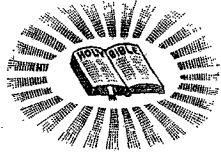


Adventist Review



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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BATTLE CREEK, MICH., TUESDAY, DECEMBER 20, 1887.

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CLOCK-TICKS AND HEART-BEATS.

THREE-score years and ten
Man draweth his mortal breath;
As the flower of the grass doth he fade and pass,
In the blight of the blast of death.
The moments come, and the moments part,
With silent pinions spread;
Each tick of the clock, and each throb of the heart
Is the knell of a moment dead.
Hark to the clock's light tick!
Time flies!
Hark to the heart-beats quick!
Man dies!

Three-score years and ten
That slip like grasped sands—
Too brief, too brief for self-h grief,
Too brief for folded hands!
Go forth in the night of a love sublime,
And ere thou fall as a leaf,
Thou shalt reap from the fading fields of time
A deathless harvest sheaf.
Hark to the clock's light tick!
Time flies!
Hark to the heart-beats quick!
Man dies!

—Sel.

The Tabernacle Pulpit.

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

ENJOYING RELIGION.*

BY ELD. F. D. STARR.

TEXT: "These things have I spoken unto you, that my
joy might remain in you, and that your joy might be full."
John 15:11.

The expression "these things" refers, of course, to the words of our Lord to his disciples, as recorded in the preceding chapters, and especially to the beautiful illustration of the vine, in the first part of the chapter in which our text is found. The purpose of our Lord in imparting this instruction to his disciples was, as he says, that their joy might be full. He says "my joy" and "your joy." Are the two the same, or is reference here made to two kinds of joy? Is there any difference between the two? The joy of Christ which is to enter and remain in the heart of the believer, is doubtless the influence of the Holy Spirit which is to manifest itself as a comforter to the follower of Christ. The Father and the Son come unto him and make their abode with him. "The Lord taketh pleasure in them that fear him." He rejoices in his people, and this joy of the Lord reflected in the believer's heart, the evidence of his Master's favor unites with the joy that comes spontaneously from a conscience void of offense. Of this joy Paul speaks: "For our rejoicing is this, the testimony of our conscience, that in sim-

plicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." 2 Cor. 1:12. The indwelling of the Spirit will enable one to say, "I am not alone." Thus there will be a twofold joy, a double joy. We often hear people speak of double sorrow. It is the believer's privilege to have double joy.

"That my joy might remain in you, and that your joy might be full." Two prominent features of this joy are here mentioned: joy constant, joy complete. If, in harmony with our Lord's words, the believer's joy is full, he will be joyful, will he not? Is this an extravagant expression? Is it too much to expect? "Enjoying religion," is an expression I think I used to hear more often than I do now. When I was about seven years of age, I heard the question asked concerning a certain individual: "Does she enjoy religion?" The reply was: "She professes religion." Not comprehending the meaning of the answer, nor understanding the difference, if any existed, between it and the idea embodied in the question, I was anxious for an explanation, and immediately asked: "What do you mean?" The impressions I had received up to this time, in regard to religion, were that the joy of the possessor of the same was invariably increased thereby, and the fact which I learned from the explanation given me, that there was such a thing as having, or claiming to have, religion, and still it be true that the individual could not be said to enjoy religion, left a sad impression upon my young mind. I meditated upon it in a mournful strain for some time. The matter was not satisfactorily explained to me; it never has been; it is, to me, an anomaly to-day; and when I meet people who profess religion, whose names are on the church book, who by words or actions, or both, tell to the world that they derive no comfort therefrom—that they do not enjoy religion, I feel like repeating with an emphasis the question of my childhood: *What do you mean?* I wonder if the gloomy experience of these professors of to-day is leaving the same impression upon youthful minds that was once left upon my own. Can we wonder that many youth grow up with a disrelish for religion under such circumstances?

But is there real enjoyment in religion? Is there enjoyment in the world? Who will say there is not? We read of Moses that he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." The world loves its own. There is a kind of enjoyment, though deceptive and transitory, in the world. Now, the question is, Has the worldling more enjoyment in this life than the Christian? There is no question as to the difference in the nature and quality of these two kinds of pleasure; the question is in regard to the quantity. Paul, in his letter to the Philippians, puts the matter in the form of an hypothesis: "If there be therefore any consolation in Christ, if any comfort of love." I have sometimes wondered why Paul inserted an "if" here. Is it not a settled fact that there is consolation in Christ? No doubt Paul had settled this in his own mind, but there are those who seem not to have settled this question yet, whether there is or not. This matter is beautifully illustrated in Isa. 12:3: "Therefore with joy shall ye draw water out of the wells of salvation." The figure of a well or stream or fountain is often used, both in the Old and New Testaments, to illustrate this subject. Our Lord used it in his

conversation with the woman of Samaria. He says: "The water that I shall give him shall be in him a well of water springing up into everlasting life."

The reason why so many have a dry experience is, that they have, as the Lord says by Jeremiah, forsaken the fountain. "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:13. What a difference between a broken, leaky cistern and a never-failing spring! "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18.

How often we find exhortations to rejoice. "Rejoice in the Lord alway: and again I say, Rejoice." Phil. 4:4. But are there no conditions in which it would be improper to rejoice?—There are. We will refer to a few: "Rejoice not, O Israel, for joy, as other people: for thou hast gone a whoring from thy God" (Hos. 9:1); "But now ye rejoice in your boastings: all such rejoicing is evil." James 4:16. When God's professed people forsake him and seek their pleasures from the world, the joy they may experience is of a far different nature from that of which we are speaking, and joy in such cases is improper. It is evident, however, that, these cases excepted, there is scarcely a circumstance into which we may be brought but that we may rejoice.

"But," says one, "I am persecuted; I meet such opposition and scorn, it takes away all my enjoyment." Should it take away your joy? Listen to the words of Jesus: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad." Matt. 5:11, 12. *Exceeding glad!* Does that look as though persecution would hinder a man from enjoying religion? "But," says another, "I have lost my property; that makes me sad." Hear Paul: "Ye . . . took joyfully the spoiling of your goods." Another says: "Crops have failed, and the prospect for the future is gloomy; finances trouble me so much, I have no joy." Let us read the words of the prophet, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation" Hab. 3:17, 18. Must temporal necessity or distress deprive us of joy or peace?

"But," says one, "you have not touched my case at all. My troubles arise from another source. I have so many temptations; it surely cannot be possible for one to rejoice when harassed by temptations." Let us see about that: "My brethren, count it all joy when ye fall into divers temptations." James 1:2. But is not this an impracticable theory? Is it true that ever any one rejoiced in the midst of such adverse circumstances? Hear Paul: "I am exceedingly joyful in all our tribulation." 2 Cor. 7:4. Peter writes to believers passing through deep trial: "Ye rejoice with joy unspeakable and full of glory." 1 Pet. 1:8. "Heavenness through manifold temptations" did not deprive them of joy.

If we inquire into the sources of joy for the Christian, we shall find them innumerable. The psalmist speaks of preferring Jerusalem above his

*Sermon delivered at the Tabernacle in Battle Creek, Nov. 19, 1887.

chief joy. Ps. 137. John says: "I have no greater joy than to hear that my children walk in truth." 3 John 4. The advancement of God's work in the earth, bringing souls into the truth, should cause us a like joy. I do not believe it is possible to enjoy religion, unless we enjoy the work God has given us to do in his cause. Christ said: "My meat is to do the will of him that sent me, and to finish his work." John 4:34. Must it not, then, have been a pleasure to him to do that work? In the first article in the *Signs* for Nov. 10, I find these words: "I want to do right for the pleasure I have in righteousness. There is so much happiness to be found in doing good here; so much satisfaction in doing the will of God; so much pleasure in receiving his blessing." Is there not more pleasure in the service of Christ than in the service of the world?

But when we complain that the work we have to do is disagreeable, and we shall be so glad when we get out of it, call it drudgery, etc., do we evince much enjoyment in the practical part of our religion? Drudgery! There is no such thing in religion; even the position of door-keeper or sexton in the house of God is a thousand times preferable to the service of sin. How would you like to employ a man who was constantly complaining that the work you gave him to do was irksome and unpleasant? Shall God hear us complain in that way about his work? John the Baptist expresses a joy that seems rather peculiar. When the attention of the people was being turned from him toward Christ, he said: "This my joy therefore is fulfilled." It was not grievous but joyous to him to know there was One toward whom the attention of the people was increasing while toward him it was decreasing. If we have a like disposition, we shall not feel envious and grieved because some one excels us in the work, but we shall rejoice that others can do more than we for the Master we love so well. How foolish to turn this source of joy into an occasion of grief to ourselves!

But will enjoyment of all these spiritual blessings shut out the enjoyment of temporal comforts?—By no means. God "giveth us richly all things to enjoy." 1 Tim. 6:17. The man who recognizes these as good gifts from a bountiful Father's hand, can enjoy them better than the man who says that all came by chance?

But where shall we stop in this enumeration of our causes of rejoicing? Says the prophet: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart." Jer. 15:16. Says David: "Thy testimonies . . . are the rejoicing of my heart." Ps. 119:111. The "blessed hope" of the soon coming Saviour is also ours to enjoy. Is there any less reason now to confide and rejoice in the fundamental truths of the Third Angel's Message than formerly? Will not the observance of the commandments of God and the faith of Jesus result in the development of a character fit for heaven? Has not the foundation stood firm thus far? Some may reason that these principles now begin to appear unsafe; that we would better make a change.

Not long since, I had occasion to walk several miles on a railroad track, in the darkness of the midnight hour. As I walked, I revolved and examined in my mind the evidences of our position, when, after having thus passed an hour or so, I came to a long bridge across a river. I could just distinguish in the darkness, streaks across the bridge, a very dark streak and then a streak somewhat lighter. Upon examination I found that the lighter streaks were the wooden ties upon which the iron rails were laid, and that the dark streaks were the spaces between the ties. Accordingly, I was careful to step on the light streaks and shun the dark ones till near the middle of the bridge, when I began to reason that the dark streaks certainly looked the more solid; and though my careful examination at the start, and my experience thus far, had proved to me that the light streaks were the solid foundation, reasoning from appearances, my judgment became so unbalanced that I was just in the act of placing my foot on a black streak when I recovered myself, just in time to arrest the fatal step. Feelings I will not attempt to describe filled my mind as I walked on the bridge, placing my feet upon *terra firma*. The step I was about to take was but a symbol of that step which others, through a similar false reason-

ing, have decided to take,—the step from the firm foundation of eternal truth upon blank error and infidelity or into the black abyss beneath. Should I ever, through a deceptive reasoning, be led to a similar course!

The experience had the effect to kill more incipient unbelief than half a dozen of the most logical sermons could have done. It is still safe to do the commandments of God; it is still safe to teach them and urge others to obey them. It is still safe to prepare to meet the Bridegroom, and proclaim his coming near. The angels that heralded the first advent of the Messiah, brought tidings of great joy. We rejoice in a Saviour born; but scarcely has the angelic music died away in the distance till in anticipation we hear the heavenly choir of angels that shall soon accompany him on his bright returning way. Shall we not rejoice in this also? "He shall appear to your joy." "Look up, and lift up your heads; for your redemption draweth nigh."

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.

LAST-DAY TOKENS.—NO. 13.

BY A. SMITH.

THE THREE MESSAGES OF REV. 14: 6-13.

IN the last days three important messages were to go forth to the world, to prepare the way for the coming of Christ in his glory. See Rev. 14: 6-12.

The first of these messages announces the hour of God's judgment as having come. In the days of Paul and Peter the Judgment day was yet in the future, and was an appointed time. See Acts 17: 31; 24: 25; and 1 Pet. 4: 17. The term "is come" in 1 Pet. 4: 17 was supplied by the translators, and does not harmonize with the texts cited. *Will come* would doubtless more properly express the meaning of the apostle. The apostle Paul also warned the church that the day of Christ, of which the Judgment announced in Rev. 14: 6, 7 is a preliminary event, was not then at hand, nor could it come, according to prophecy, for more than 1700 years thereafter. See 2 Thess. 2: 1-10; Rev. 13: 5-7; Dan. 7: 19-26.

It is impossible that these messages could have been given previous to the time of the end, which began in 1798, when papal supremacy ended; for the book of Daniel as a prophetic index of closing time, was sealed by angelic authority until that event should have occurred. Besides that which was checked by apostolic authority, history records the fact that a few fanatical movements on the subject of the second advent as an approximate event have occurred, notably one in the tenth century. Luther expressed it as his opinion that it would occur about 300 years after his time, or in the present century. Bengel, an eminent Biblical scholar and divine of Germany in about 1741, thought it would occur in about 1836. Thus, all the lines of sound prophetic exegesis center in about the present generation. The territory over which the three messages were to be proclaimed, was to be co-extensive with the dominions of man in the earth, and they were to be given in every tongue. It is evident, therefore, that the work is not to be done in a corner. Such demonstrations being due in the present generation, it becomes a question of vital interest as to whether such proclamations are going forth to the world. The following facts are, doubtless, a sufficient elucidation.

THE FIRST MESSAGE.

Between A. D. 1827 and 1844, William Miller, in the United States, Edward Irving, in England, and Dr. Joseph Wolfe, missionary at large, and other prominent ministers, without special reference to each other, proclaimed, in their respective fields of labor, the essential elements of the First Angel's Message. The magnitude that the work assumed at that time appears in the fact, as stated, that in the United States about 300 ministers united in giving the proclamation, and in England about seven hundred more, while Mr. Wolfe proclaimed the doctrine in Palestine, Egypt, on the shores of the Red Sea, in Mesopotamia, the

Crimea, Persia, Georgia (in Asia), Arabia, throughout the Ottoman Empire, in Greece, Turkistan, Bokhara, Afghanistan, Cashmere, and many other places. At that time Christ came, not to the earth, but before the Ancient of days, and the investigative Judgment upon the house of God began (Dan. 7: 9-13), fulfilling the prophecy of Dan. 8: 13, 14. The Sanctuary here spoken of is the heavenly, and its cleansing is identical with the antitypical day of atonement of which that of the earthly sanctuary was a type. See Lev. 16; Heb. 8: 1-8; 9.

The second and third messages are given during the hour of Judgment announced by the first, a brief space of time reaching from 1844 to the close of probation. But the first message prolongs its note of warning, and is joined by the second and third, all ending together at the close of probationary time and the beginning of the great day of the Lord.

THE SECOND MESSAGE.

The terms of the first message were sufficiently explicit,—“The hour of His judgment is come”; but the early theological schooling of those who gave the message, doubtless greatly influenced them in associating the Judgment with the personal and visible advent of Christ from heaven, and the cleansing of the Sanctuary of Dan. 8: 14 with the burning of our world (see 2 Pet. 3), subjects that had not then been elucidated by scriptural authority.

For wise purposes God permitted a mistake that did not invalidate the message, to be made; for in the great host of Advent believers at that time there were, as in Gideon's army, too many that were moved by fear or faint-heartedness, and but few that had faith that could brook disappointment and delay, and cling to the prophetic word when hope seemed almost vain. The result was a great falling away, a rejection of the message by the popular churches, and a consequent moral fall; for the message they rejected was from Heaven. But the few who had not rejected the message, impelled by the same divine Spirit that had inspired that work, arose and proclaimed the second message (Rev. 14), applying the term “Babylon,” signifying confusion, to the popular Protestant denominations of the world. The history of the popular churches for the last forty years justifies the terms of the message, and demands an increased intonation of its warning as the years go by. Gradually there has crept into her communion traffic that exceeds in defilement that which was ejected from the temple by the Son of God.

Auction sales of women and of merchandise, and lotteries violating the civil law; socials of various kinds, such as grab-bag, neck-tie, newspaper, pop-corn, soap-bubble, broom-drill, donkey, mum, promiscuous kissing, etc.; theatrical farces, necromancy, opera singing, and dancing, while attendance upon the opera, the theater, and the circus are indulged in to such an extent as would have alarmed the founders of the creed-bound churches had prophetic ken lifted the veil from the social customs of this generation.

In this matter we do not lay the foundation of a theory, and then compass sea and land in search of material to rear the superstructure, but the facts are furnished us from the rostrum and the press, and from ministers and laymen of these churches themselves. While the message from heaven is sounding the alarm, “Babylon is fallen,” she takes up and prolongs the refrain, “Is fallen, is fallen.”

The following article, which appeared in a recent issue of the *Chicago Daily News* (Dec. 2, 1887), under the heading, “A fancy Religious Bazaar—Fine display of Women's Work at Bishop Fallows's Church,” is a practical comment on Rev. 18: 12, 13:—

“What would my church be if it were not for the ladies?” exclaimed Bishop Fallows last evening, as he entered the door of the little stone edifice at the corner of Adams street and Winchester avenue, and beheld the display of womanly handiwork spread before him.

It was the opening day of the annual bazaar given by the ladies' association of the church, and the exhibition of articles, fancy and useful, was absolutely bewildering. Ranged about the cozy little chapel were a series of booths, where pin-cushions, sachet-bags, tidies, mats, screens, fans, scarfs, and every conceivable article of household decoration were displayed for sale. Charming young ladies presided in the booths, and lured many a young man to their side only to ask him to buy for “charity's sake.”

“Why don't you try your charms on the old men?” was asked of one of the young misses as she tucked away a

crisp two-dollar bill dry-goods clerk.

“Oh, the old bill was the quick reply hand-embroidered that the reporter's

“The gals can s' 'em on coffee,” of sipped a cup of filled the entire ro old ladies volunte soon finding that idly as before, the partment, where t advantage. The day was looked up

The following ing, “A Specin this article:—

A correspondent which shows into our land have fall

A church not a open its doors fo performer, magic dium, slate writer, ing scene of fun a the hand-bill adv According to the and fraud, truth, bolical agency. any aspect, it mu worship.

The followin Million, (Lond

Side by side wit literature, there h perance societies, tonishing develop games, teachers a gether; and they erings. . . . It S. S. entertainme ried on from six tested verbally, a we felt the prese gan with a can-ca first the upper, th raised and swung kissing and kisti “the army.” M school teachers arms” and “fire between the sexe ers” knelt down and that six “vol ig in that postu “halt” from the and strong, indig

In the REV heading “A C is the following

A theatrical en under the auspici Orleans. It was Washington Art well packed with

A farce was en represent wax fig in various costu man dressed in w commenting upo of note in the dressed in uncout clown, at the cor a ratchet-wheel a wind up the inte go through a cou the tales of “ “Mother Goose,

The lecturer a personage “Ole tunes known as “When the Rob then sung by the Old Man and hi tu-ri-ur-la,” w farce closed with and each pretend

Mr. Brinker, l the “Wounded of the expression make decidedly youth, who comp Father who art i this mean?” w After the theati ous repeat of ch indulged in.

In the REV the following Christian W note in the R “account of a by some of t pose of raisi stamp and th lately come in

crisp two-dollar bill that she had just extorted from a young dry-goods clerk.

"Oh, the old birds are so wary we can't capture them," was the quick reply, and the pretty damsel thrust forward a hand-embroidered slipper-case and smiled so bewitchingly that the reporter's purse opened of its own accord.

"The gals can sell the goods, but their mothers can beat 'em on coffee," observed a gray-headed old deacon, as he sipped a cup of rich Java, the delicious aroma of which filled the entire room. One or two fine-looking but sedate old ladies volunteered to relieve the girls for a time, but, soon finding that the money-drawer was not filling as rapidly as before, they were glad to return to the culinary department, where their long experience gave them a decided advantage. The attendance was large, and the opening day was looked upon as a marked success.

The following from the REVIEW, under the heading, "A Specimen," is a witness to the subject of this article:—

A correspondent sends us the record of a little incident which shows into what condition some of the churches of our land have fallen.

A church not a hundred miles from his place, threw wide open its doors for an entertainment by a sleight-of-hand performer, magician, mesmerist, ventriloquist, spirit medium, slate writer, etc. The entertainment was to be a roaring scene of fun and frolic for old and young, according to the hand-bill advertising it, a copy of which he has sent us. According to the bill it must have been a mixture of reality and fraud, truth and deception, human cunning and diabolical agency. But viewed from any standpoint, and in any aspect, it must have been an abomination in a place of worship.

The following article is from the *Christian Million*, (London):—

Side by side with the astonishing development of prurient literature, there has grown up in Sunday-schools and temperance societies with a close membership, an equally astonishing development of kissing games. In these kissing games, teachers and senior scholars indulge for hours together; and they form the great attraction of many gatherings. . . . It was our painful duty to visit a London S. S. entertainment where these things were being carried on from six in the evening till midnight. We protested verbally, and also by leaving an entertainment where we felt the presence of God was not recognized. It began with a can-can in which, to an idiotic song and tune, first the upper, then the lower, members of the body were raised and swung about. After this, an hour was spent in kissing and kissing. Then came the grand treat called "the army." Marching around in pairs, these Sunday-school teachers went through a drill in which "present arms" and "fire a volley" meant embracing and kissing between the sexes. When we state that the male "teachers" knelt down before their partners to embrace them, and that six "volleys" were ordered at once, or that kissing in that posture was ordered to continue until the word "halt" from the bugle-man, the reason of our departure and strong, indignant protest will be evident.

In the REVIEW of a few months ago, under the heading "A Church Theatrical in New Orleans," is the following:—

A theatrical entertainment was given a few evenings ago, under the auspices of the M. E. church in the city of New Orleans. It was held for three successive evenings, in Washington Artillery Hall. This spacious building was well packed with people of all classes and ages.

A farce was enacted, in which many persons, arrayed to represent wax figures, were placed upon the stage, dressed in various costumes, representing different characters. A man dressed in woman's attire acted the part of a lecturer, commenting upon each one as having been some individual of note in the annals of tragedy or romance. A man dressed in uncouth paraphernalia, and acting the part of a clown, at the command, "wind her up, Theophilus," placed a ratchet-wheel at the back of the individual, pretending to wind up the internal machinery. The figure would then go through a course of movements representing scenes in the tales of "Blue Beard," "Ole Bull the Fiddler," "Mother Goose," "The Puritan Maid and her Lover," etc.

The lecturer announced to the audience that the famous personage "Ole Bull," was the inventor of the modern tunes known as "Yankee Doodle," "Home Sweet Home," "When the Robins Roost Again," etc. A love song was then sung by the man in woman's costume, entitled, "The Old Man and his Daughter Dinah." The chorus, "Sing tu-ri-lu-ri-la," was sung in a quavering falsetto voice. The farce closed with a general wind up with the ratchet-wheel, and each pretended figure joined in a dance.

Mr. Brinker, late of the Star Dramatic Company, recited the "Wounded Soldier" and "On the Frontier." Some of the expressions used in the former piece were such as to make decidedly bad impressions upon the minds of the youth, who composed no small part of the audience. "Our Father who art in heaven," and "What in the Devil does this mean?" were uttered with almost the same breath. After the theatrical entertainment concluded, a sumptuous repast of chicken salad, iced tea, guess cake, etc., was indulged in.

In the REVIEW AND HERALD of June 14, 1887, the following article appeared, from the Boston *Christian Witness* of May 19. The introductory note in the REVIEW says that the following is an "account of a new style of entertainment devised by some of the church authorities, for the purpose of raising money. Between affairs of this stamp and the 'donkey sociables' which have lately come into vogue, it would seem that there

is not much room for the Devil to introduce more of his devices before Rev. 18:2 will have its most literal fulfillment:—

The crazy tea party in the vestry of the M. E. Church, last Thursday evening, was one of the most enjoyable church festivities ever held in this town. At six o'clock, sharp, the doors were opened, and those desiring to satisfy the inner man in a crazy fashion, soon took possession of the bountifully supplied tables. As we viewed the tables, the fact that it was a crazy tea became more and more apparent. Cold meats occupied cake-baskets; hot rolls in dripping-pans, knife-trays, fruit-trays, etc.; cake on coal-shovels, platters, dust-pans, and pickle-dishes; tea and coffee in milk-pails, pint bowls, ice cream dishes, and creamers; milk in vinegar bottles and sugar bowls, and *vice versa*; salt and pepper in match boxes, earthen casts, and miniature coal-hods; and everything else in as crazy a manner as possible. The tables were decorated with decorative bouquets of dried grasses, flowers made of rags, onions, and fruits of the season, in water pitchers and soup-tureens. The table-cloths and napkins were of the crazy-patchwork patterns. Our investigations had gone thus far when a procession of crazy waiters suddenly appeared, carrying wash-boards, dripping-pans, dish-pans, baskets, lap-boards, and other articles too numerous to mention. The costumes of the waiters were of all colors, shapes, and styles, and a whole newspaper could not do justice in describing them; so we will not attempt it, but will say that a double-headed man and our popular market-man, arrayed in elephant trousers, bangs, false hair, rouge, and court-plaster, and carrying an immense wash-board, were sights well worth the ten cents admission—not counting the host of other waiters who had escaped from some asylum previous to the occasion. During the evening the company was called to order by the clarion notes of a five-cent trumpet, supplied with wind by a retired editor of the *Herald*, when the following musical entertainment was presented. . . . After which supper was resumed, and lasted until about half past nine, when we departed for home. Altogether the crazy tea was a very successful affair, and cast much credit upon the ladies and gentlemen who had the matter in charge, besides putting a neat little sum in the treasury for the benefit of the organ fund.

This list of practices that ought to cause every professor of religion engaging in them, to blush, might be greatly increased; but the limits of a newspaper article forbid.

The following extract from an address by Bishop McTyeire, on the subject of an increased tendency of the church toward worldliness, delivered at Richmond, Va., May 5, 1886, shows very forcibly the drift of the prominent Protestant churches:—

Acts of worldliness to which our church half a century back was a stranger, are now regarded without alarm by many Christian men and women; such as, attending theaters and operas, occasionally visiting the race-courses, dancing, permitting children to attend the weekly matinee; to which may be added some noticeable forms of Sabbath desecration, such as, the neglect of church-going, excursions for pleasure, and the buying of food in the market-house. Yet graver offenses, occasionally committed, pass unchallenged by church authorities; such as, gambling in "futures," and the purchasing of lottery tickets. It is not merely that such things are done, but that the doing shocks the spiritual sensibility of the membership so little.

The idea obtains with many that our societies are expected to furnish constant entertainment of some kind for all who become part of the body of Christ; that in the Sabbath-school, all exercises are to be light and varied; that in the Sabbath service, prayers are to be short; the lessons of the day are to be brought within narrow limits, and often one or both omitted. The man of God is to gauge all the services of the sanctuary by the relish of the world for the things of God. Along with this may be noted an extreme hesitancy in bringing to trial those who openly bring scandal upon the church; an unreadiness to act upon committees of investigation or as witnesses against offenders, and the still greater difficulty of securing the expulsion of immoral and unworthy persons. . . .

The duty of sustaining His cause, of devoting everything to His service, is impressed upon every believer at the instant of his conversion. The grateful pledges of that supreme hour are by many remembered and redeemed during a whole life after; but by very many those joyful vows are languidly performed. The daily oblation is not presented to Him who, though rich, became poor, that we through His poverty might be rich. This divorce of the body of faith from the spirit of works continually threatens the dissolution of spiritual life in thousands of our membership. The dark cloud of covetousness is settling down steadily upon many church altars, and will surely extinguish their fires. And until this vice is clearly recognized as fatal to religion, and of the very essence of sin, it will continue, as a worm, to gnaw away at the base of all the enterprises of the church.

Will the reader please see also the testimony of Bishop Foster, in No. 10 of this series?

The cup of Babylon is almost full, and, in her unsteady hand it is slopping over. But there are a few devoted men and women in her communion who lament her fall, and strive, though in vain, to stay the tide of evil. A voice from heaven calls, "Come out of her, my people." Rev. 18:4.

—The same Spirit which shows me my nothingness, gives me strength to conquer.

I LAY ME DOWN TO SLEEP.

I LAY me down to sleep,
Without a thought or care
Whether the coming morn shall find
My spirit here, or there.

A weary, drooping head,
That only asks to rest
With blind, unquestioning faith, upon
A kind and loving breast.

My strong right hand forgets
Its wonted cunning now;
To march the long and dreary march
Of life, I know not how.

The threefold cord's not mine;
For death dissolves the spell:
I only ask for strength to do
My life's whole duty well.

Although my spirit faints,
Yet, 'mid the tempest's shock,
My eyes are toward His shining hills,
My feet upon the Rock.

Not to the swift and strong
The march of life is given;
'Tis only those who bear the cross
Who reach the gates of heaven.

Though dark and drear the path
In which my feet must roam,
I know my dear Redeemer leads
His erring children home.

My half-day's work is done,
And this is all my part;
I give unto my waiting God
My all—my waiting heart.

Gently mine eyelids close,
Softly my spirit sings;
I rest, I sleep in peace beneath
The shadow of His wings.

—Toria A. Luck, in *Messiah's Herald*.

THE TONGUE—HOW SHOULD IT BE USED?

BY ELD. A. S. HUTCHINS.

THE gift of speech, or the power of language, every reflective mind must regard as one of the most noble faculties given to man by our Creator, from whom we derive every blessing. By this we are able, through articulate sounds, to communicate one with another through the organs of hearing. Who can fully appreciate so great a gift, such a manifestation of the power and goodness of God to the beings of his creation? God would have this ability used to his glory and in the promotion of the happiness of our fellow-men. The grateful heart may well adopt the sentiment of the following language: "I will remember the works of the Lord: surely I will remember thy works of old. I will meditate also of thy work, and talk of thy doings." Ps. 76:11, 12.

The tongue being an important member of the vocal organs, is often used as a representative of the whole, receiving credit for the good words uttered, and being held responsible for those spoken amiss. Its power is, indeed, very great for good or evil, according as it is used. "Death and life are in the power of the tongue," is a truth which will not be denied.

If it was only during the brief period of this life that the influence and power of the tongue were known and remembered, to guard and govern it might not be so imperative except to spare its victims; but the Judgment of the great day will bring its works to light, when the day for repentance, the day of mercy, has forever past. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned," says the Saviour.

Man is responsible for the use he may make of his mental and physical faculties; for his time, talent, and opportunities for doing good, and for glorifying his Creator. With many this truth is lost sight of in the use of the tongue. Says James, "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing."

The Scriptures recognize the fact that the tongue is an index of the heart. "The vile person will speak villany, and his heart will work iniquity, to practice hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail." Isa. 32:6.

The work of the evil tongue is clearly defined in the word of God. We call attention to a few specifications concerning it. It is *mischievous*. In

speaking of the wicked, David says, "His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity." Ps. 10:7. And again, "Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully." Ps. 52:2. The evil tongue is *hypocritical* and *deceitful*. "A hypocrite with his mouth destroyeth his neighbor: but through knowledge shall the just be delivered." Another testimony on this point is, "The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords." Ps. 55:21. The prophet, speaking of the same class, says: "Their tongue is an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbor with his mouth, but in heart he layeth his wait." Jer. 9:8.

The following scripture shows the flattering and deceptive nature of sin: "The transgression of the wicked saith within my heart, that there is no fear of God before his eyes. For he flattereth himself in his own eyes, until his iniquity be found to be hateful. The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good." Ps. 36:1-3.

The work of the tongue which causes sorrow and death is further set forth as *swearing, bearing false witness, cursing, slander, scoffing, railing, reviling, foolish talking, jesting, backbiting, tale-bearing, etc., etc.* Long ago the precepts came forth from Heaven, "Thou shalt not raise a false report; put not thine hand with the wicked to be an unrighteous witness" (Ex. 23:1); "Thou shalt not go up and down as a tale-bearer among thy people." Lev. 19:16. Paul and Peter knew of this class of people in their day. Paul calls them *idlers, tattlers, busybodies*, "speaking things which they ought not." Peter, too, marks them as busybodies "in other men's matters," classifying them with murderers, thieves, and evildoers.

"Slander, the foulest whelp of sin. The man in whom this spirit entered was undone." Not only is he undone, but the social joy and happiness which fall a scourge to his tongue are withered and scattered. Says Solomon, "As a mad man who casteth fire-brands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am not I in sport? Where no wood is, there the fire goeth out: so where there is no tale-bearer, the strife ceaseth. As coals are to burning coals, and wood to fire: so is a contentious man to kindle strife. The words of a tale-bearer are as wounds, and they go down into the innermost parts. . . . When he speaketh fair, believe him not: for there are seven abominations in his heart."

The work of the tale-bearer, the tattler, the slanderer, is to burn up the peace, the social joy and happiness of the community. Gossip is a leprosy found in many a family and neighborhood, and has been a withering blight in many a church. Yes, persons who wield this sword of death have been known to have their names enrolled upon the church book; and with good men and women they have sung, "O for a thousand tongues," etc., while they did not use one to God's glory.

In the first book of Samuel, the 21st and 22nd chapters, we have a fearful record of the work of a malicious tongue, which called down the sword of vengeance and death upon eighty-five priests, and the inhabitants of an entire city, from the aged sire to the helpless infant in the mother's embrace. Here is a living rebuke to the tongue which loves "devouring words," meditating "evil more than good;" a monument to the memory of crime and death, around which those of unbridled tongues would do well to walk, step and meditate, think of their terrible mistakes in the past, and of the solemn day of the future, when "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil," and fall humbly before him, and with brokenness of heart, contrition of spirit, and the most fervent supplications at the throne of grace for a pardon of sins, commence a new life in Christ with this appropriate prayer: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

This work must begin in the heart. The fountain must be cleansed and guarded with care. Hence the divine precept, "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23. With this declaration agree the words of the Saviour: "A good man out of the good treasure of the heart bringeth forth good

things: and an evil man out of the evil treasure bringeth forth evil things."

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." This new creation in Christ Jesus, fills the mind with new thoughts, while new motives prompt to action, and new desires and holy inspirations burn upon the altar of the soul, and new themes of heavenly birth take possession of the mind for meditation and conversation.

In this work of grace wrought by the power of God, the unruly tongue must share, or "this man's religion is vain." The words of the righteous are altogether of another character from those previously noticed: "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment." "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power;" his tongue is a "tree of life," "is as choice silver"; and "the lips of knowledge are a precious jewel."

The grateful language of the heart tuned to the service and praise of the Most High, is, "Give thanks unto the Lord, call upon his name, make known his deeds among the people. Sing unto him, sing psalms unto him, talk ye of all his wondrous works." And if this be the frame of our minds, and the service of the Master be our chief joy, we shall be prepared for the glorious deliverance of the saints of God, and join in the chorus of redemption's song, to be sung by the redeemed and by the angels of heaven, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

"O that with yonder sacred throng,
We at his feet may fall!
We'll join the everlasting song,
And crown him Lord of all."

AN ENCOURAGING TEXT.

BY ELD. M. C. WILCOX.

"THEREFORE hath he mercy on whom he will have mercy, and whom he will he hardeneth." Rom. 9:18. This text is often pressed home by the enemy of all good, upon the heart of the conscientious and youthful child of God, or upon those who fain would enlist in the service of Christ. "It matters not," says the accuser, "how much you may humble your soul and seek God, it will do no good." And often would he lull to sleep the half-hearted professor by seducing him into the belief that he is among the ones to whom the Lord has extended mercy. Do what you will, he will say, "You cannot sin away your salvation. God has willed to have mercy on you." And so he would discourage the one class and lull to sensual ease the other, by the perversion of the truth.

The text is true. God *will* have "mercy on whom he *will* have mercy, and whom he *will* he hardeneth." God's will is revealed in his holy word. In that we are told what is the *will* of God as regards all characters. Now, whom will the Lord harden?—Those who utterly refuse to do his will. Thus it was with the Canaanites. The Lord did not desire their destruction. He warned them and set before them the godly example of such eminent servants as Abraham, Isaac, Jacob, Melchizedek, and others for centuries, neither would he give the land to Israel as long as there was hope of the Canaanites. Their iniquity was not yet full. See Gen. 15:16. But pursuing, in the grossness of their heart, the same course, the Lord at last hardened their hearts for their great wickedness. See Josh. 11:20; Deut. 9:5. It was so with Pharaoh. The Lord said he would harden Pharaoh's heart (Ex. 7:3); but he did not do this until Pharaoh had hardened his own heart repeatedly. See Ex. 7:13 (R. V.), 14; 8:15, 19, 32; 9:7. Dr. Adam Clarke states that there is nothing in the original which indicates that the Lord hardened Pharaoh's heart till we reach the plague of the boils (Ex. 9:12); and the Revised Version sustains this. The proud king rejected every means by which the Lord could help him, till there was no remedy; then the Lord hardened his heart, and left him to the fruits—the legitimate result—of his own evil course. For this purpose the Lord "raised him up" on his throne, or as the margin states, "made thee stand," or kept him through all danger for this purpose. Ex. 9:16; see also 2 Thess. 2:9-12. It is to those who receive "not the love of the truth," that God sends, or permits

to come, strong delusion, "that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

The same dealing with the children of men is shown in the case of Israel, as brought to view in the ninth chapter of Nehemiah. It was Israel who hardened their necks, not the Lord who hardened them. God bore with them "till there was no remedy"—till the heart was hardened beyond the power of Divinity to reach it. See Neh. 9:16, 17, 29, 30; 2 Chron. 36:15, 16.

Upon whom is it God's will to have mercy?

1. God will have mercy upon the loving and obedient. Hear his own voice: "I the Lord thy God am a jealous God, . . . showing mercy unto thousands of them that love me, and keep my commandments." Ex. 20:5, 6. Says the psalmist: "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them." Ps. 103:17, 18. But says one, "I have not been faithful to God's covenant. I have not kept God's commandments. I am a poor sinner; the Lord will not have mercy upon me."

2. God *will* have mercy upon the repentant sinner. Hear his prophet: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he *will* have mercy upon him; and to our God, for he *will* abundantly pardon." Isa. 55:6, 7.

So the text is an encouraging, precious text. It warns us against persistence in a perverse course, presenting the legitimate result of continued wickedness,—hardness of heart beyond recall. It is a warning of mercy. On the other hand, it presents God's great mercy to the repentant, the faithful, the obedient. Thank God for this text! it is needed. There is encouragement in it, precious encouragement, to those who are desirous of being true, faithful children of God.

"WHOSE IS THIS IMAGE AND SUPERSCRIPTION?"

BY M. B. DUFFIE.

THE word of God is couched in the plainest language; it says just what it means, and is silent. It is no respecter of persons; it calls a thing by its proper name. It takes your measure and holds the figures up for your sober contemplation.

It is the great balance, poised by the mighty hand of the eternal God, by which you are weighed! What if found wanting?

It is the lexicon of infinity! It defines the fool as one whose heart denies the existence of Him who set it in motion, and whose nod would still it forever! It describes the thief as one who dares to rob his Maker! Whose is this image? It calls that man a liar who claims to know the Lord, yet keeps not his commandments! Of whom did he speak? Do you plead guilty? Does that mean you?

It is the *camera obscura* of the great Jehovah! A negative of your heart and character appears upon the great object-class before him this very moment! Would you catch a glimpse of it? Look within. Is it perfectly satisfactory? or do you wish this or that point touched up a little, those spots brushed off? Would you have those stains wiped away, those wrinkles smoothed out, and that bad twist taken out of your temper? Ask the great Artist of the universe, He whose magic pencil traced those fleeting clouds, and painted nature's gladsome scenes; He will give attentive ear, and extend a kindly, helping hand.

These changes can be wrought only in the original; the negatives of the past are beyond our reach!

If we earnestly strive to improve these pictures, angels view the effort with joyous satisfaction, and will accord the finished likeness its proper niche in the archives of glory. If, however, it is a matter of little or no concern to us, the imps of darkness will manipulate the proofs, and gloatingly array them in the great rogue's gallery of the chief apostate, their designing master!

These pictures will be life-like in the extreme, as perfect as the reflection of your face in the

glass! They will bear the scowls and frowns of hatred and treason, or the loving smiles of peace and loyalty! Which shall it be?

Battle Creek, Mich.

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.

"PATIENT CONTINUANCE IN WELL-DOING"

BEAR the burden of the present,
Let the morrow bear its own;
If the morrow sky be pleasant,
Why the coming night bemoan?

If the darkened heavens lower,
Wrap thy cloak around thy form;
Though the tempest rise in power,
God is mightier than the storm.

Steadfast faith and hope unshaken
Animate the trusting breast;
Step by step the journey's taken
Nearer to the land of rest.

All unseen, the Master walketh
By the toiling servant's side;
Comfortable words he talketh,
While his hands uphold and guide.

Grief, nor pain, nor any sorrow
Rends thy breast to him unknown;
He to-day and he to-morrow,
Grace sufficient gives his own.

Holy strivings nerve and strengthen,
Long endurance wins the crown;
When thy day of toil is over,
Thou shalt lay the burden down.

—Bible Herald.

"I AM WITH YOU ALWAYS."

Who can make you this positive assurance truthfully? Not your mother. She was your earliest friend, and in infancy and childhood you were happy only in her presence. Her smile was your sunshine, her frown your darkest cloud. But, as the years passed by, you had to leave her, and make your own place in the world. In heart, you were still her loving child; but one sad, sad day she went away from you and earth forever. She could not be with you always.

Your father cannot make you this promise. His care sheltered and fostered you in your young days. His counsels guided you. His warnings turned your feet away from dangerous paths. You felt that in him you had a strong, safe place of refuge. But, ere you were aware, his work for you was ended. He could not be with you always.

Your brothers and sisters, children of your own parents, cannot promise to be with you always. You grew up together. You knelt around one mother's knee for your evening prayers. You shared the same joys and sorrows. Your lives seemed woven together. But the time came when, inevitably, each one of you began to entertain hopes and fears and plans of your own. The old home was broken up, and you separated to form new homes widely severed from each other. Continents and oceans divide you, and some have journeyed still farther,—even to the land that is very far off. They could not be with you always.

Nor yet the friends and companions you have bound to yourself during your life. They have been tested in many an hour of trial. Some have proved true as steel. Some have been but sunshine friends, who deserted you when the first shadow darkened athwart your sky. But, or true or faithless, chance and change have come to all. You may cherish fond remembrances of them, but they are with you no more.

Neither, as you have proved by heart-breaking experience, can your wife, your husband, be with you always. In life's young morning you held each other by the hand at the altar, and promised to love and cherish each other till death did you separate. You kept your vows, and, in your mutual love, the old story of Eden was repeated; and, in spite of sorrow and trial, your home was a paradise on earth. But death came to dissolve the bonds, and now you will go mourning all the remainder of your days because your dearest, best beloved friend can be with you in this world no more forever.

It is only Christ who can say, "Lo, I am with you always." With Christ, our Saviour, our Elder

Brother, our Friend, our Master, our Guide, giving us this sweet assurance, we can calmly tread life's saddest, roughest ways, and can even go serenely down into the valley of the shadow of death, singing as we go: "I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me."—*Anna Raffensperger, in S. S. Times.*

HOW TO BE HAPPY.

1. *Be healthy.* There are some people who, sustained either by religion, philosophy, or temperament, seem to be able to bear sickness with serenity, cheerfulness, and even mirth; but most of us are rendered miserable, indeed, by any inharmonious action of our physical organizations. At such times work seems a curse, earth a desert, and life an intolerable burden.

Under such circumstances it seems a sin to be sick, and in most cases this is doubtless true. Many of our common ailments might easily be avoided by more carefully conforming our habits to the inexorable laws of nature. But we are either too indifferent, lazy, or fashionable to keep ourselves as well as we might, and herein lies the sin of being sick, and consequently unhappy.

2. *Have an object in life.* We were made reasonable beings, and it was never intended that we should live an aimless, butterfly existence, and still be satisfied and happy. If you have no work, find some. There is plenty of it waiting to be done, and you cheat the world as yourself by neglecting your share.

3. *Forget yourself.* Much of our unhappiness comes from thinking too much about our precious selves and our troubles, both real and possible. We magnify our importance and become morbid over trifles when we ought to be so interested in other people, so healthful and sympathetic, that we would have no time to brood over self and her misfortunes.

4. *Broaden your mind by as much intellectual culture as is possible to you.* Narrow, petty habits of thinking and doing generate discontent, bigotry, gossip, and slander.

5. *Live the life of a conscientious Christian.* We were never intended to be happy while disregarding our first duties and neglecting our highest needs. Let us daily seek to conform our lives physically, mentally, morally, and spiritually to the standards God has given us. "Then shall our conscience be at peace, and our sleep both sweet and comfortable," and happiness be an abiding guest.—*Sel.*

FAMILY PRAYER.

THERE is one mark of a household in which God is known and loved, which is too often wanting in our day—I mean the practice of family prayer. Depend upon it, the worth of a practice of that kind can be measured only by its effects during a long period of time; and family prayers, though occupying only a few minutes each day, make a great difference to any household at the end of the year. How, indeed, can it be otherwise, when each morning, and, perhaps, each evening, too, all the members of the family, the old and the young, the parents and the children, the master and the servants, meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing, or less than nothing, yet to whom each is so infinitely dear that he has redeemed by his blood every one of them? How must the bad spirits, that are the enemies of pure and bright family life, flee away—the spirits of envy, pride, untruthfulness, and sloth, and the whole tribe of evil thoughts—and make way for His gracious presence in the hearts of old and young alike, who, as he brings us, one by one, nearer to the true end of our existence, so does he, and he alone, make us to be "of one mind in a house" here within the narrow presence of each home circle, and hereafter in that countless family of all nations, and kindreds, and people, and tongues, which shall dwell with him, the universal Parent of all eternity!—*Canon Liddon.*

EVIL THOUGHTS.

"We shall not be hanged for our thoughts," cries one. I wish that such idle talkers would remember that they will be damned for their thoughts; and that instead of evil thoughts being less sinful than evil acts, it may sometimes happen that the

man may be worse in the thought than in the deed. He may not be able to carry out all the mischief that lurks within his designs, and yet in forming the design he may incur all the guilt. Thoughts are the eggs of words and actions; and within the thoughts lie, compact and condensed, all the villainy of actual transgression. If men would more carefully watch their thoughts, they would not so readily fall into evil habits; but men first indulge the thoughts of evil, and then the imagination of evil; nor is the process stayed there. Picturing it before their mind's eye, they excite their own desires after it; these grow into a thirst, and kindle into a passion. Then the deed is speedily forth-coming; it was long in the hatching, but in a moment it comes forth to curse a whole life-time.

Instead of fancying that evil thoughts are mere trifles, let us regard them as the root of bitterness—the still in which the poisonous spirit is manufactured. Our Saviour puts evil thoughts first in the catalogue of evil things; and he well knew their nature. If we would be lost, we have only to indulge these; if we would be saved, we must conquer these. Let us make a conscience of our thoughts; he that does not do so will not long make a conscience of his words or deeds.—*Rev. C. H. Spurgeon.*

THE TONGUE.

"I wish I had not said that."

"I always do speak before I think."

"I did n't mean it."

"A fellow can't say a thing but what she flies out about it."

These are every-day words, yes, a hundred-times-a-day words. What do they mean?—Simply that one of the temptations against which we guard ourselves least is the temptation to let our tongues say their own say in an irresponsible fashion, without much thought, or intent. Is it their own say?—Yes; but they are only repeating what the heart has told them, as little children express their opinions gathered at the breakfast table. Watch yourselves! Watch your tongues!—*Sel.*

WHY MEN FAIL.

FEW men come up to their highest measure of success. Some fail through timidity, or lack of nerve. They are unwilling to take the risks incident to life, and fail through fear in venturing on ordinary duties. They lack pluck. Others fail through imprudence, lack of discretion, care, or sound judgment. They overestimate the future, and build air castles, and venture beyond their depth, and fail and fall. Others, again, fail through lack of application and perseverance. They begin with good resolves, but soon get tired of that, and want a change, thinking they can do much better at something else. Thus they fritter life away, and succeed at nothing. Others waste time and money, and fail for want of economy. Many fail through ruinous habits; tobacco, beer, and whisky spoil them for business, drive their best customers from them, and scatter their prospects of success. Some fail for want of brains, education, and fitness for their calling; they lack a knowledge of human nature and of the motives that actuate men. They have not qualified themselves for their occupation by practical education.—*School Supplement.*

SELF-DENIAL.

THIS is a commendable practice; yet there are occasions when through conflicting with other things, such practice is rendered harmful. Such a case is that of a mother so anxious to see in her daughter a model of perfection, as to bend every energy to the work of perfecting the child in morals, manners, and personal appearance, and entirely to neglect her own. My daughter is young. It is important that she be attractive, is her reasoning. It is no matter about me. Suddenly she finds that her husband and other friends, well pleased with the growing pleasantness of the daughter, are displeased with her; and that in her absorption and self-forgetfulness, she has allowed herself to become unattractive. Then she is dissatisfied, and feels that the course she is taking does not pay. The best way to educate a child, is to make yourself a beautiful example for her.—*Sel.*

Special Attention.

JOHN BRIGHT ON THE PROSPECTS OF UNIVERSAL PEACE.

THE *Inter Ocean* publishes the following letter from this well-known English statesman to Alexander P. Brown, of Philadelphia, giving Mr. Bright's views on the present prospects of a general peace. It is dated Nov. 29:—

MR. ALEXANDER P. BROWN,—

Dear Sir: I retain all my interest in the cause of peace, and I am glad the peace deputation has paid a visit to Washington. I do not think much, if any, good would come from a congress in London during the present year. The condition of Europe is unsatisfactory, and, in my view, not such as to make the congress influential and successful as we should wish to see it. We have had many peace meetings in past years, but neither rulers nor nations seem ready for any practical step in the direction of a general peace. The armies are too great to promise peace, and too great to make it safe for monarchs to venture on war. If your country and ours could agree on a peace or arbitration treaty, it would be a good step in advance. May it not be wise to take this step, if possible, before attempting anything further? I give you my views, and must leave the matter in other hands.

Yours very sincerely,

JOHN BRIGHT.

THE "SPIRITS" ON SUICIDE.

THE following remarkable communication from the spirit world, touching the matter of suicides, appears in the *Banner of Light* of Dec. 10, 1887:—

It is difficult for us to realize the mental agony that precedes suicide in cases where neither nature nor mind can point to insanity as the cause. No matter how various the motives,—whether love or hate, wounded pride or hopeless despair,—there must be a black cloud hiding the soul in its darkling gloom, and rendering mortal life so unspeakably miserable that it seems impossible any change could be for the worse. So with desperate deliberation the suicide plans and accomplishes his purposes.

Nature knows nothing of mercy, nor even of justice, but only of unchangeable law. When the daguerrean artist catches your picture in his camera, he can wipe it from the silvered plate with hardly an effort; but after that plate has been immersed in its chemical bath, we are told that it is almost impossible to so clean it that the picture will not re-appear; and the poor self-destroyer finds too late that the mental agony which rendered life a burden has been chemically fixed by his suicidal act. Years and sometimes centuries of spirit-life must pass before he can gain freedom from the consequences of his own act. The horrible depression that would soon have passed by in earth-life is now photographed on his spirit, and nature's "woe, woe, unutterable woe to the suicide" must long be the fate of him who rushes unbidden into another world.

Certainly, if man has, as Spiritualism affirms, an immortal soul, which at death enters upon a much higher and more glorious stage of existence, without regard to the life the individual may have led on earth, it would seem that the most sensible course one could take would be to attain that higher state by the shortest road possible; namely, suicide. But of course Spiritualism cannot appear well before the world while seeming to uphold and encourage suicide. Some way must be devised to get around the difficulty, and so we have this remarkable revelation of spiritual photography.

THE GAMBLING SPIRIT OF THE AGE.

THERE is but one fruit of gambling in all its forms, and that is sure disaster. Of the prevalence of this pernicious habit the *Pall Mall Gazette* has something to say that is pertinent and timely. It asserts that the betting men on the turf are, at the worst, but poor rogues in comparison with the gigantic operators who have chosen the world's exchanges for their sphere of action; and any examination of the subject will fully bear out the statement. It says it is no doubt unpleasant to contemplate the conversion of the stock exchanges of the world into gigantic gaming houses. In the case of the races, moral reformers may propose to put them down; but no one would suggest the abolition of the stock exchange. Nevertheless, it is tending more and more to become the gambling center of the world. The *Gazette* says in all seriousness that "no other rival can for a moment be compared to it for extent, for convenience, for temptation, for the magnitude of its operations, or, it may be added, for the wholesale deception which has come to be recognized in many quarters

as one of the legitimate tricks of trade. Monaco is but a poor country club beside this gigantic substitute in which men gamble with all the produce of the world. The 'leviathan plungers' of the turf are but as infants compared with the magnates who corner the harvests of a continent, and starve a province in order to make a smart deal in 'futures.'"

Returning again to the summer sport as an illustrative figure, the *Gazette* thinks that the best thing about horse-racing as a mode of gambling is that the mischief it does is confined to the gamblers. It is far otherwise with the gamblers of the Bourse. Referring to the fact that a famous cornerer, whose exploits had made light dear in every workman's house in Paris a whole winter through, had committed suicide in a banker's parlor, it adds that unfortunately the entire brotherhood of cornerers did not follow his example. They go on, it says, making dear by turns light, food, drink, and clothing. They gamble in the necessities of life, and all mankind pays their forfeits.

An article has also appeared in the *North American Review*—under the expressive title, "Making Bread Dear"—which is strongly commended by the *Pall Mall Gazette*, to the attention of all such as think that the deepest human depravity in gambling is to be found in the betting-ring and the gaming-house. In proof of what it would most impressively convey, it cites the passage in the article containing the statistics which show that crime invariably follows a rise in the price of breadstuffs, and that disease and death follow in its wake; while just the contrary is the case when there is a fall in the price of breadstuffs. "As wheat rises," says the passage quoted, "flour rises; and when flour becomes dear through manipulation, it is the blood of the poor that flows into the treasury of the syndicate." Such money costs too much.

Yet it is with such money, says the *Gazette*, that great fortunes have been heaped up in the Old World and the New. Better a thousand times, in its opinion, the wealth acquired in the betting-ring than the plunder wrung from the toilers of the world by some of the monarchs of finance, the gamblers of the Bourse. It thinks it may be true that in England things have not reached such a pitch as in America, though it sees that they are fast tending thitherward. Additional facilities are furnished every month for gambling in scrip. The Bourse is almost the only temple left in Paris. And things are moving to the same consummation in England. No one can foretell what the end will be.—*Banner of Light*.

Our Tract Societies.

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

INTERNATIONAL TRACT SOCIETY.

TWELFTH ANNUAL SESSION.

THE first meeting of the twelfth annual session of the International T. and M. Society convened Nov. 18, at 9:30 A. M., the Vice-President, Eld. Geo. I. Butler, in the chair. Prayer was offered by Eld. E. W. Farnsworth. Twenty-seven societies were represented by forty-four delegates. The societies not represented were Canada, Vermont, Virginia, West Virginia, New Zealand, and South America.

On motion, the reading of the report of the last annual session was omitted. The annual summary of missionary labor and statistics was then presented in printed form; also a report was read, calling attention to some points in the summary, and giving a brief statement of the work performed by the Society during the year, outside of Conference limits, together with the financial report. Among the points of interest to which publications have been sent, are the following: South and West Africa, British and Dutch Guiana, Brazil, West Indies, British Honduras, several localities in Russia, some of the islands of the Pacific Ocean, and different points in the Southern States; also to the several city missions under the control of the General Conference. This distribution of reading matter, if reduced to pages, would equal over 9,000,000.

FINANCIAL REPORT.

Receipts during the year,	\$10,180 86
Expenditures,	3,118 89
Balance on hand,	\$7,061 97

This report was followed by remarks by Eld. Butler and others, relative to employing means for increasing the missionary work in our State societies, also for securing more accurate reports. It was stated that only a small proportion of the labor actually performed is reported.

On motion, the Chair was authorized to appoint a committee of five to prepare a pass-book for the use of members, to contain, in the first part, necessary directions with respect to its use, and the basis upon which reports should be made. R. M. Kilgore, A. T. Robinson, A. W. Bagby, F. E. Belden, and L. T. Nicola were named as this committee.

On motion, the Chair was also empowered to appoint the usual committees, and the following were announced:—

On Resolutions: L. C. Chadwick, H. P. Holser, and N. C. McClure.

On Nominations: R. A. Underwood, E. W. Farnsworth, and S. H. Lane.

A report was then called for from a standing committee on T. and M. book-keeping. The committee not being prepared to report, and some of the members being absent, the Chair was empowered to appoint a new committee of five to take the matter into consideration, and report at the next meeting, if possible. L. C. Chadwick, M. L. Huntley, C. Eldridge, H. P. Holser, and L. H. Farnsworth were named as this committee.

A. R. Henry then presented for the consideration of the meeting, with respect to its sale, a book entitled "The Transatlantic Guide and Handbook for Tourists," this book having been published partly by the request of the officers of the International Society.

On motion, the Chair was authorized to appoint a committee of three, to consider the matter and make recommendations. W. C. Sisley, S. H. Lane, and J. F. Hansen were named as this committee.

The meeting adjourned to call of Chair.

SECOND MEETING, 3 P. M., Nov. 21.—Prayer was offered by F. E. Belden. Minutes approved. The Committee on Book-keeping made the following report:—

Whereas, There is a pressing demand in nearly all of our State societies for a better system of doing the periodical business which of necessity passes through their hands; and also for a simpler method of keeping the librarian's accounts, and more uniformity in keeping the books of the State secretaries, your committee appointed for the purpose of submitting some plans to meet those wants, would respectfully present the following report:—

1. We recommend, That as soon as they deem it practicable, the officers of our various State societies appoint in each church and company of Sabbath-keepers in their different Conferences a person who shall act as the business agent of the State society, and shall receive from the members their orders for papers and books for personal use, and deal direct with the State secretary.

Whereas, The State societies receive and forward the orders for the different periodicals issued by the REVIEW AND HERALD Office, and become responsible for the payment of the same, with little or no commission; therefore—

2. We recommend, That this Society ask the REVIEW AND HERALD Office, to prepare a simple form of order and record book, for the use of these church agents, which they shall furnish free to the State societies for that purpose.

3. We recommend, That one or both of our publishing houses prepare and furnish to the State societies, at the lowest price possible, a book for the use of librarians, simply arranged, with the headings of pages printed, showing the entries to be made, covering the following points, and with one page of printed instructions in the first part of the book, similar to those given in the books now used by our Sabbath-school secretaries and church clerks: (1.) List of members; (2.) record of meetings; (3.) account with the district; (4.) cash account; (5.) memoranda of tracts drawn—in order to secure greater accuracy, efficiency, and uniformity in our State tract society accounts.

4. We recommend, The adoption of double entry book-keeping, after the most improved and simple methods, as soon as our State secretaries can properly inform themselves in regard to the system; and further—

5. That the principal books employed by the State secretary be a cash book, bill book, sales book, periodical book, and ledger.

After a motion to adopt, considering each recommendation separately, the advantages to be secured by making the proposed changes were set forth, and questions respecting the methods introduced were answered. Three State societies had already availed themselves of the provision made in the constitution for business agents in local societies, and were well pleased with the plan. The report was adopted.

The Nominating Committee recommended the following persons for officers the coming year:—

President, Eld. S. N. Haskell, Paternoster Chambers, 48 Paternoster Row, London, England.

Vice-President, W. C. White, Pacific Press, Oakland, California.

Secretary and Treasurer, Maria L. Huntley, Healdsburg, California.

Assistant Secretaries: Anna L. Ingels, Pacific Press, Oakland, Cal.; Mrs. F. H. Sisley, Battle Creek, Michigan; Jennie Thayer, 451 Holloway Road, Holloway, London, N. England; H. P. Holser, Imprimerie Polyglotte, Basel, Switz.

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erland; Josie L. Baker, *Bible Echo* Office, Melbourne, Australia; Elizabeth Hare, Auckland, New Zealand; Mary Heileson, Christiana, Norway; Mrs. C. L. Boyd, Cape Town, South Africa; A. Swedberg, Battle Creek, Michigan.
Executive Board: S. N. Haskell, W. C. White, O. A. Olsen, A. J. Breed, G. C. Tenney, W. C. Sisley, M. L. Huntley.

This report was adopted as a whole.

The Committee on Members' Pass-book presented the following report:—

Your committee to prepare an individual pass-book for the members of our local tract and missionary societies, would respectfully submit the following:—

1. We recommend, That this Society should have prepared a small, cheap pass-book, with blank items for each day's labor; the items of labor to be such as are required of our members, which may be entered with a lead pencil; also, four blanks (full pages) providing a summary for each three months in the year, which will furnish a quarterly report of labor to the librarian; also, blanks for subscriptions to periodicals, and memoranda for record of missionary labor, with full printed instructions to aid members in reporting.

2. That this Society secure stereotype plates for about fifty pages, and have the book printed on good paper, and in such editions that it can be furnished at the least possible expense to the local societies, whose property it shall be, and that each member be furnished with a copy every year, on condition that he keep a record of all work performed, by him, and return it quarterly to the librarian.

On motion, this report was amended, first, so as to request the REVIEW AND HERALD Office to furnish this book; secondly, so as to provide for its being prepared in foreign languages; and thirdly, to provide for its containing duplicate leaves for quarterly reports, to be taken from the book and sent to the librarian, in case the book cannot be sent to him without expense, after which the report was adopted.

The Committee on the "Transatlantic Guide" recommended that the Society should not take upon itself the responsibility of publishing and circulating a work which so indirectly bears upon the objects for which the Society was organized. On motion, the whole matter was referred to the Executive Board.

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

Resolved, That we urge the importance of carrying into effect more thoroughly resolutions twenty-three and twenty-four, adopted at our last annual session, said resolutions being found on page 61 of the last Year Book, and reading as follows:—

Whereas, The *Signs of the Times* is a valuable pioneer missionary journal, finding favor with the people, while it conveys to them the principles of the Third Angel's Message; therefore—

Resolved, That we urge the State societies to increase their clubs of *Signs*, and to use every reasonable effort to get it into the hands of the people.

Whereas, The churches are largely indorsing the principles of the National Reform party, and the most popular institutions of education are favorably receiving these principles, whereby the influence of that party is fast increasing; therefore—

Resolved, That all our tract and missionary societies take a sufficient number of the *American Sentinel* to furnish three numbers, as sample copies, to the principal leading men in their several Conferences; that these periodicals be accompanied with suitable correspondence, and that the number afterward taken be sufficient to meet any demands that may exist.

The resolution respecting the *Signs*, together with a tabulated report which showed the number of *Signs* taken in the different societies at the present time to be much less than the number taken two years ago, elicited remarks from different persons present. While the resolution was under consideration, the meeting adjourned to call of Chair.

THIRD MEETING, 3 P. M., Nov. 23.—By request of the Vice President, Eld. O. A. Olsen presided. "Resting By and By" was sung, followed with prayer by Eld. J. O. Corliss. Minutes of last meeting approved.

On motion, a resolution respecting the *Signs of the Times*, offered by C. H. Jones, also one offered by the Committee on Resolutions, respecting the *American Sentinel*, were substituted for the two presented at the previous meeting. The resolutions substituted read as follows:—

Whereas, The *Signs of the Times* is our pioneer missionary journal, and finds favor with the people, while it conveys to them the principles of the Third Angel's Message; therefore—

Resolved, That we recommend to State T. and M. societies to take as large clubs as they can use to advantage, and that we urge all ministers, colporters, and the members of local missionary societies, to make constant and strenuous effort to place the paper in the hands of the people.

Whereas, The rapid growth of the National Reform Association, and its wide-spread evil influences, show how dangerously near it is to assured success; and—

Whereas, We know the destructive consequences that will surely attend the success of that movement; and—

Whereas, The *American Sentinel* is devoted to the work of exposing the evil that lurks in that movement; therefore—

Resolved, That we deem it to be the duty of our State and local societies, ministers, missionary workers, and our people generally, to bring the *Sentinel* to the attention of all classes of people, but particularly to lawyers, legislators, and other men of public affairs.

In the discussion which followed, revised price lists of the *Signs* and also the *Sentinel* for the year to come, were presented. The question also involved the advisability of State societies taking large clubs of these periodicals, and remailing the same to local societies and individual subscribers. Some societies had found it to their advantage to do so, others preferred to have all periodicals sent direct to subscribers from the office of publication. W. C. White remarked that there were important considerations on both sides of this question. There is a work that every society should do in reaching influential men through its State depository; still it would be unwise to require State societies to take periodicals which they were not prepared to use to advantage. C. H. Jones stated that the office would give the same terms on the *Sentinel* to State societies, on clubs of twenty-five or more, as on a larger club to one address, provided that the number of copies taken equals the number of church-members in the Conference. During its second year the *Sentinel* has nearly doubled its subscription list, and its publishers anticipate a much larger increase in its circulation during the year to come. Not unfrequently strangers after seeing one copy, send for others to distribute among their friends. Both resolutions were adopted.

H. P. Holser then moved that a committee of three be appointed by the Chair to prepare copy for the books for the use of church agents, and also for the new form of librarian's book, and for a small manual of instruction to State secretaries and others in regard to the best system of double entry book-keeping for tract societies, said copy to be furnished to the REVIEW AND HERALD at the earliest possible moment, that the preparation of these books may not be delayed.

This motion was amended so as to include the members' pass-book, and was adopted.

The Committee on Resolutions presented the following additional report:—

Resolved, That we recommend the recognition of each State canvassing agent as a member of the Board of Directors in his respective State society.

Resolved, That we heartily appreciate the good resulting from the plan of furnishing readings for the fourth Sabbath in each month, and recommend that the Chair appoint a committee of five to prepare or secure matter for readings for the year 1888.

Resolved, That whenever a member of any local tract society may desire to transfer his membership to some other society in the same State, he shall make his request known to the librarian of the society of which he is a member, and receive a written statement of the fact that he is a member of said society, and that he desires to unite with some other stated society.

Resolved, That we acknowledge the wisdom of the plans that were adopted at our last annual session, pertaining to the canvassing work, and that we will try to carry this important branch of our work forward, in harmony with these plans, with even more determination in the future than we have in the past.

Resolved, That we believe it to be the duty, not only of ministers and officers of tract societies, but of all the members, to read carefully all the tracts and reading matter which, as missionary workers, they circulate to the world.

Resolved, That we believe it to be the duty of our State societies and missionary workers everywhere to make a more diligent work in placing the *Signs*, *Sentinel*, and *Good Health* on the tables of all reading-rooms within our reach.

Resolved, That we recommend to our State secretaries to have a more extended correspondence with each other on points of interest pertaining to their work and the difficulties that arise from time to time in securing the best results for their work.

The resolution relative to State agents was amended so as to recommend the State societies to so amend their constitutions as to constitute the State agent a member of the Board of Directors.

The recommendation respecting the transfer of members was quite fully discussed, and it was suggested that the certificate of transfer, when given, should recognize the member's financial standing with the society.

On motion (of F. E. Belden), the resolution relating to the canvassing interests was laid on the table.

The recommendation to place the *Signs*, *Sentinel*, and *Good Health* in reading-rooms elicited interesting remarks. It was stated that while the reading-rooms of the Young Men's Christian Association are not as favorable as others, they should not be passed by. It was also recommended that if reading matter is placed upon these tables, means should be taken to ascertain whether it continues to be acceptable to those in charge.

Meeting adjourned.

FOURTH MEETING, 9:30, Nov. 27.—O. A. Olsen, in the chair. Prayer by Eld. Butler. Minutes approved. The report presented at the last meeting, by the Committee on Resolutions, was adopted,

after which this committee submitted the following additional report:—

Resolved, That we recommend the plan of placing our foreign periodicals in such reading-rooms as are frequented to any great extent by people who read the languages in which our papers are issued.

Resolved, That we believe it to be the duty of the officers of our State societies to work through their church agents, and see that every family of Seventh-day Adventists takes our excellent church paper, the REVIEW AND HERALD.

Resolved, That each city mission should report quarterly and annually all labor performed, to the State tract society of the Conference in which it is located.

Resolved, That a committee of three be appointed to secure the publication of suitable record books for city missions and Bible workers, and report blanks for city missions.

Whereas, It is desirable to systematically carry forward missionary work, and obtain reports of the same in mission fields where no Conference organization exists; therefore—

Resolved, That we recommend that a tract society organization be effected in each of these fields, as soon as deemed advisable, by the General Conference Committee and those in charge of the field.

On motion, the recommendation requiring city missions to report quarterly and yearly to State societies, was amended so as to include canvassers, after which the report was adopted.

The Committee to prepare copy for books to be used by local agents, manual for State secretaries, etc., was announced as follows: H. P. Holser, L. C. Chadwick, C. Eldridge.

Moved (by H. P. Holser), That a committee of three be appointed by the Chair to secure the publication of suitable record books for city missions and Bible workers, and report blanks for city missions.—Carried. H. P. Holser, L. C. Chadwick, and C. Eldridge were named as that committee.

On motion (of W. C. White), the Chair was authorized to appoint a committee of five to examine books issued during the past year, and bring in a written report. G. C. Tenney, E. J. Waggoner, F. E. Belden, C. Eldridge, and E. M. Morrison were named as this committee.

Several books were then presented, including "Life of Christ," "Sacred Chronology," "Sunbeams of Health and Temperance," and "Thoughts on Daniel and the Revelation" in Norwegian.

The Chair announced the following persons as a committee of five to prepare and secure matter for fourth-Sabbath readings, the coming year: W. C. White, M. L. Huntley, W. C. Sisley, E. J. Waggoner, J. G. Matteson.

Meeting adjourned to call of Chair.

FIFTH MEETING, AFTER THE SABBATH, DEC. 3.—Eld. G. I. Butler in the chair. Prayer by O. A. Olsen. On motion, the reading of the minutes of the last meeting, on account of the lateness of the hour, was omitted.

The committee appointed to examine new books made the following partial report:—

Whereas, At the last session of the International Society it was resolved that we request the Health Publishing Company to issue an edition of 10,000 copies of "Sunbeams of Health and Temperance," to be used by the State Societies, provided that such work should prove satisfactory; and—

Whereas, Your committee, after a brief examination of the book, find it to be a suitable one, worthy of circulation; therefore—

Resolved, That this Society accept Dr. Kellogg's new book, "Sunbeams of Health and Temperance," according to the resolution of last year, and that we recommend its judicious use by our State societies.

Resolved, That we recommend the publication of a series of sixty-four-page pamphlets on health and temperance topics, uniform in size, whose retail price shall be fifteen cents; this series to include an improved edition of the Social Purity pamphlet; and that these pamphlets be furnished to canvassers at the lowest possible price, to assist them in defraying expenses.

On motion, the resolution pertaining to the canvassing work was taken from the table and adopted. The resolution reads as follows:—

Resolved, That we acknowledge the wisdom of the plans that were adopted at our last annual session, pertaining to the canvassing work, and that we will try to carry this important branch of our work forward, in harmony with these plans, with even more determination in the future than we have had in the past.

On motion, the new books not examined by the committee appointed to that work by this Society, were referred to the Book Committee appointed by the General Conference. The meeting then adjourned *sine die*.

GEO. I. BUTLER, Vice-Pres.

M. L. HUNTLEY, Sec.

—The grave cannot hold any portion of the covenanted ones; eternal life is the portion of the whole man; God is the God of our entire manhood, spirit, soul, and body; and all live unto him in their entirety. The whole of the covenant shall be fulfilled to the whole of those with whom that covenant was made.—C. H. Spurgeon.

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 20, 1887

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

THE CONFERENCE.

We present this week the records of the concluding meetings of the session of the General Conference for 1887. Those who have followed the proceedings, have not failed to notice the interesting and important questions that have come before the meeting, and the steps that have been taken for the future advancement of the cause.

Some of the enterprises proposed have seemed to be of peculiar interest and promise, and among them we would refer particularly to the resolution for the securing of a missionary ship for work among the islands of the Pacific. No plan would seem to be more feasible for the performance of the work that needs to be done in that field. It is thought that the enterprise can be carried through successfully for from three thousand to five thousand dollars; and we believe that a sufficient number of brethren can be found who would be willing to contribute this amount for the purpose named, over and above what they would be inclined to contribute for any other purpose. The matter is in the hands of a committee, and we earnestly hope to see the proposal carried out at as early a date as that contemplated in the original resolution.

Much practical good we expect to see result also from the change it was voted to adopt in the manner of keeping T. and M. accounts. The means necessary to carry forward the work in its present proportions, amounts to quite a considerable sum. Every dollar of this is consecrated to a sacred purpose, and should be manipulated and guarded in its appropriation by as perfect and efficient a system as is known to any enterprise upon earth. The change proposed will reduce the labor and perplexity, and add to the efficiency of the Society in all its branches.

An encouraging interest was likewise manifested in the book business. It appears more and more clearly each year that books are to furnish the grand avenue through which a knowledge of the important truths for this time is to be imparted to the people. The work of the preacher often comes in as supplementary to the influence exerted by these silent messengers. The circulation of books during the past year has been quite satisfactory. The central office, in Battle Creek, alone, has sent out over ninety-eight thousand dollars' worth. This exceeds by over twenty-six thousand dollars, the amount sold in 1886. Drouth in Kansas, and the shutting down of hard times in some other parts of the field toward the close of the season, greatly reduced the sale of books from what it would otherwise have been. But as it is, the figures represent something like one hundred and ten thousand dollars' worth of books, if prices had remained as they were only a few years ago. Let it be remembered, also, that these figures represent the amount of books sold, not at retail price, but after the heavy discounts to the tract societies had been deducted. The canvassing work is to receive increased attention the coming year; and not that only, but the question of improving the books, so as better to adapt them to the canvassing field.

As voted in the last meeting of the Conference, steps have already been taken to re-incorporate the "General Conference Association of the Seventh-day Adventists." It is designed to secure for the present, one man who shall devote his whole time to the business of this incorporation; and this help will be increased as circumstances may demand. We look upon this as a very important and hopeful move; for we believe this Association is destined to become the great financial factor in this work. This is one of the objects to be remembered in our holiday donations, and we wait with interest to see how its treasury will be supplied.

The Conference of 1887, in Oakland, California, will be looked back upon with satisfaction, and its many pleasant seasons be remembered with pleasure. To the delegates who went from the East, the opportunity of learning more about the work on the Pacific Coast from personal observation, will prove a

blessing. With royal generosity the brethren there planned to make the visit of all as comprehensive and profitable as possible. Most of the delegates were taken to Healdsburg and St. Helena to look over the College and Health Retreat, located at these points respectively. So far as we learned, all were pleased with what has been done at these places. And we trust that the presence of the Conference there will prove to have been a blessing to the brethren on the coast. Some of them may have obtained by personal observation a better idea than they could otherwise have secured, of the nature of the work in all parts of the field. All of which will tend to unite the hearts of the laborers together in a work which is one and indivisible, the world around.

GENERAL CONFERENCE.

BUSINESS PROCEEDINGS OF THE TWENTY-SIXTH ANNUAL SESSION.

(Concluded.)

FIFTEENTH MEETING, 7 P. M., DEC. 3.—Prayer by J. N. Loughborough. Minutes approved.

The resolutions presented by the Committee on National Reform being the special order for the evening, the resolutions were read, and spoken to by E. J. Waggoner and A. T. Jones.

It was moved to amend the resolutions by inserting the word "oppressive" before the words "Sunday laws," so as to read "oppressive Sunday laws," instead of simply "Sunday laws."

The amendment was spoken to by J. H. Morrison, R. A. Underwood, D. E. Lindsey, D. T. Jones, J. I. Tay, G. K. Owen, and R. M. Kilgore.

The amendment was lost. The resolutions were then adopted.

C. W. Flaiz was appointed by vote to fill the vacancy on the Kansas Conference committee, caused by the removal of O. Hill.

The Committee on Credentials and Licenses offered an additional report, recommending that credentials be granted to J. O. Corliss, and licenses to W. L. H. Baker, Mrs. H. Enoch, and Geo. R. Drew; which report was adopted.

Eld. G. C. Tenney offered the following resolution, which, after remarks from different ones, cordially endorsing the sentiments expressed, was unanimously adopted:—

Resolved, That we hereby express our earnest thanks to the Oakland church for the cordial reception and generous entertainment which they have extended to the delegates to this Conference.

Adjourned to meet in Battle Creek, Mich., at the call of the Chair.

SIXTEENTH MEETING (Battle Creek, Mich.), 10 A. M., DEC. 11.—Prayer by the President. Minutes approved.

Quite a large congregation having assembled, the President occupied considerable time in remarks upon the doings of the Conference while upon the Pacific Coast, setting forth the interesting phases of the work presented in that field, and the encouraging tokens which are apparent in different branches of the work everywhere.

The great question of national reform which came so prominently before the Conference, was briefly reviewed, as well as the financial problem involved in the future progress of this cause, and the progressive and expansive foreign work, as exhibited in the European and other fields.

Bro. Corliss gave an interesting account of the work as now going forward in the islands of the Pacific.

R. M. Kilgore, C. Eldridge, and W. C. Sisley were appointed to take the place of three absent members on the Auditing Committee.

Adjourned to call of Chair.

SEVENTEENTH MEETING, 4 P. M., DEC. 12.—Prayer by H. W. Miller. Minutes approved.

The business of this meeting being the election of a Board of Trustees for the "General Conference Association of the Seventh-day Adventists," the Chair was empowered to appoint a nominating committee to present the names of five persons to act as said Trustees for the coming year.

J. B. Goodrich, J. O. Corliss, and H. W. Miller were appointed as this committee, who, after a brief consultation, submitted their report, nominating G. I. Butler, A. R. Henry, R. A. Underwood, U. Smith, and R. M. Kilgore, to constitute the said Board of Trustees.

The report was adopted.

A. R. Henry then introduced the following resolution:—

Resolved, That the Board of Trustees of the General Conference Association of the Seventh-day Adventists, now existing under the provisions of "Chapter One Hundred and Seventy-eight of Howell's Annotated Statutes of the State of Michigan," be instructed and required to re-incorporate said Association under the provisions of "Act number Three Hundred and Ten, of the Public Acts of 1887."

This resolution was adopted, and the Conference then adjourned *sine die*.

GEO. I. BUTLER, Pres.

U. SMITH, Sec.

THE REORGANIZATION OF THE GENERAL CONFERENCE ASSOCIATION.

At the close of the late General Conference, as the reader will see by the report in the REVIEW, it was voted to avail ourselves of the benefits to be obtained by reorganizing the "General Conference Association of the Seventh-day Adventists." We will explain this statement briefly by saying that at the time this Association was first organized, a year ago, the then existing law of Michigan under which such an association had to be made, was not nearly as favorable as one which was passed by the last legislature, which went into effect last summer. The present law is very explicit in its statements and generous in its provisions, and one as favorable as we could reasonably ask. Many questions which were before left in doubt and uncertainty, are by this law made clear. The present law was passed to specially provide for such charitable associations as ours, which were designed to be used to forward religious and missionary work for the good of mankind. The law is an honor to the State of Michigan.

The "General Conference Association of the Seventh-day Adventists," has now been fully reorganized under this new law, and its Trustees duly elected. These are Uriah Smith, A. R. Henry, R. A. Underwood, R. M. Kilgore, and Geo. I. Butler. These were elected with special reference to their being accessible, or within reach of each other, so that they could be called together in case of any unexpected emergency arising which might demand it. The officers elected by this Board were, Geo. I. Butler, President; U. Smith, Secretary; A. R. Henry, Treasurer.

In the reorganization of this Association, the previous one is simply merged into the present one, carrying with it all property possessed by the former, and all rights and privileges possessed by it; its name also, and its indebtedness. The new law fully provides for this transition. All these are now covered by the provisions of the new law.

Great care has been taken under the advice of good legal counsel, to have everything done strictly according to the provisions of the law. This "General Conference Association of the Seventh-day Adventists" we consider now to stand on fully as reliable a basis as any of our legal institutions. It is prepared to do business, hold property, and extend its work in every part of the world where the local laws will permit of it.

The importance of this Association and its work in connection with the progress of this cause, will be very great. It will be legally equipped to properly guard the financial interests of the General Conference. It will furnish a safe receptacle for all the many property deeds, wills, and bequests which our people desire to bestow for the use of the General Conference. The General Conference is that representative body which takes in the *whole of this cause*. Its supervision embraces all of its interests in every part of the world. There is not an institution among us, not a periodical issued, not a Conference or society, not a mission field connected with our work but that it has a right to advise and counsel and investigate. It is the highest authority of an earthly character among Seventh-day Adventists. It has a special superintendency over all missionary fields outside of organized Conferences.

The General Conference Association is really the financial department of the General Conference incorporated. It was at first proposed to incorporate the General Conference itself. But this was considered hardly best, even if practicable. So this plan of incorporating this Association was substituted, possessing, as it does, all the practical benefits of the former, and avoiding some objections. Our people therefore should consider this as virtually forming a part of the General Conference, and therefore as be-

ing the representation itself. Hence actions, deeds of to the general trusted to the the Seventh-day

We feel sure, where see that than it is to do make our public tions which were local purpose, general interest our Publishing organized, of books, pamphlets interests of this for this express see that it would province over v ferent character well be question to do this. So

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ing the representative of the *great cause of present truth itself*. Hence all their gifts, loans, bequests, donations, deeds of property, etc., which they wish to go to the general interests of the cause, should be intrusted to the "General Conference Association of the Seventh-day Adventists."

We feel sure, therefore, that our people will everywhere see that this arrangement is far more consistent than it is to do as we have been doing in the past,—make our publishing associations, and other institutions which were incorporated for a more limited or local purpose, the custodian of our funds for the general interests of the cause. Take, for instance, our Publishing Association at Battle Creek. It was organized, of course, for the purpose of printing books, pamphlets, tracts, and periodicals in the interests of this cause. Its legal authority was given it for this express purpose. Any one, therefore, can see that it would be hardly consistent to extend its province over various other matters of a wholly different character in all parts of the world. It might well be questioned whether it had the legal authority to do this. So of other institutions.

In the past we have been almost forced, because of the lack of some general corporation, to use these mere local organizations in a too general way. But there is a necessity for this no longer. Steps are now being taken to put this General Conference Association into full operation.

At the adjourned meeting in Battle Creek, held since the session at Oakland, some very important moves were made in this direction. A committee was appointed to consider the whole question, and make proper recommendations. The following report was brought in and adopted by the General Conference Committee, five of the members of which were present.

Your committee appointed to devise an improved financial system in connection with the workings of the General Conference and the General Conference Association of the Seventh-day Adventists, would respectfully recommend,—

1. That the following plan be adopted:—

(1.) That the position of corresponding secretary of the General Conference be conferred upon some person who can devote his entire time to General Conference work, and can also act as assistant secretary of the General Conference Association of the Seventh-day Adventists.

(2.) That said assistant secretary occupy apartments adjacent to the office of the President of the General Conference, and also that a proper safe be furnished him for the keeping of all books, records, and important documents pertaining to the office.

DUTIES OF THE ASSISTANT SECRETARY.

(1.) To send the necessary blanks to those whose accounts are to be audited by the General Conference, and secure from such laborers full and complete reports, each quarter, of their labor, receipts, and expenses, and an annual report at the close of the Conference year, containing a summary of the same.

(2.) To keep an individual account with the persons above specified.

(3.) To secure from all home, city, and foreign missions, under the control of the General Conference, itemized monthly statements of all receipts and expenditures, and, at the close of the Conference year, an annual summary of the same, and such other items as will show the financial standing of the mission, together with the amount of work done and results accomplished.

(4.) To ascertain, as experience may suggest, what blanks may be necessary to facilitate the proper performance of his duties, and prepare the same.

(5.) To ascertain the amount of tithes collected by each State Conference quarterly, and secure a tithe of the same for the General Conference treasury, within six weeks after the close of each quarter.

(6.) To present to the General Conference, at each annual meeting, a summary of the workings and growth of the cause in connection with the different missions.

(7.) To keep the President of the General Conference informed of any remissness of duty in making reports and remittances on the part of those specified in items 1, 3, and 5 of the foregoing, and any other information he may be able to impart which will assist the said President in his duties.

(8.) To countersign all orders upon the treasurer, in order that an accurate account may be kept of all the funds expended.

(9.) To perform such other duties as may be assigned him by the President of the General Conference.

(10.) To keep all the books and accounts, and to be the custodian of all deeds and legal papers belonging to the General Conference Association of the Seventh-day Adventists, and to see that they are legally recorded.

We recommend:—

2. That A. R. Henry and C. Eldridge assist said assistant secretary in arranging a general plan upon which the accounts of this Association shall be kept, and in securing books for the same.

3. That the fiscal year of the General Conference, and the General Conference Association of Seventh-day Adventists, close on the 30th day of June of each year.

4. That W. H. Edwards be appointed as said assistant secretary.

It was also recommended that each one of our Mission Boards appoint a treasurer for their Mission, whose duty it shall be to make the monthly and annual reports above referred to, to whom money shall be sent from the General Conference Association, when sent at all, and with whom the assistant secretary, as already given, shall communicate in his official duties. Mary Heleson was appointed treasurer of the Scandinavian Mission; Henry Holser, of the Central European Mission; and Eld. Haskell was requested to appoint one for the British Mission. The Australian and South African Missions, also, will be expected to make such appointments. Thus it will be seen that we shall soon have the necessary machinery in operation to make this Association efficient. More will be said soon concerning this matter.

GEO. I. BUTLER, Pres. Gen. Conf. Ass'n.

GENERAL MEETINGS IN NEW ENGLAND AND PENNSYLVANIA.

THESE general meetings have been appointed, the first at So. Lancaster, Mass., commencing Friday, Dec. 30, and continuing over two Sabbaths; the Pennsylvania meeting, at Jamestown, New York, commencing Jan. 12. Eld. O. A. Olsen will be with me at the former meeting, and Eld. R. A. Underwood at the Pennsylvania meeting. It has been with much difficulty that we could arrange to attend these appointments, owing to the pressure of duties connected with the general interests of the cause since the Conference at Oakland. But the urgent requests of the brethren in these Conferences, united with the desire to meet our people and present before them important duties connected with our work, have led us to promise to be present. We strongly urge that our brethren make a general rally to attend these meetings. Let us come earnestly seeking the Lord's blessing, that these meetings may result in great good to those present. We urge especially that all the laborers, licentiates, directors, and other officers in these Conferences be present. We want to spend the time seeking the Lord together, and planning in reference to the work. There are important questions to be considered which involve the interests of the cause in these localities; and we earnestly plead with all who feel their need of God's help, and those who know that they are backslidden, to be present, that we may draw near to God.

Our cause is extending its influence to all parts of the world. Its burdens were never heavier than now, and as these burdens increase it becomes more and more difficult to attend these general meetings with our brethren, as so many duties are constantly pressing upon us. We greatly desire to have a general attendance, that we may get the most good possible, and unite our prayers and efforts in seeking God, that the Lord of the harvest will send out laborers into his harvest; then we know that we shall see of his salvation. We shall expect to see a large attendance at both of these meetings.

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

THE GENERAL MEETING FOR MICHIGAN.

THIS meeting will be held at Flint, commencing Friday, Jan. 20, and continuing through the following Tuesday. We have received hearty invitations from five or six different churches in the State, to have the general meeting with them. We are glad that our brethren desire such an important meeting in their midst. But the committee, after considering the matter quite fully, think that on the whole it will be better to hold it this year at Flint. We expect that this will be a very important occasion for the interest of the cause in the State. It will be a meeting for planning our work for the future, and for the State quarterly meeting of the tract and missionary society. We desire that all our laborers who can come without a special loss in any locality where they are laboring, should be present, and we hope that the directors of the different districts will also be present.

We expect to plan for a series of general meetings in different localities throughout the State. We desire that these shall be seasons of great profit and interest, and that an important influence shall be exerted on the spiritual and financial interests of the cause throughout the State. We shall try to have them appointed in localities where neighboring churches can conveniently gather, so their influence will be as extensive as possible. We shall be glad to hear from various churches who are willing to take

the burdens of such meetings, for the sake of the good influence that will result from their being held. It will also be proper to send in requests for labor to the officers of the Conference, so that when arrangements are made to supply different localities, these may have their consideration. We hope for a large attendance.

The brethren at Flint have extended us a very hearty invitation for our meeting to be held there, and promise to provide for all who attend. We shall surely expect the rich blessing of God and an excellent meeting. For this end we ask that all who can come, and our other brethren throughout the State, will pray earnestly for a great revival of the work in this Conference, and the blessing of the Lord upon this general meeting at Flint.

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

WHO CHANGED THE SABBATH?

16

(Concluded.)

For the sake of brevity I will pass over the decrees from the time of Constantine to that of Leo the Great. They were all in effect similar to that of Constantine, taking notice of a few particulars as occasion seemed to require; but none of them made any restriction on Sunday labor, they left it just where he left it. As for the Church: everything was done that "Christian emperors," kings, popes, councils, synods, could do to uphold the canon of Laodicea, and add to the sanctity of the day of the sun. As to the canon itself, that could not be improved. It required them to "rest as Christians." All that was added, was to specify how Christians should spend the day.

The letter of Pope Leo I., and the decree of Emperor Leo I., demand special notice because they have received so much attention from Christian writers.

And first of Pope Leo. Justin Edwards, in his so-called "Sabbath Manual" says:—

Leo, bishop of Rome, in behalf of the Church, about the year 440, said, "We ordain, according to the true meaning of the Holy Ghost, and of the apostles as thereby directed, that on the sacred day, wherein our own integrity was restored, all do rest and cease from labor; that neither husbandmen nor other person on that day put their hands to forbidden works, etc."

Of this quotation I some time stood in doubt, for (1.) I knew that Justin Edwards was not a careful writer; in this case he gave no reference to any authority, making himself responsible for the statement. (2.) The opening words were scarcely such as would be used by a bishop in that age, even one as assuming as Leo was. (3.) The bishop of Rome had no authority to forbid what the law of the empire permitted; for the law of Constantine, permitting husbandmen to labor, was still the law of the empire. Against these reasons I had no sufficient evidence that Leo I. was the author of these words. As Leo of Thrace came to the throne several years before Pope Leo died, it seemed reasonable that they had been confounded, and the words of Leo the emperor had passed for those of Leo the pope. And the probability seemed strengthened by the fact that Morer gives part of these words substantially to the emperor, Leo I., in his decree of A. D. 469.

But the difficulty was not thus solved, for on examining the decree of this emperor these words were not found there! Dr. Heylyn, more accurate than the others, has given the truth in the case. They are in a decree of Leo, surnamed The Philosopher, who came to the throne of Constantinople in A. D. 886. Therefore their date is four centuries and a half later than that assigned to them by Justin Edwards!

At first glance it may be thought of not much importance to identify the source of these words. But it is; for thereby the fact is revealed that labor by husbandmen on Sunday was not forbidden in the fifth century, as they would have us believe who assign the words to the Leos of that century. The decree of Leo the Philosopher, about the end of the ninth century, was the first authority suspending country labor on Sunday in the Eastern empire. He reversed that part of Constantine's decree because, as he said, "The fruits of the earth do not so much depend on the diligence and pains of the men, as on the efficacy of the sun, and the blessing of God."

Having cleared away this mist, we come to what the Leos of the fifth century really said. And first, Pope Leo the Great. This pope did not, as might be supposed from references often made to him, give two several orders concerning the Sunday. Nor was the Sunday itself the subject of his celebrated letter.

The subject was the conferring of holy orders; the time best adapted to this service, he decided was Sunday. He gave two reasons for this selection; the first is not noticed by those who quote him, though it is of equal interest with the other. And first: he says their minds were already solemnized by the fast of the Sabbath; he cited Acts 13:3, to show that the apostolic practice was to set apart to sacred offices by fasting and prayer; he required that, on such occasions, the usual Sabbath fast should continue until the evening or till the Sunday morning, that both the person to be ordained and those officiating might come to the service with sober minds. This is the first reason. The second is, that the Sunday itself is most fitting for such a service; and here follow the words that I have copied in the quotation from Coleman—only with this difference, that Coleman closes his quotation with the words, on this day "we ought to celebrate the solemnities of Christian worship," thus making it general, whereas the letter itself closes with reference, not to the solemnities of Christian worship in general, but to the solemn services of ordinations.

It is interesting to notice that in this celebrated letter Leo twice uses the word "Sabbath," as the day of fasting, and calls the following day Sunday. He does not call it the Lord's day.

Dr. Schaff says: "The passage of Leo (Ep. IX., etc.), which Hesse has chosen as the motto for his work, is the most beautiful patristic expression concerning Sunday." It is a fact worthy of special notice, that the learned Hesse, in his "Bampton Lectures," preached before the University of Oxford, on "The Origin, History, and Obligation of the Lord's Day," took his motto from the letter of Pope Leo I. This is another proof—and they are not few—that it is not an idle boast of the Catholics, that the Sunday festival is that institution by which the Protestants do homage to the Catholic Church. American Protestant authors are not slow to render the same homage by quoting this letter as the best presentation of the reasons for keeping Sunday. But his reasons are all outside of any revelation given in the Scriptures—They are devised of the heart of man. How different is the case in regard to the Sabbath. Ask a Sabbath-keeper for the best presentation of the reasons for keeping the seventh day, and he will turn to the Bible—to the commandment spoken by Jehovah himself. It is "the holy of the Lord, honorable."

This letter of Pope Leo was dated A. D. 445. The edict of Emperor Leo was dated 469. In some respects it was the most important that was given up to that time. But here I must digress to show the actual position of the emperors in relation to the Church, lest their edicts be supposed to have a secular aspect merely.

Eusebius, in his "Life of Constantine," B. IV., ch. 24, says that in his hearing the emperor thus addressed a company of bishops:—

You are bishops whose jurisdiction is within the Church; I also am a bishop, ordained of God to overlook whatever is external to the Church.

Constantine considered—or at least affected to consider—himself ordained of God to order matters pertaining to the Church, no less than the bishops themselves. No doubt the flattery of such courtly bishops as Eusebius helped on the conceit. And it was for this reason that he called the Council of Nice, and took such a leading part in its deliberations, though personally he had never allied himself to Christianity. And this position he bequeathed to his successors—a position which the bishops were only too glad to accord to the emperors; for all the glory of the emperors, in this respect, tended to their own aggrandizement. It was greatly to their personal interest, and most of all to that of the bishop of Rome, to keep the Church in close union with the State. But in order to this, it was necessary to recognize the right of the emperor to order matters in relation to the Church. For many centuries no general or important council was called except by the emperor, or with his consent. No pope could be ordained without his knowledge and consent. Hence the custom of calling them "Christian emperors;" and their right to this title did not depend on their private characters, or their personal relation to Christianity.

The emperor, Leo I., who is called The Great, was not lacking in political sagacity, and thinking, no doubt, to thereby add to his dignity in the eyes of the people, he was crowned by the patriarch of Constantinople. This was the beginning of what proved to be one of the most dangerous prerogatives claimed

by the Church. Of course Leo was zealous for the advancement of the orthodox faith, and took decided ground in favor of the Sunday. Some have inferred, and for it they have only inference, that the decree of Leo was wider in its scope than those which had preceded, because of the severity of the penalty which was attached. His words were:—

If any will presume to offend in the premises, if he be a military man, let him lose his commission; or if other, let his estate or goods be confiscated.

He did not restrict that labor that was allowed by Constantine; and Heylyn proves, by facts in the history of the times, that his decree largely referred to those things which should have been prohibited on every day of the week. And moreover, his edict did not refer to the Sunday alone; for thus it ran:—

It is our will and pleasure that the holy days dedicated to the highest Majesty, should not be spent in sensual recreations, or otherwise profaned by suits of law, especially the Lord's day, which we decree to be a venerable day.

Separating from the Pope and Emperor Leo, of the fifth century, all that has unjustly been assigned to them, and we do not find in the letter of the one and the decree of the other, nearly as much as they are generally supposed to contain. Were it not that the letter of the pope has been so freely used as the most beautiful expression in behalf of Sunday, and offered as the best presentation of the reasons for keeping that day, there would be nothing of special interest in it.

Having written thus much, and considering that the matter of Leo the Great has been so greatly misunderstood, I think I could not do a better service to the reader in this connection, than to give him the benefit of a translation of this letter of Pope Leo. It is from an authorized and commended edition of the letters of the popes, in German. It is No. IX. of Leo's letters, and is in two chapters; but the second chapter relates altogether to the mass, and that is of no interest in this discussion. It is as follows:—

Leo, the Bishop, sends to Dioscorus, Bishop of Alexandria, Greeting:

What great love in the Lord we cherish for your love, you can gather from this, that we wish to establish more firmly the beginning of your office, in order that nothing may be wanting to the perfection of your love, since, as we became convinced, the merits of spiritual grace attend you. The fatherly and brotherly conferring (of the office) must accordingly be most desirable to your holiness, and be so received by you, as you see it proceed from us. For we must be one in thought and action, in order to verify what we read, (to wit,) that we have one heart and one soul.¹ "For inasmuch as Peter received from the Lord the apostolic primacy, and since the Roman Church adheres to the institutions of this apostle, it is not to be supposed that his holy disciple Mark, who was the first to lead the Alexandrian church, shaped his institutions in accordance with other rules, for undoubtedly did the spirit of the disciple and that of the master both draw from one and the same fount of grace, and the ordained could teach nothing else but what he received from him who ordained him." (7 Decret. cf. C. XXIV. qu. I. c. 16.) We do not therefore suffer that we, who indeed profess the same faith in one body, should differ in anything from one another, nor that the institutions of the disciples should be distinguished from those of the teacher.

I CHAPTER. On which day the consecration of priests and Levites is to be held.

That which therefore, as we know, has been observed by our fathers with a devoted care, we wish to know to be likewise cherished by you, namely, that the consecration of priests and Levites be not undertaken on any day indiscriminately, but that [for this purpose] after the Sabbath day, the beginning of that night be chosen in which the morning of the first day of the week begins to dawn, when the ones to be consecrated, fasting, will receive the holy consecration by those who [themselves have] fasted. But the rule will even then be observed, when the consecration will be given, under a continuation of the fasting of Saturday, on Sunday morning, from which time the beginning of the preceding night is not distant, which no doubt, as becomes evident from the Passah of the Lord, belongs to the day of the resurrection. [8 Decret. cf. D. LXXV. c. 4.] For besides the authority of custom, which evidently springs from the teachings of the apostles, the Holy Scriptures² also state very plainly, that the apostles, at the time they sent Paul and Barnabas by command of the Holy Spirit to proclaim the gospel among the heathen, laid their hands upon them by fasting and prayer, in order that we might know with what devotion the one giving and the one receiving it must take care, lest a sacrament so rich in blessing should appear to be performed thoughtlessly. For this reason you will observe the apostolic institutions in a devout and commendable way, when you observe this rule in the ordination of priests, in the churches over which the Lord has made you overseer, namely, that the one to be ordained receives the consecration solely and only on the day of the resurrection of the Lord, which, as you know, begins from the evening of the Sabbath, and is made sacred by so many divine mysteries, that whatever of greater prominence was commanded by the Lord, took place on this exalted day. On this day the world had its beginning; on it, through the resurrection of Christ, death found its end and life its beginning;

¹ Acts 4:32.

² Acts 13:2, 3.

[9. Decret. cf. D. LXXV. c. 5;] on it the apostles received their commission from the Lord to proclaim the gospel to all nations, and to dispense to the entire world the sacrament of the regeneration. On it, as the holy evangelist John testifies, the Lord, after he had joined the assembled disciples by closed doors, breathed upon them and said: "Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." On this day, finally, came the Holy Spirit, which the Lord had promised the apostles, in order that we might recognize, as it were, inculcated and taught by a divine [heavenly] rule, that we are to undertake on that day the mysteries of the priestly consecration, on which all gifts and graces were imparted.

How much has been drawn from this letter that is not justified by its words, the reader can judge for himself. Though it is made almost the gospel of Protestant Sunday-keeping, it certainly was not written to prove that it is a day of general observance.

I have already noticed that there was no specific law in the Eastern empire against Sunday labor in the country, until the decree of Leo VI., called The Philosopher, near the close of the ninth century. I do not speak of the effect that may have resulted from the general enforcement of the Catholic faith; but only of Sunday law. In the West this work began with the third Council of Orleans, A. D. 538; and it is an interesting fact that this council, which was first to give a decision in favor of refraining from labor in the country on Sunday, gave as the reason that the people might attend the services of the church, and also proceeded to mitigate the rigors of the observance of the day which many had superstitiously thrown over it. But from this time forward there was a greater restraint placed upon Sunday labor, and the severity of the penalties was greatly increased. The emperors and kings, being the guardians and actual heads of the churches, were often most forward to advance the Sunday cause, granting even more than the church dignitaries had asked in the way of legal exactions; but there was little modesty on either side in this respect, for the history of the enforcement of Sunday and of opposition to the Sabbath, is one of remorseless cruelty, from the very time when the Council of Laodicea showed the true spirit of the papacy in its curse upon Sabbath-keepers.

And it was not Sunday alone that was thus cared for; "other festivals of the saints" were enforced with no less rigor than was Sunday, and they were justly classed together in imperial and church action. And they were so classed together by the Reformers. Coleman gives the following testimony to their faith in this respect:—

The Augsburg Confession classes the Lord's day under the same category as Easter, Whitsuntide, and the like; merely human ordinances.

The Reformers were deeply versed in the history and literature of the church, and were well qualified to judge whether the Sunday Lord's day was an institution of the papacy. Speaking of the Puritan idea of a Christian Sabbath, Coleman further says:—

The law of the Sabbath was indeed a religious principle, after which the Christian church had, for centuries, been darkly groping. Pious men of every age, had felt the necessity for divine authority for sanctifying the day.—*Anc. Chr. Exam.*, p. 533.

Yes, and as far as any divine authority for sanctifying the Sunday is concerned, the necessity is no less deeply felt at the present time. This is manifested by the straits into which they are brought to defend the day; the contradictions which abound in the arguments of its advocates; the frauds by which it has been popularized, which are indorsed even in this enlightened age. And this is a most striking confession from Coleman. It is strange indeed that the piety and erudition of almost fifteen centuries, from the time of the apostles to the rise of the Puritans, had not succeeded in discovering the law of the Sunday Sabbath, if such a law existed by divine authority.

The papacy is always best prepared to meet such emergencies, and this was met in its own peculiar way. In the year 1201 was produced the law, in the form of a letter sent down from heaven. Absurd as was this pretense, and ridiculous as was the law itself, it had more to do with establishing Sunday-keeping on a permanent basis in England and Scotland than any other cause. And Protestant churches are eating the fruit of this shameful deception at the present time.

And this law did not stand alone. Miracles, such as the papal Church always has on hand for times of need, were freely produced, in the line of terrible calamities which befell those who neglected to obey this letter, in not keeping Sunday and the other fes-

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tivals of the Church. But the want of truly divine, of scriptural, authority for keeping the Sunday Sabbath, still remains.

From this flood of falsehood and wickedness of worldly power, we turn, as has been said, with just satisfaction to the record of the Sabbath of the Lord, and to the means of its proclamation. Its history is untainted by deception, unstained by crime. No contradictions, no subterfuges, are found in its advocates. Resting upon the broad and solid basis of the commandment of God, it needs no emperors, no popes, no councils, to add to its dignity, its sacredness, or its authority.

Although I have noticed but a small part of the edicts, canons, exactions, and especially of the penalties, with which the history of Sunday abounds, I have done all that is necessary to meet my present purpose. I did not propose to give an extended view of these matters; it is enough that I have furnished the most incontestible proof that the Catholic Church, and it alone, changed the Sabbath. And I will repeat what I affirmed, that of all the unscriptural institutions foisted upon the church, none is so distinctively papal as the Sunday Sabbath,—the preceptive rest of the so-called Lord's day. No other institution of human origin can so clearly be traced to the papal power. If any one doubts this statement I shall be pleased to see a comparison of evidences instituted. If this were not the case—if other traditional precepts could be more clearly traced to that source—that would not invalidate a single point of my argument. Whatever may be said of other innovations, our position stands strong; our proof is clear and well defined. The question, Who changed the Sabbath? is sufficiently answered.

And now I appeal to the reader; of all the proofs presented, how much have I relied upon the Catholic Catechism? Who that reads the mere culling of proofs that I have furnished, can give any credit to the statement, that Sabbatarians, in searching 200 years, have not been able to find an item of reliable history to prove their position—that their sole reliance is the Catholic Catechisms? I truly pity the man who has had the ability and the opportunity to read, who can find it in his heart to make such a reckless statement.

It will be noticed that Eld. Canright, in his article, "Who changed the Sabbath?" entirely concealed from his readers the arguments and evidences which have been presented by the advocates of the Sabbath. And I ask him to give me the credit of following his example. All the testimonies that I have presented, all the decrees or canons of councils, all the edicts of emperors, all historical statements, are from the pens of those who were not favorable to the Sabbath. And while I have given but a small part of the evidence of this kind, what an array is presented! How can the friends of Sunday withstand the facts and the evident conclusion? Any one can answer this question who has read Eld. Canright's articles. It is no lack of charity to say—for it is only truth—that he has concealed the facts, denied or belittled the great and truthful, and magnified the insignificant and conjectural. His whole pretended argument is the weakest kind of sophistry. Not a single sound principle of just reasoning is advanced; not a single plain truth of the Bible is vindicated; not a single comprehensive view of history is taken, in all his argument.

I will draw this article to a close by giving a summary of the historical points compiled from a recently written history.

The Sunday is not mentioned by this name in the Old Testament, neither has the day under the name of the first day of the week in that book received any prominent place; and it was not appointed a rest day at all through any law before the year A. D. 321. The old name of the day, which was afterward christened, is the day of the sun; yet this name does not originate from the creation of the sun, since the sun was made on the fourth day of creation.

At the dawn of creation it introduces the week, but the account does not give it any higher rank than the other days. . . . Our Sunday meets us from the very beginning as a common day. With the last day of the week, the seventh, it is somewhat different. Of this it is said with emphasis: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made."

The day of our Lord's resurrection is indeed a commemorative day, which will never be forgotten or passed by in his church, but from this—as one may think—it does not follow that we should give up the Sabbath, which God himself has ordained, and plainly pointed out at creation, nor that we should move it unto any other day of the

week, because that day is a commemorative day. To do this we need just as plain a commandment of God declaring that the first day is repealed. But where do we find such a commandment? It is true that no such a commandment is found.

In the laws of the State we afterward find the prohibition against Sunday work further and further extended, and the people threatened with more and more punishment if they disregarded it. Besides the giving of laws, we also find a new theological doctrine concerning Sunday: That Sunday-keeping is founded on the Sabbath-keeping which God ordained through Moses. Yet this doctrine does not seem through all the sixth century to have become a definite dogma in the church.

If we try now to collect that which may be learned from history concerning Sunday and the development of Sunday-keeping, then the sum is this: Neither the apostles nor the first Christians nor the ancient councils have marked the Sunday with the name and mark of the Sabbath, but the church and scholastic doctors of the Middle Ages have done this.

1. That Sunday is not the Sabbath of the Old Testament, and that this is not the common belief in the Christian church; but it is rather a mistaken idea, that the Sabbath should be changed from the seventh to the first day of the week.

2. That keeping Sunday with rest from labor and divine worship, has not by the most renowned ancient Fathers been founded on the Sabbath of the Old Testament, neither reference to the Sabbath of the Old Testament entered into the confession of the church before the sixth century after Christ.

3. That this doctrine first arose in the papal Church, that Sunday-keeping is commanded in the third commandment, and that the essential and prominent part of this commandment is a decree from God, to wit, to keep a holy day once a week.

Some may question the correctness of the statement here made, that the doctrine that the fourth commandment requires a seventh part of time, and is so far moral, and not the particular day, which was ceremonial, had its origin in the Catholic Church. Coleman says that Dr. Bound was the first to promulgate this doctrine, in a book published in 1595. But Coleman was certainly incorrect in this, for the same doctrine was taught by Thomas Aquinas more than three centuries before Dr. Bound, and Dr. Heylyn attributes it to the schoolmen of the Middle Ages. It is found distinctly stated in the Catholic Catechism entitled, "Abridgment of Christian Doctrine." There is no room for just doubt that they who argue thus—and the majority of Protestant Sunday-keepers do so argue—are following the lead of the papal doctors. When this writer says that the Sunday is not the Sabbath of the Old Testament, he means that it is not required by or does not grow out of the Sabbath commandment in the Old Testament.

From the decided tone and substance of the above extracts, it may be thought that I have now entered upon a new line, and given the conclusion and the summary of some advocate of the seventh-day Sabbath. But not so. The expression "our Sunday," shows its origin. This is copied from a work, "History of Sunday," by Rev. A. Grimlund, lately a Lutheran Bishop of Norway. And the work itself was written to counteract the influence of Sabbath teachers, and to vindicate the action of the church in retaining a practice so well established by custom. Why, then, if such was his object, did he give such an overwhelming testimony against the Sunday, and so strongly vindicate the Sabbath? In return, I ask, How can any one give a genuine history of Sunday and do otherwise? All honest historians—and of such I take Rev. Grimlund to be one—are compelled by the facts of the Bible and of history to defend the Sabbath and to condemn the Sunday. Their theological opinions and associations may lead in another direction; their choice might be of another conclusion; but that other conclusion they can never reach by any fair treatment of the Bible and of history. In their cases we are reminded of the prophecy of Balaam. He started out to serve the king of Moab, and to curse Israel; but the Spirit of God turned it into a blessing. Balaam, though his heart was not in union with the message of the Lord, was not yet entirely left of the Lord to follow his own way. And so of these: they are not in sympathy with the commandment of God; they start out to serve the Sunday; but the truth of God turns their witness into a vindication of the Sabbath. And I here state it as my firm conviction, that when an individual, who has ever been instructed in the truth on this subject, can no longer find evidence in the Bible to support the Sabbath of the Lord, and can find evidence in history to uphold Sunday, it is because the Spirit of the Lord, the Spirit of truth, has left him to his own way, to walk in the way of his own heart's devisings.

I will here answer a question that has been proposed: it is said, The Reformers, represented in the

Augsburg Confession, and other authors quoted, were no-Sabbath men; they held that the Sabbath was entirely abrogated, and that it has no divine substitute in the gospel. In giving their testimony, do you not bind yourself to accept their conclusion, and to reject the Sabbath altogether? Or, why accept them in statement and deny their conclusion? In answering this, I can but express my surprise that the questioners do not perceive any difference between a historical statement of fact, and a theological opinion. In accepting the history of Neander, I do not thereby bind myself to accept his theology. To be consistent, the questioners must reject the history of Gibbon, or turn skeptics. The Reformers were all raised in the bosom of the Catholic Church. They were piously trained from infancy to regard the seventh day as a Jewish Sabbath, and to call the Sunday the Lord's day. Now, as to whether the Saviour abolished the ten commandments, and with them the Sabbath, is a theological question; it is only a matter of Scripture interpretation. In that we think the Reformers retained a grievous error of their early training; but that does not invalidate their testimony in regard to a matter of fact with which they were well acquainted.

In closing these remarks, I wish to say to the reader that I have quoted very little from history that has not already been quoted by the advocates of the Sabbath; while I have left unnoticed a vast amount of historical testimony that is well known to the readers of the writings of the Seventh-day Adventists and the Seventh-day Baptists. When Eld. Canright says that the Sabbatarians, in searching 200 years, have not been able to find an item of proof that the papacy changed the Sabbath, much of the reflection was intended to fall on the Seventh-day Baptists; for they, and not the Adventists, have been advocating the Sabbath for 200 years. But if he has any knowledge of the authors and the literature of the Seventh-day Baptists (and if he has not, he is without excuse), he knows that his assertion does great injustice to that denomination. Amongst their authors are numbered men eminent for ability, for education, and for deep research, not to speak of their evident piety and conscientious regard for the truth of God's word. They have laid before the world a large amount of rich instruction from the Bible and from history on this important subject.

Now if I had exhausted the evidence, if no more historical proof could be given than I have given in this article, even then I could confidently appeal to the reader that Eld. Canright's assertion is made in sheer recklessness. Many of his friends have marked for years, with much regret, this tendency in him to make confident assertions where proofs would have served a better purpose; but never was a word more carelessly spoken than this, that Sabbatarians have never presented an item of historical evidence that the papacy changed the Sabbath. I know that I have not a particle of personal feeling in the matter, but I do not know how to palliate such a statement coming from one who has read Eld. J. N. Andrews' "History of the Sabbath and the First Day of the Week."

I have avoided complicating my argument by noticing minor or incidental points. All minor points and objections can be easily met, but it has been my object to keep the main issue in view. And it is, in every sense, a main issue. Eld. Canright did not exaggerate when he said that we consider this a material question. We do indeed so consider it. And with the clear evidence before us that the papacy did change the Sabbath, and the fact that the Sunday institution will in every feature meet the description of such an institution in Rev. 13:11-17, and that no other will, we are constrained to believe—we cannot avoid it—that the Sunday Sabbath is the burden of the awful warning found in Rev. 14:9-11. This is an issue that every one will have to meet. It cannot always be turned aside with empty assertions. In the providence of God it is going to every nation. And men can do nothing against it. I trust that the Lord will make this present effort on the part of Eld. Canright the means of awakening inquiry, and of bringing the truth yet more clearly before thousands who will weigh the arguments with candor, and conscientiously make their decisions. Let men oppose as they may, God's counsel will stand; his law will be vindicated; it will be victorious; the call of the prophetic word will be heeded, and a company will take their stand on "the commandments of God and the faith of Jesus," who will be permitted to rejoice when the Son of man appears on the great white cloud to reap the harvest of the earth. Rev. 14:12-16.

J. H. W.

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.

OUR ONE LIFE.

'Tis not for man to trifle! Life is brief,
And sin is here.

Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours,
All must be earnest in a world like ours.

Not many lives, but only one, have we—
One, only one;

How sacred should that one life ever be—
That narrow span!

Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.

Our being is no shadow of thin air,
No vacant dream,

No fable of the things that never were,
But only seem.

'Tis full of meaning as of mystery,
Though strange and solemn may that meaning be.

Our sorrows are no phantom of the night,
No idle tale;

No cloud that floats along a sky of light,
On summer gale.

They are the true realities of earth,
Friends and companions even from our birth.

O life below—how brief, and poor, and sad!
One heavy sigh.

O life above—how long, how fair, and glad!
An endless joy.

Oh, to be done with daily dying here!
Oh, to begin the living in yon sphere!

O day of time, how dark! O sky and earth,
How dull your hue!

O day of Christ, how bright! O sky and earth,
Made fair and new!

Come, better Eden, with thy fresher green;
Come, brighter Salem, gladden all the scene!

—Dr. Horatius Bonar.

SOUTH AMERICA.

BRITISH GUIANA.—Since the departure of Eld. G. G. Rupert, we have encountered great difficulties and disappointments; and although we have not fully recovered from them, we feel sure that all things have been working together for good, because we love God. Our Sabbath-school, which had decreased greatly, is beginning to increase in regular attendants. Our meetings are well attended by outsiders, who are very much interested in the mission, and would be glad to have ministerial labor. The larger portion of the members are striving to live out the truth. Eight have been disfellowshipped, leaving a membership of twenty-two. Twelve have been received into the church during the last quarter; one, having been previously baptized, was received by vote, and another, on the Berbice Coast, by letter.

Bro. Thompson reports seven Sabbath-keepers, and they have organized their T. and M. work; a Sabbath-school is also in process of establishment. Although passing through great discouragements, our Bible workers are doing a good work, and the truth is advancing. We feel thankful for the light of present truth, and we pray that our increasing zeal may result in the conversion of many around us. The God of truth is going before us, subduing our enemies. This quarter links with us one brother, formerly of the Plymouth Brethren. Thus the truth is gaining ground. We labor in good courage, knowing that the crown is sure. The neglect of duty causes great loss. As many as are born of God, are glad to work for the Master.

JOSEPH R. BRATHWAITE.

MICHIGAN.

MORENCI.—We have some reason for encouragement in our work at this place. Two substantial persons have commenced the observance of the Sabbath since our return here. We hold Bible readings from house to house during the week, and public meetings on Sabbath and Sunday. Quite a number are interested in the truths we hold, some of whom we have reason to believe will obey after proper labor is bestowed. By means of Bible readings we get access to those whom we could reach in no other way. We have a hall in a quiet part of town, for our Sabbath meetings, seated with chairs. It will accommodate eighty persons. We have a good Sabbath-school of thirty-five members, fully equipped with lesson books, and taking a club of ten *Instructors*. We are of good courage in the work; and while we try to sow the seeds of truth, our prayer is that it may be impressed upon the hearts of the honest by the Spirit of God, and souls be gathered into the kingdom of God as the result. H. M. KENTON.
M. C. KENTON.

AMONG THE CHURCHES.—Since our late camp-meeting at Grand Rapids, Mich., in company with Dr. Lay I have visited and held meetings with the little churches at Bear Lake, Cleon, Sherman, and Colfax. Oct. 31, accompanied by Bro. Richardson, I returned to Wexford to finish up the work commenced there with the tent last August, remaining two weeks. Four more signed the covenant. Others were interested, and I trust will soon obey what they know to be truth.

Nov. 15, I returned to Bear Lake, Manistee Co., leaving Bro. R. to still continue the work at Wexford. I am now laboring near this village, trying to sow the good seed, trusting God to give the increase. The deep and solemn apprehensions of the coming conflict between truth and error—between light and darkness, should arouse us to bestir ourselves, and bind on the armor firmly, and prepare to stand, each at his post of duty, until legally discharged at the end of the race by the Captain of our salvation.

Nov. 30.

R. C. HORTON.

VIRGINIA.

MT. GILEAD.—I came here Dec. 1, to assist Bro. Stillwell in his series of meetings in progress at this place. I found the interest good, and many souls convinced that we have the truth. Others are still investigating who we trust will decide to keep all the commandments of God. Twelve have already signed the covenant, and we think others will do so soon. There has been but little public opposition. We think that a good company can be organized here.

We leave for the valley again this week, to look after the interest there, and spend the week of prayer with the Quickburg church. Bro. Stillwell will remain a week or two longer to effect an organization. After hearing a tirade against the truth at Bridgewater, and at a few other places during the past summer, we feel to thank God that we have a truth with a sure foundation, against which all the storms of Satan can have no effect. I praise the Lord for such a truth, and the privilege of laboring for its advancement.

Dec. 12.

R. D. HOTTEL.

WISCONSIN.

FORT HOWARD AND GREEN BAY.—By request I came here Nov. 24, to labor among the French, with the intention of beginning the work by introducing our new book, "The Life of Christ." It seems that the Lord had been directing in these suggestions, and was waiting to bless an effort thus put forth. Notwithstanding the difficulties that I have had to find the French people, God has prospered me in my work. I took forty orders in eight days, and also delivered fifteen books. I held a few meetings with good success, and visited some who are now investigating the Sabbath question. I find here some intelligent French people who are not afraid to read the Bible. Many have brought their Bibles with them from the Old Country, but to my great astonishment I find some who have joined the Spiritualists, and are ready to battle against the Bible. There is a great field here among them, and a grand work to be done before the Harvester's return. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Dec. 14.

N. PAQUETTE.

PENNSYLVANIA.

TIoga COUNTY.—In harmony with the advice of the Conference committee, I moved to this county, Oct. 18, to look after the interest awakened last summer at Round Top (Welch Settlement) and Cherry Flatts. I find that those who took a stand for the truth are growing and rejoicing in the work. When the subject of tithing was presented, they heartily voted to pay an honest tithe. Since looking after this company and the interested ones all that was deemed necessary for the present, I have been devoting my time to holding meetings at Maple Hill, a few miles from the above-named places. As a result of these meetings thus far, two have decided to obey the truth. There are others who I expect will soon follow. Calls are coming in from different directions for meetings. The language of my heart is, Who is sufficient for these things? I most earnestly crave the Spirit of God that I may be able to perform some humble part in his closing work. Pray for the work in Tioga county. Book sales and receipts for periodicals amounted to \$20.47; donations, \$3.00.

Dec. 7.

K. C. RUSSELL.

IOWA.

CONFIDENCE, MORAVIA, AND PLANO.—On account of complaints that the meetings were interfering with the interest in their studies of those who were attending school, I was obliged to close the work at Morland's school-house after an effort of three weeks. Several decided to obey, and will unite with the Confidence church. A number of others are "almost persuaded," and I hope they will soon be fully per-

sued. Confidence church seems of good courage, and if they continue to live humble and near the Lord, brighter prospects still of prosperity are before them.

Nov. 22, I was sent for to meet Eld. Frank Evans (M. E. minister), at Moravia, who had come there to expose our views. When I arrived, I found arrangements had been made for a discussion, to begin that evening. He had recourse to the long creative periods, the lost-time, round-world, and seventh-part-of-time theories, and even the no-law theory, all combined; also, to evade the force of the argument on the new covenant, for the law and Sabbath, and against the first day, he declared that the new covenant was not yet made. The absurdities and inconsistencies of his position being exposed, his bitter feelings were aroused, to which he gave vent by spending his last half hour's speech in abuse and bitterness.

I commenced a series of meetings at Plano, Nov. 27. The interest and attendance are constantly increasing. Last night (Tuesday) we introduced the Sabbath question, the people having become so anxious to know why we observe the seventh day that it seemed we could stay them off no longer. The church, though large, could not accommodate the people. The people are very kind, and give good attention, and we pray they may be blessed by obedience to the truth. I am of good courage, and feel that the Lord is precious.

MATTHEW LARSON.

AMONG THE CHURCHES.—In company with Eld. O. A. Olsen, I left Wisconsin, Oct. 10, for Vilas, Dak., to attend the meeting there, and then go to Iowa, to labor among the Scandinavians. After the meeting at Vilas, I started for Iowa, going by way of Sunnyside, Dak., where I spent two days with the church at that place, and held two meetings.

Oct. 20, I joined Bro. Olsen on the train at Canton, Dak., and went to Ruthven, Iowa, remaining with him in his labors till Sabbath evening, Nov. 5, when he left me at Bowman's Grove. Here I remained two days, and held six meetings. Then I labored one week with the church at Elk Horn. Four received baptism and joined the church. I next visited the church at Exira, remaining there six days, during which time I held nine meetings.

Nov. 21, I went to Scranton, where there is a small company trying to live for God and his truth. Bro. P. L. Hoen joined me here. We remained over one day, and held two meetings. From this place we went to Ames (where Bro. Hoen lives), and labored for this small church two days. Six meetings were held; two persons were baptized, and six were added to the church. We also celebrated the ordinances of the Lord's house at this place. On our way to Parkersburg, we stopped over night at Marshalltown, and held one meeting with the faithful company there.

We came to Parkersburg Nov. 25, and remained till the 30th. Eleven meetings were held, and three persons received baptism and joined the church. Our meetings, both for young and old, have been very good throughout; some were most excellent. The sweet Spirit of God melted many hearts, and several, including young and old, expressed their desires to give their hearts to God. The testimonies of the brethren and sisters testified that they had been strengthened in the present truth and encouraged in the way of life. The assistance of Bro. Hoen has been much appreciated. We find not a few good openings, and our prayer is that God will send more helpers into the vineyard.

H. R. JOHNSON.

Dec. 1.

MINNESOTA.

AMONG THE CHURCHES.—Nov. 5, 6, we were at the quarterly meeting for Dist. No. 2, at Good Thunder. The time was divided between the tract and missionary work and the Sabbath school work. Mankato, Eagle Lake, Garden City, Wells, and Tenhassen were represented. The preaching was of a practical nature, and a spirit of freedom was manifested throughout the meeting. The president of the Sabbath-school association was present, and took an active part in the Sabbath-school work and preaching services.

At Garden City we had a good season. This little company seem to be growing strong in the truth. A few days before our going there, one Rev. Stephenson (Disciple) came to the place, to speak on the Sabbath question. His positions were, (1) Abolition of the law; (2) Establishing new law,—faith, hope, charity, love, joy, peace, etc.; (3) Establishing the Lord's day. He simply made assertions and misapplications of Scripture, and railed against the "Testimonies." It was easy to see the nature of the spirit of opposition. Many who resist the truth were satisfied with that kind of preaching. We enjoyed some freedom in reviewing the false positions taken, and holding up the truth. Those who are trying to walk in the light saw more harmony than before by contrasting light and darkness.

Nov. 10-17 we spent with the church at Wells, where we received some of God's rich blessing in speaking to the people, especially to the young. Nov. 17-21 we were at Tenhassen. A severe cold wind nearly broke up our meeting on the Sabbath. Sunday we were blessed with freedom in laboring to arouse our brethren to realize the times in which we

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live, and understand what it means to be an over-comer. The standard of truth has been planted here for many years; and while they have talents and means which have been given to them, the Lord wants them dedicated to his service.

At Amboy we found five more who had lately embraced the truth, and were rejoicing in it. If we would let our light shine as we ought, we would see others coming into our ranks. At Alden we found them in a much better condition than when we were there last winter. It seemed good to see the spirit of union manifested there. What a tower of strength and power for good a church is when standing in the sweet union of brotherly love and in the counsel of God.

We spent a short time at Mapleton. The wants of the cause, the week of prayer, and the need of a close connection with God were dwelt upon. In our work we tried to help the brethren and sisters to sense the importance of a life of consecration to God, and of being channels of light to our neighbors and friends. May the Lord of the harvest raise up laborers for the harvest, and send them forth, is often the prayer of our churches. This is good, and we believe our churches could answer these prayers if they were occupying the place the Lord would be pleased to have them occupy. We celebrated the ordinances at Wells and Garden City. Book sales, \$54.50; new orders for *Sickle*, 21; for *Sentinel*, 1; we also took several renewals for the *Review*. We received nearly \$400 on pledges for various branches of the cause.

Dec. 5.

HARRISON GRANT.
FRED L. MEAD.

THE WORK IN NEW YORK.

ONCE more a draft has been made upon our laborers in New York, and Bro. and Sr. Swift go from us about Jan. 1, having been assigned by the General Conference to the Cleveland, Ohio, mission. Eld. E. H. Gates, who has been in charge of the work there, goes to Colorado on account of failing health. His condition is critical, and a change is imperative.

Ohio is more destitute of ministers than New York, and in order to meet the wants of the cause in Cleveland, some one must take charge of the work there. A large interest was awakened by the camp-meeting held in August, and was kept up by subsequent labor; and the General Conference considered the present demand for labor there to be greater than at Buffalo, hence the action taken.

I set before the Conference the relation which Bro. and Sr. Swift sustain to the work in our State, and the condition of things in our Conference, and especially in Buffalo, the field with which they are most closely connected, and which would be most affected by the proposed action. The General Conference, however, in view of our need of ministerial help, has promised to send a minister to assist us in holding some general meetings this winter, beginning about Jan. 20, and also next May or June, to compensate, in part at least, for the draft made upon us.

We shall have no general State meeting this winter, but in its place several local meetings will be held, comprising one or more districts, notice of which will be given in next week's *Review*.

M. H. BROWN.

TENNESSEE CAMP-MEETING.

It was my pleasure to attend the camp-meeting held at Springfield, near the northern boundary line of Middle Tennessee, Oct. 18-25. The weather was somewhat cold and windy, with some rain. These circumstances, together with the fact that there had been a course of lectures given here during the early part of the summer, rendered the attendance from without rather small. Still the large tent was reasonably well filled each evening, with a good class of hearers.

Bro. Underwood returned home after the Kentucky camp-meeting, so we did not have him with us here. We were glad to meet Bro. Samuel Fulton near the close of the meeting, who was on his way to the General Conference. Bro. S. H. Lane was also with me. There were some over twenty tents pitched, and well filled with lodgers. The good Spirit of God was in our meetings, and we felt to praise his name. Bro. J. M. Rees was again elected president, with nearly the same corps of assistants as last year. Bro. Wm. Dortch was chosen as State agent for the canvassing work, and left the meeting at its close with two good companies of canvassers, and with a good prospect of being able to organize one or two more before winter. We shall expect to hear from these workers in the future. They have sold about \$3,000 worth of books in this Conference the last year, and one of them said they had not half tried, and I firmly believe it. There is no place in the country where our canvassers have done better than here, for the time actually spent in the work. But those who have sold the books the past year have put in but a small portion of their time.

I think the funds of the Conference were sufficient to settle with all its laborers, which was a great source of encouragement. We were glad to meet

with some new faces at this meeting, showing that the truth was making advancement in this State. God has precious jewels scattered all through these States, and it only needs some one to go and search them out; and they will be found to be just as ready to accept the truth as those in other places. We were glad to form the acquaintance of Dr. Shepherd, who has recently embraced the truth; also of Prof. Dortch, who took his stand with us at the camp-meeting. I earnestly pray that God may greatly bless these dear brethren and their families.

The meeting closed well, and the people returned home encouraged in the work. Thus closes the last camp-meeting of the season. It has been my privilege, through the blessing of God, to attend sixteen camp-meetings the past summer. We have seen many instances of God's power and of his workings among us, and have had great reason for thankfulness to God because of his willingness to do and help. At the same time we see how much there is to be done for our people before they are prepared for the coming of the Lord. We need to work fast. We, as a people, need more humility, and consecration to God and to his cause. I am grateful for the opportunities the summer has given me. I only regret that I could not have done more.

E. W. FARNSWORTH.

KENTUCKY CAMP-MEETING.

THIS meeting was held at Elizabethtown, a thriving little village some sixty miles south of Louisville, Oct. 11-18. It was the smallest meeting of the season. Only ten family tents were pitched, and but five of them were used. There was one large tent in which the meetings were held; but the nature of the meeting must not be judged by its size. It is true, the cause in Kentucky has moved slowly, still it is advancing; and the meeting this year was in most respects the best we have ever attended here. Bro. Underwood and Lane attended the meeting with me; and Bro. Cook, the president of the Conference, and also the Kentucky laborers were present. The business meetings passed off in perfect harmony. Bro. Cook was again elected president, and most of the other offices were filled by the same incumbents as last year. We were glad to notice considerable increase in the amount of tithes paid, and we believe there were funds nearly sufficient to meet all the demands on the Conference.

Some interest has been taken the past year in the sale of books, and plans were now laid to put the canvassing work on a more thorough basis. Some companies were formed, and we shall expect to see many more books sold the coming year than in the year past. Those who sell books in the South make as good records as they do anywhere in the North; but in both sections our canvassers must learn to persevere and stick to it.

We were glad to meet Bro. A. Barry at this meeting. He has lectured extensively in both Kentucky and Tennessee, on the prohibition question, with good success. The attendance from without at this meeting was good. Every afternoon and evening we had good congregations that paid the best attention. We trust the seeds sown will bear fruit in the kingdom of God.

E. W. FARNSWORTH.

GENERAL MEETING AT MINNEAPOLIS.

It was gratifying to meet a large gathering of our people from different parts of Minnesota at the State meeting, Dec. 7-12, on our return from the General Conference. Nearly all the ministers and other Conference laborers were present. The weather was pleasant, and nearly all who came were comfortably entertained in the basement of the church, and the upper room was quite well filled by the congregation, especially on Sabbath and Sunday. Quite a large number of citizens attended the meetings, and manifested an encouraging interest. The brethren all seemed pleased with the arrangements and accommodations provided for carrying on the work.

Eld. O. A. Olsen was with us two days, and his help was very much appreciated, especially so on account of his former associations with the work here. The important measures adopted by the General Conference, concerning each branch of the cause, were separately considered and indorsed. There was a deep, spiritual interest attending all the exercises. The Lord drew near at times, and it was altogether a precious season long to be remembered.

In harmony with the recommendations of the General Conference, steps were taken to carry out changes of some importance. Bro. H. P. Holser, who in addition to his ministerial labors has acted acceptably as secretary of the tract society and treasurer of the Conference, and in other capacities, goes to Basel, Switzerland. Bro. W. B. White, who has spiritually "grown up" in Minnesota, goes to act as president of the Dakota Conference. Bro. C. Norlin, an esteemed Swedish laborer, is called to Wisconsin, and the writer to California and Australia. These changes involved the breaking of many tender ties, which gave to the meeting a solemn though not a gloomy character. A spirit of courage prevailed, and Bro. A. D. Olsen, the incom-

ing presiding officer, was given a cordial and confident reception.

Owing to these changes, the president of our Conference and tract society is now Eld. A. D. Olsen, Box 1058, Minneapolis, Minn.; and our Conference treasurer, A. L. Curtis. The duties of the secretary of the State T. and M. society will now rest upon the assistant secretary, A. L. Curtis, Box 1058, Minneapolis, Minnesota. Bro. M. H. Ellis was chosen director of Dist. No. 1; C. M. Everest, director of Dist. No. 8; M. M. Olsen, director of Dist. Nos. 9 and 10. F. A. Lashier, of Minneapolis, was appointed State canvassing agent. May God bless his people and work in Minnesota. My address for a time will be Pacific Press, Oakland, Cal.

G. C. TENNEY.

20 A PROFITABLE DAY AT BERE A, W. VA.

THE church at this place have felt greatly benefited by the efficient labors, and plain, practical preaching of Elds. W. J. Stone and W. R. Fogglin, who spent about nine days here in November, laboring publicly and privately for the benefit of the brethren and sisters. The convicting Spirit of God attended the truth spoken, and since that time there has seemed to be a growing interest in our prayer and social meetings. On Sabbath, Dec. 10, Eld. Butler's article in the *Review* concerning the week of prayer, was read; also the scriptural texts which referred to prayer and fasting. This made a good impression on the minds of the brethren and sisters. An opportunity was then given for testimonies, which was well improved. The tender Spirit of God moved on hearts, and much humility was manifested. Several bore testimony who had been silent for some time in the past. Many expressed a desire to engage earnestly in the week of prayer, for the purpose of obtaining a closer connection with God, and becoming more fully consecrated to his cause. Nearly all seem to realize their need of more strength from the Lord. This was truly a good day for us, if the impressions made prove to be lasting. We hope to be greatly benefited by spending a week in seeking God and humbling ourselves before him.

MRS. M. L. MEREDITH.

ENCOURAGING TO TENNESSEE CANVASSERS.

EXPERIENCE has demonstrated that in districts in Tennessee where the people are not troubled much with canvassers, our books can be sold. In Lake county quite distant from the railroad, and where men of the world do not go with their wares to canvass, success has attended every canvasser sent there by us. One brother took seventy-five orders in four days; another, in Madison county, took fifty-five orders in five days; and others do well wherever the field has not been made sterile by unscrupulous agents for other works. We have found that wealthy counties lying on and adjacent to the railroad, have generally been scourged with canvassers.

Perhaps some discouragement in regard to canvassing for our books has come to some through the supposition that even after the books were before the people, they would not be likely to be read or appreciated by them. But some of our agents found just the opposite. Where a few copies of the "Marvel of Nations" had been bought, some had read the book through several times, and others were anxious to get one like it. One man said he was offered two dollars for his, but could not part with it. Another said he would not take three dollars for his, and another would not part with his for five dollars, if he could not get another like it. Still another man said, as soon as he saw the author's portrait, "I have 'Thoughts on Daniel and the Revelation,' and I want the 'Marvel of Nations,' and all of Smith's works." Sen. Tally said: "It is the book of books, and ought to be read by all thinking people." Thus tokens of appreciation come in from various sources.

Our determination is to make the canvassing work an aggressive work and a success. We must sell more books, and to do this we must have more agents. Come, brethren and sisters, you have been praying for years for the Lord to open the way for you to work for him in this last message. God has now abundantly answered your prayers. Will you not now recognize it, and show your gratitude and appreciation by commencing at once to canvass? Do not continue to wear your lives out on a worn-out farm. God has better things in store for you. Let all who would like to enter the work, address me at once, at Springville, Henry Co., Tenn. Have business for the Master in view, and be prompt.

W. D. DORTCH.

DEATH OF ELD. C. STRATTON.

ON leaving Oakland, Cal., a copy of the *Review* was placed in my hand, which contained the sad intelligence that Eld. C. Stratton, of Burnham, Maine, was dead; and it brought to my mind so many incidents of the past that I felt as though I would like to write a few lines for the *Review*.

I became acquainted with Bro. Stratton in 1859 or '60, and he embraced the Third Angel's Message in

1864. We both commenced the observance of the Lord's Sabbath at about the same time, and he continued to keep it until his work was completed.

He was ready to help in the cause and do what he could, and rejoiced to see the work move forward; and whenever the providence of God opened the way for us to labor together, a degree of success attended our efforts, and precious souls were led to accept the truth. But his work is done, and he has gone down to the grave, and now rests under the benediction of Rev. 14: 13. I expect to meet him, if faithful, in that home where changes never come. Blessed hope!

J. B. GOODRICH.

Special Notices.

THE GENERAL MEETING FOR NEW ENGLAND.

We wish to say a few words to our brethren and sisters in New England, concerning the General meeting at South Lancaster, which is to begin Friday evening, Dec. 30, and continue over two Sabbaths. The annual meeting of the South Lancaster Academy, and of the N. E. Tract and Missionary Society will be held in connection with this meeting, and other matters of general interest to our brethren and sisters will be considered, which will make this meeting one of great importance.

Elds. Butler and Olsen have decided to attend, which fact, at a time when so many burdens are pressing heavily upon these worn servants of God, evinces a deep interest on their part in our work. We greatly hope that there will be a corresponding interest manifested on the part of our brethren and sisters to be present. This meeting, following so closely the General Conference and the week of prayer, will be one of special interest.

We trust that it may be an occasion when the Lord will come near to us and our work in the Conference, and when we shall see of his salvation as we have not in the past. We feel that none should be kept away from this meeting by the ordinary duties of life. Let those who can conveniently do so, bring with them bed-ticks and bedding, and ample provision will be made for all who attend.

A. T. ROBINSON.

GENERAL MEETINGS FOR DIST. NOS. 2, 3, OHIO.

We would call attention to the meetings appointed in Dist. Nos. 2 and 3, Ohio. Especially do we desire to speak of the meeting to be held at Cleveland, beginning the evening of Dec. 30, and continuing over Sabbath and Sunday. This is a week or two earlier than the usual time for district meetings, but the above date is chosen because Eld. E. H. Gates can be with us. This will be the last meeting that Eld. Gates and wife will attend in Ohio before they leave for Colorado. We would be pleased to see a good representation from other churches outside the district, as far as our brethren may be able to attend. Eld. J. E. Swift and wife, from New York, will be present, to assist in the meeting and begin their work in the Cleveland mission. Important matters relative to the work will be considered; besides our brethren will be anxious to enjoy the privilege of meeting once more with Eld. Gates and wife before they leave. This will be a meeting of much importance.

We hope the meeting to be held at Columbus, beginning Friday evening, Jan. 6, will be largely attended by those in Dist. No. 2. We want to see at these meetings all in these districts who expect to engage in the canvassing work. Instruction will be given in missionary and canvassing work. We shall look with interest to the results of these meetings. Come, dear brethren, to engage in the blessed work.

R. A. UNDERWOOD.

TO SCATTERED BRETHREN IN DIST. NO. 11, MICH.

I AM truly thankful that a week of prayer has been appointed by the General Conference Committee, to be observed by our people throughout the world as a week of earnest searching of heart and seeking God. All who engaged in it last year, will remember with pleasure the week thus devoted to the service of God. But there were many of our brethren in Northern Michigan who did not observe it, stating as a reason for this neglect that they were not provided with the readings, and also that they were so situated that they could not meet with the brethren where regular meetings were held. To such let me say, "You will be provided with the readings this year, as I have sent in your names, requesting that they be sent to you. And if you are so far removed from your brethren that you cannot meet with them, then will you not suspend all business, as far as possible, and seek God at your own homes? 'The day of the Lord is at hand; it shall come as a destruction from the Almighty.'"

May God help us to rend our hearts, and seek him earnestly while he may be found. We sincerely

hope that there will not be one Sabbath-keeper in this part of the State who will not humble himself before God, and plead for his divine blessing upon his own soul and the cause of God throughout the land.

R. C. HORTON.

Dec. 8.

News of the Week.

FOR THE WEEK ENDING DEC. 16.

DOMESTIC.

—It is stated that Henry George has decided not to be a candidate for the Presidency next year.

—Business failures reported for the past week in the United States and Canada, number 253.

—E. L. Harper, of Fidelity Bank notoriety, was sentenced, Monday, to ten years in the Ohio penitentiary.

—At Wessington, D. T., a woman named Harris, and six children, were burned to death Saturday night.

—All the hotels in Branch county, Mich., have threatened to close their doors if the county votes for local option.

—Terence V. Powderly, Grand Master Workman of the Knights of Labor, is lying dangerously ill at Scranton, Pa.

—Efforts are now being made for the establishment of a parcels post system between the United States and Canada.

—The greater part of the village of Pocahontas, Tenn., was burned Tuesday night. Loss \$17,000, with no insurance.

—A square of business buildings was burned at Shelbyville, Tenn., Wednesday night, creating a loss of over \$100,000.

—Many buildings on the south side of the Plaza at St. Augustine, Fla., were burned Thursday, causing a loss of \$200,000.

—A hotel at Crescent, near Los Angeles, Cal., was blown down by a storm, Wednesday, killing two people, and injuring fourteen others.

—The wholesale boot and shoe store of Phelps, Dodge & Palmer, in Chicago, was destroyed by fire, Monday evening, with a loss of \$1,000,000.

—Two-dollar silver certificates altered to fives have appeared in great numbers at New York, and great caution is required to detect the fraud.

—A team containing Charles Whalen, his wife, and daughter, fell through the ice on the Missouri River, twenty miles below Bismarck, D. T., Tuesday night, and all perished.

—In the United States district court at Dubuque, Ia., Wednesday, Judge Shiras remanded to the State courts all the brewery and saloon cases which had been removed to his court.

—According to the annual report of the New York Chamber of Commerce, the value of goods exported from the United States during the year was \$725,733,263, while the value of imports was \$752,490,560.

—The explosion of a twenty-horse-power boiler in the works of the Edison Electric Light Company at West Chester, Pa., caused the death of five persons and the injury of several others. The works were badly wrecked.

—A convention of delegates from all the counties in the Territory of Dakota was held at Aberdeen, Thursday, and a memorial to Congress was unanimously adopted, asking that body to pass an act admitting Dakota into the Union.

—A sensational report comes from El Dorado, Kan., to the effect that a secret raid is being organized upon the Oklahoma (Ind. Ter.) district in three States, and that 100,000 men are prepared to invade the territory at a given date.

—The Springfield Republican says it is worth while to notice that while the small sum of \$4,000 has been raised for a monument to the policemen murdered at the Haymarket massacre, over \$30,000 have been raised for a like memorial to their murderers.

—Leprosy in its most loathsome form has appeared among some of the Norwegian settlers in Northern Minnesota. The doctors in the vicinity have found it impossible to arrest the disease, though it has not spread to any considerable extent. The outbreak is ascribed to a too exclusive diet of fish.

—Monday night the attorneys who defended Arensdorf, the alleged slayer of Dr. Haddock, were presented with handsome gold-headed canes, in token of their efforts in securing his release. The next day a numerous signed petition appeared in one of the city papers, declaring that the act did not represent the sentiment of the city.

FOREIGN.

—A dispatch from Frankfort states that Count Catacazy, Russian Ex-Minister to Washington, is the author of the forged letters which have produced so much trouble between the czar and Bismarck.

—The war cloud is again looming up over the horizon of Europe, the exciting cause being the concentration of Russian troops on the Austrian frontier. A strong feeling exists at Vienna in favor of sending an immediate ultimatum to Russia.

—M. Ferry, one of France's greatest ex-premiers, was at-

tacked in the lobby of the Chamber of Deputies, on Saturday, by a young man of the assumed name of Aubertin, who fired three shots at him from a revolver. The wounds are said to be not dangerous.

—A London dispatch states that Dr. Junker has received several letters from Emin Bey, dated Feb. 28, in which it was stated that the negroes had murdered the agent of the Hamburg Ivory firm, and burned the town of Wadelaff, and several other small stations.

—A serious disturbance has been created in Moscow by the refusal of the students of the university and agricultural academy to observe certain new rules which the university has adopted, and the latter institution has been closed. Several fights have occurred between the students and the military, and one of the former was killed and hundreds of others were arrested.

—Sensational reports have been received from China, to the effect that one of the greatest disasters of modern times has overtaken the Province of Honan, by the bursting of the banks of the Yellow River. The report says that Ching Cnow and ten other populous cities in the province were washed away on the night of Sept. 28, and a rich plain of vast extent was converted into a great lake, with the loss of thousands of lives, and the utter destitution of millions who escaped drowning.

RELIGIOUS.

—The sum of \$37,537 has been collected in the Catholic archdiocese of New York, as a jubilee offering to the pope.

—At the beginning of the year the Methodist Church started out with the motto, "a million for missions." The amount actually raised for this purpose during the year is \$1,044,795.91.

—The Mohammedan pilgrim season for the present year closed on the 30th of August. The number of pilgrims to the raised shrine at Mecca was 350,000, a greater number, it is said, than ever before.

—The festivities for "Our Lady of Gaudaloupe" were to have been celebrated at El Paso, Texas, Sunday, with an attendant bull fight, when a violent snow-storm arose which upset the arrangements completely.

—It is given as an illustration of the decline of Hinduism that the number of pilgrims to the Pari shrine this year was only about one sixth that of former years, while the Doorga Pughah festival was a complete failure.

—The Presbyterian ministers of Pittsburg have adopted a resolution declaring their disapprobation of Sunday newspapers, and calling upon all lovers of law and order and of a religious Sabbath, to withdraw their patronage from such papers.

—The committees of the Northern and Southern assemblies of the Presbyterian Church, who are to confer upon proposals to unite the two branches held their first meetings Wednesday at Louisville, their deliberations, however, being strictly secret.

—The Mormons appear to be submitting very quietly to the seizure of their church property by Marshall Dyer. No sooner had he taken possession of the Tabernacle, which he did without the aid of soldiers, than he received offers from the church authorities to lease the property, and religious services are now held there regularly.

—The Evangelical Alliance suggests the following topics for the week of prayer which begins Sunday, Jan. 1, 1888: Sunday, Sermons from Select Texts; Monday, Thanksgiving for the Goodness of God; Tuesday, Confession of Vices Prevalent Throughout Christendom; Wednesday, Prayers for Families and Schools; Thursday, Prayer for the Church of God; Friday, Prayer for Missions; Saturday, Prayer for Nations.

—Dr. Elmslie, missionary among the Zulus west of Lake Nyassa, has sent home the first book printed in the Ubun-gon language, as issued from the neighboring mission press at Blantyre. It contains the decalogue, passages from the Psalms, Proverbs, and the Gospels, and fourteen hymns. However antinomian the language of ministers may be in Christian countries, when a mission is being planted among the heathen they are swift to recognize the utility and importance of the decalogue.

—The Methodist Episcopal Conference which has just closed its session at Columbia, S. C., has set a worthy example before its sister conferences. It has passed resolutions reprobating card-playing, dice-throwing, ball-going, and horse-racing as prohibited by the church, discountenancing any means of raising money for church purposes except an appeal to the sense of religious obligation, and declaring "that an attendance upon the theater or circus, or any professional or amateur dramatic or impersonating exhibition, is inconsistent with the obligation of a Christian profession to renounce the world, the flesh, and the Devil."

Appointments.

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

PENNSYLVANIA STATE MEETING.

This meeting will be held Jan. 12-16, 1888, as announced last week. Several reasons make it desirable to have it held at Jamestown, N. Y., and we still expect to have it there. But our people at this place not having a place of worship of their own of sufficient capacity for such a meeting, we are compelled to secure a place of others. And while we expect to be able to do so, yet matters are at present so far

conditional that will be held at Al- nity this week, t letter.

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QUARTERLY me Bloomington. La in season. Remel present.

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GENERAL meeti held as follows:— Dist. No. 3, Cle 30, to continue of Dist. No. 2, Jan. 6, to continu of these importa issue.

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NOTHING prev named churches Minneapolis, Good Thunder, Garden City, Mankato, Eagle Lake, Medford, Dodge Center, Pleasant Grove, Pine Island, We would like and sisters at all Sabbath, meetings

THERE will be kota, beginning T ing Monday even A general meet Jan. 12, and clo

conditional that we cannot give the place of meeting definitely this week, but will in the next issue, or by circular letter.

PA. CONF. COM.

QUARTERLY meeting for the East Otto church will be held at Ellicottville, N. Y., Dec. 24, 25.

D. A. BALL.

QUARTERLY meeting for Dist. No. 4, Neb., will be held at Bloomington. Let all the societies have their reports there in season. Remember the time, Jan. 6-8. I expect to be present.

L. A. HOOPES.

THE district quarterly meeting for Dist. No. 1, Kansas, will be held at Alton the second Sabbath in January. Ministerial help will be present, and we hope for a full attendance.

C. W. FLAIZ.

THE next annual session of the N. E. T. and M. Society will be held in connection with the general meeting at South Lancaster, Mass., Dec. 30 to Jan. 10. A full attendance of the officers is requested.

E. T. PALMER, Sec.

PROVIDENCE permitting I will meet with the church at Monroe, Wis., Dec. 24, 25, meeting to commence with the Sabbath. It is expected that Bro. Hyatt will be present. The brethren at Albany are invited to attend.

T. B. SNOW.

No preventing providence, I will commence a series of meetings at Stowe Prairie, Minn., Friday evening, Dec. 30, and continue over two Sabbaths. I earnestly hope that all the church will try to attend every meeting. Come, brethren, do not let the enemy cheat you out of the good you may receive at these meetings.

H. F. PHELPS.

No hindering providence, I will meet with the church at Pottersville, Eaton Co., Mich., Dec. 21-27. The meetings will be held each day at 10:30 A. M., and 7 P. M., with the exception of Sunday, Dec. 25, at which time I will hold meetings at Dimondale at 2:30 and 7 P. M. Hope to see a general attendance. The Christmas offerings will be made at Pottersville and Dimondale on Christmas Day.

S. H. LANE.

No providence preventing, I will meet with the church at South Woodstock, Maine, Sabbath and first-day, Jan. 14, 15; Milton, Jan. 21, 22. We would be glad to see all of our people in the vicinity of these churches at these meetings. Come praying that we may have the special blessing of God in our midst. Invite your friends to be present.

J. B. GOODRICH.

GENERAL meetings for Dist. Nos. 3 and 2, Ohio, will be held as follows:—

Dist. No. 3, Cleveland, beginning Friday evening, Dec. 30, to continue over Sabbath and Sunday.

Dist. No. 2, Columbus, beginning Friday evening, Jan. 6, to continue over Sabbath and Sunday. See notice of these important meetings in another column of this issue.

R. A. UNDERWOOD.

PROVIDENCE permitting, I will meet in quarterly meeting with the churches at Alameda, Coldwater, and Quincy, Mich., as follows:—

Alameda, Dec. 31, Jan 1
Coldwater, Jan. 7, 8
Quincy, " 14, 15

These meetings will be important, as it is the time for the election of officers, and every member should be present. Let those too far away to attend, communicate by letter. The first meeting at each place will be on Friday evening.

L. D. VAN HORN.

THE district quarterly meeting for Dist. No. 1, Neb., will be held at Fremont, Jan. 7, 8. I hope to see a full report from each society. Hold your church quarterly meetings, as stated in Review, Dec. 31, Jan. 1. I hope to meet every librarian at the district meeting. If any cannot come, please send a report of the standing of your society, according to your books. We think some have paid money of which we have no account in the district books. Get your reports for Jan. 2 or 3, and send them to our district secretary, Sr. May Wakeham, Fremont, Neb. Send in as much as you can in cash, on indebtedness to district. May God bless in the good work of sowing the seed of truth.

E. A. BLODGETT, Director.

NOTHING preventing, we will meet with the following-named churches in Minnesota at the time specified:—

Minneapolis, Jan. 21
Good Thunder, " 28, 29
Garden City, " 30, 31
Mankato, Feb. 1
Eagle Lake, " 2, 3
Medford, " 4, 5
Dodge Center, " 7, 8
Pleasant Grove, " 11, 12
Pine Island, " 14, 15

We would like to see a large attendance of our brethren and sisters at all these meetings. Where we spend the Sabbath, meetings will begin Friday evening.

A. D. OLSEN.

H. GRANT.

THERE will be a general meeting held at Madison, Dakota, beginning Thursday evening, Jan. 5, 1888, and closing Monday evening, Jan. 9.

A general meeting will also be held at Iroquois, beginning Jan. 12, and closing Sunday evening, Jan. 15. The Madi-

son meeting is intended to accommodate the churches south of and near that place; and the one at Iroquois, those north of and near that town. Houses will be provided for those coming from a distance; but they should provide themselves with bedding and provisions the same as though coming to camp-meeting. Bro. W. B. White will be present, and we request a general attendance at both meetings. We shall hope for the special blessing of God, and that such measures will be adopted as will greatly advance his work in this Conference.

A. D. OLSEN.

Obituary Notices.

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

PAULEY.—Fell asleep in Jesus, Nov. 25, 1887, at the home of her parents, near Vinton, Ia., our dear daughter, S. Alace Pauley, in the thirty-third year of her age. Alace had been a great sufferer for over eight and one half years. She was first taken with spinal fever, which caused the loss of her mind, and which she never fully recovered, although toward the close of her life she sung, rendering some favorite songs, and conversed with us much in her usual way. She loved her Bible, and was a good girl, beloved by all who were acquainted with her. We hope to meet her at the first resurrection where there will be no more sorrow, pain, sickness, or death. Remarks at the funeral by Eld. Fuller (Baptist).

JAMES L. PAULEY.
SARAH M. PAULEY.

MC CLARY.—Died Dec. 2, 1887, at South Stukely, P. Q., Arthur E., eldest son of Harrison and Elizabeth Mc Clary, aged 17 years and 7 months. The circumstances of Arthur's death were most terrible, he being killed by a train of cars. He took a railroad velocipede, and started on the track, designing to go a few miles away to visit his grandparents. It was at an hour when no regular trains would run; but he had been gone only a few moments when a special freight train, with several loaded cars in front of the engine, came down behind him, under full speed. He was seen by several persons just before the train overtook him. They tried to warn him of his danger, but could not make him understand, and before he knew that a train was coming, he was struck. In a moment he was crushed under the heavy wheels, and mangled and torn in pieces. Fragments of his body were found scattered some twenty rods along the track. Funeral services were held in the Methodist church in West Bolton. The house was crowded with sympathizing friends and neighbors of the bereaved family. Discourse by the writer, from James 4: 14.

R. S. OWEN.

HADLEY.—Died at her home near Frankfort, Herkimer Co., N. Y., Dec. 4, 1887, Sr. Ellen M. Hadley, aged thirty-seven years. Sr. H. was led to see the present truth a number of years ago, under the labors of Eld. S. B. Whitney, at Litchfield, Herkimer Co.; but circumstances kept her from taking her stand until 1880, when she began to keep the Sabbath. She was baptized by Eld. R. F. Cottrell, at the Union Square camp-meeting, in 1882, and joined the Frankfort church the same year. During the past two years she has labored to interest the young in the study of the Bible, and to accomplish this she started a Sunday-school in a church near her home, where she used "Progressive Bible Lessons," with good results. A few weeks before her death she began to be troubled with enlargement of the liver, which terminated in blood-poisoning. She suffered much, but bore it patiently, holding fast the hope that had cheered her through the last few years of her life. She leaves a husband, one daughter, and a large circle of relatives and friends, who deeply mourn her loss. The funeral service was held at the house, Dec. 7. Words of comfort and admonition by the writer, from Rev. 14: 13.

A. E. PRACE.

REISWIG.—Died Nov. 30, 1887, at his home, Milltown, Dak., Eld. Jacob Reiswig, aged 30 years and 2 months. Bro. Reiswig was born Sept. 10, 1856, in the village of "Funfte Nummer," Government Katharineslav, South Russia. For a number of years the deceased has labored faithfully in the cause of God, and his unselfish efforts for the advancement of present truth did much toward undermining his by no means vigorous constitution. His lungs became affected, and about seventeen weeks previous to his death he became prostrated with consumption. He was conscious to the last, and his devotion to and zeal for the work remained undiminished. Even while on his bed of sickness, shortly before he breathed his last, he shed tears when hearing of unanswered calls for laborers in the Master's vineyard. He desired to live only that he might be of some use in the cause. He died peacefully, and with the hope of being among that blessed number who will be called forth from the dust of the earth to receive the glory of the Lord as their reward. In Bro. Reiswig's death, his wife loses a loving companion, the church a worthy member, and the German work, with which he has been intimately connected, a valuable laborer.

THEODORE VALENTINER.

CARPENTER.—Died, in Battle Creek, Oct. 30, of pneumonia, Bro. Daniel Carpenter, aged 62 years and 7 months. He was born in Peace Dale, Rhode Island, and when he was ten years of age his parents removed with their family to Michigan, and settled near Hanover. It was here that in 1856, he openly professed faith in Christ, joining the Church of Seventh-day Adventists. Two years subsequently he was united in marriage with the wife who now survives him. His Christian experience, which covered a period of more than thirty years, was marked with undeviating fidelity to the cause he had espoused. He was true to his convictions of truth and duty, apparently never wavering, never doubting. Quiet and unobtrusive, patient and self-sacrificing, he won the respect and confidence of his friends. During his last sickness, which lasted but a few days, he declined rapidly; yet whenever his failing strength would permit, he carefully reviewed his past life, with trembling lest some fault should remain unforgiven. Sunday morning he quietly and peacefully fell asleep in Jesus, to await the morning of the resurrection. He leaves a wife, two children, a sister, and two brothers, to mourn his departure. And thus closed a life, the memory of which will live always in the hearts of many, and be sacredly treasured as a worthy example for his children and others. Hence we may say of him, as of one of old, "He being dead, yet speaketh." Funeral at the Tabernacle.

WM. C. GAGE.

AUSTIN.—Died at Berkshire, Vermont, Nov. 12, 1887, my wife's grandmother, Mrs. Abigail Ladd Austin, in the eighty-ninth year of her age. Grandmother Austin was born in Haverhill, N. H., but removed to Vermont while in her youth. She had lived in the same house for seventy years. She was always a very diligent woman, and many of the statements of Proverbs 31 would well apply to her. She embraced the religion of Christ in early life, and united with the Free-Will Baptist Church. About thirty years since she commenced the observance of the Bible Sabbath, to which, together with the other truths for this time, she faithfully adhered until the time of her death. The last two years of her life she was confined to her bed, and at the last she suffered exceedingly. The Christian's hope was a comfort to her during her illness. Just before her death, in reply to a question, she expressed a full confidence in the truths of the Third Angel's Message, which she had so long professed to love and obey. Several times she repeated these words: "I grow stronger and stronger upon every point of our faith." She was naturally distrustful of self, fearful that she had left something undone; but at the last it seemed as though God suffered her feet to gain a solid footing, and she found it good. A brother, sister, one son, and one daughter, and many other relatives and friends, mourn their loss. We feel that she rests in Jesus, and we hope to meet her again in the morning of the resurrection. A large circle of relatives and friends assembled at the house Nov. 14, to whom the writer addressed words of comfort from 1 Cor. 15: 49.

M. E. KELLOGG.

Publishers' Department.

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

THE post-office address of Eld. G. G. Rupert, is Kearney, Kearney Co., Kan. All communications to him should be thus addressed.

THE P. O. address of Eld. A. D. Olsen will now be Box 1058, Minneapolis, Minnesota.

RECEIPTS.

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

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

Cash Rec'd on Account.—Ohio T and M Soc per E H Gates \$100., Mich T and M Soc 101.89, Kan T and M Soc 300., Mich T. and M Soc 37.70.

International T. & M. Soc.—Mich T and M Soc \$1.37, C L Shelton 5.69.

Mich. Tent and Camp-meeting Fund.—W H Beebe \$5.

General Conference.—James Hackett \$14.50, Wis Conf 500., Della Chambers 2.

Christmas Offerings.—Daniel Baker \$4.70, Betsey M Hibbard 5.

S. L. Academy.—Mich T and M Soc \$25.

Foreign Missions.—W. H. Beebe \$5., Mich T and M Soc 25.

English Mission.—Esther Trumbull \$1.

Scandinavian Mission.—Esther Trumbull \$1., J Benson 20.

Books Sent by Express.—J F O'Reilly, Day Conklin, Geo A King, A T Robinson, C W Olds, Kate Armstrong, J B Collins, R F Barton, R P Hansen, Henry Lowe, W Harper, Susie Pottings, W H Smith, J W Scoles, Wm Henderson, J D Brownly, E E Bortnick, George Johnson, Mrs Mable Edmunds, W C Hansen, E Harmsen, J Benson.

Books Sent by Freight.—H P Holser, Mrs Lydia Field, A H Beaumont, C M Gardner, Engberg & Holmberg, Louis Gobeille, W N Field, L Dyo Chambers, Mrs G W Green, W H Saxby, Harry Long.

Travelers' Guide.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.						GOING WEST.					
Mail.	Day	N. Y.	At'n	Night	Exp.	STATIONS.	Pa'ic	Ev'g	Day	Ch'fo	Mail.
Exp.	Exp.	Exp.	Exp.	Exp.	Exp.		Exp.	Exp.	Exp.	Exp.	
p. m.	p. m.	p. m.	p. m.	a. m.	a. m.	Ar. Dep.	p. m.	a. m.	p. m.	a. m.	p. m.
6.30	6.45	10.45	6.00	7.30	7.30	Detroit,	10.15	8.10	9.10	1.30	7.00
4.38	5.30	9.45	4.35	6.08	6.08	Ann Arbor,	11.35	9.12	10.30	2.32	6.18
3.15	4.20	8.49	3.15	4.50	4.50	Jackson,	12.54	10.52	11.35	3.32	5.45
2.00	3.10	7.39	1.58	3.43	3.43	Marshall,	1.58	11.47	12.50	4.22	10.52
1.12	2.27	7.39	1.25	3.18	3.18	Battle Creek,	2.29	12.12	1.12	4.40	11.20
12.17	1.50	6.58	12.33	2.27	2.27	Port Huron,	3.07	1.20	1.50	5.15	12.17
10.38	12.15	5.40	11.18	12.55	12.55	Chicago,	4.28	3.08	3.22	6.27	2.08
9.08	11.11	4.54	10.18	11.27	11.27	Mich. City,	5.43	4.32	4.35	7.32	8.28
6.50	9.03	3.10	8.15	9.10	9.10	Chicago,	7.45	7.00	6.40	9.30	5.40
a. m.	a. m.	p. m.	p. m.	p. m.	p. m.	Dep.	Ar. a. m.	p. m.	p. m.	p. 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 10.33, ar. Detroit 11.50 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.

All trains run by Ninetieth Meridian, or Central Standard Time. Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday. Pacific, Evening, and Chicago Expresses west, and Atlantic, New York, and Night Expresses east, daily.

Nov. 20, 1887.

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

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

GOING WEST.						GOING EAST.					
Chgo	Mail	Day	Pacific	B. Crk	Pass.	STATIONS.	Mail	Limit	Attn	Sun.	Pt'n
Pass.	Pass.	Pass.	Pass.	Pass.	Pass.		Pass.	Pass.	Pass.	Pass.	Pass.
.....	Dep.	.....	.....	.....	.....	.....
.....	Port Huron	.....	.....	.....	.....	.....
.....	Lapeer	.....	.....	.....	.....	.....
.....	Flint	.....	.....	.....	.....	.....
.....	Darand	.....	.....	.....	.....	.....
.....	Lansing	.....	.....	.....	.....	.....
.....	Charlotte	.....	.....	.....	.....	.....
.....	BATTLE CREEK	.....	.....	.....	.....	.....
.....	D	.....	.....	.....	.....	.....
.....	Vicksburg	.....	.....	.....	.....	.....
.....	Schoolcraft	.....	.....	.....	.....	.....
.....	Cassopolis	.....	.....	.....	.....	.....
.....	South Bend	.....	.....	.....	.....	.....
.....	Haskell's	.....	.....	.....	.....	.....
.....	Valparaiso	.....	.....	.....	.....	.....
.....	Chicago	.....	.....	.....	.....	.....
.....	Dep.	.....	.....	.....	.....	.....

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, Pt. 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 RATES TO CANADA.

THE Chicago & Grand Trunk Railway, Detroit, Grand Haven & Milwaukee Railway, and Michigan Air Line and Detroit Division of the Grand Trunk Railway will sell round-trip tickets for the holidays, to all Canadian points west of and including Toronto, Niagara Falls, and Buffalo, at half rates. Tickets will be sold on Dec. 24, 25, 26, and 31, and Jan. 1, 2, all good to return until Jan. 3, 1888, inclusive.

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 stations on their lines, under the following arrangement:—

Christmas tickets will be on sale from Dec. 24 to 26, inclusive, and good to return up to and including Jan. 3, 1888.

New Year's tickets will be on sale from Dec. 31, 1887, to Jan. 2, 1888, inclusive, and good to return up to and including Jan. 3, 1888.

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 stations on these divisions.

All divisions will sell round-trip tickets to Canada points west of and including Toronto, Niagara Falls, and Buffalo, at one fare for the round trip. Same dates and limits as described above.

The custom of holiday excursion rates was inaugurated by these lines several years ago, and the increased patronage year by year has demonstrated their popularity to the traveling public.

The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 20, 1887.

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GENERAL CONFERENCE LABORERS.

It may interest the reader, and give him a better idea of the extent of the work which comes under the supervision of the General Conference, when we state that there have been in the employ of the Conference during some portion of the past year, more or less, one hundred and ten laborers, whose accounts have come before the Auditing Committee. Many of these have been employed during the entire year, others only a portion of the time. But the work has been performed in all parts of the field, home and foreign, and the expense involved has been over fifty thousand dollars.

The General Conference work is growing rapidly, showing a large increase every year. State Conferences, and others who, according to our present organization, are under financial obligation to the General Conference, will see the necessity of promptly forwarding what is due to its treasury, that its operations may not be embarrassed for lack of funds.

S. D. A. CENTRAL PUBLISHING ASSOCIATION.

TWENTY-EIGHTH ANNUAL SESSION.

THE closing meeting of this session was held at Battle Creek, Mich., Dec. 12, 1887, at 10 A. M. The President in the Chair. Prayer by Eld. R. M. Kilgore. The roll being called, it was found that 927 shares were represented in person and by proxies.

The Chair being empowered to appoint committees on nominations and resolutions, named as the first of these committees, R. M. Kilgore, R. A. Underwood and F. D. Starr; and as the second, C. Eldridge, H. W. Miller, and G. W. Morse.

The Treasurer's report, as already presented, was read and accepted.

The Committee on Nominations recommended that

the following persons act as Trustees of the Association for the coming year:—

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

The large majority of the ballots cast were in favor of the nomination presented; and these persons were accordingly declared elected.

The Committee on Resolutions reported by submitting the resolutions presented at Oakland. The report was accepted.

Adjourned *sine die*.

GEO. I. BUTLER, Pres.

U. SMITH, Sec.

S. D. A. EDUCATIONAL SOCIETY.

THIRTEENTH ANNUAL SESSION.

THE closing meeting of the thirteenth annual session of the Educational Society was held in Battle Creek, Mich., Dec. 12, 1887, at 8 A. M., and opened with the usual exercises.

The roll being called, it was ascertained that 528 shares of stock were represented either in person or by proxy. Committees on nominations and resolutions were provided in the customary manner, who returned their report before the close of the meeting.

The Committee on Nominations presented the names of Geo. I. Butler, W. W. Prescott, U. Smith, W. C. Sisley, A. R. Henry, J. H. Kellogg, and C. Eldridge, as nominees for a Board of Trustees for the coming year; and they were accordingly elected.

The Committee on Resolutions submitted the resolutions which had been discussed and adopted at the Oakland meeting, which were adopted at this meeting also.

Adjourned *sine die*.

GEO. I. BUTLER, Pres.

W. W. PRESCOTT, Sec.

HOMES FOR ORPHAN CHILDREN.

APPLICATIONS come to us from time to time for homes for children who are orphans or those whose parents are sick, and unable to care for them. Many of these cases appeal to our sympathies, and should receive attention. The religion of our blessed Saviour, requires of his disciples an interest in the poor and unfortunate orphans and widows. Genuine religion will ever lead to having a care for such persons. Isaiah 58, a chapter which has an application to our own time, gives much blessed instruction which has an important bearing upon such cases, and many precious promises to those who will regard these unfortunate classes with mercy and compassion.

We have recently had an urgent request presented to us to find places for three bright-looking boys, aged respectively twelve, ten, and six years. Their mother, whose health is failing, finds herself absolutely unable to properly care for them. If there are any of our people who could take these boys and find them good places, they would be doing a good thing, and would receive the blessing of God in doing it. If there are any such persons, let them correspond with the secretary of the Labor Bureau, C. Eldridge, REVIEW AND HERALD, Battle Creek, Mich.

PARTY FOR EUROPE.

WE now expect to sail for Europe Jan. 14, on the steamer "Arabic," of the White Star Line. This steamer is advertised to give special privileges to the intermediate class of passengers. We shall be very glad to have the company of friends who may think of going to Europe about that time.

The party will leave Battle Creek about Tuesday evening, Jan. 10, arriving at New York Thursday morning, thus giving them two days at New York before sailing.

Any one interested in this matter can address me at REVIEW AND HERALD, Battle Creek, Mich.

O. A. OLSEN.

TO WHOM IT MAY CONCERN.

At the Michigan camp-meeting, and to individuals, I have introduced the matter of sending dried fruit to our workers in the London mission. Several have responded by sending to my address packages of dried fruit, freight and express all paid. I have received packages from Michigan and Indiana. To those who have sent, I extend many thanks, and will add that I intend to make a shipment the first or second

week in January, and if others desire to donate fruit, if they will ship to me, at Battle Creek, Mich., immediately, I will take pleasure in sending it to London. Dried fruits, especially dried apples, are scarce and expensive in London.

It was the first of October before we returned from England and introduced this matter, and many have stated that had they known before the fruit season was so far past that fruit was wanted, they would have prepared some. To all such and others we will say, When you have an opportunity, dry fruit for the London mission, and send it to me at Battle Creek, and I will esteem it a privilege to act at any time as general agent to forward the same to London. Let us all remember our faithful workers in that important mission.

S. H. LANE.

NEBRASKA, NOTICE!

In order that the Lincoln mission may be able to resume its work, Jan. 15, as announced, and not be crippled for means, we would earnestly request all who have unpaid pledges, who can possibly do so, to advance at least a part of the money before that time, and the remainder as soon thereafter as consistent. Of course, donations from those not having made pledges will always be thankfully received. The facts are, the mission treasury is without funds, and something must be done at once. There were some hundreds of dollars pledged in favor of the mission at the last camp-meeting; but unpaid pledges will not meet running expenses. We think it best that a candid statement of facts be made, that our brethren may understand the real situation.

In the past God has blessed this institution and the labors of those connected with it, and we hope that the friends of the cause will give us substantial help now, in this time of need. In addition to cash donations, anything in the line of provisions will be a real help. And as it is expected that the class will be larger next term than before, more bedding will be needed. It would be well for all who attend the mission, and can do so, to bring their own bedding, especially blankets.

Now, brethren, as the facts are thus made plain, let us see who will be the first to respond. All donations, whether cash or provisions, should be sent to Nebraska Tract Society, 1505 E street, with a plain statement that it is for the Lincoln mission, as much annoyance is caused by money being sent without telling to what fund it is to be applied.

A. J. CUDNEY.

OUR CALIFORNIA TRIP.

THOSE who attended the late General Conference at Oakland, Cal., having now nearly all returned, we deem it no more than justice to speak a few words in commendation of the railroads and officials who took particular pains to make our trip enjoyable. The Chicago and Grand Trunk Road first claim our attention, especially so as they sent a train from Chicago to Battle Creek for our special accommodation, accompanying it with their Michigan traveling agent, who made it his business to see that everything was done to provide for our wants.

At Blue Island, where we took the Rock Island Road, the general passenger agent of the Chicago and Grand Trunk met us, as did also a general agent of the Rock Island. We were met by quite an accession to our company, who had come out from Chicago to join us. We were here provided by the officials of the Rock Island Road, with all the car room we needed, and given exclusive control of the same to Council Bluffs. Everything that we could ask for was done by this Company, to make our trip satisfactory. We feel certain that this was appreciated. To make the matter certain that nothing should arise to give cause for complaint, one of the officers of the road accompanied us to Council Bluffs.

At this place we made a transfer into cars known as "tourist sleepers," provided by the Union Pacific Road. Here our company was augmented to a number sufficient to fill five cars. From this popular road we received the same treatment that we had received over the others. We were given plenty of room, and everything possible was done to provide for our wants. At Cheyenne we were joined by another car load of our people, making, in all, six car loads, or about one hundred and fifty persons. Very recently the Rock Island and Union Pacific have shortened their time, which will add much to this already popular route. Of the advantages of this route as to distance, time, scenery, etc., we can speak in the highest terms. Through the courtesy of the Union Pacific we made a visit to Salt Lake City and surrounding country, which was highly appreciated.

In conclusion, we think we speak moderately when we say that our trip was enjoyable. All spoke favorably of the "tourist sleepers," which are especially pleasant when parties can go in sufficient number to choose their associations, and control the cars. If space would permit, we should be glad to mention many places of interest, especially some of the scenery. In returning our accommodations were ample. Upon the whole, so far as we have heard, every one is well satisfied.

A. R. HENRY.