; therefore—

6. Resolved, That we recommend that our various State societies take a special interest in the sale of this publication, which we most heartily commend to our people everywhere, as one worthy of their special attention.

Whereas, The plan of devoting the fourth Sabbath in every month to the interests of the missionary work has proved efficient in sustaining the same, wherever it has been adopted; therefore—

7. Resolved, That we recommend that this plan be continued, and that energetic efforts be put forth to make the meetings on the fourth Sabbath profitable and interesting.

8. Resolved, That the Chair be empowered to appoint a committee of five to present plans to the Society for making these fourth Sabbath meetings more efficient.

Whereas, Periodicals have to quite an extent taken the place of tracts for free distribution; and—

Whereas, The monthly contributions are designed to provide for the local work in the State Societies; therefore—

9. Resolved, That local societies should have the privilege of taking periodicals in clubs for missionary use, to the amount of that portion of their contributions which is not needed for tracts. And further—

10. Resolved, That special efforts should be made to encourage liberal contributions on the fourth Sabbath, and that wherever these contributions are not sufficient to meet the demand of the local societies for tracts and periodicals, other contributions should be solicited.

Whereas, The Spirit of God has expressly said that every member of the church should be instructed in a regular system of labor; and—

Whereas, Discouragement and confusion among both members and officers, and also financial loss to the Society, have resulted from a lack in this respect; therefore—

11. Resolved, That efficient means should be employed in every State society to encourage and instruct our brethren and sisters in the missionary work.

Whereas, Some of the State societies have books on hand which for various reasons have become unsalable, and are of no practical use to them; and—

Whereas, The International Society could make use of such reading matter in its foreign work; therefore—

12. Resolved, That we invite these societies to donate such publications to the International Society, with the understanding that this Society will pay freight on them, in quantities of one hundred pounds or more, to such points as the Secretary may designate.

Whereas, Until the last year the International Society has paid the usual price for publications for gratuitous circulation; and—

Whereas, Its funds for supplying the increasing demands upon its liberality are now exhausted; therefore—

13. Resolved, That the present condition of the Society presents a favorable opportunity for the exercise of benevolence on the part of the Publishing Associations, and that any favors in the way of donations of reading matter will be appreciated by it.

Whereas, The hotels and public resorts in Switzerland present a favorable opportunity for bringing the truth before a large class of English-speaking people who visit that country; and—

Whereas, Reading matter in the English language would be especially acceptable to them while among people of an unknown language; therefore—

14. Resolved, That as soon as the Swiss society shall provide for a judicious use of different periodicals in the English language in that country, the International Society will provide such reading matter.

These resolutions were adopted separately.

The Committee on Health and Temperance Work made the following report:—

Whereas, The *Good Health* Publishing Company have offered to furnish *Good Health* to tract societies at fifty cents per copy, provided an edition of ten thousand copies can be issued; and—

Whereas, We believe the introduction of this journal will enable our missionary workers to reach a class who cannot be reached by other means; therefore—

1. Resolved, That we recommend to our State tract and missionary societies to take clubs of *Good Health* sufficient to enable the publishers to furnish it on the proposed terms.

2. Resolved, That we request the Health Publishing Company to issue an edition of ten thousand copies of "Sunbeams of Health and Temperance," to be used by the societies, provided said work shall prove satisfactory when published.

While the question on the adoption of this report was pending, the meeting—

Adjourned to call of Chair.

Committee on the Fourth Sabbath Meetings was announced as follows: R. A. Underwood, W. C. Sisley, L. C. Chadwick, Geo. B. Starr, and M. L. Huntley.

S. N. HASKELL, Pres.

M. L. HUNTLEY, Sec.

(Concluded next week.)

The Review and Herald.

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

BATTLE CREEK, MICH., DEC. 14, 1886.

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

HOLIDAY GIFTS TO THE CAUSE.

LAST week the plan indorsed by the General Conference of our people for raising \$50,000 cash within the next month or two, was set before our people in the REVIEW. The objects *especially* needy and most important were the Central European and Scandinavian missions, which are all deeply in debt; the International Tract and Missionary Society, also destitute of funds with which to do its important work; the establishment of a new and important mission in South Africa, among a large number of English and Dutch Protestants, where the message has already secured a foot-hold, although the living preacher has never been there; and the requirements of the cause in connection with the persecution of our people for the truth's sake. Every one of these are important issues, worthy of an absorbing interest among our people. Taken altogether, they constitute really a great crisis in the cause we love. We do not see how any true Seventh-day Adventist can think of them without feeling his heart stirred with new and peculiar emotions. If our message is to warn the world of its impending doom, vast multitudes in Central Europe and the Scandinavian countries *must hear it*. There are probably 150,000,000 people in those lands who have never yet heard it. Millions are coming upon the stage of action, and other millions are passing away, year by year. Shall the truth of God be sent to these souls? Shall they hear of the Messiah's soon return? Shall we teach them the law of God? Shall we show them that they are keeping a popish Sabbath, and not the Sabbath of the Lord? Shall the beautiful, simple, glorious, harmonious truths of the message which have made our hearts glad be made known to them? or shall we retire from the field and let our energies die, live for this world's pleasures, and virtually renounce our faith? These are questions we wish our people to consider.

Our European missions are now ready to do a great work in printing the truth, new offices having been constructed with great care, and supplied with the needed machinery. Shall we fail to furnish the funds necessary to procure paper, and print and distribute reading matter with which to enlighten these masses of people? Such a course would be folly.

Our International Society also must be sustained. We cannot deprive it of funds without great loss to the cause. Its work is extending to earth's remotest bounds. New fields of labor are being prepared by it for the living preacher. The attention of many is being attracted to it in a manner strikingly providential, showing that God's hand is guiding the work. This pioneer must not be manacled and shorn of power to work through lack of funds, while we live in our pleasant, luxurious homes, surrounded with every blessing and comfort needed to make our lives easy and pleasant.

Our South African Mission will soon be opened, and our people will furnish funds for it. They never have failed us hitherto in commencing a new enterprise of such importance. Here is a large Protestant population, in a young colony, resembling Australia and New Zealand more, perhaps, than any other part of the world. Our success in these countries should encourage us greatly in opening this new mission. There are enterprise and means in that colony. In some respects circumstances are much more favorable to the establishment of the work there than in older countries, where everything is fixed and stationary, after long ages of oppression. The people's minds have become liberalized, and thought is more free. South Africa is one of the stopping-places of the world's commerce, furnishing an excellent opportunity for missionary work. Our people will not fail us in opening such a mission, we know.

What shall we say more about the persecution of our brethren for conscience' sake? For long years, and many of them, we have told the people that persecution for keeping the Sabbath *would* come. Now it *has* come. Quite a number of our brethren have spent weary weeks in jail, in loathsome odors, with

vermin and filth around them, endangering their health. Large numbers of indictments await others. Their property is being stripped from them, and their families left in destitution, and they are in sore perplexity and deep anguish. Shall we go ahead in our appeal to the Supreme Court of our country as a last resort, to ascertain if we have any rights in this land of liberty? What do our people say? Shall we leave our brethren in these States without our sympathy, or shall we manifest it, and stand by them? These are questions we wish our people to consider. If we take hold of these things to any purpose, *we must have means*.

Sunday, Dec. 26, is the day appointed by our General Conference for our people to contribute for these objects. On three Sabbaths, Dec. 18, 25, and Jan. 1, our people are requested to fast and pray and *especially* seek God, that he will be pleased to favor us and pity us and greatly bless us. We trust the fast days of the 18th and 25th of December will solemnize the minds and hearts of the people, and prepare them to view this great crisis in our affairs with the proper spirit. We trust their hearts will become liberal, and that they will universally feel that the cause of God requires their material support. Large sums are often given for Christmas and New Year's gifts, which should be turned into the treasury of the Lord.

"Let us not be weary in well-doing: for in due season we shall reap if we faint not." We ask our people to help the cause they profess to love, in this important time. Prepare for it now. Let not your gifts be few or small. Let us do our best, that God may accept our efforts. Remember what heaven gave for us—the most precious gift it had to bestow, even the Son of God himself. Were it not for this, all were lost eternally. Let us show our great appreciation of this by giving all we can. G. I. B.

OUR WORK.

To every one is committed a work of great importance. We say of great importance, because it is the work of saving souls; and every word or act, prompted by love, which either directly or indirectly contributes to this end, is not only noticed by God himself, but is chronicled in heaven by the angels of light, there to appear in living characters in the day of Judgment. There is no act beneath his notice; for "whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." "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. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

The plan of salvation is a costly enterprise. It cannot be valued in dollars and cents. The riches of worlds could not purchase it. The position and glory of the angels could in no wise pay its price. It cost not less than the humiliation, suffering, and death of the Lord of life and glory, the Creator of worlds, the Preserver and constant Benefactor of the human race. For we are bought with the price even of the precious blood of Christ, as a lamb without blemish, and without spot. God has bestowed talents upon all. "Unto one he gave five talents, to another two, and to another one; to every man according to his several ability." Consequently all are responsible for the use they make of their talents. No one can say, What I have belongs to me, and I can use it as seemeth good to me. Our life and all we possess belong to Him who has purchased us by his blood. The individual responsibility, therefore, which is placed upon man, is very great.

God often brings men into positions where their influence may contribute to the advancement of his work, and it is a matter of great importance with them whether they are faithful or not. We have in the Scriptures many instances illustrative of this. The providence of God brought Esther to the throne, and the whole train of circumstances was so shaped as to avert the terrible calamity which threatened the Jews. The time came when it was necessary for Esther to appear before the king; but it was well understood that those who did so present themselves uncalled for, were liable to be put to death, according to their laws, unless the king should hold out to them the golden scepter, in which case they might live. Esther had not been called for thirty days, and

it was taking her life in her hands to go before the king. It was something she thought she could not do; but the words of Mordecai revealed an important truth, and showed the importance of a position in which the providence of God has evidently placed her. "Think not with thyself that thou shalt escape in the king's house; more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?" God proposed to work for his people and save them.

It was in Esther's power to place herself before the king, and should he receive her favorably, deliverance might thus be wrought through her. Mordecai's faith was strong that she had been brought as a chosen instrument in the hands of God to deliver his people. Her love for God and his people should have been so great that she would have felt willing to sacrifice even her life, if his people could be spared. Mordecai saw this, and his faith took hold upon God. He believed that God would work deliverance through her, though he was not certain. Hence he uses the expression, "Who knoweth whether thou art come to the kingdom for such a time as this?"—who can tell but that you are the very person through whom God designs to work deliverance? Three days of fasting and prayer were appointed, at the end of which Esther put on her royal apparel and stood in the court of the king's house. The king sat upon his throne, and as he saw her, held out to Esther the royal scepter that was in his hand. "So Esther drew near, and touched the top of the scepter. Then said the king unto her, What wilt thou, Queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom." Thus deliverance was wrought, and the people of God were saved from their enemies.

There is a simplicity in this story that should encourage every true child of God to use for the advancement of God's precious cause the talents God has given. He invites all to act a part in this great work. Each has a work to do. One cannot do the work of another. Some have talents of means, the use of which at the present time would bring relief. Reading matter is to be placed in the hands of the people. Neighbors and friends are to be visited. There never has been a time more important in the history of God's people than the present. Solemn and momentous events are before us. Great deliverances are to be wrought, and God will add his blessing to the weakest efforts put forth in his name, and turn them to the advancement of his cause. Will we arouse from the lethargy which has come upon us? Will we study the general interests of the cause of God? Will we put forth greater efforts than ever before to carry forward his work? Now is the time to act. A few months, or years at most, and it will be forever too late. Probation is now ending. For forty years we have been in the investigative Judgment, and the work will soon pass from the righteous dead to the living, and a short work will the Lord make upon the earth. The dark cloud of persecution is arising, and we, as a people, are not prepared for it. There is not a circumstance connected with the present condition of the world, or a circumstance connected with the work of God, but that indicates that we are in a most solemn time. There was a time when God brought a flood upon the earth, to destroy mankind; and nations have since been visited with divine judgments. The Jews, after being the chosen people, were cast off. But during all these special judgments, mercy continued to be offered to the people. Christ has ever been pleading at the right hand of the Father; but soon his work will be finished, and probation will close forever. The truths which have made us a separate people all show this, and for us to deny that we are living in the last days, is to deny the truths which we profess.

There is a great responsibility attached to life, and we cannot overestimate the importance of the times in which we live. Each day brings us nearer to the great terminus of this work. The steps we take now, and the positions we now occupy, will tell upon our own destiny and the salvation of souls. Far more can be accomplished this year than next. Last year was a more favorable time to work than this, and a few years ago much more could have been accomplished by the same effort than can be accomplished now, in some portions of the country, especially where

the Sunday laws are so stringent! With all the zeal and efforts put forth by the apostles, the Spirit of God said to them in the first century, "I have somewhat against thee, because thou hast left thy first love," and charged them to "remember therefore from whence thou art fallen, and repent, and do the first works." There is far more reason that the Spirit of God should condemn us, unless our zeal and earnestness shown are greater than were manifested in the apostles. They took joyfully the spoiling of their goods, and even gave their lives for the truth. God worked through them with great power, even to the healing of the sick; and the world was confounded by the evidences of divine power. But we see none of these things, and the only reason which can be given, is that we are not as near to God as they were.

We plan to enter the work of God at some future time; sometime in the future, we think, we will engage in the work, and take advance steps. This reasoning is but the sophistry of Satan. Now is the time when God would have us put our hand to the work. It is true there may be difficulties and circumstances in the way which are seemingly insurmountable; but when we realize the importance of immediate action, and lay hold upon God by prayer, we shall see that something can be accomplished. Men do not feel the importance of having God work for them to accomplish anything, sufficiently to lead them to take hold upon him by prevailing prayer. It is said of the mother of St. Augustine, that when he was a wayward son, she pleaded the divine promises before God, as one would plead with a friend. "She saw no evidence that the Spirit of God was impressing his heart, but she was not discouraged. She laid her finger upon the texts, presenting to the Lord his own words, and pleading as only a mother can. Her deep humiliation, her earnest importunities, her unwavering faith, prevailed, and God gave her the desire of her heart;" although there was nothing more improbable at the time when she was praying, than that he would be touched by the Spirit of God. But God is pleased with the faith that takes him at his word, and he is just as ready to listen to the petitions of his people now. His hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear. When circumstances require us to take steps beyond our power, when hindrances come up which we are unable to avert, then it is that God is pleased to have us take him at his word, plead his promises, and believe that he will work for us. When we become as earnest as we should, we will see God go before us with mighty power.

We see great dangers before us as a people, arising from the fact that we do not realize the necessity for earnest action. Men pledge of their means, and then quietly sit down to wait for God to open the way for them to sell their property. There are those who feel in a measure the importance of giving themselves to the work of God, but they wait for circumstances to shape matters more favorably for them. This is the spirit with which Satan would lull us to sleep. There are no circumstances which God cannot shape to his glory, if we but lay hold upon him, and put forth the proper efforts. The Red Sea divided when Moses importuned God, and the people went through on dry land. Jordan's stream was stayed when he would have his people pass through. These victories came as the result of faith. Our circumstances are much the same as were those of the people of God in past ages, when they were brought into great straits. We are looking for the closing work of the Third Angel's Message. We believe that Christ will soon come, and there are no scriptural evidences of the nearness of that event that we cannot see fulfilling all around us. While God lets such clear light shine about us, it is that we may be encouraged to take hold of his arm, and act well our part in connection with his work. We must not fold our hands, and wait quietly for him to open the way; but even if circumstances are apparently unfavorable and insurmountable, we should betake ourselves to prayer, pleading his promises, and he will open the way before us. It is the fixedness of purpose and determination on our part, with an unreserved consecration to God, that he will look upon with divine approval. S. N. HASKELL.

THE WORK IN AUSTRALIA.

THE blessing of the Lord still attends the proclamation of his truth here at the antipodes. Since our last report we have closed the meetings in Norwood Town Hall, and erected the tent in the suburb of Stepney, about one mile distant. The meetings in the tent commenced Sunday evening, Oct. 17, with a large attendance. The following evening also the tent was full, but the next morning a very severe storm of wind and rain blew down the tent, making

some very large rents in it. With much perseverance we succeeded in getting a man to repair it, so that it was again erected and ready for meeting the same evening. But the storm still continued, so that only a few came out, and from that time till yesterday (Oct. 26) it did not abate. The weather is still cold and disagreeable evenings, and the interest has been materially damaged. Another thing that has worked against us some is the great gold excitement. Just about the time the tent was erected, news came to Adelaide that a number of gold nuggets, varying in weight from a few pennyweights to three-fourths of a pound, had been turned out of the earth with only knives, about one hundred and fifty miles north-east from the city. Immediately almost everybody became excited, and all day long groups of men could be seen on the streets, discussing in an animated manner the prospects of the new gold field. Then came the rush for the Tectulpa diggings, and many who had places of employment, as well as a multitude of the unemployed, left in a swarm for the tempting gold region. But such things are beyond our control, and we can only pray that the hand of the Lord will overrule them all to his glory. The attendance at the present writing ranges from seventy-five to one hundred.

The meetings in the hall continued between five and six weeks. As a result, thirty-five signed the covenant, and there are five or six others who keep the Sabbath and attend our meetings who have not given in their names. The expenses attending that meeting were £25 11d. (\$121.22), and we received in donations, in the box at the door, £19 4s. (\$92.92), leaving a deficit of \$28.30. Considering the present poverty of the country, this must be considered encouraging, and shows what the people would do if times were more prosperous. The book sales were not large, being only about \$20.

To bring the tent from Melbourne, and pay the duties for entering it in this colony, and defray the expense attending its erection, cost £20 or \$96.80. We are particular in making these statements, that our brethren in America may know something of the relative cost of things in this country as compared with America. In the above figures the cost of a tent-master is not included. So all may see that the expense of holding meetings in Australia is great compared with that of most other places. One thing, however, consoles us; and that is, indications point to the favor of God toward his work here, and show his blessing upon the efforts bestowed to propagate the truth. We are also assured (and this is by no means a small source of encouragement) that the sympathy of the brethren at home is toward the several mission fields, and that their prayers ascend to God for his help in these countries.

The brethren in Victoria are manifesting a growing interest in the various branches of the work, and especially in the matter of circulating the *Bible Echo*. At the last quarterly meeting of the Melbourne church, it was decided to take a club of the papers, in addition to those already taken for missionary purposes, to sell on the streets of the city. The move is proving to be a success. Some go out when they have spare time, and in a few hours sell from fifteen to twenty copies, at three pence (six cents) each. Papers here are sold by the single copy much more than by yearly subscription, and we think that with a little wise management a great many copies may be disposed of singly each month. Two of our brethren who had a job printing-office in South Melbourne, have sold their interest, and will now join our force at the *Echo* office.

The canvassing work is being carried on with more or less success in various parts of the Colonies. Brn. Arnold and Wainman report that the canvass for "Thoughts on Daniel and the Revelation" promises well in Launceston, Tasmania. When last heard from, they had secured the subscription of leading ministers, members of Parliament, lawyers, and business men. Some good orders have been taken here in Adelaide, notwithstanding the scarcity of money.

At the quarterly meeting recently held in Melbourne, five united with that church, and the meeting was declared by all to be the best of the kind yet held. Bro. Israel has lately been holding Bible readings at Majorca, a small mining town near Ballarat, and he reports that two have taken their stand to keep all of God's commandments. The truth is spreading rapidly, and what seems cheering in connection with the work is that the most of those who

embrace the truth, are men and women of sterling worth. We hope so to walk day by day that our influence may be of a gathering nature, and that the Lord may trust us with still greater blessings. The news of the rapid spread of the work in Russia, Africa, and other parts of the world is a source of much encouragement to the brethren here, and tends to confirm them in their faith that the Lord's coming is very near. We shall await with deep interest the report of the General Conference session about to be held, to learn the plans that may be laid for the further development of the work in the various missions, and especially with reference to this far-away field. Adelaide, Oct. 29. J. O. CORLISS.

GENERAL CONFERENCE PROCEEDINGS.

TWENTY-FIFTH ANNUAL SESSION.

(Concluded.)

TWELFTH MEETING.—10 A. M., Dec. 5. Prayer: I. D. Van Horn. Minutes approved. Eld. R. F. Andrews, having returned from his European field, took his seat in the Conference, and Eld. J. Wilson was received as additional delegate from Iowa.

The Committee on deeding property to the General Conference Association, reported as follows:—

Your committee appointed to take into consideration and report on "How far the General Conference Association shall extend its operations in taking upon itself the management of property which some desire to place in its hands," after considering the subject as fully as time and opportunities permit, would submit the following:—

Whereas, We believe it to be for the interests of the General Conference, and in harmony with the wishes of many of our people who want to place their property where it will advance the cause of truth; therefore—

1. We recommend, That the General Conference Association accept of property tendered to said Association, in good faith, and secured to it by deeds, wills, mortgages, etc., when such acceptance will in the judgment of the Association, be for the interests of our work; and also that it accept and hold in trust property, when it may be for the interests of our people in certain localities and for the cause at large to do so; and further—

2. We recommend, That the General Conference Association employ a suitable person as its agent, to take in charge this department of business, and to correspond with, and visit when necessary, parties who may wish to make such transfers.

Whereas, Contingencies may arise which could not be readily decided by parties at a distance who are unacquainted with the circumstances; therefore—

3. We recommend, That all persons desiring to make transfers, mortgages, deeds of trust, etc., in favor of the Association, first consult with the Conference committee of the State in which they live, and that said committee give such advice to individuals, and make such recommendations to the agent of the Association, as may in their judgment be for the interests of all concerned.

L. MC COY,
HARRISON GRANT,
P. Z. KINNE,
C. ELDRIDGE,
H. NICOLA,
D. T. JONES,
J. H. MORRISON, } Committee.

The committee to suggest ways and means to assist foreign Sabbath-keepers in distressed circumstances, reported through its chairman, Eld. B. L. Whitney, as follows:—

Your committee appointed to suggest a plan for the relief of those who are brought into circumstances of destitution through obedience to the truth, by furnishing these individuals situations where they may obtain employment, would respectfully recommend—

1. That a Labor Bureau be established at Battle Creek, the managers of which shall be in direct communication with the Mission Boards of our various missions, through whom they shall learn of those deserving of assistance; and with the executive committees of our various Conferences, through whom they may ascertain the openings for labor and the possibilities of situations among the brethren of their respective Conferences.

2. That this Labor Bureau shall consist of a committee of three, to be chosen annually by this Conference. This committee shall be empowered to select a secretary, who shall devote such portion of his time to this work as the business of the Bureau shall demand.

3. That all applications for the intervention of the Bureau shall be made through the Mission Board of the mission, or the executive committee of the Conference, in which the individual shall reside. The Bureau should be authorized to exercise its discretion as to the consideration of applications from any other source.

B. L. WHITNEY,
J. H. COOK,
H. W. DECKER,
F. D. STARR,
M. C. WILCOX, } Committee.

The report was adopted.

The nomination of the members to constitute the

Bureau, was referred to the General Conference Nominating Committee. The nomination of officers for the General Conference Association was also referred to the foregoing Nominating Committee.

The Committee on Finances reported as follows:—

Your Committee on Finances would respectfully submit the following:—

Whereas, The providence of God has opened the way for the proclamation of the Third Angel's Message in all parts of the world, and has provided means for the establishment of foreign missions in Central Europe, Norway, England, and Australia, and for the planting of publishing houses at Basel, Switzerland, and Christiana, Norway; and—

Whereas, The means already raised have been exhausted and a large debt contracted, and more means are immediately needed to carry forward the Lord's work in these missions; and—

Whereas, The International Tract and Missionary Society is in great need of means to carry forward the work in its specific field, in furnishing reading matter in places where for the want of men and means the living preacher at present cannot go, and where an interest has already been awakened; and—

Whereas, The Macedonian cry has for years been coming to us from South Africa, South America, British Honduras, and other fields; and—

Whereas, We believe that unless we make a speedy and vigorous effort to respond to these earnest appeals for the bread of life, there is danger of the curse of Meroz being pronounced upon us; and—

Whereas, This Conference has recommended that ministers, colporters, and canvassers go to these several fields, that a mission be established in South Africa, and that the work be opened in South America and British Honduras; and—

Whereas, Some of our brethren in the States of Arkansas and Tennessee have been imprisoned for the truth's sake, and some are now suffering from disease contracted in prison, from which recovery seems improbable, and means are needed to relieve the distress of these men and to appeal a test case to the Supreme Court of the United States; therefore—

1. *Resolved*, That over \$100,000 are needed the present Conference year, in addition to the pledges already made; and, that the Lord's work be not hindered, that \$50,000 of this sum be raised within the next sixty days.

2. *Resolved*, That the General Conference Committee be invited to prepare a series of appropriate articles for the REVIEW, to be read in all our churches.

3. *Resolved*, That all our churches and companies be recommended to set apart the holiday week as a season of special prayer and supplication to God for the advancement of present truth, both in our own and in foreign lands; that where it is consistent, daily religious meetings be held during this week of prayer, and that the General Conference Committee be invited to prepare appropriate readings for each of these meetings.

4. *Resolved*, That all who love the Third Angel's Message, men, women, and children, be recommended to make liberal Christmas donations for the purpose of raising the above-named \$50,000; and that these donations be forwarded to REVIEW AND HERALD, Battle Creek, Mich., through the tract society officers.

5. *Resolved*, That the following-named Sabbaths, Dec. 18, 25, and Jan. 1, be set apart as days of fasting and prayer for all our people, in harmony with God's command recorded in Joel 1:14, 15.

6. *Resolved*, That we heartily approve of the resolution of the Sabbath-school Association to meet the expenses of establishing a mission in South Africa, and of supporting the same for the coming year.

7. *Resolved*, That we urge upon all our ministers and various society officers to unite with the people, both by counsel and co-operation, in carrying out each of the above-named plans.

8. *Resolved*, That all our foreign missions be required to make a monthly itemized statement to the General Conference, of all their receipts and expenditures.

9. *Resolved*, That before any moves are made by the missions located in Europe, necessitating the expenditure of any large sums of money, the matter be first laid before the General Conference Committee for their counsel.

COMMITTEE.

The report was adopted.

On motion, the pamphlet of H. Wren on the Sabbath question was referred to a committee of three, to be appointed by the Chair.

The following persons were named as said committee: I. D. Van Horn, S. B. Whitney, M. B. Miller.

A communication was read from sister White, and the Conference adjourned to call of Chair.

THIRTEENTH MEETING.—2:30 P. M. Prayer: Will D. Curtis. Minutes approved. The Committee on Resolutions presented the following:—

Whereas, In the rapid extension of the cause we see that system and order are necessary in all branches of the work of God; therefore—

26. *Resolved*, That each Conference secretary keep a full account of all money paid out to laborers in his Conference; and further, to accomplish this—

27. *Resolved*, That orders on the State treasury pass through the hands of the State secretary before they are sent to the State treasurer.

Whereas, In our city missions greater results can be attained by a systematic plan of work and study; therefore—

28. *Resolved*, That we recommend that a daily program be prepared, embodying those features which experience has shown to be most successful; and that such program be faithfully carried out in all our city missions, as far as practicable.

29. *Resolved*, That we give due consideration to the canvassing work at all our camp-meetings.

Resolution 27 was laid on the table, and the remainder were adopted.

On motion, the Chair was requested to appoint a committee of three, in addition to the Publishing Committee of the S. S. Association, who should examine the Sabbath-school lessons before they are published.

On motion, the Chair was requested to appoint a committee of seven to take into consideration the question of the improvement of the ministry, by examinations and otherwise, as practiced last year.

Moved, That sister White and Eld. W. C. White be requested to return to this country in season for the spring camp-meetings. This was amended so as to read that they return whenever they feel that it is their duty to return; and, as amended, was adopted.

The following committees were then announced:—

On Sabbath-school Lessons: U. Smith, W. W. Prescott, A. R. Henry.

On Improvement of the Ministry: S. N. Haskell, U. Smith, R. A. Underwood, E. J. Waggoner, D. M. Canright, B. L. Whitney, E. W. Farnsworth.

Moved (by S. N. Haskell), That the next General Conference be held either in New England or California.

E. J. Waggoner moved to amend by striking out the reference to New England, confining the appointment for the next meeting to California. As amended, the motion was carried.

The Hymn Book Committee of last year made a verbal report through its chairman, Eld. G. I. Butler, and the subject was referred to the Committee on Resolutions, with instructions to present a resolution in reference thereto.

The committee on special courses of instruction in our schools reported as follows:—

1. *Resolved*, That we recommend that a special course of at least three weeks be held at the close of the winter term of school in our colleges and academy, for the benefit of young ministers, licentiates, Bible readers, canvassers, colporters, reporters, and laborers in any branch of the work, or those who may design to become such. Further—

2. *Resolved*, That this special course be not limited to the last three weeks of the school term, but may continue as long after the term of school as is thought advisable, and that this special course be attended with a revival effort.

3. *Resolved*, That the instruction given during this special term be adapted to the above-named classes, and that the best teachers in the field for these several departments be secured.

4. *Resolved*, That we invite the officers in our different Conferences to make a special effort to induce all such persons as may be benefited by this instruction to attend this term.

S. N. HASKELL,
U. SMITH,
D. M. CANRIGHT,
E. W. FARNSWORTH,
W. C. SISLEY,

Committee.

The report was adopted.

The Committee on Translations reported as follows:—

Your committee to whom was referred the question of translations of works treating upon our faith, from the English into foreign languages, and the steps necessary to secure accuracy in the same, having had the subject under consideration, would respectfully submit the following report:—

Three things, it has seemed to your committee, are essential to the attainment of the object in view in the matter of accuracy in translations: first, that the translator should have a thorough knowledge of that system of belief which we denominate the "present truth;" secondly, that he should have a thorough knowledge of the English language; and, thirdly, that he should also be master of the language into which the translation is to be made.

Your committee recognize the difficulty of securing persons in the various foreign nationalities possessed of all these qualifications, and therefore deem it essential that great care should be taken that all translations should be critically examined before being put in type, in order to insure that accuracy so necessary to the proper representation of the truth in these foreign tongues. It is the opinion of your committee that, in order to secure such critics, this Conference should encourage persons of good mental ability, who already have a thorough knowledge of our views and of the English language, to make a specialty of learning the languages into which it is desirable that our works be translated. We would therefore recommend—

1. That this Conference select a suitable number of persons, and encourage them to study the leading foreign languages into which it is desirable that our publications be

translated, till they become prepared to act as critics in those languages.

2. That to meet the present emergency in the French and German languages, Eld. B. L. Whitney be designated to examine the manuscripts of such works as are translated into the French, and Eld. F. D. Starr such as are translated into the German.

3. That translations into the Scandinavian languages, except for periodicals, which are made in this country, be examined by the Scandinavian Publishing Committee in Europe, and that those which are made there be examined by the Scandinavian Publishing Committee of America, before they are published. We also recommend—

4. That two persons be selected from the Central European mission to act in connection with those members of the General Conference Committee who may be in Europe, as a publishing committee, to decide upon what works shall be published from the office at Basel; and that the Publishing Committee for the Scandinavian work consist of two members located in Christiana and two in Battle Creek, who shall act in conjunction with the General Conference Committee. All of which is respectfully submitted.

U. SMITH,
B. L. WHITNEY,
F. D. STARR,
A. R. HENRY,
E. J. WAGGONER,

Committee.

The report was adopted, and it was left with the General Conference Committee to select the persons called for in the report to be encouraged in the study of foreign languages.

Adjourned to call of Chair.

FOURTEENTH MEETING.—7 P. M. Dec. 6, 1886. Prayer: M. C. Wilcox. Minutes approved. The Committee on Nominations presented the following report:—

For the two additional members of the General Conference Committee: U. Smith, A. J. Breed.

For Trustees of the General Conference Association: Geo. I. Butler, A. R. Henry, S. N. Haskell, U. Smith, R. A. Underwood.

To constitute the Labor Bureau: A. R. Henry, C. Eldridge, A. B. Oyen.

Report adopted.

The Committee on Resolutions presented the following:—

Whereas, In the past the work among the French in this country has not shown that encouraging progress which has been seen among other foreign nationalities; and—

Whereas, There are at the present time those of this nationality who are feeling the burden of work for the people of their own tongue; therefore—

30. *Resolved*, That this Conference heartily approve the effort which is being made by several persons to specially qualify themselves for the French work, and that we express the desire that others of this tongue shall be encouraged to devote themselves to the work among their own nationality in this country.

31. *Resolved*, That we recommend that all our French brethren especially interest themselves in the work for their own nation; and that we invite them to co-operate in every possible way for the advancement of this branch of the great work of our message.

Whereas, There is connected with the Third Angel's Message the important subject of health and temperance; and—

Whereas, There is a lack among many of our people in living up to the light committed to us upon this subject; therefore—

32. *Resolved*, That those commissioned to carry this message should attach more importance to this branch of the work, especially from a Bible stand-point. And—

Whereas, Our city mission workers need instruction upon these principles; and—

Whereas, The Sanitarium is by its position among us a most fitting training-school to prepare laborers for this work; therefore—

33. *Resolved*, That we invite Dr. Maxon and wife to go to Brooklyn, N. Y., to instruct the mission workers there in these principles, and also to obtain an experience in the mission work.

34. *Resolved*, That whenever it is practicable an experienced and competent reporter accompany the General Conference laborers on their camp-meeting tours, for the purpose of conducting the reporting work, and also of giving instruction to those who may be chosen to assist in such capacity.

Whereas, The providence of God has seemed, in a special manner, to open the way for distributors to be used in New York City, and for missionary work to be done in Castle Garden among those of all nationalities; therefore—

35. *Resolved*, That Bro. Robert Sawyer and wife be requested to connect themselves with the work in that city.

Whereas, In each of our city mission training-schools a necessity exists for a library of encyclopedias, commentaries, Bible histories, and such other books as the workers need for general reference; therefore—

36. *Resolved*, That we recommend that the various Conferences controlling said missions furnish them with suitable libraries.

R. A. UNDERWOOD,
A. B. OYEN,
E. J. WAGGONER,

Committee.

Resolutions 30-34 were adopted. The 35th was

referred to the Conference Committee. The 86th was so amended as to include also reference books in the French, German, and Scandinavian languages, as may be necessary. As amended it was adopted.

Moved (by G. G. Rupert), That the committee appointed to prepare a course of studies for the ministry incorporate therein a series of lessons on health and temperance, and that our ministers be examined on these points at the annual session of each State Conference.—Carried.

The following resolutions, introduced by Dr. Kellogg, occasioned long and lively discussion, but were adopted:—

1. *Resolved*, That each of our State Conferences be requested to appoint one or more persons to devote themselves especially to the health and temperance work; and that these persons be encouraged and assisted to prepare themselves for this branch of our work.

2. *Resolved*, That we recommend that meetings for instruction on the subject of health and temperance be held at each of our camp-meetings.

Whereas, The Sanitarium is a very important missionary field; therefore—

3. *Resolved*, That we hereby request the General Conference Committee to provide suitable help to carry forward the missionary and religious work of this institution.

The Committee on Credentials and Licenses reported as follows:—

For credentials: Geo. I. Butler, S. N. Haskell, O. A. Olsen, W. C. White, R. A. Underwood, A. J. Breed, U. Smith, Mrs. E. G. White, B. L. Whitney, A. B. Oyen, D. T. Bourdeau, A. A. John, J. G. Matteson, E. G. Olsen, M. C. Wilcox, J. H. Durland, A. C. Bourdeau, J. P. Rosqvist, J. O. Corliss, R. Conradi, R. F. Andrews, S. H. Lane, M. C. Israel, Wm. Ings, G. G. Rupert, Nahum Orcutt, C. H. Bliss, D. A. Robinson, C. L. Boyd, W. D. Curtis, G. W. Anglebarger, W. H. Saxby, F. D. Starr, E. W. Farnsworth, S. Fulton, T. H. Gibbs, L. P. Hodges, S. H. Kime, H. Shultz, M. Enoch, J. F. Hanson, A. G. Daniells, Victor Thompson.

For ordination and credentials: J. C. Laubhan.

For license: Henry Scott, Geo. R. Drew, N. B. England, L. H. Crisler, Wm. Baird.

S. N. HASKELL,
B. L. WHITNEY,
G. G. RUPERT, } Committee.

The report was adopted.

The Committee on Sunday Prosecutions reported as follows:—

Your committee appointed to consider the matter of the prosecutions of our brethren in Arkansas, Tennessee, and other States, would respectfully recommend—

1. That the case of Bro. J. W. Scoles be appealed to the Supreme Court of the United States.

2. That the General Conference Committee be empowered to employ a suitable person to bring the facts connected with the persecution of our people for conscience' sake, before the general public.

3. That we give the General Conference Committee authority to render assistance to those in distress on account of being persecuted for keeping the Sabbath, as far as in their judgment shall seem duty.

4. That the General Conference Committee be empowered to employ suitable counsel and take such steps as shall be necessary for the proper management of this test case.

G. I. BUTLER,
S. N. HASKELL,
J. FARGO,
A. R. HENRY,
R. A. UNDERWOOD,
E. W. FARNSWORTH,
F. D. STARR, } Committee.

The report was adopted.

Moved (by D. T. Jones), That the matter of advice asked by brethren in Arkansas be referred to the General Conference Committee.—Carried.

The following report from Committee on Distribution of Labor was adopted:—

Your Committee on Distribution of Labor would respectfully submit the following further recommendations:—

35. That Eld. R. F. Andrews, after spending a reasonable time with his family, labor in the Michigan Conference.

36. That Eld. G. H. Rogers, of Kansas, go to Illinois to labor.

37. That Eld. I. E. Kimball, of Vermont, go to Halifax, and make Nova Scotia and New Brunswick his field of labor.

38. That Eld. T. H. Purdon act as president in the place of Eld. Kimball, after the latter shall have left Vermont.

39. That Eld. E. O. Hammond, of Illinois, go to Kansas to labor.

40. That Bro. Napoleon Paquette labor in the Province of Quebec among his countrymen.

41. That Bro. Daniel Thompson go to New Orleans to labor.

42. That Montana be made a part of the Upper Columbia

Conference, and that Eld. Scoles go to that field to labor under the direction of that Conference.

43. That in view of the special difficulties existing in Arkansas on account of the spirit of persecution manifested against our brethren, and in view of the great scarcity of experienced laborers to supply that field, we invite Eld. S. H. Lane to return from England to labor in Arkansas, as soon as he can feel that to leave the British field is consistent with duty.

44. That, if the REVIEW AND HERALD Office can spare him, Bro. Alfred Mason go to Basel, Switzerland, to assist in the introduction of a more perfect system of book-keeping there, and to remain till a book-keeper has been educated to keep books for that office.

45. That the matter of supplying lady Bible workers and canvassers be left to the General Conference Committee.

46. That whatever destitute fields remain to be filled, be referred to the General Conference Committee.

Moved, That British Columbia be added to the North Pacific Conference.—Adopted.

On motion, B. F. Bicknell was added to the Vermont Conference Committee.

Moved (by R. M. Kilgore), That Bro. L. Johnson be added to the the Illinois Conference Committee in place of F. D. Starr.—Carried.

Moved, That Bro. A. T. Robinson and Wm. Ings be authorized agents of this General Conference to arrange with steamship lines for reduced fare for our laborers who are called to cross the ocean.—Carried.

The Committee on Wants of Foreign Fields reported as follows:—

Your committee appointed to consider the special wants of foreign fields, having examined the various questions presented to them, respectfully submit the following recommendations:—

1. That the *Present Truth* be enlarged to sixteen pages, of the same size and form as *Les Signes des Temps*, and that it be furnished with a new heading and border.

2. That the general German publishing work now done at the REVIEW AND HERALD Office be removed to the publishing house at Basel, Switzerland.

3. That the *Herold der Wahrheit* be issued hereafter semi-monthly instead of monthly.

4. That the *Stimme der Wahrheit* be changed to a 16-page paper of same size and style as the *Herold der Wahrheit*; and that hereafter the two papers take the same name, *Herold der Wahrheit*, the main portion of the two to be edited and composed at the office in Basel; and that matrices of such pages as are to be used by the REVIEW AND HERALD be furnished at one half the cost of production, this cost of production to include editing, translating, composition, proof-reading, and making matrices.

5. That matrices of all publications hereafter issued at Basel, be furnished the REVIEW AND HERALD on the same conditions as matrices for the papers.

6. That the above recommendations pertaining to the German publishing work take effect at the earliest date at which arrangements can be made between the respective offices.

7. That those who accept the truth, and who desire to become laborers in any of these foreign fields, be recommended to spend some time working in connection with experienced laborers before they shall be authorized to go out into the field to labor by themselves.

8. That Eld. B. L. Whitney be authorized to act as agent for the General Conference Association at Basel.

With reference to matters in the Scandinavian mission, your committee would make the following recommendations:—

9. That a loan be secured on the mission property in Christiana, sufficiently large to cover, if possible, the indebtedness, so that a deed may be secured on both the old building and lot and the new building and lot; this loan to be secured for a period of ten years, with the privilege of paying it off before that time if so desired.

10. That the mission property in Christiana be deeded to the General Conference Association, and that Eld. O. A. Olsen be the legally authorized agent of the Association to transact such business for it as may be found necessary.

11. That the General Conference Association receive certificates of stock for the amounts invested by the General Conference in the Scandinavian Publishing Association of Christiana, Norway, and that the constitution of said Publishing Association be so revised as to provide for the proper representation of stock by proxy.

All of which is respectfully submitted. COMMITTEE.

Report adopted.

The Theological Committee presented the following report, which was adopted:—

Whereas, We learn with regret that in some places certain persons have urged the subject of rebaptism as necessary to salvation; and—

Whereas, This has caused trouble and division in some churches, and the mind of this body upon that question is asked; therefore—

1. *Resolved*, That upon the subject of rebaptism of those who have been properly baptized before embracing the message, it is the teaching and practice of our people, founded upon the Bible, as we believe, that they be received into our churches without rebaptism if they themselves are satisfied with their former baptism, though it is the privilege of such to be rebaptized whenever they shall desire it, as most of our people do sooner or later; but that it should not be urged upon any one as necessary to salvation.

Whereas, Both the Holy Scriptures and the testimonies of the Spirit represent that unity in the work of God is of

paramount importance, setting forth at the same time the grand truth that this message is designed to lead to the unity of the faith; and—

Whereas, If this object is to be attained, it is necessary that it be kept constantly in view in our educational institutions and in our periodicals, and that we avoid as far as possible the agitation, in a public manner, of those questions concerning which there may be from any cause a difference of opinion among ourselves, and also avoid the introduction of points of doctrine contrary to the established faith of the body, before they are carefully considered by our leading brethren; therefore—

2. *Resolved*, That this Conference earnestly recommend that the official boards of our schools, our Sabbath-school authorities, and the editors of our papers exercise great care not to permit doctrinal views not held by a fair majority of our people to be made a part of the public instruction of said schools, or to be published in our denominational papers, as if they were the established doctrines of this people, before they are examined and approved by the leading brethren of experience.

Moved, That that part of the foregoing report referring to baptism be carefully translated and published in the *Stimme*.—Carried.

The Committee on assisting individuals to attend our schools reported as follows:—

Your committee to whom was referred the question as to how to aid properly worthy but needy students in our several educational institutions, present the following report:—

We find that funds for this purpose have been raised in various Conferences; but, apparently through lack of united action, they do not appear always to have been used to the very best advantage. We therefore recommend—

1. That all such funds be deposited with the trustees of the institution where they are designed to be used, to be kept separate for the exclusive use of the States from which they come.

2. That only such students be aided from those funds as are recommended by the executive committee of the Conference from which they come.

3. That the disbursement of these funds be made under the direction of a committee of three appointed by the trustees of each institution, to whom the students thus aided shall render an itemized account of their expenses.

4. That all money thus furnished shall be considered as a loan, to be paid as soon as the circumstances of the person shall render it possible.

5. That reports be made to the several Conferences, stating the amount of money furnished to each individual recommended for aid by them, and giving such other information as may be desirable and proper.

6. That the committee also prepare a yearly report, to be read at the annual meeting of the stockholders, of the amount of means used, number of persons assisted, number helped by the different Conferences, and such other information as may be of interest.

7. That persons who render aid directly to needy students be requested to confer with this committee, that as far as possible their means may be worthily used.

COMMITTEE.

The report was adopted.

The Committee on the Improvement of the Ministry reported as follows:—

1. We recommend that at each annual meeting of the State Conferences a sermon be preached upon this subject; and further—

2. That the General Conference Committee prepare and publish through the REVIEW—

(1.) Some standard of attainment to be required of those who receive a license.

(2.) A course of study to be pursued by licentiates before ordination.

(3.) A course of study in our schools, not to exceed two years, especially adapted to ministers and workers.

COMMITTEE.

The report was adopted.

The committee appointed to examine theologically Bro. H. Wren's book, and to confer with him, reported unfavorably to its circulation, some portions of it being in their opinion of such a character that it would be inadvisable to recommend its distribution.

Moved, (by B. L. Whitney), That a vote of thanks be extended to our Minister in Russia for his efforts in behalf of our beloved Bro. Conradi; and that the General Conference Committee prepare a paper to be addressed to our Consul at St. Petersburg to secure the recognition of our denomination in that country.—Carried.

Moved, That the General Conference Committee be requested to designate the editors for the papers at Basel and Great Grimsby.—Carried.

Eld. Tenney presented the following resolution:—

Resolved, That this body hereby extend their thanks to those papers which have published reports of our meetings; to the railroads which have favored us with reduced rates; to Bro. A. R. Henry for his efficient efforts in securing liberal reductions of fare, both to this meeting and to others in the year past; to the Battle Creek church and Sanitarium for their kind and hospitable entertainment of delegates and visitors during the meeting; and to all who have labored and sacrificed for our welfare and comfort.—Adopted.

On motion, the Conference then adjourned *sine die*.

U. SMITH, Sec.

Geo. I. Butler, Pres.

Progress of the Cause.

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

SHOW ME THY FACE.

SHOW me Thy face,—
A cheering beam
Of loveliness divine,—
And I shall never think or dream
Of other love save Thine.
And lesser light will darken quite,
All lower glories wane—
The beautiful of earth will scarce
Seem beautiful again.

Show me thy face—
The heaviest cross
Will then seem light to bear;
There will be gain in every loss,
And peace with every care,
With such light feet the years will fleet,
Life seem as brief as blest;
Till I have laid my burden down
And entered into rest.

Show me Thy face,
And I shall be
In heart and mind renewed
With wisdom, grace, and energy
To work Thy work endured.
Shine through the veil, Immanuel,
Until, the veil removed,
In perfect glory I behold
The face that I have loved.

—Sel.

THE WORK AMONG THE GERMANS IN EUROPE.

In looking over the great harvest field in Europe, with its seventy millions of Germans, we feel grateful that we can see at least some slight tokens that the truth is beginning to make an impression on the people. We have to-day many more calls than we are able to fill, and the greatest hindrance is not so much the hardness of the spirit of the German people, as the lack of consecrated labor among them. The best news come from Russia, where the Lord seems to move upon the hearts of men in a special manner.

In the Crimea five have been baptized and joined the church since I left. The Black Sea was very stormy when our brethren baptized, and it was with the greatest difficulty that they could perform the rite. Quite a number of outsiders attended their meeting, and many acknowledged the truth. The brethren, after searching a long time for a tract of land where they could rent and form a settlement together, and so escape many grievous annoyances, have finally succeeded in their endeavor. They are all of good courage, and doing all they can to spread the truth. Two have gone to Bessarabia, some 200 miles from there, to their old homes, to scatter the seeds of truth. The two brethren who have lately gone with their families to Milltown, Dakota, had, in order to get their passports, to visit their old home on the river Don. The people there were all anxious to have them conduct a few meetings, to obtain their publications, and learn more of the truth. They loudly call for laborers, and many are deeply convinced of the truth. In the eastern part of the Crimea a teacher has of late received the truth from reading our periodicals, and has already ordered some publications and subscribed for the *Herald*.

My companion in bonds has excellent success in his work; he has sent over twenty subscriptions in a short time, and sold a number of copies of "Thoughts on Daniel and the Revelation." In one place, where he visited a brother who keeps the Sabbath, he found sixteen families of Baptists nearly all convinced of the truth. He visited as long as he thought it prudent, took a number of subscriptions, and left only because threats were made. Some of the Baptist ministers are so far losing the spirit of Christ, that, although they were persecuted until lately themselves, they threaten the same thing to our laborers.

From the Volga we also receive the good news that the second Seventh-day Adventist church in Russia has been lately organized in the Government of Samara. Ten are keeping the Sabbath there now, and about as many more in the Government of Saratov. The brother there calls loudly for help. He sent a number of subscriptions, and also an order for six copies of "Thoughts on Daniel and the Revelation." He has also learned of Sabbath-keepers still nearer to Asia, and hopes to visit them when he can get away from his work. The same call for help comes from all directions, and we hope and pray that soon this call may be answered, and that the Lord of hosts may also move the hearts of those in authority to grant us toleration; but above all, that the Lord of hosts may himself take the laborers there under his protection.

In Germany also the truth is making some progress, as much at least as we might expect, considering that we have not a single colporteur or preacher in all that great empire. Wherever I went during my short trip from Nov. 4 to 15, I found open doors and an interest to hear. My first visit was with our brethren in Prussia. I held a number of meetings over Sabbath

and Sunday in Vohwinkel, and made a short visit in Solingen. On Monday evening I spoke in Elberfeld, the room being quite well filled. Our brethren here long for the day when the work in Germany will be started in good earnest. They have sent some \$500 tithe since spring, some of which they had reserved for the work in Germany. All promised to be more diligent in the missionary work this winter. From there I went through Westphalia and Hanover to Bremen, where we stopped several hours, until our train departed for Hamburg. It being evening, I could see but little of this city. Late at night I arrived in Hamburg, and had the good fortune to meet Bro. Schill among the great crowd, though we never had met before, nor had we agreed on any signs. This brother has of late accepted the truth, though he has much opposition to meet. He received the first light from a pamphlet written against us. Hamburg is the second city in Germany, is the center of commerce, and contains 500,000 inhabitants, nearly all of whom are Protestants. The river is covered with ships from all parts of the world, and thousands of emigrants leave from there for America, Australia, and the German possessions in Africa. I visited Seaman's Rest, a beautiful building near the harbor, erected for the benefit of the sailors, at an expense of \$75,000. They have a fine reading room and library, and the steward told me that periodicals in the Scandinavian, English, and German languages would be gladly received there. As a large trade is carried on with England and the Scandinavian countries, many of the sailors from these countries stop in the building; and if our brethren in America would supply the papers in these tongues, they would undoubtedly do much good. If one is ever interested in a paper in his own language, it is when he is away from home, in a country whose language he does not understand.

From here I returned by way of Hanover and Göttingen to Stuttgart. On my way I met an English merchant who resides in Frankfurt, and after a long and interesting conversation he charged me the last thing to send him an English paper. I had also a lengthy conversation with a lady who was the bride of a Lutheran minister. She seemed quite familiar with the Bible, and was glad to get some of our papers to learn more of this new doctrine. The journey along the Neckar is lovely, with old castles all along and ancient-looking towns. Sixteen years ago I went through here the last time, and the hills I climbed in my school-days still looked familiar. Stuttgart is a lovely spot, the residence of the king of Württemberg. The people are very religious, and nearly all the leading Christian denominations are represented there. On Sunday I found the churches full to overflowing; not a seat could be found. There I met Sr. Stein, who has been trying to distribute and sell our tracts and publications. Since New Year's she has been able to sell some \$100 worth of tracts, and they have created so much stir that the Wesleyan Methodist paper there had a short notice, stating that the Seventh-day Adventists, who had been able to raise up a church in Lausanne in the spring, had also commenced to trouble consciences in Stuttgart, and requesting one of their ministers to write an article about these people. None of their ministers have responded so far. One old brother has lately commenced to keep the Sabbath in Cannstadt, and I held a meeting in his house Sunday afternoon. Several whom I visited expressed a desire to have meetings there, and I hope that soon we may be able to respond.

Monday afternoon I left for home, following the Neckar until it became but a little stream. Then after crossing the divide we crossed the Danube (bearing no resemblance here to the mighty river on which I traveled some months ago to Galatz), and finally reached the Rhine, which we followed until we arrived at Basel. Here Bro. Ertzenberger had already commenced meetings. I was glad to see quite a number in attendance, and, above all, to see how quiet and orderly the people were. Not one seems to stir till the service is over, and the most seem to attend every meeting. Bro. Ertzenberger has held a number of Bible readings, having sometimes as many as fifteen persons in attendance. Last Sabbath quite a number attended our German meeting in the afternoon, and already five have decided, mostly the result of the Bible readings. The ministers are doing all they can to keep the people away, but some of the honest-hearted are, in consequence, only the quicker decided in favor of the truth. We hope that God will add his blessing in future, that the good work commenced may still continue, and that a number of the 70,000 persons living in this city may embrace the truth.

A letter has also been received of late from Eastern Prussia, that three persons observe the Sabbath there as the result of reading the *Herald* for awhile. True, little or nothing has been done, apparently, when we look at these millions; but as the work in America started small, and increased as laborers went forth, so I believe that as we send forth our laborers and publications, we shall see that there are many honest souls still left in the home of the Reformation. I hope that by the time this report reaches America, it may have been decided already that help be sent us in the great harvest here, and that the coming year the truth may make greater progress among the Germans.

L. R. CONRAD.

Basel, Nov. 26.

LABOR IN SCANDINAVIA.

SWEDEN.—Bro. J. G. Matteson writes from Stockholm, Nov. 1:—

"After having attended our European Conference in England, where we were much encouraged by meeting with the servants of the Lord from other countries, I stayed a short time in Christiana and Copenhagen to encourage the brethren and help arrange matters in the printing-office and the branch office in Copenhagen. After a two days' stay at home I went to Knifsta, where we remained over Sabbath and Sunday and held six meetings, which were well attended, and good interest was manifested. Three brethren and three sisters were baptized. Eight persons signed the covenant, and they will hold regular Sabbath meetings. Others have decided to serve the Lord and meet with them. Knifsta is twelve miles from Upsala, which is a city of some magnitude, with a university. Four brethren from there met with us, who have lately commenced to obey the truth. Two of our sisters have labored there some time, selling books and holding Bible readings. Several others are interested, and we intend to begin a series of meetings there next week."

Bro. O. Johnson writes from Grythytted Nov. 5:—

"Leaving Örebro I arrived at Amot Sept. 30, and remained there until Oct. 13, holding several meetings during that time. I also held some special meetings with our brethren and sisters, and in so doing I experienced a great blessing. The 14th I went to Striberg, and held some meetings there and at Öskelohyttan, which were well attended. At the place last mentioned, we have a little church, called Lindes church. I then went to Grythytted, and held meetings one week. While I was there, an invitation was received from Grangesberg (a place which we had never before visited), to come there and hold meetings. I went there Sunday, the 24th, and held several meetings in a school-house. Many manifested an interest and invited me to visit them again. The 28th I went again to Örebro, to meet Bro. O. A. Olsen, and together with him to visit our churches here in Sweden. We are now at Grythytted."

DENMARK.—Bro. E. J. Olsen writes from Copenhagen:—

"From Oct. 1 to 8 I visited the church in Laurvig, Norway, and held four meetings. Two were baptized, and six united with the church. The church has twenty-one members, and there are good prospects that others will soon unite with them. Oct. 4-6 I visited Drammen, and held two meetings. This church is not large; but they love the truth, and seek to build up one another in the most holy faith. Oct. 7-15 in company with Bro. Brorsen I labored at Moss. The 17th I arrived at Copenhagen with my family, for the purpose of laboring here this winter. There are some here who love the truth and seek to scatter it. Sabbath, Nov. 6, five dear souls followed their Saviour in baptism, and six united with the church, which now numbers thirty-nine members."

NORWAY.—Bro. K. Brorsen sends us the following report:—

"I have held twenty-three meetings and sixteen Bible readings, made sixty-nine missionary visits, written twelve missionary letters, sold books and tracts for kr. 14 (\$3.78), distributed some books and tracts, and obtained six subscriptions for *Tidernes Tegn*. I am of good courage, and labor on in faith and hope."

After my return from the Conference in England, I remained a few days in Christiana, where I assisted in arranging matters in connection with the printing-office. I held one Sabbath meeting with the church. I also visited Moss, and held one meeting there. The interest is still good. Two more have commenced to keep the Sabbath, and others are deeply convicted of the truth. We pray and hope that God may greatly bless Bro. Brorsen in his labor there, while holding Bible readings and visiting the people. In company with Bro. Johnson I am now on a tour through Sweden, for the purpose of visiting the churches. Oct. 29 we arrived at Örebro, where we held eight meetings, organized a tract and missionary society, and reorganized the Sabbath-school. All seemed to be much interested and very desirous to understand how they could work to the best advantage. The outside attendance was good, and quite a few are fully convinced of the truth, but are hesitating to take up the cross. We have just reached Grythytted.

O. A. OLSEN.

Nov. 10.

MICHIGAN.

CARLTON CENTER.—In the latter part of the summer Bro. Alex. Carpenter visited this locality, and from what he heard and saw, became convinced that it would be for the interest of the cause to hold a two days' meeting in this part of the district. Accordingly the matter was talked over, and arrangements were made for such a meeting, to commence Friday evening, Nov. 5. We informed the people through the county papers that ministerial help from abroad was expected, and invited all to come. We also prayed for the especial blessing of God upon the meeting. As the result, we had one of the best meetings that it has ever been our privilege to attend.

The Methodists kindly gave us the use of their new church, and there was quite a good attendance. Eld. Caviness, of Grand Rapids, and Bro. Wales, of Battle Creek, did the preaching. Brethren were present from Battle Creek, Monterey, and Bowne. Prejudice seems to have been removed, and many are anxious to have the brethren return and preach to them again, which we hope and expect they will do at an early date. Some seven years ago Eld. E. Van Deusen faithfully sowed seeds of truth here, and we trust they are germinating, and that through labor and the blessing of God some souls will obey.

We expect to hold our quarterly meeting at Carlton Center, the first Sabbath and Sunday in January; and we hope that Bro. Wales and Caviness can be present, and continue the meetings as long as the interest seems to demand. L. G. MOORE.

IOWA.

ROME.—I commenced meetings at this place Nov. 20. Was granted the free use of the Baptist church. I have given eleven discourses in all. The attendance was quite small at first, but has steadily increased until the last meeting, when about 125 were present. We have spoken three times on the Sabbath question, and think a good impression has been made. We are of good courage, and hope to see the truth gain a victory here. W. H. WAKEHAM.

Nov. 30.

WISCONSIN.

PITTSVILLE.—Held meetings with the brethren here Nov. 19-21. As these brethren were connected with the Maple Works church, but desired to unite at Grand Rapids, letters having been granted for this purpose, it was arranged to hold meetings at Grand Rapids Nov. 26-28. Nine united by letter, and seven others by vote. With this addition of sixteen, the church now number thirty-one. An elder, clerk, and treasurer were elected, and the elder was ordained. One united with the tract society. Two copies of the REVIEW were ordered, and also one book. Received money on pledges, periodicals, and tract fund to the amount of \$10. Our meetings were profitable, and we are of good courage to labor on. A. MEAD.

INDIANA CONFERENCE PROCEEDINGS.

THE fourteenth annual session of the Indiana Conference was held in connection with the camp-meeting at Wabash, Ind. The first meeting was called to order by the president, Eld. Wm. Covert, Sept. 23, at 5 P. M. Prayer by Eld. J. P. Henderson. Twenty-nine churches were represented by fifty-six delegates. The companies at Akron, Dugger, Mud Lick, Pleasant Lake, and Poseyville were received into the Conference.

The Committee on Resolutions reported the following:—

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 the plan of reporting our camp-meetings through the papers is worthy of the best attention that can be given it, and of the liberal support of our people.

Resolved, That it is the sense of this Conference that the work of fitting up the camp and looking after the business of the meeting 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 Conference, and the spiritual interests of the people.

Whereas, Our camp-meetings continuing one week are too short to do the necessary business; and—

Whereas, If the delegates were here at the beginning of the workers' meeting the difficulty could be avoided; therefore—

Resolved, That we hereby recommend that the churches elect their delegates in season, and instruct them to be on the ground at the very beginning of the workers' meeting preceding the regular camp-meeting.

Resolved, That all our workers throughout the Conference be instructed to induce as many as possible of our young people to attend our excellent College at Battle Creek, Mich.

Resolved, That next year we have a boarding tent in connection with the camp-meeting.

Whereas, The Scriptures teach that in a "multitude of counselors there is safety;" therefore—

Resolved, That no church be disbanded without counseling with the Conference Committee.

Resolved, That Wednesday of each week be set apart to pray for the laborers in the harvest field, especially the foreign missions.

Resolved, That the church clerk be instructed to send directly to the State secretary the credentials of the delegates as soon as they are elected, instead of giving them to the delegates.

Resolved, That this Conference hereby empower the Conference Committee to appoint the auditing committee previous to the workers' meeting which precedes the annual Conference.

Whereas, The Lord has said through the "Testimonies" that the sale of our publications is a very important part of our work; therefore—

Resolved, That Bro. J. W. Covert be chosen by this Conference to conduct the canvass for the same, especially for "Thoughts on Daniel and the Revelation," and to instruct others in that work.

Resolved, That this Conference grant license to those only who intend to fully devote themselves to the ministry.

The resolutions elicited much discussion, the first one being made the subject of a special meeting, which was addressed by Eld. Canright; Eld. Underwood also gave a few pointed remarks.

The companies at Coal City, Sevastopol, and Walnut Creek having been merged into larger neighboring churches, it was ordered that their names be dropped.

The Committee on Licenses and Credentials reported as follows: For credentials, Wm. Covert, J. P. Henderson, D. H. Oberholtzer, A. W. Bartlett, Dr. Wm. Hill, E. E. Marvin, M. G. Huffman; For ordination and credentials, J. W. Covert; for license, O. C. Godsmark, W. A. Young, N. W. Kauble, W. R. Williams, F. M. Roberts, C. M. Shortridge, Luzern Thompson, J. F. Anderson. The report was accepted.

The Committee on Nominations reported the following for officers for the ensuing year: For President, Eld. Wm. Covert; Treasurer, Dr. Wm. Hill; Secretary, W. A. Young; Executive Committee, Wm. Covert, D. H. Oberholtzer, J. P. Henderson; Camp-meeting Committee, Joel Yeager, Curtis Elliot, John Ellis, Robert Craig, Andrew Blake.

TREASURER'S REPORT.

Title received,	\$5,278 39
Paid to Gen'l Conf.,	\$ 322 12
" incidental expenses,	37 00
" ministers and laborers,	4,919 27

Total, \$5,278 39

Five meetings were occupied in the deliberations of the session, all of which were characterized by union and harmony. All the different topics presented were quite thoroughly discussed.

Oct. 4, at 10:30 A. M., the Conference adjourned *sine die*. WM. COVERT, *Pres.*

W. A. YOUNG, *Sec.*

Special Notices.

BATTLE CREEK MATERNAL AND DORGAS SOCIETY.

THE General Conference being over, this society will resume its weekly meetings. All who can possibly attend will be welcomed. Those who through family cares or other reasons are unable to be present every week, are earnestly invited to attend the devotional meeting held on the first Thursday of every month, at 3 P. M. As the treasury is low, subscriptions will be gratefully received, and any garments will be acceptable. M. P. VEYSEY, *Sec.*

TO BRETHREN IN MICHIGAN.

WHEN you send donations by express to our missions, be sure to mark the goods with street and number; also mark goods sent by freight in the same manner; for we can usually arrange with the agents to have goods delivered if they are properly marked. To further avoid delay and difficulty in claiming goods, be sure to send by mail the bill of lading, to the one in charge of the mission where the goods are sent. H. W. MILLER.

VIRGINIA, NOTICE!

WILL all colporters and canvassers who are canvassing for "Marvel of Nations" and the "Great Controversy" please inform me in what counties they have canvassed and are canvassing at the present; also what districts and towns they have canvassed.

I would like to hear from the canvassers between now and Christmas, if possible, as I expect to canvass for the "Marvel of Nations," and do not wish to go over the same ground that has been canvassed.

If the State Secretary knows their territory, will she please send me a card. My address is Sands, Va. T. H. PAINTER, *Director*.

GENERAL MEETINGS FOR MINNESOTA.

THE general meeting for Minnesota will be held in the new church at Minneapolis, commencing Thursday evening, Jan. 6, 1887, and continuing through Tuesday following. The General Conference has provided for us the valuable help of Elds. Underwood and Farnsworth. This will be a meeting of much importance, and we desire to see all our laborers, those who anticipate laboring in any branch of the cause, and many of our brethren and sisters from all parts of the Conference. Come prepared as for camp-meeting. We have a large, warm, and light basement which will accommodate many. This will be a special season of seeking God and a fitness for his work. The church will be dedicated Sunday, Jan. 2. CONF. COM.

THE MEETING AT ITHACA, MICH.

AT this meeting we expect a large gathering of our people from all portions of the State, and this should prove true in an emphatic sense of Dist. No. 7. As the weather may be cold at that time, it will be well for all to bring bedding, and come prepared to take care of themselves to some degree. We expect to have special favors on the railroads. Let none stay away for fear there will be too many present.

A. O. BURRILL.

NORTH DAKOTA GENERAL MEETING.

THIS meeting will be held in Fargo, Dec. 17-19, commencing Friday evening. We feel anxious to see many of our brethren and sisters present, as these privileges are not often ours to enjoy, and this will be an opportunity we cannot afford to lose. There is business of the Fargo church and tract society which must be attended to, and we hope to see the members of the church and tract society present. If all who come bring bed-ticks and blankets, arrangements can be made for lodging room. We hope also to see those who desire to enter the canvassing or Bible work. Brethren will attend this meeting directly from the General Conference, from whom we hope to receive instructions in regard to the best plans for future labor. Trains will be met Friday and Friday evening. We earnestly desire that this meeting may be well attended, and that God may bless it to the advancement of the truth in this field. W. B. WHITE.

THE NEW YORK MEETING.

THIS important meeting will be held at Rome, as stated in last week's REVIEW. It will begin Friday evening, Jan. 7, and close Tuesday evening, Jan. 11. We want a good representation of our leading brethren from all our churches, especially church and tract society officers, and those who desire to have some part in the work of God.

Bro. Butler and Bro. Haskell have both promised, the Lord willing, to attend; and their presence we are sure will be greatly appreciated by our people. We are very anxious that our leading brethren throughout the State should become acquainted with the work and the plans that are adopted for carrying it forward; and also that they assist in the formation of those plans, that there may be union and co-operation in every branch of our work.

If there ever was a time when our people needed to press together, and labor in union and in love to build up the cause of God and rescue the perishing, it is now.

It would be well for those who come, and can do so, to bring some bedding and provisions, that the burdens may be equalized as much as possible. Come praying that the Lord may greatly bless our meetings. M. H. BROWN.

GENERAL MEETING FOR PENNSYLVANIA.

WE wish to say to those expecting to attend this meeting, that it has been decided to continue the meeting until Jan. 5. None should expect to leave before this time. The ministers are urgently requested to reach Wellsville Dec. 30. The meeting proper will not begin before Friday evening; but there are matters of importance to present to the ministers before the meeting begins. We are very anxious to see all our directors at this meeting, as there are plans for the missionary work during the winter which must be considered by the Board.

This meeting is to be one of importance, and we expect to see a large attendance of our people. All our ministers and workers should be present. Arrangements will be made for labor in the churches during the winter; hence all who have requests should present them early in the meeting, so that they can be considered by the ministers.

If any have dried fruit of any kind that they wish to donate to our foreign missions, let them bring it to the meeting, and Eld. Whitney will arrange to take it with him without expense. We hope our friends will note this point, and make some nice presents of this kind to our missions.

D. B. OVIATT.

S. S. CONVENTION FOR BOWLING GREEN, OHIO.

THE second of the Ohio series of Sabbath-school conventions will be held at Bowling Green, Ohio, in connection with the general meeting, Dec. 23-28. We desire a full attendance at this convention. With the blessing of the Lord, and the good help we have secured, we shall expect a profitable time. Let the different schools in this part of the State make a special effort to be present during the entire meeting. Much instruction on important subjects pertaining to Sabbath-school work will be given, followed by a free discussion of the topics presented.

The convention at New Antioch, Oct. 22-25, was well attended, and is believed to have been a source of much encouragement to the schools in that vicinity. Important subjects were considered, and inter-

esting questions discussed. Many seemed anxious to learn all they could in regard to the best methods of carrying on the work. Encouraging reports were given from Hillsboro, Leesburg, and Washington C. H.

We desire to see a marked improvement, not only in organization and methods, but also in the interest and thoroughness with which the Bible is studied. We would especially call attention to the importance of Sabbath-school helps. Let our schools come prepared to supply themselves with all necessary aids to the study of God's word. We trust all who possibly can will be present to participate in giving and receiving instruction. Let us have the benefit of your observation and experience. Courage and hopefulness prevail, and the outlook gives promise of better days for the Sabbath-schools of Ohio and West Virginia. We must remember, however, that the work is but just begun, and that much remains to be accomplished. Let us seek God for his blessing for this branch of the work.

V. H. LUCAS, Pres.

GENERAL MEETING FOR NEW ENGLAND.

THE appointment of this meeting appeared in the REVIEW two weeks ago, and, as there stated, will begin on Friday, Dec. 24, and continue over two Sabbaths, closing Jan. 8. The present magnitude of our work, and the present necessities of the cause not only for means, but for devoted, earnest, God-fearing men and women, make these gatherings more important than any that have preceded them. Valuable instruction will be given at this time in reference to the best manner of laboring in the various branches of the cause, and many of our brethren and sisters, should they avail themselves of this instruction, would find that they could in some way do efficient work where now they are doing comparatively nothing. Our responsibilities in the day of Judgment will be measured, not by our present ability to labor for God, but by the powers originally given and the opportunities we may have for their improvement. Our inquiry should be, not whether we are unfit to labor, but how we can remedy this and secure a fitness to do what God requires. The Spirit of God says that "every minister should be a consecrated missionary; every layman a worker, using his talents of influence and means in his Lord's service;" and that "human agencies are to be employed in this work. Zeal and energy must be intensified; talents that are rusting from inaction must be pressed into service."

For years we have looked forward to the time when persecution would come; that time is now here. Not that we see all that we shall see, but even now we behold the commencement of a pressure that will never become less. Some of our brethren to-day are in bonds for conscience' sake, and some of these have contracted disease during their imprisonment from which there is little probability they will recover, unless the Lord interposes in their behalf. We are coming face to face with the trying times to which we have looked forward, and yet our work is unfinished. The line of prophecy never backward turns, and the conflict is inevitable. Who will be prepared to meet it? Who will engage in the contest with heart and soul and voice and time and money? Who will help to hasten the day when earthly misrule shall terminate and the coming of the Just One shall take place?

At this meeting there will be present Eld. S. N. Haskell, Eld. B. L. Whitney, of Basel, Switzerland, and Dr. J. H. Kellogg, from the Sanitarium. The annual meeting of the tract society, also of the Academy, will be held at this time. The winter term of the Academy will open at the close of this meeting. The Lancaster church will heartily welcome all who may come desiring to share the benefits of this annual gathering.

D. A. ROBINSON.

News of the Week.

FOR WEEK ENDING DEC. 11.

DOMESTIC.

—Losses by fire in the United States and Canada for the eleven months of 1886, amount to \$105,000,000.

—A discovery of iron ore, said to be of excellent quality, has been made near the village of Medford, Wis.

—The California wine product for 1886 will amount to 19,500,000 gallons, one fourth of which will be turned into brandy.

—Fire Friday forenoon swept away the business section of Attica, Ohio, creating a loss of \$150,000. The insurance aggregates \$75,000.

—An earthquake shock at 4:20 Wednesday morning aroused sleeping citizens in Columbia, S. C., the oscillations lasting fully a minute.

—Coal, in immense quantities, is reported to have been discovered in Henderson and Smith counties, Texas. One vein, twenty feet thick, is but thirty feet below the surface.

—It was reported Tuesday that there were over two feet of snow at Asheville, N. C., while the storm still continued. The roofs of four large buildings were crushed in by the snow.

—There were shipped from Muskegon, Mich., during the year ended Nov. 30, 421,599,000 feet of lumber, 16,940,000 lath, and 22,890,125 shingles, besides large quantities of pickets, cedar posts, and slabs.

—At a Mill Creek (Ind.) crossing, Tuesday afternoon, Reuben Hill and his three sons, aged 14, 16, and 18 were killed by a train. Hill's little daughter escaped with a broken leg, and the horses are uninjured.

—The Spiritualists of Eureka Springs, Ark., announce that they have just received a communication from General Grant announcing that he is now engaged in a greater war than the one which made him famous on earth.

—E. Price Greenleaf, a miser of Boston, who died Saturday, bequeathed \$500,000 to Harvard University. Greenleaf requested that his photograph, taken on his death-bed, be copied in oil, and hung upon the walls of the college.

—Three men have been arrested at Findlay, Ohio, charged with plotting to burn and plunder the city. One of the men has made a confession, detailing how each was stationed in a different locality for the purpose of applying the torch.

—A Pittsburg paper announces that a National Tariff Association is being organized by working-men throughout the country, and states that thousands of clubs will be in existence by the time of the next Presidential election. A special fight will be made in the States of Virginia and West Virginia.

—The present Scandinavian immigration to this country is said to be a marked feature of ocean travel. Already during the month of December 3,000 descendants of the Norsemen have been landed at Castle Garden. The various steamship companies are engaged in a lively competition for the trade.

—Near Minneapolis Tuesday a large eagle, measuring nearly ten feet from tip to tip, attacked two surveyors, Professor W. F. Carr and Samuel Chute, severely wounding the former, and making a desperate effort to bear him away. Timely aid arrived, and the bird was captured. His talons are over four inches in length.

FOREIGN.

—Startling revelations of the destitution in London have been made at St. Giles' Christian Mission and Billingsgate.

—It is reported that the British government is about to institute vigorous measures against the Irish National League.

—Emperor William, of Germany, celebrates on Jan. 1 next the eightieth anniversary of his entry into the German army.

—An iron tower, 400 feet high, will be erected at the head of Oxford street, London, to commemorate the Queen's jubilee.

—The Mexican army, when on a war footing, has 160,963 men, divided as follows: Infantry, 131,522; cavalry, 25,790; artillery, 3,600.

—The schooner *Edith* foundered on a reef near Miguelon Island, off the south coast of Newfoundland, Sunday, the crew, numbering thirteen, perishing.

—Dispatches from Brisbane, Australia, state that the steamers *Keilawarra* and *Helen Nicholl* have collided off Queensland, resulting in the drowning of forty-two persons.

—In the vicinity of Banff, in the Canadian Northwest Territories, seven seams of anthracite coal have been discovered, sufficient to supply the entire Canadian Northwest for fifty years.

—Europe has had nearly 300 wars since the sixteenth century. Of these forty-four were begun for the acquisition of territory, the same number for claims to crowns, and fifty-five were civil wars.

—A gale of unprecedented severity raged Wednesday throughout the region of the British Isles. At Liverpool and on the Isle of Man the barometer sank to the lowest point within memory. Off all the coasts ships were visible flying signals of distress. Telegraphic communication with the continent was interrupted, and the loss of life and property is undoubtedly very great.

—The "Socialistic Republic of the Rio Grande" is a pleasing vision which floats before the minds of sundry Socialistic schemers in this country, who propose to make their dream a reality by taking possession of the three northwestern states of Mexico and part of Lower California and there inaugurating their new form of republic. If they are allowed to proceed, we may soon have a practical demonstration of the faults or virtues of Henry George's theories.

—Quarantine against the infected town in the Argentine Republic has been raised by order of the Minister of the Interior. Since Tuesday last there has been no quarantine in any part of the country, and trains have been running between Rosario and Buenos Ayres as usual. It is feared that the cholera will soon spread to Mendoza and San Juan. The Chilean authorities will send troops to guard the roads in the Cordilleras, and all communication between that country and the Argentine Republic will be completely stopped.

—Dr. Farr, an English scientist, says that if one could watch the march of 1,000,000 people through life the following result would be observable: Nearly 150,000 will die the first year; 53,000 the second year; 28,000 in the third year; and less than 4,000 in the thirteenth year. At the end of forty-five years 500,000 will have died. At the end of sixty years 370,000 will still be living; at the end of eighty years, 97,000; at eighty-five, 31,000; and at ninety-five

years, 2,100. At the end of 100 years there will be 223, and at the end of 108 years there will be but one survivor.

—"The people," said Balaam, "shall dwell alone, and shall not be reckoned among the nations." So is it still. The Israelites are as oil to water in every nationality amidst which they are found. It is the standing wonder of the centuries. The fiat of the Almighty has drawn lines around them that no sceptic can explain. They are said to number to-day 6,300,000. There are 5,400,000 in Europe, 319,000 in Asia, 350,000 in Africa, and about 230,000 in America. Russia, where they are most numerous, has 2,552,000, Austro-Hungary 1,544,000, Germany 562,000, Roumania 265,000, and Turkey 105,000. —*The Advance*.

RELIGIOUS.

—The Mayor of New York has ordered the police to see that stores are kept closed on Sunday.

—Every vessel in the British navy now has daily prayers, and frequently two religious services on Sunday.

—Methodist ministers at Cincinnati propose that church members who attend operas having a ballet annex be disciplined.

—The Baptist church in Copenhagen has a membership of 424, and a Sabbath-school with an average of four hundred in attendance.

—From the altar of Notre Dame, in Montreal, Wednesday morning, the Rev. Father Strubble denounced the pastimes of tobogganing and snow-shoeing.

—Archbishop Ryan, of Philadelphia, announces that under decrees of the Baltimore Council, balls for charitable purposes are prohibited by the Catholic Church.

—Father Higgins of New Haven, a priest of the Dominican Order, has received the degree of doctor of theology from Pope Leo, the first ecclesiastic in this country to be so honored.

—A man in Chicago proposes to form a World's Day of Rest League. He hopes to begin the movement among the Jews, and advocates a convention of representative Jews, to be held in Paris in 1900.

—An order has just been promulgated at Cincinnati, as a decision of the council of Catholic prelates recently held in Baltimore, forbidding Catholic musicians or vocalists to play or sing in Protestant churches.

—Disestablishment in Great Britain, said to be pushed by unconscious influence from this side of the water, goes on apace. It is reported as likely to be accomplished for the Welsh Church in the next Parliament.

Obituary Notices.

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

PECK.—Died of consumption in the town of Windsor, Eaton Co., Mich., Nov. 3, 1886, Bro. Ethan Peck, aged 72 years and 13 days. The deceased was born in Onondaga Co., N. Y. He moved to this State in 1832. Some twelve years ago he was converted by hearing the Third Angel's Message, and united with the Pottsville church, of which he was a member when he died. He died in hope, leaving a family to mourn his departure. The large congregation in attendance at his funeral showed how he was respected by his neighbors. Funeral services conducted by the writer.

T. M. STEWARD.

DRURY.—Died at Essex Junction, Vt., Nov. 9, 1886, after a lingering illness of nearly five months, which was borne with great patience, my dear mother, aged 68 years, 3 months, and 9 days. We laid her away to rest till the Life-giver comes, when we hope to meet her on the morning of the first resurrection, clad in bright immortality. Remarks at the funeral by Rev. J. S. Goodall (Baptist), from Rev. 14:13. She leaves an aged companion and seven children, besides a large circle of mourning friends. Our hearts are saddened; but we look forward to a bright future.

C. K. DRURY.

GREGORY.—Died at St. Helena, Cal., Nov. 12, of lingering consumption, William B. Gregory, aged twenty-nine and one half years. The last few weeks of his life he spent in carefully reviewing the past, and confessing all his wrongs. His mind seemed to derive great consolation from Ps. 147:11: "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." This he often repeated with great satisfaction. He came to California in the spring of 1885 with a friend, who kindly cared for him during his last sickness. The funeral services were conducted by the writer, Sabbath afternoon, Nov. 20, and we laid him away to rest for a "little while," until the Life-giver shall appear.

J. N. LOUGHBOROUGH.

FIELD.—Died of quick consumption in Muscatine, Iowa, Oct. 3, 1886, Maud, wife of W. L. Field, aged 22 years and 6 months. Maud had for the last few months been becoming more and more interested in the truth, and regretted deeply that she had not lived a Christian life. Her constant prayer was that if it was God's will she might be spared to honor him by keeping his Sabbath and leading a Christian life. She leaves a sorrowing husband and a son three years of age. May this affliction lead them to seek an interest in the kingdom of God, where we hope soon to meet the loved again.

M. L. FIELD.

SMITH.—Fell asleep in Jesus in Battle Creek, Mich., Nov. 17, 1886, of typhoid fever, Sr. Alice M. Smith, in the 27th year of her age. The deceased was born Nov. 25, 1859, in the town of Barry, Barry Co., Mich. When but a child, her mother died, leaving her to the care of her elder sister. In her youth she was studious and sober. She heard a course of lectures on the prophecies, given at Hickory Corners, Mich., in 1878, by the Seventh-day Adventists, and becoming convinced, she decided at once to keep the Sabbath and give her heart to God. She was baptized and united with the little band organized there. She became interested in, and attended, our College until she was qualified to teach, and taught one term. For several years she has worked in the REVIEW AND HERALD Office with acceptance, and was employed there when she was taken sick. Her sickness lasted about three weeks, and was attended with much suffering; yet she bore it patiently. She was always conscientious and faithful. She continued firm in the faith unto the end, and died in hope. She truly honored her parents. She leaves two sisters and three brothers to mourn her departure. Before taking her to her old home for burial, we held a short service at Battle Creek, when all her associates in the Office showed their respect for her by attending en masse. The final services were held at Hickory Corners, among her home friends and relatives.

T. M. STEWARD.

Appointments.

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

If the Lord will, I will meet with the church at Schuyler, Neb., the third Sabbath and Sunday in December.
A. J. CUDNEY.

No Providence preventing, I will meet with the church at Ithaca, Mich., Sabbath and first-day, Dec. 18, 19.
A. O. BURRILL.

QUARTERLY meeting at Martinsville, Ill., the first Sabbath in January. Hope to see present, if possible, all members of the church who live at a distance; if not, please report to our secretary, P. Sheaply, Martinsville.
M. KITTLE, Elder.

DISTRICT quarterly meeting for Dist. No. 8, Iowa, will be held at Council Bluffs, Jan. 1, 2, 1887. We earnestly desire the presence of every librarian in the district, and the brethren and sisters also are invited to attend.
LUDWIG HENRICKSON, Director.

THE quarterly meeting of Dist. No. 3, Neb., will be held at Dunbar, Otoe Co., the first Sabbath and Sunday in January. Ministerial brethren who have been delegates to General Conference are expected to be in attendance, to give us the benefits derived at the Conference.
O. W. BENT, Director.

PROVIDENCE permitting, I will hold meetings with the Otsego church for ten days, beginning Friday evening, Dec. 24, and continuing each day through the holidays. We invite all within a reasonable distance to attend, and desire the absent members to report.
D. M. CANRIGHT.

No providence preventing, I will meet with the church in Eaton Rapids, Mich., Sabbath and Sunday, Dec. 18, 19. First meeting Friday evening, at 7 o'clock. I will meet with the church in Brookfield, Mich., Monday evening, Tuesday, and Tuesday evening, Dec. 20, 21. We hope for a general attendance at both these appointments.
I. D. VAN HORN.

A STATE quarterly meeting of the New York Tract and Missionary Society will be held at Rome, N. Y., Jan. 7-11, 1887, in connection with the general meeting held at that date. Our directors are especially requested to be present, as important matters are to be considered. Plans proposed at the General Conference will be presented, and a State agent is to be selected to take charge of the canvassing work in our Conference.
P. Z. KINNE, Pres.

THE district quarterly meeting for Dist. No. 1, Neb., will be held the second Sabbath and Sunday in January, 1887, with the Decatur church. Eld. O. A. Johnson and Bro. Gardener will be with us. Meeting will commence on the evening of January 4, and continue until the 9th, during which time our new church will be dedicated. All are invited to come. Bring the Spirit of the Lord with you, that our meeting may be a profitable one.
L. B. PORTER, Director.

We will meet with churches in Western Iowa as follows:—
Storm Lake, Dec. 25, 26
Smithland, Jan. 1, 2
Council Bluffs, " 8, 9
We are very anxious to have present all our churches and scattered brethren situated within reasonable distance. Meetings commence Friday evening.
J. H. MORRISON.
H. NICOLA.

NORTHFIELD, Vermont, Dec. 18, 19
Corinth, " 25, 26
Johnson and Eden, Vermont, Jan. 1-3
Montgomery, " 4-9
Brownington, " 11-16
We desire meetings, as above designated, Sabbaths and Sundays, and evenings of the week so far as possible. Quarterly meetings should be held in each church. We hope that Bro. Peebles, so unexpectedly called from us, will be in attendance at most of the meetings. Our brethren, who must regret his departure, will wish to listen to his final testimony. We hope for a general attendance. Will all the district directors meet us at Johnson, at the home of Bro. Gomoe?
I. E. KIMBALL.

QUARTERLY meeting for the North Warren, Warren Co., Pa., church will be held Dec. 25, 26, at the usual place of holding meetings. The Bear Lake church quarterly meeting will also be held on this same date. The Waterford, Erie Co., church, the second Sabbath and Sunday in January, 1887. The Edinboro church, the third Sabbath and Sunday in January.

I shall try to attend the meetings of the North Warren, Waterford, and Edinboro churches, but the Bear Lake church will have to look elsewhere for help this time. Will Bro. John Ayling please look after this matter, and also appoint the district quarterly meeting of the Edinboro tract society in connection with the quarterly meeting?

Let there be a full representation at these meetings, and

let each church make an effort to get all to attend, including the scattered ones about them and all who are interested in the truth. Ample provision will be made for all who come.
J. G. SAUNDERS.

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Cash Rec'd on Account.—REVIEW Poor Fund per Mary Armstrong \$2, Mich T & M Soc per H H 1,449.25, Minn T & M Soc per H P H 800, Ky T & M Soc per G G R 30, Mo Conf per M Newman 15cts, B C R M Soc per H H W 11.06, N E Conf per E D Coggeswell 4.97, College S S per I E W 15.73, Ohio T & M Soc per I H Gates 25.50, N Y Conf per C A Fairman 4.10, Iowa Conf per Mrs O Mitchell 1.50.

International T. & F. Soc.—Joseph Smith (L M) \$10, Mich T & M Soc 100.

Australian Mission.—Joseph Smith \$100, Mich T & M Soc 11, Priscilla Markille 5.

S. L. Academy.—Joseph Smith \$100.

S. D. A. E. Soc.—W W Prescott (shares) \$10.

English Mission.—S M L \$1, A S Hutchins 100, Mich T & M Soc 20, M C Wilcox 80.

South African Mission.—Thank Offering \$10, Mich T & M Soc 10.

O. H. T. D. Fund.—S Allchin \$350.

General Conference.—J M Rees \$50, Victor Thompson 23.71, M C Wilcox 89.48, Ophelia Raymond 10, A T Robinson 78.73.

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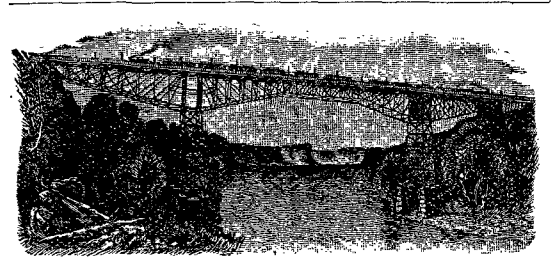
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p.m.	p.m.	p.m.	a.m.	a.m.	p.m.	p.m.	p.m.	a.m.	a.m.
6.00	6.45	10.45	6.00	7.30	9.15	8.00	9.10	1.30	7.00
4.35	5.30	9.45	4.35	6.18	10.38	9.12	10.25	2.32	8.16
3.15	4.23	8.49	3.15	4.50	12.03	10.52	11.35	3.32	9.35
2.00	3.10	7.54	1.58	3.43	1.04	11.44	12.50	4.22	10.38
1.12	2.23	7.03	1.30	3.20	1.35	12.12	1.12	4.40	11.03
12.17	1.30	6.08	12.33	2.35	2.35	1.20	1.50	5.15	11.62
10.38	12.16	5.49	11.13	12.55	4.18	3.03	3.22	6.35	1.40
9.18	11.11	4.55	10.18	11.27	5.40	4.32	4.35	7.32	2.58
6.50	9.00	3.10	8.15	9.10	8.05	7.00	6.40	9.30	5.15
a.m.	a.m.	p.m.	p.m.	p.m.	Dep.	Ar.	a.m.	a.m.	p.m.

Gr. Rap. & Kal. Ex. lvs. Kal'm'zoo 6.45 a.m., Bat. Creek 7.31, Marshall 7.57, 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.

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Nov. 14, 1886.

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

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Time Table, in effect November 7, 1886.

GOING WEST.					GOING EAST.				
Chgo. Pass.	Mail.	Day Exp.	Pack.	Chgo. Pass.	Mail.	Day Exp.	Pack.	Chgo. Pass.	P.H. Pass.
am	am	pm	pm	pm	pm	am	am	am	am
6.15	7.13	8.05	4.10	10.20	1.15	7.55	11.05	11.05	11.05
7.43	8.31	9.34	5.40	8.42	11.37	6.15	9.27	9.27	9.27
8.17	9.05	10.15	6.20	7.35	11.27	5.40	8.45	8.45	8.45
8.50	9.35	10.55	7.00	7.03	10.58	5.00	8.10	8.10	8.10
10.03	10.30	11.53	8.25	6.20	10.07	4.00	6.50	6.50	6.50
10.37	11.00	12.25	9.03	4.42	9.37	3.25	6.15	6.15	6.15
am	11.30	11.45	1.15	10.05	8.45	8.55	5.30	5.30	5.30
6.30	am	12.05	1.20	pm	2.45	8.50	2.30	am	am
7.18	.....	12.45	2.21	.....	1.50	8.11	1.43	.....	.....
8.17	.....	1.25	3.19	.....	1.35	.....	1.27	.....	.....
9.00	.....	2.28	4.07	.....	12.40	7.58	12.49	.....	.....
10.15	.....	3.43	.....	.....	12.05	6.50	12.01	.....	.....
11.30	7.35	4.05	5.52	6.05	10.30	5.30	10.29	3.40	8.08
12.10	10.00	6.25	8.10	8.45	8.05	3.25	8.15	1.10	5.25
pm	pm	pm	am	am	Dep.	am	pm	pm	pm

Stops only on signal. Where no time is given, train does not stop.

Trains run by Central Standard Time.

Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Ft. Huron Passenger, and Mail trains, daily except Sunday.

Pacific, Limited, Day, and Atlantic Expresses, daily.

Sunday Passenger, Sunday only.

GEO. B. REEVE, Traffic Manager.

W. J. SPICER, General Manager.

HOLIDAY EXCURSION RATES.

The Chicago & Grand Trunk Railway and Detroit, Grand Haven & Milwaukee Railway have arranged to sell special holiday excursion tickets at single fare between all stations on their lines under the following arrangement:—

Christmas tickets will be on sale Dec. 24-25, inclusive, and good to return up to and including January 3, 1887. New Year's tickets will be on sale from December 31, 1886, to January 1, 1887, inclusive, and good to return up to and including January 3, 1887. The Detroit Division of the Grand Trunk Railway and the Michigan Air Line Railway will sell special return tickets on the above date and limit at single fare between all stations on these divisions.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman streets. Ticket offices, 104 Clark St., Palmer House, & Grand Pacific.

TRAINS.	LEAVE.	ARRIVE.
Davenport Express.....	4:10 a.m.	4:40 p.m.
Council Bluffs Fast Express.....	4:25 p.m.	4:50 p.m.
Kansas City and Leavenworth Express.....	12:05 p.m.	12:30 p.m.
St. Joseph and Atchison Express.....	12:05 p.m.	12:30 p.m.
Minneapolis and St. Paul Express.....	11:00 p.m.	12:00 p.m.
Peoria Express.....	11:00 p.m.	12:00 p.m.
Peru Accommodation.....	11:45 p.m.	12:00 a.m.
Council Bluffs Night Express.....	10:30 p.m.	11:00 p.m.
Kansas City and Leavenworth Night Express.....	11:11:00 p.m.	11:25 a.m.
St. Joseph and Atchison Night Express.....	11:11:00 p.m.	11:25 a.m.
Peoria Night Express.....	11:11:00 p.m.	11:25 a.m.
Minneapolis and St. Paul Fast Express.....	11:10:30 p.m.	11:25 a.m.

*Daily. †Daily except Sundays. ‡Daily except Mondays.

§Daily except Saturdays.

The Review and Herald.

BATTLE CREEK, MICH., DEC. 14, 1886.

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Let all notice the change of appointment of the general meeting for Michigan Dec. 24-28. It will be held at Ithaca, and not at Flint. G. I. B.

CHANGE OF APPOINTMENT OF MICHIGAN GENERAL MEETING.

WE have recently received a hearty invitation from the Ithaca church to have the general meeting appointed for Dec. 24-28, held with that church. So we take up the appointment at Flint, and appoint at Ithaca. There are, it seems to us, good and sufficient reasons for making this change, and we trust it will be satisfactory to all parties. MICH. CONF. COM.

THE GENERAL MEETING FOR MICHIGAN.

It is very important for the interests of the cause in the State of Michigan that the general meeting appointed at Ithaca, Dec. 24-28, be well attended by all the leading brethren in the State as far as possible. (The change of appointment from Flint to Ithaca will be noticed in another column.) Owing to a variety of circumstances, we have been able to give but little attention to matters in the State since the camp-meeting. Sickness prevented for several weeks; and then came the great pressure of matters connected with the General Conference, lasting a week or two longer than the Conference itself. Other business matters and attending meetings out of the State have occupied all the time, and made it impossible to give any such consideration to Michigan matters as they really demand. We have regretted this greatly.

But the general meeting to be held at the date given above we trust may be wholly devoted to those things demanding attention in the State. We expect, therefore, that it will be an important meeting, one which will have much to do with the prosperity of the cause in this large Conference for the ensuing year. We desire to become informed in regard to the wants of the cause in all parts of the State, so that calls for labor may be properly filled, and each laborer may know where to work to the best advantage.

We spoke last week, in a short note in the REVIEW, of general meetings to be held in different parts of the State. We expect, Eld. E. W. Farnsworth will labor with us in many of these meetings. We wish to ascertain where to hold these meetings, what churches desire them, and where they are most

needed. They should be held in different districts in the State, in central localities, where as large an attendance as possible can be secured from other churches, so that the most good can be accomplished. We trust they may be seasons of great interest and spiritual profit. We desire to learn at this general meeting where these meetings are wanted. It is possible that some of our churches have sunk so low in spiritual interest that the burden of such a meeting would be considered so great that the spiritual benefit to be obtained therefrom would not be a sufficient inducement to them to have it in their midst; but we trust not. We shall expect to learn at Ithaca concerning the proper places to hold these general meetings, and make a list of appointments for the winter and spring.

We also desire to see a stir made about canvassing for our publications, and all who can work successfully set at work, that the light of truth may be shed abroad in all parts of the State. We desire to see a new impetus given to the missionary work in our churches, and a greater interest kindled than has ever before been seen in the State. Why should not this be done? We are living in a time of great solemnity, on the very borders of the Judgment. We must seek God and obtain his blessing. What could we not do in the great State of Michigan if all our people were alive and awake in the cause of God? Four thousand Sabbath-keepers could do a great work if fully aroused to the times. Let our leading brethren, and the workers and ministers, be present at this meeting. Let us come earnestly praying that God will give us a new and living experience.

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

SEVENTH-DAY ADVENTIST STATISTICS.—1887.

NAME OF CONFERENCE.	Ministers.	Licentiates.	Churches.	Members.	Amount of Conference Funds.
1. California.....	14	10	35	1750	\$18 628 09
2. Canada.....	1	5	5	137	471 00
3. Colorado.....	2	2	5	240	2 230 90
4. Dakota.....	6	6	22	594	4 864 76
5. Denmark.....	4	9	9	177	418 00
6. Illinois.....	8	7	30	784	6 377 94
7. Indiana.....	8	8	40	1004	5 278 39
8. Iowa.....	14	7	61	1550	9 048 20
9. Kansas.....	13	32	45	1701	7 697 27
10. Kentucky.....	5	1	6	123	900 00
11. Maine.....	4	4	21	430	2 239 87
12. Michigan.....	28	24	123	4067	22 985 64
13. Minnesota.....	15	10	63	1584	12 210 26
14. Missouri.....	7	5	26	707	3 337 55
15. Nebraska.....	6	5	31	650	5 200 00
16. New England.....	3	6	26	658	6 592 07
17. New York.....	10	4	30	820	4 678 82
18. North Pacific.....	1	5	13	301	2 019 87
19. Ohio.....	9	7	43	1090	5 422 51
20. Pennsylvania.....	7	3	25	743	4 641 22
21. Switzerland.....	3	7	15	303	1 593 22
22. Sweden.....	2	10	10	250	305 00
23. Tennessee.....	3	1	6	127	728 00
24. Texas.....	1	6	12	390	2 043 73
25. Upper Columbia.....	4	1	9	240	2 400 00
26. Vermont.....	7	7	17	470	2 730 00
27. Virginia.....	3	3	5	120	294 51
28. Wisconsin.....	12	3	49	1522	7 861 33
MISSIONS.					
British.....	5	3	3	122	603 63
General Southern.....	5	2	3	320	650 00
Scandinavian.....	3	3	3	175	500 00
Total.....	213	166	798	23111	\$146 936 78
As given last year.....	186	151	741	20547	122 641 69
Gain.....	27	15	57	2564	24 295 09

A GOOD COMMENT.

In noticing the recent action of General Boulanger of enforcing Sunday rest in the French army, the *Interior* furnishes a good comment on the nature of the rapidly growing movement for the general enforcement of Sunday observance. It says: "While the reputation of France for morality and religion can scarcely be said to be above suspicion, its government has shot a long way ahead of ours in enforcing the observance of Sunday as a day of rest."

This is all as it should be. Nothing could be more natural than that a country whose "reputation . . . for morality and religion can scarcely be said to be above suspicion," should "shoot ahead" of one of better reputation in its zeal for the pagan Sunday. It is a rule which will always hold. And it will only be after the reputation of this Government for morality and religion has ceased to be above suspicion, that it will manifest a similar zeal. It only adds one more to the array of facts which contradict the absurd claim of the "National Reformers" that the Sunday movement is backed by motives of piety and zeal for the law of God.

L. A. S.

A QUESTION OF TIME.

THE *Christian at Work* of November 25, dwells at some length on another "test for the evolutionary theory." There have been a good many tests propounded for this theory, natural as well as scriptural; but the test here alluded to appears to be about as complete as could reasonably be desired. It relates to the development of species in plant life. It has been brought to light that during a recent survey of that portion of the Holy Land bordered by the Dead Sea, one of the leaders of the expedition collected from a small valley on the south side, one hundred and sixty species of plants, of which one hundred and thirty-five were *exclusively African*, except a few species which are found in India.

"In this habitat," says the *Christian at Work*, "these one hundred and thirty-five plants are completely isolated. Between it and Nubia rolls, to plants, an innavigable sea and an impassable desert; either one of these is a positive barrier to vegetable migration or any sort of transfer; but of the two, the arid desert is the more insuperable. Then the question puts itself, How came they here?"

To this geologists, and all evolutionists, can only reply that they belong to the flora of a former "period" (the Miocene epoch, according to Prof. Hull and other Palestine explorers), which in the warm and deep depression of the lower Jordan Valley, could not be exterminated by subsequent convulsions of nature. And the long geological periods so fundamental in the evolutionary theory, are the very factors which in the present problem reduce the probabilities in its favor to an infinitesimal quantity. The following statement of the case is given by the *Christian at Work*:

"Here, therefore, a splendid chance for development or variation has been offered. A certain number of plants have been separated from their fellows during an extremely long interval; have they improved their opportunity to exhibit a tendency to change? The times, circumstances, temperatures have changed all around them, from very warm to very cold, and not back to the old climate again, but to a temperate one; how have they stood the ordeal? Have they adapted themselves to differing conditions? Those that remained around the Dead Sea have not changed; those that were driven back to Ethiopia have not changed; those that persisted in India have not changed. Comparing the papyrus of the sources of the Jordan with the papyrus of the sources of the Nile, we find them precisely alike. Placing the gigantic *asclepias* of the environs of the Dead Sea side by side with the *Calotropis procera* of Nubia, they are perfect mates. And the whole one hundred and thirty-five species are identical to the least particular with their fellows that have been growing independently so long and so far away.

"Now, the Glacial period ended a long while ago, the geologists estimating all the way from ten thousand to three hundred and eighty thousand years back; so we shall be safe in estimating an antiquity of somewhere between fifty thousand and five hundred thousand years for the Miocene age. And we may put the problem thus: If these one hundred and thirty-five species of plants have *not varied at all* in from fifty thousand to five hundred thousand years, how long has it taken one hundred and fifty thousand species of plants, not estimating the hosts that have become extinct, to vary from the one primal vegetable cell? How long, O shade of Darwin, how long?"

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