

Fannie Bolton Fr

## 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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#### AT THE PASSING OF THE OLD YEAR.

BY FANNIE BOLTON.

At the passing of the old year,  
Let us lift up solemnly,  
Hearts and hands of deep contrition,  
Souls of deep humility.  
Let us take the lighted candle  
Of God's holy word, and go  
Through the chambers of our past life,—  
Through the hidden fields below.

Oh! I know 't will cause us sorrow,  
It will bring us bitter tears;  
And I'd only bid you search these  
For the sake of future years.  
As you lift the great "Life Records,"—  
Every page with failure set,—  
You will see the blotted columns  
Through dim eyes, with sore regret.

You will see sweet fields and meadows,  
Of great opportunities,  
Marred with sin and sad with shadows;  
Fruit ungathered, withered trees,  
Graves of hopes and murdered beauty,  
Paths that led to hills of bliss,  
That you shunned or misused in passing,  
And must now forever miss;

Good you might have seen accomplished,  
Left undone, a ghost of pain;  
Love you might have given, ungiven,  
Souls that plead for help in vain,  
Stars that might have gleamed your forehead,  
Cast aside for worthless self;  
God's great glory left unspoken,  
For the sake of honoring self.

Oh! I know this introspection  
Hath small chance of hope or cheer;  
But 't is time for sad reflection,  
At the closing of the year;  
When through all the solemn midnight  
Falls a hush from every star,  
As the old year bears its records  
To the final Judgment bar.

At the passing of the old year,  
Close the doors of all the past;  
Shut the records, stained and tear-wet,  
For the moments fly so fast;  
Kneel before the cross of Calvary,  
And in penitence sincere,  
Let the blood of Jesus cleanse you  
From the stains of the old year.

With the passing of the old year,  
Bid the hosts of sin march out.  
Let's dismiss the low-browed passions,  
And the death-cold shades of doubt.  
On the fount that ever opened,  
Like a wound that gaped apart,  
Pour the balm of love's compassion  
Till 't is healed within the heart.

Clasp the hand of your old neighbor,  
Clasp the hand of friend and kin;  
Let the dew of God's compassion  
Bring its tender melting in.  
Say, "Forgive the wrong I've done you,  
O my neighbor, kind and dear,  
For Christ's sake let's love each other,  
Ere the passing of the year."

At the coming of the new year  
Angel hands will give to thee  
A great book, as white as heaven's,  
For the thing that is to be.  
Take it joyfully and humbly,  
Take it with a prayer sincere,  
That your God may help you write it  
Full of light this glad new year.

At the coming of the new year,  
Landscapes glorious will unfold;  
Through the future's untrod meadows,  
Under skies of rose and gold,  
There'll be paths that reach the holy,  
There'll be thoughts that flash and shine,  
There'll be ladders reaching heaven,  
Opportunities divine.

Ere I tread you holy meadows,  
I would turn aside and pray,—  
Father, help me to walk humbly  
Through these meadows every day.  
Let the angels walk here with me,  
Let me turn no soul astray,  
Let me leave no fruit ungathered,  
Help me make straight paths, I pray.

Oh! how solemn is the old year,  
With its memories of woe!  
Oh! how solemn is the new year,  
Where such faltering feet must go!  
But I thank thee, loving Father,  
That we need not doubt and fear;  
Thou wilt guide the humble-hearted  
Through the paths of this new year.

### Our Contributors.

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

#### THE USES OF TROUBLE AS SHOWN FROM THE SCRIPTURES.

BY G. W. A.

The patriarch Job says, "Man is born unto trouble, as the sparks fly upward." Job 5:7. Again he asserts, "Man that is born of a woman is of few days, and full of trouble." Chap. 14:1. And he very plainly states, that trouble does "not spring out of the ground," implying that with every trouble there is a direct cause. Chap. 5:6.

It is a Scripture doctrine full of comfort, that "God is our refuge and strength, a very present help in trouble." Ps. 46:1. David doubtless related his own experience when he wrote, "This poor man cried, and the Lord heard him, and saved him out of all his troubles." Ps. 34:6. Paul breaks out in holy rapture and exclaims, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:3, 4.

There are, however, troubles which the arm of man is impotent to remove, and thus the psalmist prays, "Give us help from trouble: for vain is the help of man." Ps. 60:11. It is a scriptural doctrine that troubles are often permitted as a correction from God. Thus the prophet says, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9. David speaks of the captivity of the Hebrew people, and says, "Hungry and thirsty, their soul fainted

in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses." Ps. 107:5, 6, 13. He makes the application also to those on the briny deep, who do business in great waters. The Lord sends the stormy wind, and the sea becomes like a tumultuous abyss. Their bark mounts up to the heavens, and goes down to the depths. She reels and staggers like a drunken man, and the mariners are at their "wit's end." "Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses; . . . so he bringeth them unto their desired haven." Ps. 107:23-31.

In a general sense the unbelieving world are not in trouble like the righteous. David says he was envious at the foolish, when he saw the prosperity of the wicked; and he adds, "They are not in trouble as other men; neither are they plagued like other men." Ps. 73:3-17. He also asserts his belief in a general resurrection when he says, "Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth." Ps. 71:20.

Many of our troubles come from a lack of Christian watchfulness, and unwise conversation. The wise man well says, "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." Prov. 21:23. And it is as true now as ever that "better is a little with the fear of the Lord, than great treasure and trouble therewith." Prov. 15:16. It is also a trite truth that "in the revenues of the wicked [there] is trouble" (Prov. 15:6), and that "confidence in an unfaithful man in time of trouble, is like a broken tooth, and a foot out of joint." Prov. 25:19. "There [in the grave] the wicked cease from troubling; and there the weary be at rest." Job 3:17. And in the eternal home of the saved in the better land "the former troubles are forgotten," nor will they be remembered nor come into mind. Isa. 65:16, 17.

Sometimes, when care and grief press us sore, our eyes refuse to sleep, and conversation is a burden. The psalmist says, "Thou holdest mine eyes waking: I am so troubled that I cannot speak." Ps. 77:4. Again, he mourns his distance from God, and testifies, "Thou didst hide thy face, and I was troubled." Ps. 30:7. Our blessed Redeemer gave his disciples much instruction in regard to trouble. He says, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33. When Martha was over-anxious about an entertainment, the Lord gently reproved her with these words: "Martha, Martha, thou art careful and troubled about many things: but one thing is needful." Luke 10:41, 42. As if he had said, You are anxious to prepare a bountiful entertainment; a simple meal is all that is needed.

The prophet Daniel, in a vision of the last times says, "There shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1. Habakkuk, in his inspired prayer, speaks of the same: "I trembled in myself, that I might rest in the day of trouble." Hab. 3:16.

Paul taught the believers in Asia Minor that they "must through much tribulation enter into the kingdom of God." Acts 14:22. He also wrote to the church at Rome that he gloried "in

tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts." Rom. 5: 3-5. The apostle John, in a view of the blood-washed ones before the throne, says, "These are they which came out of great tribulation." Rev. 7: 14. And Isaiah, the Lord's prophet, comforts believers all along the ages with these cheering words: "O thou afflicted, tossed with the tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Isa. 54: 11-13.

### RECOLLECTIONS OF EARLY ADVENT EXPERIENCE.

BY H. S. GURNEY.

ABOUT sixty years ago, when a small boy, I remember entering into familiar conversation with my aged grandfather, then eighty-four years old. I was full of hope and ambition, and began to tell what I would do when I should become as old as he was. He remarked that I would not live fifty years. He seemed so positive that I was surprised, and asked his reasons. He answered, "The world will not stand fifty years longer." I was too young to comprehend his reasons for such a conclusion, and as he died the next year, I never learned them from him. The remark made a deep impression upon my mind. Soon after, I was converted and joined the Methodist church in New Bedford, Mass.

In the year 1838 I accidentally saw some of Wm. Miller's writings on the prophecy of Daniel. I had the privilege of reading only a few moments, but enough to see that it was a candid explanation and application of the prophecy. My impressions were deepened that something important was coming up for us to understand. On inquiry, I could find no one who knew who Wm. Miller was, or the doctrine he preached. I think it was the next year I took up a newspaper published in Boston, Mass., in which I noticed a short sketch concerning one Mr. Miller, who was preaching that the world would end about 1843. The correspondent gave a very short synopsis of what he was preaching and how he arrived at such conclusions. This created in me a strong desire to investigate. My mind was prepared to study the Bible that I might know the truth. In 1840, Eld. Joseph Bates came into my shop with the first number of the *Advent Herald*, published in Boston, Mass., by Eld. J. V. Himes. He was getting subscribers for the paper. It was just what I wanted, and afforded me great help in my investigation of the second advent doctrine.

The subject immediately began to be talked of, and the people commenced to grow anxious. From this time I had an experience in common with others of like precious faith, rejoicing in the increasing light, "looking for that blessed hope, and the glorious appearing" of our Lord. It finally filled our hearts, and created in us a spirit of labor for others. This zealous faith and labor so completely occupied our minds that it drew a veil over the immediate future, and hid from our view the Third Angel's Message, so that we could not discern its distinctive work until we passed the great disappointment of 1844, and the multitude of believers were sifted down to a remnant who still believed that God would vindicate the advent movement. Amidst the scoffs and jeers of the multitude, we waited for light; we prayed as never before; we groaned and sighed. Rachael weeping for her children was not more earnest than were this little remnant at this time. Our faith was severely tried, but we held fast our confidence while thousands were drawing back. We believed that a link would yet be found which would connect the past with the future, and vindicate the second advent movement.

It was not long before we began to see light. We saw that we had overlooked events to take place before the coming of the Lord. New times were brought in for our consideration; but we would say every time that we must see a fulfillment of some prophecies in reference to the time

of trouble before we could have any confidence in a new time.

Toward the next spring, 1845, many incidents occurred which to me now seem like stopping-stones to prepare the way for the Third Angel's Message. Bro. Bates came to me with a point, he wished me to investigate. He said: "We believe the time has come for the third woe trumpet. The time in the other woe trumpets was symbolical, a day for a year. Now," said he, "why do we change to literal time when we reach the seventh trumpet?" "In the days of the voice of the seventh angel, when he shall begin to sound," etc. We saw that those days must be years, and we exclaimed, "Can it be possible that we must stay in this dark world years longer!" Well, we thought we must submit to the inevitable.

We had no knowledge of Eld. James White at this time. Word came to us one day that a woman was to speak in the Advent hall in New Bedford. She was to relate a vision, etc. I went to hear her. The vision was the same as has since been published as Sr. White's first vision. I could see no reason to find fault with her appearance or what she said. She appeared like a humble, conscientious Christian. I learned her name and address, but was slow to advocate her course. Fanaticism was appearing in some places, and I wished to prove all things, and hold fast that which was good. I found she was creating some sensation where she met the little company to relate, as she said, what God had shown to her. I thought, If this is something the remnant must meet, I must know where it came from. I therefore went to Portland, Me., and inquired for Mr. Harmon (the father of this young lady). I found the family living in a humble cottage. I introduced myself, and was made welcome after telling them I had come to make their acquaintance, especially the acquaintance of sister Ellen Harmon. I found them a humble, devoted, God-fearing family. I visited a number of places where she was known, and all testified to her devoted, self-sacrificing character. I spent a number of weeks with the family and in their vicinity, and became convinced that the fountain was good, and that God had called sister Harmon to an important work. I found a brother who was willing to pay one half of the expense of printing her first vision. We arranged with the printer, and I left for home.

After this I often met sister Harmon, who traveled with her sister. I have seen her in holy vision often. I have been encouraged by the visions, and sharply reproved by them; but in all my acquaintance with them, from the small beginning to the present time, I never have doubted their inspiration, growing up, as they have, in the embrace of the Third Angel's Message from its infancy.

At this time we were still waiting for something, we hardly knew what. The Third Angel's Message was still shaded, and the Sabbath truth had not shone out. In the spring of 1845, Bro. Bates came into our meeting with a little tract showing that we were keeping the wrong day for the Sabbath. He said he had examined it, and found it to be the truth, and he was going to keep the seventh day according to the commandment. A few of us investigated the subject, and came to the same conclusion. We then realized as never before the force and bearing of the text in Rev. 14: 12: "Here are they that keep the commandments of God, and the faith of Jesus." The little company felt that another stone was laid in the foundation, and we were joyful in God, believing that he was leading us in our work, although surrounded and pressed by a cloud of unbelief.

At this time I could reach about every S. D. Adventist in the Eastern States by private correspondence. As there was no paper through which we could present our peculiar faith, we did the best we could by personal correspondence, and these letters were sought for and read with interest. We knew about all who kept the Sabbath at this time. There were a few in Massachusetts, Maine, New Hampshire, Vermont, Connecticut, and New York. We little thought at this time that we were laying a foundation for the progress which the Third Angel's Message has made since that time.

The sanctuary work in type and antitype was developed about this time, which increased our confidence more and more until the Third Angel's Message was worked out before us with a clear

light. Oh, how impressive is the thought that a divine agency has had a controlling influence in our work! Especially was the third angel, flying through the midst of heaven, careful to have every truth necessary to be carried through, set in motion in the start. This was why the remnant were so diligent in searching and praying, in order to make every point clear.

Looking at the work since the rise of the Third Angel's Message, and at the agencies now in use to carry it forward, I am led to exclaim, Oh that our people felt the spirit of consecration and sacrifice that was so manifest in the infancy of this message! Then would we witness greater efforts for the spread of this work, the Lord's leading hand would be manifest in great power, the work would be cut short in righteousness, and soon God's people would rise in triumph and victory.

Memphis, Mich.

### LOSS OF LIFE THE PENALTY OF SIN.

BY ELD. R. F. COTTRELL.

To some persons "everlasting punishment" can be nothing else than eternal torment. They do not consider that deprivation is punishment, as well as pain. It is true, God threatens the infliction of torment; but the final and everlasting punishment of sin is the loss of life. "The wages of sin is death." Rom. 6: 23.

To illustrate: The State may have abolished the use of the whipping-post; but has it abolished punishment? Is it no punishment to take away one's money or goods by a fine, or to deprive him of his liberty by imprisonment? And would death itself be no punishment, provided that the life were taken away without the infliction of pain? Could the life of the criminal be taken by a shock of electricity without the sense of pain, still death would be capital punishment; because the loss of life involves the loss of all things, of all enjoyment. And should there be no resurrection from death, capital punishment would be everlasting.

The everlasting punishment of the Bible is defined as "everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1: 9. The loss of life deprives one of all blessedness. As eternal life is the all-comprehending promise of the gospel of salvation, so the loss of it is the great and ultimate punishment of sin. The second death will deprive its victims of all good; and as there will be no resurrection from it, the duration of the deprivation will be eternal.

Some persons may be found so brutishly stolid as to esteem eternal unconsciousness no punishment at all. Say they: "If that were all, I would not care to be saved from it." Some have been heard to talk in that way. Such ones must be exceeding stupid, thus to undervalue eternal life in all the joys of paradise restored. The loss of eternal life will be an infinite loss, since eternity is infinite in duration. And here we observe that those who hold to eternal torment as the punishment of sin, because, as they argue, sin against an infinite Being is an infinite evil, and consequently deserving of infinite punishment, can, if they will, find infinite punishment in the death which the Scriptures threaten,—a death without a resurrection, "a night which has no morn beyond it, and no star."

But to the plea that sin is deserving of infinite pain, because committed against an infinite Being, we reply, God does not measure the sinner's punishment by his own infinity, but by what a finite, intelligent creature really earns during the brief period of his life. "The wages of sin is death." It is no more than his just due. He will receive no more than his just desert. On the other hand, the righteous obtain that which they never did, and never could, merit. The award of eternal life is a free gift, and is obtained only through Christ. "The gift of God is eternal life, through Jesus Christ our Lord." This being lost, all is lost, the soul is lost. "What is a man advantaged, if he gain the whole world, and lose himself?" Luke 9: 25.

But while we claim that for God to perpetuate the life of his creatures, that he may indict upon them eternal suffering, is incompatible with his justice, we would not venture, and have no desire, to abate one jot or tittle from the threatenings of unmingled wrath and torment which are denounced against the impenitent and incorrigible in the

word of God. These are truly terrible, and will be fulfilled to the letter. Now is our time to make our peace with God, through the atonement of Christ, that we may escape them and stand before him at his coming. If thus prepared, we shall hail his coming with joy; if not, it will be to us "the great day of his wrath."

## LAUS DEO!

DEC. 25, 1887.

BY TONIA A. BUCK.

## Laus Deo!

Over fair Judea's hills,  
See the sun of summer shine,  
Till the pulse of nature thrills  
In the land of rice and vine!  
Flow, O gleaming Jordan's river:  
Christ is born in Bethlehem!  
Lebanon's cedars wave and quiver:  
Christ is born in Bethlehem!  
Laus Deo!

## Laus Deo!

Round the cradle of their King,  
See the wise men throng and bow,  
While celestial seraphs sing  
Royal anthems, bending low!  
O ye angel host, come hither:  
Christ is born in Bethlehem!  
Stars of morning sing together:  
Christ is born in Bethlehem!  
Laus Deo!

## Laus Deo!

How his gracious presence shines,  
Making earth's dark places bright!  
Ne'er the star of faith declines,  
While his voice rings through the night.  
Down the ages tell the story,  
Christ is born in Bethlehem!  
Ring the chimera, O bells of glory,  
Christ is born in Bethlehem!  
Laus Deo!

## Laus Deo!

O'er us let thy glory fall,  
Let the star of Bethlehem rise.  
Brightest star, thou art, of all  
In the army of the skies.  
Flow, O gleaming Jordan's river:  
Christ is born in Bethlehem!  
Lebanon's cedars, wave and quiver:  
Christ is born in Bethlehem!  
Laus Deo!

East Randolph, N. Y.

## OUR CONVERSATION.

BY ELD. WM. COVERT.

THERE is no subject more serious to contemplate than that of our conversation. Our words cannot be numbered by any mathematical problem, neither can they be weighed in any scales except in the balances of the Lord; and it is to be feared that the more numerous they are, the more will many be found wanting.

Words are usually supposed to be very cheap, and for this reason they are used without stint or measure. Could we but sense the fact that the words which we regard so lightly are charged to our account, to be settled for in the Judgment, we would be more frugal in their use. These careless words beget carelessness in others, and may do much harm to those who listen to them. They may be regarded as the production of idle thoughts, and yet they certainly beget a numberless train of the same kind.

Our Saviour says "that every idle word that men shall speak, they shall give account thereof in the day of Judgment." They deaden spiritual life, and produce barrenness in the soul; and this brings discouragement which often leads to backsliding and infidelity. No person guilty of these sins can hope to grow in genuine piety and Christian refinement, and without this growth no one will be prepared for translation. The apostle Peter writes for the benefit of those who shall live at the close of the Christian age. He says, "The end of all things is at hand; be ye therefore sober, and watch unto prayer." He further assigns, as another reason why we should be sober and keep up a vigilant watch, the fact that Satan is listening to the idle conversation, and makes as his prey the person who uses it. "Be sober, be vigilant, because your adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour."

The want of sobriety in a professed Christian encourages the approaches of Satan. Evidently,

Satan listens for the silly chitchat or the coarse jest, and when he hears it, he knows the poor, deluded soul can be made an easy prey. He makes the jest seem a little more funny. He enables the interested party to see a little more of the ridiculous in what is being related, and in this way he is made to enjoy the nonsense a little more keenly till by and by he is so far lost to the situation that Satan has him in his net.

If we are sober and watchful, we are led to pray and seek the Lord. This attracts the good angels toward us, and a heavenly influence is brought around us. This drives away and discourages Satan, and our spirits begin to partake of the divine nature, so that we are elevated in thought and purified in soul, and Jesus comes and takes up his abode in our hearts. It is then that we can sup with Jesus and he with us. This union with the Saviour causes us to make him our confidant and friend. Then prayer will be a pleasure, and our conversation will be in heaven, from whence we will be looking for the Lord.

When we consider the nearness of the Judgment, and the mighty work to be done by so small a people as we are, and then take notice of the great numbers of the enemy and their cunning craftiness, we will certainly be led to talk soberly and seriously about our work. It does seem to us, when we thus contemplate our work, that sober thought and holy conversation should characterize God's people as never before. It should be a time for fasting and prayer, instead of for jesting and joking. It should be a time to weep and mourn, and confess our sins and backslidings. We must arouse to a keen sense of these things or be left out of the kingdom of God.

## ANCIENT FRENCH SABBATH-KEEPERS.

BY ELD. D. T. BOURDEAU.

ALL standard French dictionaries give as a second definition of the word "Sabbath," a "nocturnal meeting formerly held [in France] on Saturday." Persons who took part in those meetings are said to have had an intercourse with the Devil, who came down the chimney to meet with them. They were reported as having a prominent horn in their foreheads! as being noisy in their meetings, and are stigmatized as sorcerers. Hence, under this sense of opprobrium, growing out of exaggerations and misrepresentations, even the French of the present day say of cats, dogs, children, women, etc., that quarrel, "They keep the Sabbath." "What a Sabbath!" (See *Le Dictionnaire National de la langue française, Le Grand Dictionnaire de Larousse, celui de Littré*, etc.)

Thus a holy, Bible practice in pure Christians of the Dark Ages has been ridiculed, and has, under a false, hideous mantle, been made emblematic of the vilest practices, even of sorcery. Is it strange that those who labor to restore the holy Sabbath in our times should be similarly treated?

An institution that has been so covered with opprobrium, and so distorted, must have more than ordinary significance in the plan of God's moral government.

## SOBRIETY ON THE DECLINE.

BY J. G. HARDIE, JR.

PROMINENT among the essentials in the make-up of a Christian life, Paul enumerates sobriety. Commencing with the highest officer in the church, the bishop (1 Tim. 3:2), he speaks of him as one that is grave and sober, and for that reason is a fit pattern for those in his care. Also the deacons are similarly spoken of in 1 Tim. 3:8. Likewise the aged men are to be sober, grave, and temperate. Titus. 2:2. Paul, here speaking of sobriety co-ordinately with temperance, thus shows them to be of equal importance, and both essential in those holding church relationship. In Titus. 2:3, aged women are requested to exemplify their profession by living in accordance therewith. Paul here gives an important reason why they should so live,—that they may be able to teach their children the way of life in all sobriety.

After thus speaking of the duty of the various members in the church, he gives (in 1 Tim. 3:15) additional information in regard to behavior, which is applicable to all; and that is, that we

should be sober and reverential while in the house of God. Though such behavior is required of all, and in all ages, yet we read that ere the close of time there would be a waning in respect for God's truth and his house of worship. If we have not already reached that time, it is very evident that we are nearing it. In proof of this we clip the following from a local paper of a town in Northern New York:—

A sociable given by the gentlemen of the Presbyterian society, is to be held in the Presbyterian church parlors on Friday evening of this week. Although the sight of all the gray-haired deacons, pillars of the church, arrayed in aprons, and prancing around the stove and tables, would be worth an admission price, yet the gentlemen have magnanimously decided to throw the doors wide open, and to charge only twenty-five cents for refreshments. The sight of the following tempting menu will convince all that there is a rare treat in store for those who attend:—

Biskets.	SOLIDS:	Butterine.
Skulpt Taters.	ENTREES:	Canton Baked Beans.
Deviled Ham.		Chicken Joints.
Dead Beats.	RELISHES:	Kut Kabbage.
Cafe au Lait.	DESSERT:	Krullers.
		Sweet Kake Iced.

Krackers, with Frozen Ache, 10 cts. extra.

It is a rule with educators that often that which cannot be proved by evidence can be learned by contrast. Let the reader imagine an occasion similar to the one depicted above taking place in the days of Paul! Imagine the aged apostle battling with the white-capped waves, while on his way, ever hoping that he may reach Troas on the evening of the seventh day of the week, in time to don his white apron, and with all the paraphernalia of modern etiquette, join the corps of gray-haired deacons and pillars of the church in serving up their "deviled ham" to saint and sinner alike, at so magnanimously low charge!

Such occasions may prove a success nowadays, but we hardly believe they would have obtained in the days above referred to.

Canton, N. Y.

## "WHO SHALL SEPARATE US FROM THE LOVE OF CHRIST?"

BY J. M. HOPKINS.

To one who has experienced the joy of pardoning grace and a knowledge of acceptance with God through Christ Jesus, and who has ever had a well grounded hope of eternal life, the mere thought of separation from the dear Saviour, the loss of his holy presence here, and of a home in the everlasting kingdom, must be attended with the keenest heart-anguish and remorse. And when we consider the position which the Saviour occupies as our Advocate with the Father, our Mediator before the throne, the "way, the truth, and the life," by whom we have access to the Father, and without whom we can do nothing, it becomes a matter of the greatest importance for us to know whether it is indeed possible for the Christian to lose his connection with the Lifegiver, and be lost?

We know of but one thing that can separate us from God. Said the Master, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." John 10:27-29. And the apostle Paul, in language immediately following the words of the text which forms the heading of these lines, says: "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:35-39.

This is very strong language, and should be a cause for rejoicing. Surely no one should lack faith in the God of Israel when he has spoken such words for our encouragement and support. There



is no power or combination of powers that can separate the followers of Christ from the love and protecting care of Heaven. We have only to look back upon the persecutions of the Dark Ages, to see what fortitude and courage were given to those who sealed their testimony with their blood. All that wicked men inspired by fallen angels, and even the prince of darkness, could bring to bear upon those faithful followers of Christ could not separate them from his love. Indeed, they were able to face the most cruel torture and death, with songs of love and praise. They rejoiced that they were thus permitted to suffer and die for Christ's dear name and the cause they loved. What more could be brought to bear upon them? Hunger, pain, peril, bribes, persecution in every form could not daunt them.

If, then, it is possible for the Christian to fall away, what, we may ask, can be the cause?—It is sin—sin that can separate us from God, and this we must indulge ourselves. So long as we keep sin out of our hearts and lives, we may have the abiding comfort, peace, and protecting care of Heaven. When we indulge sin, we grieve away the Holy Spirit and the angels of God, and open the way for the adversary to come in and work our ruin. God will never, never suffer one of his faithful ones to fall; he will not forsake them. But they may leave him and go to destruction. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Isa. 59:1. No, though all men forsake—though all men stretch out the hand against the Israel of God, so long as his ears are open to their cry, and his mighty arm stretched out to deliver, they cannot be materially harmed. "But," continues the prophet, "your iniquities have separated between you and your God, and your sins have made him hide his face from you, that he will not hear." Verse 2, margin. Ah, that is the trouble.

Dear brother or sister, wherever you may be, whether in America, Europe, Asia, or far-off South Africa, or on the islands of the mighty deep, as you read these lines, let me ask you in the name of the Master, Are you indulging in some cherished sin? Have you some idol that is displeasing to your kind, indulgent Heavenly Father, and that grieves him and causes him to hide his face and withdraw his blessing? Are you performing every known duty as unto the Lord? If you are not doing this, you are in great danger. And even when we are in active service the enemy may come upon us, and tempt us away. Said the great teacher of the Gentiles, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:27. Was not St. Paul truly converted?—Surely he was, and blessed with many revelations. Notwithstanding all this, he found it needful to watch and pray constantly, and keep his body in subjection. Let us also watch, and bring every faculty of our being into perfect submission and obedience to the divine will. With our hearts and hands ever upward lifted to God, and our faith strong in him, we shall never fall. Nothing, then, can "separate us from the love of Christ." His smiles, his peace, his protection will be ours, until we shall see him coming in the clouds of heaven with power and great glory, to forever save his dear ones from the power of sin and the encroachments of our common enemy.

### NARROW AND DEFINITE.

BY ELD. M. C. WILCOX.

THE *Northern Christian Advocate*, not very long since spoke of Seventh-day Adventism as follows:—

Like many a doctrine of the one-idea type, it has maintained its place persistently among the isms of the age, without the aid of, or perhaps we should say, in spite of, broad and thorough scholarship. In other words, the theory is so narrow and definite that with the aid of a few misconceptions, a few errors of history, a few fallacies, it is easily defended. It can live and thrive on disputation, but cannot endure much of the spirit of judicial investigation and candid judgment.

To this charge we plead not guilty, and ask for proof, which the editor does not give. If by "narrow" is meant easily understood and comprehended in its main facts, we plead guilty, as we also do to its being "definite." Noah preached a definite

message, as did also Elijah, Jeremiah, John the Baptist, and Paul. So did our Lord Jesus Christ. His message was "definite" and "narrow" enough to be comprehended by the "common people," who "heard him gladly." It was too "definite" to excuse their sins; it was too "narrow" to form a cloak to cover them; yet it was broad enough to cover all righteousness, and save all nations. It was ridiculed by the self-righteous Pharisee and the over-liberal Sadducee.

Even thus it is with the truth of God for these last days. It is "narrow" and "definite" in the sense of being easily and clearly understood. It is broad enough to point out every sin and comprehend every virtue, but too narrow, thank God! to include in its beautiful and consistent system pagan superstition, papal tradition, or Satanic error. It is based on the law of the living God, immutable, unchangeable. "Thy commandment is exceeding broad." "Broad and thorough" scholarship always confirms it, when not united to broad and thorough infidelity, and that liberality and charity founded on license and a desire to excuse sin. It will "exist" as long as the truth of God is needed, and till the faithful are gathered home. It is still unshaken. Give us heavier arguments. God's truth is weightier than the vacillating opinions of unstable men.

### FITTED FOR HEAVEN.

BY MRS. P. ALDERMAN.

WHEN our hearts grow weary with the cares and labors of this life, and we are vexed with sin which we find around us on every side, and we feel that we are hastily marching through the land of our enemies, how we long to move forward more hastily! We cannot doubt that God is fitting up a people for himself; that he is proving them, whether they will walk in his law or no—whether they will be his peculiar people—whether they will give all for heaven and eternal life.

Do we fully realize what our petitions imply when we pray the Lord to fit us for our heavenly home? We know we cannot enter heaven with impure characters. So we pray to be fitted for those realms of light and glory. Do we not offer these prayers, sometimes at least, without considering what we really ask? How has God always fitted up his saints? Has he given them smooth roads, and soft beds on which to lie? We know this has not been the way he has dealt with his people. We forget that it is Christ-like to be patient; that it is like him to be meek; that the Master wants his people to be brave and courageous to endure these light afflictions. For when our trials seem heavy, they are really light compared to what has been borne for us by Christ.

The most lovely piece of sculpture has been made by being chiseled and shaped by the master's hand. It was once but a plain block. Let us ask ourselves if we are ready to be fitted up—ready to endure afflictions when they come; ready to give up every cherished idol; ready to be as poor for the Master as he was for us; ready to suffer the frowns of the world. Our Saviour was mocked. He accepted even the kiss of Judas. What a picture ever stands before us in Jesus, our pattern and example! But when some trial comes to many of us, are we not rebellious more or less? Do not the tears come to our eyes, when we should rejoice and be exceeding glad? Did not the Master tell us how it would be; and that we were not to be above our Lord? Oh the unlikeness which we bear to Christ! With shame we shrink away when we compare ours with his lovely character. But he would have us draw nigh, that he may shed upon us the rays of heavenly light, that we may behold what manner of persons we are, and seek perfection.

My secret heart, O God, renew,  
And every sin remove.  
I lightly hold whatever I view,  
But I would keep thy love.

Whether my pilgrim days be few,  
Or longer I remain,  
I ask thou would'st my heart renew,  
And cleanse from every stain.

What joy to know the guilt of sin  
His blood can wash away!  
What bliss his pardoning grace to win  
In this, the accepted day!

Far as the east is from the west,  
He will our sins remove.  
Oh! come, my heart, and love him best,  
Who doth bestow such love.

### Choice Selections.

"Here a little, and there a little."—Isa. 28:12.

### CHRISTIAN CONVERSATION.

It is startling to think what Christian conversation might be, of what it ought to be, and then of what it is. Why should such power for good be wasted, or far worse than wasted? Why should our Christian development be retarded by the misuse of the marvelous gift of speech? It were far better that one were born dumb than that, having a tongue, one should use it to scatter evil and sorrow, or to sow the seeds of bitterness and pain. Our Lord said we must give account of every idle word; and if for the idle words, how much more for the words that stain and injure, or fall as a destructive blight into other hearts and lives!

When we give ourselves to Christ, we ought to give him our tongues; when we are regenerated, our tongues ought to be regenerated. It was not without significance that, when the Holy Ghost came down on the day of Pentecost, the manifestation was in "tongues like as of fire." One of the first results, too, of this heavenly baptism, was that the disciples spake with other tongues. It is not a mere fanciful interpretation that sees in all this an intimation that true conversion transforms the speech, and that a Christian should speak with a new, a Christian tongue.—*Congregational Magazine*.

### POLISHED STONES.

HAVE you ever stood by the water's edge, and noticed the peculiar shape of the stones that lie about your feet, and observed their smoothness and beauty? You can scarcely find one that has a sharp corner or rough edge, for most of them are round or oval, and made as smooth and beautiful by the action of the waves, as it would be possible for the most skillful hands to make them.

When first taken from their watery bed, at the bottom of the lake or ocean, they are not unlike other stones which can be found on land, but are as angular and rough and homely as any. The singular beauty with which they have been adorned, has been developed by what they have encountered on the journey from ocean bed to beach. They have been tossed by the waves, buried in the sand, ground by contact with other stones, and thrown against the rocks, until at last they find a resting-place where they lie in beauty undisturbed.

God's children are spoken of as "polished stones," and certainly nothing is more beautiful than those graces of the Spirit, polished to a high degree, which are seen in many who have "come out of great tribulation."

But if we could understand the secret of their lives, we would not think that what we see in them of humility and gentleness and Christ-likeness, has been produced in the calm of untroubled Christian experience; for storms have much to do with their polishing. Would we be polished stones? Then let us not shrink from the rough experiences God may see fit to put us through, but always pray that his grace may be sufficient, so that in the end we may be made to reflect the beauty of his character and workmanship, and be fitted for a place in his temple.

Of one thing, however, we may be certain, viz., that when the work has all been done, and the polishing process completed, there will be much less of self than when it was commenced.—*Rev. J. C. Hale, in Baptist Weekly*.

—A little girl once said: "Thinking is keeping still, and trying to find out something." Who could have stated the case better than this? It makes one think of those striking words of God himself, "Be still, and know that I am God." Silence, ye harsh noises and babbling tongues! Be still! Listen! Find out something.—*Sel.*

## The Home.

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

### 'QUICKEN ME ACCORDING TO THY JUDGMENT.'

BY MRS. L. D. A. STUTTLE.

I do not know the path my feet should take,  
The glare of earth so oft obscures my sight.  
Grant me thy judgment, Lord, so shall I know  
That I am walking in the paths of right.

O! quicken me, my God, and teach me how  
To yield my judgment to thy blessed will.  
My human wisdom, oh! so often proves  
So weak, so foolish, that I wander still.

Shall I be left to make the sad mistake,  
That careless Uzzah made in days of old,—  
With proud presumption and unhallowed touch,  
To grasp God's sacred ark with fingers bold?

'Twas Nadab's judgment to insult his God  
By offering in his camp unhallowed fire;  
And proud Abihu felt th' avenging rod,  
And sunk beneath th' Almighty's burning ire.

If I be left to my own blinded will,  
I, too, shall make mistakes, as sad as they;  
I, too, shall grieve my dear long-suffering Lord,  
Like murmuring Israel, all along the way.

My judgment is not best. How oft I've erred  
In choosing paths that seemed so good and wise!  
Methought that angels stood along the way,  
To lead me onward to the shining skies.

Then thou hast, oh! so gently grasped my hand,  
And placed my feet in rough and thorny ways.  
Thy blessed will I could not understand,  
Nor lift my murmuring voice to speak thy praise.

Yet thou hast never left me; kindly still  
Thou lead'st me on and on, though dark the way.  
And by and by, when faith is lost in sight,  
And night gives place to one eternal day,—

Then I shall know why thou hast led me thus,  
When in thy glory I thy face shall see.  
Till then, O Master, guide my trembling feet;  
According to thy judgment quicken me.

*Handcraft, Mich.*

### INFERIOR AIMS.

THE useless man is worthless mentally, and the worthless man is morally useless. A life addicted to worthless pursuits begets the remorse and self-upbraidings, which, however angry and stinging they may be, seldom lead to amendment. A life addicted to useless pursuit so weakens the mind as to make it incapable of vigorous, much less of sustained effort.

Bishop Heber, the author of the famous missionary hymn, "From Greenland's Icy Mountains," had a brother whose learning and talents would have secured him fame and influence, but for his persistence in misusing them. He was a bibliomaniac, and spent one half his life, thirty years, in traveling over Europe to collect rare books. His learning and fortune enabled him to make such an immense collection of rare and valuable works, that when he died he owned four large libraries in England, and seven or eight on the continent.

He cared little to read his books, and seldom visited his libraries, except to place newly acquired volumes on their shelves. At his death there were found in warehouses scores of boxes filled with books, which he had not found time to unpack. His life was useless, except in saving other bibliomaniacs labor and expense. After his death, at the sale of his libraries in London, which occupied several weeks, rival book collectors bought what they wanted without the trouble of traveling over Europe to find them.

Charles Greville tells of a Mr. Gregory, who early in life determined to make a fortune, in order that he might build a magnificent house. He lived, worked, and traveled for no other object. Wherever he went he sought out useful and ornamental objects for his projected palace. When he had accumulated the fortune which gave him an income of £12,000 (\$60,000) a year, he began to build. He built so slowly and with so much magnificence that his friends suggested that the completion of the palace and his own death might be about the same time. His answer was: "It is my amusement, as hunting or shooting or feasting is the amusement of other people. In pursuing it,

I am led into all parts of Europe and mix with all sorts of people, that I may obtain articles to adorn my house or to make it more comfortable. If I never live in it, I do not care. I am carrying out the object of my life." A man living solely to build a palace for the purpose of his own gratification!

These incidents represent inferior aims in life. It is every man's duty to do the best work of which he is capable, and to exert his best influence. His spiritual interests are his highest interests, and the only ones that will last; if he cares for his soul, his conscience will care for his intellect and body. Seek first and above all "the kingdom of God and his righteousness." A true life lives in the happiness it creates, and derives its joy from the service of God and of others.—*Youth's Companion.*

### MY PICTURE GALLERY.

I SAT reflecting before a flickering fire, late at night, on the last day of the dying year. A few church-bells were inviting the congregations to "watch-meeting," but as there was no service in our church that evening, I abandoned myself to the solemn suggestions of the hour, watching the figures that momentarily flashed before me in the fire. Unaccountably my mind wandered away from present surroundings, carrying me to an ancient city of oriental splendor. The gate through which I entered seemed an immense pearl, set in a massive casing of pure gold, and the street along which I walked sparkled as if paved with gold. My eyes were dazzled with splendor so unusual, and an unseen hand forced me through a hidden door into a large gallery of art. But what was my surprise to see every piece a striking sun-picture of myself. There seemed to be millions of them placed closely side by side along the wall, appearing very small at the entrance, but enlarging as they stretched out before the eye toward the other end of the great hall. When the shock of surprise had passed I began to examine the attitudes with some degree of interest, almost losing the consciousness that it was really myself.

The first picture represented me as kneeling before an altar with my face buried in my hands, and underneath were the words in clear-cut letters, "Making Good Resolutions."

In the next I was clad in holiday garb, merrily chatting with some fair friends in a splendid drawing room, and slowly sipping a glass of sparkling wine. Beneath the picture were the words, "Though a total abstainer, I cannot refuse from one so fair." A good many pictures similar to this, and all arranged in one frame, came next; but I hurriedly passed them over, being a little disgusted with myself for allowing these attitudes to appear so often. The next picture that took my eye presented me in a youthful company where there was evidently music, and a hundred gay companions rushing to and fro across a floor, as if in pursuit of some unseen object which, as soon as reached, eluded the grasp and was quickly followed to the opposite side of the hall. The hands of a clock over the door marked the hour 3 A. M., and the title read, "A New Year's Ball."

Close to this hung a photograph of a great congregation in public worship. But my eye detected my own form in a pew near the middle of the church, my head resting wearily on my hands, and my eyes closed. Though the congregation stood up as though receiving the benediction, my form remained unmoved, and the significant title appeared in large letters, "Too Sleepy to Worship God."

A few pictures came next, pleasing me somewhat. One, for example, represented me in the act of lifting from the pavement a little ragged boy who had been knocked down and hurt by some one in the passing crowd. Another showed me in the center of a class of twelve bright boys, teaching them a lesson on the subject of "self-denial for the sake of others." I was rather annoyed, however, by the title of this piece—"Is it Right, Teacher, for a professing Christian to Dance?" So I turned away as quickly as I could, looking for something more in harmony with my personal vanity.

A long line of pictures were now passed over. Most of them showed me in my place of business, with little to censure or to praise. Here and there I noticed a slight irregularity in posture, just a little crookedness which I comforted myself

by calling "privileges of business." Once I saw myself dispensing charity with numbers of the poor around me, and in one picture I felt a little proud to see myself with purse in hand, pouring all its contents into the treasury of foreign missions; but I was taken aback by the title, "He Gives to God Everything but Himself."

The very next showed a large building resembling a church, with a prayer-meeting in progress. The doors were opened wide, and two or three dozen devout persons could be seen inside. The second floor of the same building, however, had a different appearance. It was arranged with stage and curtains; two or three galleries ran round it, and all were full of people, and, lo! my own picture in one of the boxes, crouching back for fear to see or be seen. The name of this was, "The Theater Above the Prayer-meeting." Hundreds of photographs were passed over hurriedly, till I came to one in which I was represented as starting on a summer trip. My mother was handing me a Bible, saying, "Be sure to attend church every Sabbath while you are gone." But another, not far from this, presented me in the condition of a sick man, lying on a lounge, head bound with a handkerchief, and bearing this inscription, "Sabbath Sickness."

The pictures had by this time grown so large that they seemed half life size, so that I could not help seeing the numerous imperfections which marred them. I now wished with all my heart to stop, or turn back, or get out of the gallery; but I could not. An invisible power forced me on, and though I tried to shut my eyes it was impossible. The worst features always appeared first. In one place I stood in frowning attitude before a business friend, who, frowning, looked on me, and underneath stood out these Scripture words, "Angry with a Brother without Cause." Next I stood before a poor man who looked disappointed and heart-broken. A piece of paper, torn in two, lay at my feet, and the title read, "Broken Promises."

The pictures were still increasing in size, and though some pleasant ones appeared, somehow I noticed the bad ones first, till soon I saw one which represented me sitting at a table with a hamper of letters before me which had been received from all parts of the world. I could see the heading of many, which by no means flattered me: "Duties Neglected," "Time Wasted," "Opportunities Lost," "Trusts Betrayed," "God Oft Forgotten." Just then, as I turned away in distress, my eyes fell on the last picture in the long gallery. It was life-size and stood with bowed head. I puzzled to know the meaning, when I was startled with a voice which cried, clear as a clarion, "Whatsoever a man soweth, that shall he also reap." The floor trembled under me; I made an effort to grasp something—the fire was flickering before my eyes; the clock on the mantle was striking twelve; the city bells were ringing out the Old and in the New Year. I found that I had been away on a vision of memory, and had partly seen the undesirable record which I had made in the past year, and which was now recorded in Heaven's book of remembrance. "This will never do," I said to myself; "by the grace of God I must leave better pictures in the year just begun."—*R. H. Craig, in N. Y. Observer.*

### THE GIRL WHO HELPS MOTHER.

THERE is a girl, and I love to think of her and talk of her, who comes in late when there is company, who wears a pretty little air of mingled responsibility and anxiety with her youth, whom the others seem to depend on and look to for many comforts. She is the girl who helps mother. In her own home she is a blessed little saint, and comforter. She takes unfinished tasks from the tired, still fingers that falter at their work; her strong young figure is a staff upon which the gray-haired, white-faced mother leans and is rested. She helps mother with the spring sewing, with the week's mending, with a cheerful conversation and congenial companionship that some girls do not think worth while wasting on only mother. And when there comes a day when she must bend, as girls must often bend, over the old, worn-out body of mother, lying unheeded in her coffin, rough hands folded, her long disquiet merged in rest, something very sweet will be mingled with her loss, and the girl who helped mother will find a benediction of peace upon her head and in her heart.—*Catherine Cole.*

## The Mission Field.

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

### MORE BLESSED TO GIVE.

Is thy cruse of comfort falling?  
Rise and share it with another,  
And through all the years of famine  
It shall serve thee and thy brother.

Love divine will fill thy store-house,  
Or thy handful still renew;  
Scanty fare for one will often  
Make a royal feast for two.

For the heart grows rich in giving,  
All its wealth is living grain;  
Seeds which milder in the garner,  
Scattered, fill with gold the plain.

—Mrs. Charles.

### VERMONT TRACT SOCIETY.

#### Report for Quarter Ending Sept. 30, 1887.

No. of members.....	304
" reports returned.....	118
" members added.....	4
" " dismissed.....	1
" letters written.....	188
" " received.....	85
" missionary visits.....	663
" Bible readings held.....	68
" persons attending readings.....	66
" subscriptions obtained for periodicals.....	185
" pp. of books and tracts distributed.....	88,318
" periodicals distributed.....	8,150

Cash received on tract fund, \$529.19; on periodical fund, \$228.90; on other funds, \$124.90. L. A. STONE, Sec.

### TEXAS TRACT SOCIETY.

#### Report for Quarter Ending Sept. 30, 1887.

No. of members.....	196
" reports returned.....	94
" members added.....	10
" " dismissed.....	1
" missionary visits.....	94
" " letters written.....	75
" Bible readings held.....	6
" pp. tracts, etc., distributed.....	88,248
" periodicals.....	1,661

Cash received on T. and M. fund, \$1,746.; on periodical fund, \$77.95; on reserve fund, \$22.; on Texas Conference fund, \$3.; on Scandinavian Mission, \$1.50; on I. T. and M. Society, \$1.50; on pledges of 1886, \$21.50; on relief fund, \$2.; on O. H. T. D. fund, \$83.05.

Societies that failed to report: Terrell, Rockwall, Granbury. LEE GREGORY, Sec.

### OHIO TRACT SOCIETY.

#### Report for Quarter Ending Sept. 30, 1887.

No. of members of societies reported.....	302
" reports returned.....	169
" members added.....	8
" " dismissed.....	15
" letters written.....	360
" " received.....	14
" missionary visits.....	416
" Bible readings held.....	150
" subscriptions for periodicals.....	540
" pp. tracts and pamphlets distributed.....	148,488
" periodicals distributed.....	4,252

Cash received on general sales, \$395.76; on account, \$943.24; on foreign missions, \$220.13; on tent fund, \$250.78; on city mission, \$208.73; on tithe, \$751.83.

Societies that failed to report: Dist. No. 6, Lyons, Liberty Centre, Payne, Gilboa, Spencer, Camden, Cincinnati, Troy, Yellow Springs. L. T. DYBERT, Sec.

### INDIANA TRACT SOCIETY.

#### Report for Quarter Ending Sept. 30, 1887.

No. of members.....	500
" reports returned.....	356
" members added.....	9
" " dismissed.....	7
" letters written.....	505
" " received.....	214
" missionary visits.....	2,112
" Bible readings held.....	1,080
" persons attending Bible readings.....	905
" subscriptions to periodicals.....	1,087
" pp. books and tracts distributed.....	651,938
" periodicals.....	26,636
Value of books and tracts sold.....	\$716.28
" " periodicals sold.....	61.15

Cash received on tract fund, \$1,417.49; on periodical fund, \$562.35; on other funds, \$561.16.

EMMA GREEN, Sec.

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

### THE PACIFIC ISLANDS AS A MISSIONARY FIELD.

#### AN INTRODUCTORY CHAPTER.

In theory our people are perhaps all agreed that the Third Angel's Message must go to "every nation, and kindred, and tongue, and people," yet the light given for some years past has assured us that in our work we are far behind the providence of God. In fact, almost every new mission taken hold of by our people, has been forced upon us by a Macedonian cry from those in its precincts who have learned portions of the truth outside of our organized efforts, and have then appealed for help.

Some of our older brethren do not need to be reminded how the work started in Europe. They well remember the circumstances of a man being sent there to preach, by those who were hostile to us and our work; and how that same man proclaimed the Sabbath truth in Switzerland until quite a large company of adherents were raised up. It is well known, also, that the first intimation we had of the existence of such a company, was an earnest appeal from them for ministerial help to be sent to that country. Little thinking of the proportions and importance that work was destined to assume, help was sent there, and now no one regrets it.

Although the Scandinavian Mission did not start under exactly the same circumstances, yet when, after years of preparation for such a work, Eld. Matteson proposed to take hold of it, the move was looked upon by some much in the light of an experiment. But who questions the wisdom of that effort now?

Appeals were sent for a long time from South Africa, for help to be sent to that field; but nothing was done in response until a little over a year ago. Already the results from that field show that the people there were ripe for the truth. A great and good work has been started, and our people everywhere are now glad the work has been commenced there.

Something over twelve years ago the idea of a mission in Australia was agitated, but for some reason it was soon dropped. Between two and three years ago the matter came up again, and a company of workers was sent to that far-off land. The blessing of God that attended the efforts of the laborers demonstrated that the move was in the order of God's providence. But who knows how much was lost by the delay in not sending workers there when the matter first came under consideration? There are some things now to work against in that country that had not then obtained a foothold there. In speaking of these things, how many times it has been said by those who have embraced the truth there, "If this truth had only gained a foothold here ten or twelve years ago, before these other things came in, what a mighty revolution it would have made!"

At the time referred to, many of the people of the Australian colonies were dissatisfied with the doctrines which were being taught them, and were prepared for a change. Just at that time new theories (many of them gross errors) were presented before the people, and a radical change took place. Some of those who received these doctrines settled down in them perfectly satisfied, while others, who soon saw that they were not bettered by their change, came to doubt all theories, and so settled into a careless and indifferent attitude regarding their future welfare.

This is the way such matters always operate. When the providence of God indicates, as it does in different ways, that the time has come for a certain work to be done, Satan's agents seem to understand it, and are on hand. Somehow they seem to be wiser in some of these points than the "children of light." Having occupied the ground in advance, they are prepared to oppose the work of God to the utmost, and to cause every step taken in the truth, to be gained by the very hardest on the part of the missionaries.

The result of recent attempts to establish the message in the islands of the Pacific has shown that the time has come to make an organized effort among the people of those countries, to spread the knowledge of the Saviour's soon return to the earth. Already there is an organized church in Honolulu, the principal city of the Hawaiian Islands. Each Sabbath there come together in that city, in the humble house of worship owned by our people, men and women of different complexions,—fair Caucasians and the dark-skinned

natives of Hawaii,—who there, side by side, learn the truths of the Third Angel's Message.

There is still another company in the "gems of the Pacific," who are believers in the truth for these days. They comprise the entire population of Pitcairn Island, and the story of just how they received the truth is among the most remarkable events connected with the rise of our work. To know all the facts as they exist, cannot fail to convince the most skeptical that the providence of God has been pointing our people to those fragments of land as a field in which they may win trophies to his cause. In order that the friends of truth may have the circumstances of what has been accomplished in that island, it is designed to give a series of articles setting forth the location of the island, and how its present inhabitants came there.

Pitcairn Island belongs to what is known geographically as "Polynesia," the name being derived from two Greek words, signifying "many islands." It comprises all those countless dots one sees on a map of the Pacific Ocean, east of Australasia, and covering thirty degrees each side of the equator. These islands are generally mountainous, and show evident traces of volcanic agency. Whatever may have been their origin, it is quite evident that they were all sometime under water, since on their loftiest summits, coral shells and other marine substances are found in great abundance.

Three classes of islands are found in Polynesia. The first have high mountains that rise gradually from their bases till their tops are lost in the clouds, and are broken into a thousand fantastic shapes. At the bases of these mountains lie broad and fertile valleys, adorned with stately bread-fruit trees, and other tropical productions in the greatest abundance. Some of these are of gigantic growth, and of the richest foliage. As one comes in sight of these scenes of wild beauty and grandeur, he finds himself excited by the most varied, yet delightful feelings.

The second class of these islands are hilly rather than mountainous, yet equally beautiful in appearance with those of the first class.

The third class are the low coralline islands, most of which rise only a few feet above the sea-level. They are generally small, and the soil upon them so thin that only little vegetation is found there except cocoa-nut trees and a few varieties of stunted tropical fruit trees and some brushwood.

Many of these islands are each surrounded by reefs of coral, from two or three to fifty yards in width, and lying at distances from the shore, varying from a few rods to one or two miles. Against these reefs the long rolling waves of the ocean are ceaselessly driven, breaking over them with tremendous force, and throwing vast sheets of the angry waters to an amazing height. The scene is one of awful grandeur, which can be appreciated only by actually beholding it.

These islands are mostly within the tropics, which gives them a climate but little varied during the entire year. It is not so hot there as some would suppose, owing to the surrounding water, which seems to temper the atmosphere. Nature produces all its growth there spontaneously, and in abundance, which comprises nearly everything necessary for the support and comfort of mankind. The natives are generally of the Malay type, yet their complexions differ somewhat according to locality. There are, however, on nearly all these islands, white men, who have been attracted there from various causes, and who have made these places their permanent abode. These exert quite a large influence over the natives, and have, in most cases, succeeded in destroying many of the heathen superstitions and customs of the original inhabitants.

The principal islands of Polynesia, as grouped and named by geographers, are, the Caroline Islands, the Gilbert Islands, the Fiji Islands, the Friendly or Tonga Islands, the Navigator or Samoan Islands, the Kermadec Islands, the Cook or Hervey Group, the Society Islands, and the Marquesas Group. There are also immense numbers of smaller groups and single islands scattered over the whole bosom of the ocean, which it would be next to impossible to name.

On a portion of the Caroline Islands, the natives themselves have made considerable strides in the progress of civilization, and by their active and industrious habits have developed some commerce. The natives of the Marshall Islands have long been



a friendly, courteous, and amiable people. The Gilbert Islands have a population of nearly 75,000. The people of the Friendly Islands number more than 200,000, and are very industrious, paying great attention to the cultivation of the soil. Most of them are nominal Christians of the Wesleyan faith.

The inhabitants of Raratonga, one of the Cook Islands, have been converted to Christianity. They live in villages, the houses of which are well built, and plastered with lime. They are, in appearance, clean and comfortable. A portion of the Society Islands have been Christianized, notably the island of Tahiti, or Otahite. In short, very many of these dark spots of earth have been lighted up by a knowledge of the Bible, and of the true God, and now only await the coming of the messengers to gladden their hearts by heralding the news of their returning King.

Pitcairn Island, the last we will here mention, has a most interesting history. It was settled by a colony of mutineers in 1790, consisting of nine sailors and twelve women, the latter natives of Tahiti. The island is small, being only about five miles in circumference, and is now populated by one hundred and ten souls, all of whom believe with us, and keep the commandments of God and the faith of Jesus. The story of the mutiny that brought about the settlement of Pitcairn Island, also a history of its inhabitants, will be given in future articles. J. O. COMISS.

## Special Attention.

### PROGRESS OF ROMANISM IN ENGLAND.

The following paragraph is taken from the *London Christian*, of Nov. 18:—

The progress of Romanism in the Protestant Church of England, is painfully indicated by the fact that praying and offering masses for the dead is greatly on the increase. The "Office of the Dead" was "sung" on a recent evening in sixty-seven churches in England, Scotland, and Wales; and on the following morning masses for the dead were offered up in no fewer than one hundred and seventeen churches.

As most of our readers doubtless know, the ceremony of the mass is the pretended offering up by the priest of Christ's real body and blood, in the form of bread and wine, as a propitiation for sin, and is fundamentally opposed to the principles of Protestantism. To this alarming point has English Protestantism attained in its relapse toward Romanism. And what can we think of the situation in our own country when we hear Pope Leo XIII. saying that America, not England, is the "hope of the world"?

### THE LEGALITY OF SUNDAY ISSUES.

A DECISION has just been handed over in the St. Paul courts that may, if sustained, bring joy to the millions who struggle under mountainous Sunday blanket sheets. A year or so ago Mr. Egbert Handy, of Philadelphia, concluded a contract with the publishers of the *St. Paul Globe* for the use of three columns in their Sunday issue. Mr. Handy's enterprise resulted in an almost instant success. His profits from the three columns were \$40,000 the first year. Thereupon the publishers repented their bargain and refused to carry it out.

Mr. Handy brought suit, and the court decides that no contract involving work to be done or matter to be published on Sunday is binding. The case will doubtless be appealed, as Mr. Handy holds that the failure on the publishers' part has escheated him of \$150,000. Should it be affirmed, the Sunday newspaper will be in a bad way, since no contracts can be made with advertisers, and it is upon Sunday advertising that many of the most solid of our esteemed contemporaries count to recoup the losses of the week. No journal sold for two cents could live if advertisements were not a great part of their pages. A case involving a somewhat similar point was decided not long ago in Ohio, when the court affirmed that without a statutory provision there was no law recognizing the Christian Sabbath in this country. The issue is a delicate one, and every editor in the country will watch the result with an almost personal interest. —*New York Graphic*.

### A GRAVE QUESTION.

If we are to preserve our free institutions permanently, they must be kept dissociated from all forms of ecclesiastical domination. The silent but effective inroad which the Roman Catholic parochial-school system is making upon our established free-school system, is a matter of really grave concern to those who fairly comprehend and appreciate the magnitude of the movement.

The peril consists in the subversion of the foundation principle on which our system of government rests, and the substitution for it of the principle of pure absolutism, on which the Roman Catholic Church is founded. This is the vital point in the matter.

These parochial schools are being pushed forward in all directions with the utmost energy and industry, though without exciting special public attention. As fast as these schools are set up, the children of Roman Catholic parents are being quietly withdrawn from the public schools. A point to be noted is, that the former disputes between Catholics and local school committees are by no means so frequent as they were. The Bible-reading question is held in abeyance. The dogs have been called off. Of course this is in obedience to a subtle policy.

Let us not mistake the Catholic position in this matter, much less fail to understand it. The Catholic does not object to our public schools simply because they are Protestant instead of Catholic, but because they are wholly secular, and not positively religious. He stigmatizes them as "godless," and therefore infers that they are immoral. Hence the rapid but silent growth of the Catholic parochial-school system which we now see going on. It appears, from a recent statement in a well-known magazine in this country, that there are at present upward of 2,532 Catholic parochial schools in the United States, in which are 481,834 children. This is nearly seven per cent of the whole Catholic population of the country, while the public schools contain not over ten per cent of the entire population of the country. There is but one way in which this result could be wrought: through the efficient machinery of the Catholic Church, and the absolute obedience of its members to the orders and decrees of its government. The money needed for this work has come from the pockets of the Catholic population, and not from endowments by rich Catholics.

It is a noteworthy fact that the Roman Catholic parents who send their children to the free schools of this country are not the ones with whom originate objections to those schools—quite the contrary. Complaint comes from the priesthood and those in authority in that hierarchy. In many cases where parochial school buildings have been erected, and orders issued for the communicants to pay for the edifices and send their children to be educated therein, no special effort has been made to stir up the Catholic lay element to the work; it has been done quietly; and some day the newspapers have announced that an eligible lot has been purchased and contract made for the erection of a Catholic parochial school building. The bishop has spoken, and the thing is done! This is only an illustration of what is going on all through the country. What more natural, as the next step in this matter, than to form these numerous parochial schools into a system, and appoint a board of education who shall have sole charge of the parochial school interests within its district, and shall have no other business; a board which, avoiding the lay element in its composition, shall be empowered by those in authority to prescribe the text-books, draw up the course of study, determine the qualifications of teachers, inspect the schools, and see to it that the correct theological twist is given to the vision of the rising generation!

"At a time," remarks a press correspondent, "when in several countries of Europe public opinion is in a struggle to rescue common school education from the hands of the priesthood, in this country the Catholic population is rapidly and energetically moving to adopt the mediaeval school system which enlightened nations are discarding." And he well thinks this increase of Catholic parochial schools bodes no good to the future of the United States. While crediting the Roman Catholic Church with certain great virtues, he charges that it has been the persistent foe of human progress in just those matters on which the stability and suc-

cess of free institutions depend. The necessary condition of sound and progressive republican government is education in the largest and best sense,—the training of the people to individual thinking, to self reliance, and to mental and moral responsibility.

But that is no part of the system of education which the Roman Catholic policy adopts or intends to adopt. Instead of that policy being founded on the republican idea, it is established on that of absolute monarchy. That is its living, guiding, inspiring idea. It is a power that rests on authority alone, and that, at last, the authority of one man. Hence the schools established by such a power can be no other in spirit and teaching than absolutist, which is directly, thoroughly, and forever at war with the spirit and teaching of free republican principles. Well and truly says the writer just quoted, that under the absolutist principles of the Catholic Church, "people are inevitably kept in a condition of mental and moral childhood. They are trained to obedience, not to self-sovereignty; taught to follow leaders, not to think and to act upon their own thought. In politics, this principle leads to *bossism*, with all its degradations and corruptions." By the general withdrawal of Catholic children from the public schools, for the purpose of putting them in sectarian schools under priestly supervision, a wholly different generation is coming forward, that will at least not be in the highest degree capable of discharging the duties of American citizenship.

As one sign of hope in a murky sky, it gives us pleasure to be able to record that both the great parties in Massachusetts—the Republican and the Democratic—have recently and officially declared themselves to be friendly to the public schools and their continuance; and we trust the same outspoken course may be followed in other States, as the self-respecting answer of American freemen to the challenge which a foreign *temporal* as well as spiritual sovereign is now giving to political and religious liberty as known on this Continent ever since the foundation of our grand Republic!—*Banner of Light*.

## Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."—Gen. 43: 11.

—It has been fittingly remarked that we are but—

"Edibles of the dust,  
Uplifted by the blast, and whirled  
Along the highway of the world  
A moment only, then to fall  
Back to a common level all,  
At the subsiding of the gust."

—It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend. Seeds thus sown by the wayside often bring forth an abundant harvest. You might sojourn among strangers that they would be better and happier, through time and eternity, for your works and your example.—*Sel*.

—Never let it be forgotten that Christian activity is more needed to-day than mere preaching, to lay hold of men and lead them to Christ. Church-members must be got to work if we are to have a type of Christian character and life which will commend religion and transmit its blessed power. Who will settle down to this work of organizing his church for the most affective work? Who will help his people get hold of the idea that the minister is their *leader* in work, not one to do their work for them? Who?—*Visitor*.

—"I will" and "I won't" are very important factors in human life. They go far toward settling one's usefulness, one's honor, and one's destiny. As answers to the calls of God and to the seductions of the adversary, they decide whether the questioned ones go up or go down, choose life or choose death. And as practical responses to invitations hither and thither in the daily walk of men among men, they are of chief moment as parts of speech. It is a great thing to know when to say "I will," and when to say "I won't." It is a greater thing to say it when it ought to be said.—*Sel*.

## The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 3, 1888

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

1887.

We present this week the annual table of statistics according to reports submitted by the various State Conferences and missions, showing the present standing of the general cause, in respect to numbers and finances.

From this it will be seen that the past year has been a fairly prosperous one in these respects. There has been a gain of fourteen ministers, sixteen licentiates, ninety-one churches, 2,730 members, and \$45,784.21 in Conference funds. These figures exceed those of any previous report except that given in the Year Book of 1887, in which there appeared a gain of twenty-seven ministers.

The increase of funds is encouraging above the mere increase in the amount itself; for it shows that our people have been more faithful in the payment of their tithes. This is proved by the fact that the increase in funds is in greater proportion than the increase in membership, the latter being not quite twelve per cent, while the former is over thirty per cent. This is a gratifying improvement, and we greatly desire to see the day when every one shall do his full duty in this respect; for the Lord has attached a magnificent promise to the fulfillment of his command to render unto him his own—he will open the windows of heaven, and pour out a blessing upon his people which there will not be room enough to receive. Mal. 3:10.

The year has also been one of marked prosperity with our publishing work. There have been printed of books, pamphlets, and tracts, 65,611,008 pages, and of periodicals 22,771,080 pages, making a total of 88,382,088 pages. This exceeds twice the number of pages printed in 1886, by 7,918,166. The total number of pages printed by this Association, up to Nov. 1, 1887, was 481,718,747.

The sales of our publications have been quite encouraging, also, during the past year, amounting to \$98,175.96.

We turn our eyes to the future. The prospect, year by year, grows clearer, the evidence surer, that we have not followed cunningly devised fables in making known the soon coming of the Lord. Prophecies are converging to their fulfillment. Events are moving with accelerated velocity. The word of God is demonstrating its claims to truthfulness, and comforting every humble believer with the thought that the hope that is built thereon can never fail.

## HOLIDAY OFFERINGS IN BATTLE CREEK.

EXERCISES were held in the Tabernacle Sunday evening, Dec. 23, commencing at 6:15. An interesting program was arranged, consisting of singing by children of the Sabbath-school, sketches of the different missions, by members of the missionary society, a campaign exercise on the seven graces of 2 Peter 1:5-7, resulting in the erection of a monument in the form of a cross, on the different blocks of which, as they were placed in order by different ones with appropriate recitations of Scripture, appeared in large bold type, which could be read across the Tabernacle, the names of these seven graces, beginning with "Faith" as a foundation stone, and ending with the cap-stone of "Charity." The whole exercise was calculated to impress upon the mind most forcibly the comforting promise, "If ye do these things, ye shall never fall."

A large map of the world, on "Mercator's projection," drawn on a canvass 12 by 15 feet, was stretched across the pulpit, and conveyed to the eye the great lesson that "the field is the world." The places of our missionary operations were indicated upon this map, and a sketch was presented, as noticed above, of the missions in Central Europe, Scandinavia, the British Isles, the Hawaiian Islands, Australia, New Zealand, and South Africa; and an original poem was recited, giving the story of Pitcairn. The presentation in this manner of these different fields was sufficient to cause every heart to glow with fresh enthusiasm in the missionary work.

The next exercise was the adding of stars to the Saviour's crown. Different classes having gifts in packages in the form of stars, after appropriate recitations deposited these in a gilt crown, which, from behind an entablature representing the visit of the angels to the shepherds on the plains of Bethlehem, descended by invisible supports to near the floor in front of the map. Other cash contributions enclosed in envelopes, with the amount within marked on each, were then brought up in masses and deposited in the same place. Three brethren were appointed to read off the sums contributed, each with a recorder to take down the amount. A long list of sums, varying from 2 cents to 300 dollars were then quickly read off. The gifts in the stars amounted to \$575.00, the College gifts were \$776 18; and the other donations brought up the amount to \$3,045.67. Besides this, a silk dress pattern and an elegant gold watch and chain, and other jewelry, were contributed. The doxology and benediction closed the exercises.

All the parts were creditably performed, the attention of the large congregation was held intently to the close; the donations were very gratifying, and all felt that this bestowal of holiday gifts was better than to lavish them on personal and often unnecessary objects. The prayers of the givers will go with their gifts to the different fields for which they are designed, and we believe that Heaven will answer with an abundant blessing in the future.

## THE MAIN POINT.

In the early years of this message the laborers had before them one specific object—to herald to the world the great fact that the last proclamation of the advent of Christ, to be given previous to his appearing in the clouds of heaven, is now going to the world, and to lead souls to Christ through obedience to this closing testing truth. This was the one objective point of all their efforts; and the end sought was not considered gained unless souls were converted to God, and led to seek through an enlightened obedience to all his commandments, a preparation for the Lord from heaven.

As the work has enlarged, it has developed in the line of several great branches, involving cognate reforms touching the health question, T. and M. work, our attitude toward the National Reform and other movements, and different enterprises among ourselves. Thus the field has enlarged, and new issues have been brought in. And while these are, all of them, important in themselves, and have a close connection with the work, nevertheless this state of things suggests the question whether there is not a possibility of danger that efforts may become too discursive, and many be satisfied with labor which falls far short of the mark.

The main object to be gained is still, as it has been from the beginning, to persuade men to believe and practice the entire truth which is to sanctify a people for the coming of the Lord. If we content ourselves with leaving them with anything less than the whole of its vital features, we fail. A person may be instructed in, and led to the practice of, all the principles of health reform; but if the work stops there, he has no vital connection, so far as that is concerned, with the Third Angel's Message. It is good as far as it goes; it is an "entering wedge" for the introduction of something more; but if we stop with the wedge, what is gained?—The person is put into the way of great physical blessings, it may be, but he is not with that alone brought into communion with Heaven by the sanctification which comes through obedience to the great spiritual truths of the Third Angel's Message.

So with our efforts to enlighten men with reference to the National Reform movement. While it is important that they should understand the nature of this movement, and its antagonism to the principles of our own Government,—though they are brought to see this, and even its connection with prophecy, and its relation to the Sabbath reform of these last days, this alone will never place them among that company of which the message speaks when it says, "Here are they that keep the commandments of God and the faith of Jesus."

The main object of the message is to develop this company—to prepare a people for the coming of the Lord. Better lead a hundred persons to keep the Sabbath, and all the other commandments and the faith of Jesus, in a spirit of Christian obedience, than to convince a thousand that the so-called National

Reform movement must lead to a violation of the guarantees of the United States Constitution, and stop there. Those who are brought to the keeping of the Sabbath will, of course, see this point; and leading them to see this point, is so far in the direction of the more important end of leading them to keep the Sabbath; but if they are left here, but little is gained.

So long as these points are regarded and treated as means to an end, well; but if they should come to be regarded as the end itself, and assume proportions which would overshadow the real aim and object of our work, it would lead to the expenditure of much effort not wisely directed, in so far as it would fall short of the real object to be attained.

While, therefore, we labor to carry forward all parts of the work, and pay due attention to the specific agencies devoted to the different branches, let us not overlook the main point, but see that the people have also such publications as will teach them their whole duty with reference to the Third Angel's Message. Our efforts should be concentrated and intensified, rather than scattered and diluted, as the end draws nearer, and the times grow more perilous.

## SPIRIT REVELATIONS.

THE doctrine of the immortality of the soul, must, like water, find its level at last. It has often been shown that if the arguments which are drawn either from the Scriptures or philosophy, to prove that man is immortal, and conscious in death, do establish that doctrine, they also establish the doctrine that all forms of animal existence, beasts, birds, and creeping things, are equally immortal and conscious in death.

But few persons have had the temerity to admit this logical conclusion of their reasoning, and accept all brutes as brothers, acknowledging their title to the same plane of life and dignity. To admit this would be too severe a strain upon their spirit of self-exaltation; besides, it would be to surrender that which they roll as so sweet a morsel under their tongue—the charge against us of a materialism so gross that we bring the human family all down upon a level with the brute, and make a man no better than a horse. But they must make the fatal admission, or surrender their claim to the high prerogative of consciousness in death, and everlasting life, on the ground of creation.

But the spirits, more daring or reckless or ironical than men, are coming to own squarely the inevitable conclusion, according to their premises, that all animals have an immortal hereafter. In the *Banner of Light* of Oct. 22, 1887, in the department of "Questions Answered through the mediumship of Miss M. T. Shelhamer," this question is asked: "Do children have animal pets in the other world?" From the answer we quote the following:—

This, we assure you, is a fact, and it is no uncommon sight for one passing through the various avenues of the spirit-life to behold some child caring for some pet animal it loved on earth, but which has died, so far as material life is concerned. It is no uncommon sight for us to see children, and men and women, surrounded by their pet birds, filling the air with music. In the higher conditions of the spirit-world there are not altogether the same forms of animals which have been known on earth, because the conditions for the existence of such are not found there; yet all life however expressed or manifested in the past, must exist somewhere.

## LOVING DARKNESS RATHER THAN LIGHT.

In the same paper appears a paragraph designed as an apology for the fact that spirits seek a darkened room for their manifestations, but affording a pretty good comment on the words that they "love darkness rather than light." The spirit says:—

All the sounds on the earth seem about five times louder to spirits than they do to mortals. . . . If there is any racket outside, it disturbs us somewhat, but not so much as if it was in here, because an influence goes out from you. The light on the earth affects us just exactly as the sun affects you; it makes you wink every time you look at it. Whatever is bright or loud on the earth affects us when we get control, and so spirits need to have it quiet and a little darker than people do.

This sets forth exactly the conditions required by the works of darkness. They wish to have the light excluded, as that troubles them; and they must have it very quiet, so that, as the prophet says, they may "peep" and "mutter." Isa. 8:19.

But it is as poets that the spirits make about the most dismal failure! In the same copy of the *Banner*, we find a poem on "Autumn Leaves," purporting to be given by the "spirit of Alice Carey." For the edification of the reader we quote the first two stanzas, which read as follows:—



"Hark I hear the lovely sound;  
Of crispy leaves along the ground;  
And well I know the pretty things  
Are loosed from summer fastenings,

"And whirl about in eddied rings  
Like butterflies with tinted wings;  
Oh I hark, my heart gives welcome sound  
To hear the autumn leaves go round."

To accuse Alice Carey of saying that her "heart gives welcome sound, to hear the autumn leaves go round," is enough to make her bones rise up and smash their coffin into kindling wood from sheer chagrin and vexation of spirit. The *Banner* must have more respect for "spirits" than we have, to admit such doggerel into its columns.

#### A TIME TO LAUGH.

SOLOMON says that "there is a time to laugh." We thought that one such time had come when we received a letter from a subscriber in Texas, relating the following incident:—

On the third Sunday of last October, I heard an old hard-shell Baptist preacher make this application of Scripture: He said that the ten camels upon which Rebecca rode when she came to be the wife of Isaac represented the ten commandments. And when Rebecca lighted off the ten camels, she left the ten commandments, and they are no longer binding on Christians; and those who keep the ten commandments are still on the ten camels.

It was supposed years ago that the last contrivance had been invented by which to get around the ten commandments; but still they come. It is noticeable, however, that every hole which men seek to prepare to crawl out of, is smaller than the one preceding it; and they have reached such a degree of diminution of late, that they have become invisible to the naked eye, and it must be an exceedingly small soul who can creep out of them.

But for all this the present proposition furnishes just as good ground as any, upon which to reject the ten commandments, for those who are determined by some means to reject them. It matters not that they are obliged to represent Rebecca as riding all ten of the camels at once, which would vastly outdo any modern circus performer; it matters not that this supposed symbolic transaction occurred 300 years before the ten commandments according to their belief were given at all, and 1888 years before the said commandments were abolished for Christians—all such minor considerations can be easily waived, in favor of the sublime conclusion that because Rebecca climbed down from ten camels all at once, therefore Christians need not keep the ten commandments in this dispensation!

Is this the climax of antinomian arguments? or shall we look for some more marvelous exhibition of the perversity and stupidity of opposition to the commandments of God?

#### MORE ABOUT THE GENERAL CONFERENCE ASSOCIATION.

WE trust that what was said about this organization in the *REVIEW* of Dec. 20, has been duly considered, and that our Missions and General Conference laborers will give it special thought. We are happy to announce that already the Assistant Secretary, Bro. W. H. Edwards, has begun his work. We are endeavoring to get ready so that at the commencement of the new year, 1888, the "General Conference Association of the Seventh-day Adventists" will be transacting its business, having its own set of accounts, looking after its own means, and in full communication with the missions under its control, and with those in its employ. There will be, however, quite a number of difficulties to surmount during the remaining part of the fiscal year, ending July 1, before we shall have reached that degree of success which we desire to see attained, and all is in working order. It takes time to accomplish important results. Among the steps to be taken are the following:—

1. We shall need to have an inventory taken, as soon as it can be properly done, in all our foreign missions, and city missions under the special control and watch care of the General Conference, of all property, landed or personal, and the value of the same in the possession of each mission, so that the same can be recorded by the Assistant Secretary of the Association. This is necessary as a starting-point, in order to keep an account with each.

2. In accordance with the recommendation of the General Conference, at its session in Battle Creek,

Mich., in the fall of 1886 (Year Book of last year, page 88), we shall require a "monthly itemized statement . . . of all receipts and expenditures" of each foreign or city mission, so that the Assistant Secretary can keep a regular account with each mission, and at any time know their standing. This vote of the General Conference has received very little attention the past year. But we shall expect without fail that our missions will act in accordance with its requirements this year.

3. At the close of the fiscal year each mission, city or foreign, under the control of the General Conference will be expected to make out an annual summary of all the receipts and expenditures, with such other information as will give a clear and full account of the condition of said mission, and send the same to the Assistant Secretary, so that the officers of the Association can present before the Conference a full report of all our mission interests.

4. It is expected that the Assistant Secretary will keep an itemized account with all laborers under the employ of the General Conference. Therefore every laborer is expected to make a report to the Secretary at the end of every quarter, giving the amount of receipts from Conference or any mission, and all donations, and the amount of his or her traveling or other expenses which the Conference is expected to refund. This, of course, does not include personal or household expenses. Each one should also give an account of his time, where he has been, the nature and amount of his labors, and such other information as will enable the Conference officers to understand his condition and work.

5. At the end of the Conference year each General Conference laborer will be expected to furnish to the Secretary a summary of his labor, receipts, and expenditures, in harmony with the information asked for in the previous item, for the use of the Auditing Committee in settling his account. The Assistant Secretary is instructed to see that the necessary blanks in which said reports are to be made out are furnished in season. It is hoped by this means to save some of the very tiresome, wearing labor which comes to the General Conference Auditing Committee at each General Conference settlement.

6. The General Conference Committee expect every State Conference treasurer, as soon as each quarter's tithe is paid in to the State Conference treasury, or not more than six weeks after the close of the quarter at most, to make a quarterly report to the General Conference Treasurer, of the full amount received of the State treasurer the previous quarter, accompanied with a tithe of the State Conference receipts for the preceding quarter. The Assistant Secretary is instructed to attend to this if there is a failure to pay over that portion of the tithe, and, if necessary, notify the General Conference Committee of such delinquency. In the past there has been great carelessness, to say the least, in this matter, and the General Conference has lost a large amount of funds by the State Conferences using up in their State work what the General Conference has voted belonged to its treasury to pay the laborers in its employ. It is ascertained that about one tenth of the laborers in the field, to support whom the tithe is raised, are working in the General Conference employ. To withhold their proper share of tithe leaves the General Conference treasury in debt. Hereafter we expect to claim the share which belongs to the General Conference. No State Conference, unless in extreme destitution, can be permitted to hold the share of the tithe belonging to the General Conference.

The readers of the *REVIEW* will see that if these recommendations are carried out, an important advance will be made in our General Conference system of organization. We shall thus be able to know the condition of our missions at any time, and understand their wants better, and save ourselves from losses and misunderstandings. Other information will be given through circular letters, to assist in bringing around this much-to-be-desired result. G. I. B.

#### AN IMPORTANT FINANCIAL PLAN TO HELP SUSTAIN OUR FOREIGN MISSION WORK.

THE Third Angel's Message must be proclaimed in every land and every clime. It is to go to "peoples, and nations, and tongues, and kings." The earth is to be lightened with its glory. Already we see these scriptures in process of fulfillment. This work, which commenced in great feebleness, under a cloud of obloquy, after the great Advent disappointment in 1844,

so that nearly all thought it not worth their notice, and most considered its advocates a foolish set of fanatics, is now attracting the attention of millions, and it is worrying the popular clergy in many lands to find arguments to meet it; and already it is reaching with its influence, more or less, every civilized nation on the earth. Nearly all our own country, with its sixty millions of people, is covered by regularly organized State Conferences, and the balance are missionary fields. About two thousand S. D. Adventists are scattered through Europe, busily circulating our publications, and laboring in various ways in Norway, Sweden, Denmark, Russia, Germany, Switzerland, Roumania, Italy, France, and Great Britain. Outposts where our views are being disseminated exist in Eastern and Western Asia, while the Southern part of the "Dark Continent" contains an active mission, and publications are being circulated in other portions of it. We have in South America one organized church, and Sabbath-keepers in different portions of the same. While the sound of the message has reached many of the islands of the Pacific, flourishing churches exist in Australia and New Zealand, and India and China are receiving more or less the light of present truth. The passing years therefore mark steady and rapid progress in the onward course of this message.

The question now before us is this: Shall the future show a continued and rapidly accelerating advancement? It will, without doubt, if we provide for it and push ahead as the nature of the work demands. For a year or two past, the financial question has been one of absorbing interest. We have met with special difficulties here, and we are sure the work has been in a measure retarded for the lack of funds. Our missions have been much embarrassed the past year because of this. At the last General Conference this question was carefully considered and plans were formed which it is hoped will greatly obviate this difficulty.

Before directly referring to these we will speak a word concerning the importance of our foreign mission work, and the plans heretofore formed for carrying it on. Every believer in this message must see at a glance the necessity of making our foreign work conspicuous, and of forming comprehensive plans for its maintenance, if the message is indeed what we believe it to be. If the world is to be warned and Christ is soon coming, then indeed our own country cannot be the only one to receive the light of truth. A vast work must be carried on in Europe and other divisions of the earth. While we may question how extensively the truth will be proclaimed among the benighted savages of Africa, or the ignorant Mussulmans of Asia and Africa, or the Buddhists and Brahmins of India or China, we cannot question that the people of Europe, as highly civilized as any on the globe, must be made acquainted with the light of truth.

As American citizens we must be allowed to think our own country one of exceeding interest, and our nation among the most highly favored on earth. It was doubtless providential that this work commenced in this land of liberty, the asylum of people from all lands. From hence it was naturally disseminated to other lands by those receiving it who had friends in the countries from which they had come. But our great danger is in being too ready to neglect the work in foreign lands, and feeling too nearly satisfied if we see the work making headway here.

We have perhaps 60,000,000 of people in the United States. This is, indeed, a great country. But Europe far outranks us in people. The British Islands have from 30,000,000 to 40,000,000 of people; and France, as many more. Germany has from 40,000,000 to 50,000,000; Austria Hungary, somewhere near as many; Russia, from 80,000,000 to 100,000,000, while Italy, the Scandinavian countries, Spain, Portugal, Belgium, Holland, and the other European states help to make an aggregate of nearly 300,000,000 of people in Europe. These are peoples who acknowledge the true God, worship Christ, and revere the Bible at least nominally, and among them are the most highly educated and refined people in the world. God's truth for the last days assuredly must be circulated very extensively among these peoples. We have the work to do of bringing it forcibly before them by putting forth personal effort, by preaching, and by means of reading matter. This duty we cannot escape.

We have already made considerable effort in this direction, and have the satisfaction of seeing nearly 2,000 Seventh-day Adventists scattered over Europe.

We have had difficulties in raising means to carry on the work, and have feared that some among us were becoming weary in well-doing. Heretofore we have acted on the plan of seeking to obtain from our brethren of means, pledges as large as we could persuade them to make, to be paid at stated times or when they could sell property, etc. We will not by any means condemn the plans of the past; for vast good has been done because of them. Our work has been sustained in this manner, and God has blessed us in raising such means, and he will smile upon all who have faithfully lived up to their vows. But we have found these plans inadequate to meet the wants of this rapidly increasing work. More comprehensive plans must be adopted. We have met difficulties in relying upon these pledges largely in carrying on the work:—

1. Many pledges have been made conditional upon selling property. As times have been hard, property has been slow of sale; so the cause has lacked means.

2. Many have had a dislike to making pledges, especially since there are many outstanding pledges unpaid; therefore it is hard to obtain new pledges, and hence we cannot count on pledges sufficient in the future to sustain the cause in foreign mission work.

3. There are large numbers of our people who can give something, but who are not in a financial condition to pledge to any great extent. The pledging system fails to reach the mass of our people.

4. Worst of all, there are many of the most means among us who are covetous, and who will not help to any great extent. They love their wealth, and we expect they will perish with it. We could point out many who might help with thousands and tens of thousands, who will do little or nothing. These claim to believe the truth. But, alas! their works show that their hearts are in this world. May God pity them!

While therefore we do not by any means speak disparagingly of pledging, but believe it to be proper still to encourage our brethren to make pledges for the cause, yet we need more than this to sustain the pressing needs of our foreign mission work at present and for the future.

In view of this fact, the General Conference at its recent session, after careful consideration, passed the following recommendation, presented by the large finance committee: "That our people everywhere literally carry out the advice of the apostle Paul in 1 Cor. 16:2: 'Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.' This is to be laid aside each week at home, as a weekly free-will offering in behalf of the foreign mission work, and at the end of each quarter is to be paid to the tract society officers, to be sent to the general treasury."

We consider that there are vast possibilities for good contained in this simple resolution, if literally carried out by our whole people. In that case, it would set a beneficent stream running which would greatly relieve many a heavy strain in financial matters for the support of our missions, help pay off their debts, carry forward the work of God, and send the precious truths of the message to the ends of the earth. Instead of relying wholly upon large sums from the comparatively few, we should help out with smaller sums from the many. Notice what our small weekly offerings in the Sabbath-school have done for the South African Mission the present (or past) year. Some \$10,000 have thus been raised. No great fuss has been made about it. No tremendous appeals have been required. No one has been distressed. None have been made poor. All have felt the better for it. Our children have been happier in thus doing good, and the cause of God has been greatly helped. This promising Mission has been placed upon its feet, and our people have hardly felt what they have given.

Suppose 20,000 S. D. Adventists should set apart one cent each every week during 1888, for our foreign mission work. That would be \$200 each week, or the snug sum of \$10,400 for the year. Suppose they could be induced to give five cents each week. This, of course, would be five times as much; i. e., \$1,000 each week, or \$52,000 per year. We need not carry the estimate further. All can see that we need not strain our resources in order to raise means to fully sustain our now suffering but vastly important missionary work in the great nations of the world.

There are many things which can be said in favor of this plan:—

*It is scriptural.* It has the indorsement of the Holy Spirit and of the apostle Paul. It seems to have been the financial plan to relieve distress and sustain the families of those who had given their lives to the work of God in the early church. The disciples had gone out in large numbers from Jerusalem to all parts of the then known world, to labor in the gospel. All or nearly all of their work of propagating the gospel was foreign work. The families of those who had given their lives to the Lord had to be sustained, so these weekly contributions had to be raised. Why is it not just as sensible to use this means to sustain our work in foreign lands?

*This plan is not oppressive.* It asks all to do something each week. It leaves that something to the giver himself to bestow, just as much as he chooses, and no more. The plan recommends that in every one of our Conferences the Conference committee arrange to have every church visited, and get all, if possible, to pledge themselves that they will each week during the year give something for the benefit of the foreign mission work. We should hope there would be many who would give from one to ten dollars per week; others who would choose to give halves, quarters, dimes, and nickels; while the children could at least give cents. But let each give what he chooses, each week, but promise to give something. Certainly each one could give something. We should thus have a constantly running stream. Instead of here and there a lift and then a long period of dearth, now a strong appeal and then nothing done for a long time, there would be an incoming flow of help to sustain these important missions. We greatly hope we should not then have such seasons of painful scarcity and anxious forebodings of how to get over hard spots. What a relief this would be!

*This plan would be an educator to our people.* God's mercies flow constantly upon us. Daily, yea, momentarily, his physical and spiritual blessings come to us for appropriation. We breathe God's air, drink of his fountains, partake of his rich gifts of sustenance, refresh our natures from his spiritual fountains and providence. His blessings come in ever flowing streams. Why not make returns to him for the good of his cause, in a constant, periodic way? Ourselves and our children would thus be educated in continued benevolence and beneficence.

*This plan would save much money which otherwise would be uselessly expended.* Any person who will stop and carefully consider the means which comes into the hands of the average citizen, will be surprised to see how much goes out for things which are really not necessary. Large masses of people spend all they get in prosperous years, and survive on far less in years of adversity. The money all goes any way. We are satisfied that among our own people more is spent on things not absolutely necessary than is given for the cause of God. This is not so with all, but it is so with many. Much money is wasted in speculations. Often thousands go in this way. Much goes for things which we could get along without, such as various adornments for our houses or our persons, fine clothing, articles of real luxury, unnecessary traveling, presents for friends which have no great value, etc. Young men can purchase a bicycle costing scores of dollars, when they could not be persuaded to give a dollar to sustain the cause of God. When our people are as conscientious in the use of their means as the pioneers were, there will not be that lack of funds to sustain God's work which we now see.

*This plan provides for thank-offerings for the past.* Why should we not devote to the support of the cause of God what we have saved in consequence of the light we have received through God's truth? Many of us formerly used tobacco. From ten to one hundred dollars per year were a thousand times worse than wasted in purchasing this vile narcotic with which to destroy our nervous powers. Possibly some of us spent large sums for liquors. Nearly all spent means for tea and coffee, which were worse than useless. Many dollars were spent for jewelry, costly clothing, attending balls, entrance fees to Masonic, Odd Fellows', Good Templars', or Grange lodges; and in various ways money went freely. The knowledge of the present truth now saves us from all these expenses. Why should not the means thus saved go to the cause of God?

We propose to our people everywhere the adoption of this recommendation of the General Conference.

Let every one who loves the cause, and wishes to see our foreign work prosper and the truth progress among the nations of the earth, determine they will give something each and every week for this purpose. You are to decide how much this shall be each week. We do not ask you to say at the beginning of the year just how much each week that shall be. Perhaps you cannot tell yourself. You might be unable to always give just such an amount, every week. But you can do something each week. Sometimes you could give perhaps from one to ten dollars. At other times you might not be able to give a quarter of a dollar. The poor could certainly give a nickel or a penny each week. But if you will do something every week, then when all these sums are brought together they will amount to considerable. Thus your benevolence will be constant and not spasmodic.

At the end of each quarter, in January, April, July, and October, each can bring to the treasurer of the church or the tract society the amount, which will then be forwarded to the State treasurer, and next to the general treasury, to be used in our foreign missions under the direction of the General Conference Committee. We expect our people will see the propriety and advisability of this plan, and adopt it. We can see many advantages in it. Think of it everywhere, dear brethren and sisters, and rally to the help of our most important missionary work in far distant lands.

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

#### A SUPPOSED DIFFICULTY AND ITS POSITIVE SOLUTION.

It is not often that a person sets forth what he considers a formidable objection against a certain faith, and then proceeds to demolish his objection with an undeniable fact. But such a thing I have seen of late. The objection is, that they who observe the seventh day do not and cannot observe the same period together. It is stated thus:—

So, very few of them, even on this earth, observe the same period together. While some of them are keeping Sabbath on one part of the earth, others of them are at work on another part of the earth.

There is nothing new or novel in this statement; it is the reiteration of an oft-exploded objection, of no possible force in itself, as no person of common intelligence who kept or keeps the seventh day ever supposed that they did or do keep the same hours together. Nor did they ever think that the necessity existed for them to do so. Therefore the objection needs no notice for its own sake. I notice it because of the excellent solution which the objector gave of his supposed difficulty. It is found in the following words:—

In fact, it takes just forty-eight hours, or the time of two whole days, from the time any one day first begins in the extreme east till it ends at the farthest place in the west. Will the reader stop and think carefully, sharply, on this point? for it is an important one. It takes twenty-four hours for the first end of a day to go clear around the earth. Then as the last end of a day is twenty-four hours behind the first end, it must also have twenty-four hours to go clear around the earth, and that makes forty-eight hours that each day is on the earth somewhere.

Also in this statement there is nothing new, but its importance here is in its connection. Sabbath-keepers do not think they keep the same hours everywhere at the same time, but they do insist that they keep the same day, which is what the commandment requires. The objector first supposes that is impossible, because when one is keeping the Sabbath at one point, another has already kept the Sabbath, or another has not yet commenced. But why is there no difficulty?—Because, as the objector states, "forty-eight hours each day is on the earth somewhere." And if so, and so it is, then all the inhabitants of the earth together have forty-eight hours in which to keep the same day of twenty-four hours. That is, taking all parts of the earth together, they have the length of two days in which to keep any one day. Now, any person can see that that is all the time they need to keep the same day of twenty-four hours all around the earth. Where, then, is the difficulty? It has no existence in fact. Only two things prevent our thanking the objector for the solution: first, his solution is not new; and, secondly, his intention was not as good as his solution.

We hope every reader will comply with the request to "think carefully, sharply, on this point." The commandment says the seventh day—no more, no less, and no otherwise. And the inhabitants of the earth have forty-eight hours in which to observe that same identical seventh day. And that is all they need to keep the same day all around the earth.

J. H. WAGGONER.

## Progress of the Cause.

"He that hath sown the seed, bearing precious seed, shall doubtless come again with joy, bringing his sheaves with him."—Ps. 126.

### RESTITUTION.

BY ELDO. L. D. SANTER.

On! the world is filled with mourners,  
Lonely ones who pray and yearn  
That the innocence of Eden  
To the earth may soon return.  
Souls are filled with earnest longing,  
Prayers are sent to heaven's fair shore,  
That the singing of the angels  
May be heard on earth once more.

When the dove of peace had vanished,  
And the reign of tears began;  
When the light of joy was banished  
By the sin of mortal man;  
When the moan of pain was echoed  
In the gray sea's sullen roar,  
And the waves of woe were breaking  
Sad on life's tempestuous shore,

And the cry was ever swelling  
By the ties that death had riven,  
Till the anguish past all telling  
Reached the far-off gates of heaven;  
Then was hushed the rapturous music,  
Chords that angel's fingers swept,  
And upon a lost creation  
Pitying angels looked and wept.

But a word to earth was given  
That would hush the mourners' cry—  
Christ, the loving heart in heaven,  
For the lost would come and die.  
Morn and eve was hushed to song,  
Prayers ascended to the skies,  
And men showed their faith by offering  
Many a bleeding sacrifice.

And the life of Christ was offered  
In God's own appointed way,  
And the fountain love had opened  
Washes every sin away;  
And the soul that bends in sorrow  
O'er the portals of the tomb,  
Longeth for that glorious morn  
When the earth as heaven shall bloom.

When within a world of gladness  
Eden's bloom shall be restored,  
Where is heard no sigh of sadness  
In the garden of the Lord;  
Where is radiance warm and tender,  
And with never again of pain,  
There within the new earth's splendor  
Eden's flowers shall bloom again.

Princeton, Ill.

### A VOICE FROM FRANCE.

ELDO. COMTE, who embraced the truth in Corsica four years ago, and who, aided by others, replaces us in France, reports an interesting general meeting held in Nîmes the last Sabbath in November, at which nine persons who had previously received the message were buried with Christ by baptism. These and others came from Brignon, Calvisson, and Vergèze. These persons have recently decided to obey. Others will soon be baptized. A church of eleven members has been raised up at and near Vergèze.

Bro. Comte is now in the department of Tarn, whose capital is Albi, the head quarters of the ancient Albigenes, who kept the Sabbath of the Lord. There are about twenty persons there who have received present truth from reading. Bro. Comte has gone there to baptize and organize, and to visit an evangelist, of whom he says, "He is in the same condition in which I found myself when in Corsica." By this he means, convinced of the truth from reading, and inclined to obey.

Though in America, I cannot be indifferent to the work of God in France, whose soil has been sanctified by the foot-prints and blood of many faithful observers of Jehovah's rest day. Let us not forget the work in France. D. T. BOURDEAU.

### SWEDEN.

STOCKHOLM.—During the past month we have held meetings here in Stockholm. We have six meetings a week besides Sabbath-school. Sunday evenings the meetings have been well attended, although the hall has not been quite full yet, neither is the interest as good as we desire. Five persons were baptized last Sunday, and taken into the church.

The mission school has prospered well so far, according to the circumstances. Thirty persons receive instruction, and sixteen of these labor in the city as colporters. They have now been at work three weeks, and have received \$246.78 for papers and books, and obtained orders amounting to \$293.50. This is more than could have been ex-

pected, since most of them never before engaged in this work, and they use four hours every day for school. Some of the other scholars hold Bible readings and do other missionary work outside of school hours.

Bro. Johnson is with me, and assists both in preaching and teaching. We labor in hope that this work will bring good fruits to the mission in the future. We are weak, and have but little means at our disposal. We are therefore greatly in need of the help and blessing of God, as well as the prayers and help of our brethren. May the Lord bless his own work in this city and kingdom, for the glory of his own name and the salvation of many souls.

Dec. 4.

J. G. MATTHESON.

### SOUTH AFRICA.

Our people in America will be interested to hear how the work is progressing here. On our arrival from England, on the 28th of July, it was decided that Bro. Boyd should go north to the Diamond Fields, and visit the company there who were keeping the Sabbath, and that I should remain here at Cape Town and vicinity, and see what could be done in securing an opening for the truth here, getting acquainted with persons of influence, and preparing the way for a public effort when the proper time should come. Of the work north of here Bro. Boyd has reported. Soon after he left the southern part of the Colony, we concluded to open a canvass here in the city for "Thoughts on Daniel and the Revelation." We had planned to canvass some of the suburban towns first, and leave the city till some time later, but a change of circumstances soon indicated that the wisest thing to do was to begin work right in the city. Bro. Anthony and Burleigh have now taken about 250 orders for "Thoughts on Daniel and the Revelation," and are just now making a delivery of these. Evidently they will lose but a very small per cent of their orders.

After reaching here, we soon learned that there was a strong prejudice against the Sabbath. Several causes unnecessary to mention contributed toward this. The people knew that we were coming, and they had the idea that the sum and substance of our mission here was to preach the Sabbath. We have not thought it wise to begin a public effort until in some way prejudice could be removed, and we could have a place of our own in which to hold meetings. Halls that we could secure and have control of cost about fifteen dollars per night, and to go into halls controlled by any of the churches would be more suicidal to our work here than it is sometimes in America; so we concluded that the best thing to do was to patiently wait till the tent came from America. This seeming delay we are quite satisfied will prove a blessing to the work in the end. It is disarming the people of their prejudice, and they have come to think that we are not so bad a people, after all; and this state of things gives us greater access to them, and our publications go more freely.

I have spoken several times on temperance. This has brought us in contact with some of the best people in the city. In this way we formed a most pleasant acquaintance with the late Prime Minister of the Colony, and also with his wife. They seem to be persons of strict moral integrity, and for years have been strong advocates of reform. In past years he was an intimate associate of Mr. Gladstone, and has done much for this Colony. Through their invitation I preached one evening in the Presbyterian church, to a good audience. This was out in one of the suburbs, and to my surprise some days afterward, we saw printed notices of the meeting posted up. They wished the people to know about the service, so they got out handbills, and had the village posted. By invitation I have preached six times in the Baptist church, and twice in the Presbyterian. These services have been advertised in the daily papers. I have spoken on practical godliness, obedience, faith and works, the sufferings of Christ, and the law and the gospel, and have given two discourses on the prophecies. These I gave last Sunday to a large audience, and I never in my life saw better attention paid to the truth. One of the deacons remarked at the last service, "There are most wonderful things in the Bible. Your audience to night seemed spell-bound, and we could have heard a pin drop when you were not speaking." Of course, we would not think it right under such circumstances to take advantage of the courtesy extended to us, and introduce objectionable features of our faith. These meetings have created a friendly feeling, and we have frequent invitations to call on the people. Last evening my wife and I called on a family, and before our interview closed they purchased eight and a half dollars' worth of books, and they have subscribed for "Thoughts" besides. We have felt exceedingly anxious to get our publications out among the people.

I am thoroughly convinced that a public effort when we first came, would have been a complete failure. It takes time to become acquainted with these people. Cape Town is really, at present, the most important point in the Colony. A reputation established here will give stability to the work throughout the Colony. We have begun to advertise our publications, and in two weeks we have received orders for over twenty dollars' worth. We are

now hoping to see the tent here by Christmas. If it comes in season, we shall plan to open our meetings with a Christmas service. Bro. Boyd is now north of here. They are holding a kind of drill with some who are desirous of doing something in the cause. I expect to join them in a few days. Then upon our return we design to begin a public effort here in Cape Town. We are all well and of good courage. The omens of good we see, and the faith we have that God's providence is over this work, lead us to believe that his salvation will be manifested here in a marked manner. We trust that our friends in America will pray for the success of the work here.

Nov. 16.

D. A. ROBINSON.

### TEXAS.

SODOM.—After an absence of two weeks, I met again with the friends at Sodom. Before I left them, I organized a Sabbath-school of twenty-five members, and last Sabbath, Dec. 10, fourteen more joined the school. They have all the helps necessary to make it a first-class school. Last Sabbath two more kept their first Sabbath, making nearly thirty who are now obeying the truth at Sodom. I hope that this young company will prosper and grow in the knowledge of the Lord. I shall spend part of the week of prayer with the Black Jack church. May the Lord add his blessing.

Dec. 15.

W. S. CRUZAN.

### IOWA.

WINTERSSET.—Since leaving Storm Lake, I have spent most of the time at Winterset, sickness in my family having made my presence at home necessary. I have held a short series of meetings with the Winterset church, closing with the week of prayer. The outside interest was small. One good Baptist lady has taken a decided stand in favor of the truth. Some others are interested. The church has received much benefit, and will begin the new year with renewed courage and strength. The foreign mission work received considerable attention, and the church almost unanimously voted to lay aside something every week of the coming year, to support the Missions. We believe this is a move in the right direction. God will surely bless all who engage in a systematic endeavor to raise means to carry on the work in foreign fields. I expect soon to hold a series of meetings with the church at Nevada. I am of good courage, and shall enter upon the work of the year 1888, with the determination to consecrate my all to the service of the Master.

Dec. 27.

W. H. WAKEHAM.

### MICHIGAN.

HASTINGS AND CARLTON.—The week of prayer just past, will long be remembered by the churches of Hastings and Carlton. From the first the desire of the brethren seemed to be to humble themselves before God. In answer to prayer we were enabled to see many things in our characters that were displeasing to our Heavenly Father, yet as we tried to put them away, the sweet, tender, melting Spirit of the Master came into our hearts, and we were enabled to rejoice.

At Carlton seven dear youth, children of Sabbath-keepers, started in the Christian life. The outlook for the future is really encouraging. Our Sunday night meetings at Carlton are growing in interest. We have a full house, and the best of attention is paid. The Christmas offerings were good, considering the burden they have had to lift in church building. It is evident that if the brethren are humble and teachable, the Lord will work for them in a wonderful manner the coming winter, and souls will be soundly converted to the truth. That this may be the case is our prayer. I feel a deep anxiety that I may so relate myself to God and his work that I may be the means in his hands of accomplishing some good. Brethren, pray for the work in this part of the field.

Dec. 26.

L. G. MOORE.

### WEST VIRGINIA.

SALEM.—After our good meeting at Berea, we came to this place and began a series of meetings in the S. D. Baptist church. We were having a good attendance, and many seemed deeply interested. After we had continued our meetings for two weeks, Elda Davis and Huffman (S. D. Baptist ministers) sent an appointment here for meetings to be held in the same house, when we had appointments out for all the week. We withdrew our appointments, and announced their meetings for two nights in our meetings, and they came and commenced their tirade upon Sr. White,—the suppression of her early writings and contradictions, pope rule, etc. Then they spoke upon the subject of man's nature and destiny, which we had not yet presented, and misrepresented us and our position. Then they brought in personal matters of those who have gone out from us, to create a prejudice against us. They are now continuing their meetings, and will not give us an opportunity to reply. Many of their own members are not in sympathy with such actions, and we have a



good many warm friends. As soon as the opportunity will permit, we shall present the other side of the question. We believe God has honest souls here who will yet accept the Third Angel's Message. We are of good courage, trusting in God.

W. J. STONE.

## INDIANA.

**IDAVILLE AND OLIVE BRANCH.**—Held meetings at Idaville until Sunday night, Nov. 27, when I gave a temperance lecture. This caused the moving of a saloon that was in running order; also a large number threw away their tobacco. The brethren and sisters are of good courage.

I came to Olive Branch Monday, Nov. 28. Mrs. Mashon, one of the great trance evangelists was holding a meeting, with quite an excitement, and the church was somewhat discouraged. We commenced meetings, and from the first there was a fair attendance, which increased till the close of the meeting. We talked courage, and the Lord helped us. The necessity of a house of worship was considered, and a committee of three was chosen to look after the building; also trustees were chosen, and the work is going on. We have a lot, and a number are giving liberally of material, labor, and money; and we feel confident that we shall have a house of worship at Olive Branch. One man began to keep the Sabbath, and one who had been keeping the Sabbath quit his tobacco. One young lady has kept the Sabbath since my visit to that place last spring, and two others I think will be baptized soon. Book sales since last report, \$15.00; tent fund, \$1.75. To the Lord be all the praise for the good accomplished!

P. M. ROBERTS.

## KANSAS.

**MORGANVILLE, CLAY CO.**—I have been laboring here under some difficulties for two months. In both the English and the French language. Some are convinced, but none have made a start. I ask the prayers of God's people for the French work, which as yet is in its infancy. We specially need the sympathy of the lovers of God's great message. The ministers are fully aroused, and threaten much opposition; but this only has a tendency to help the spread of the precious truth. Many in this neighborhood have never heard about Seventh day Adventists.

PAUL E. GHOS.

**HURON, ATCHISON CO.**—We took down the tent Nov. 23, and since then the weather has been very unfavorable much of the time, which has hindered our work. We have held several meetings in the M. E. church, and some in a school-house four miles away, besides having given a large number of Bible readings, both in public and with families. Since Oct. 1, we have sold about \$80 worth of books, and another brother here has sold about \$100 worth of "Marvel of Nations," many taking the *Sentinel* with it. We already see some fruit of our efforts in this direction. Last Sabbath we organized a church of nineteen members, and celebrated the ordinances, etc. The Lord came near, and all felt that it was a precious privilege. Three have been baptized, and others have begun to observe the truth.

R. F. BARTON.  
GEO. W. PAGE.

## DAKOTA.

**ROCKERVILLE, SPRING CREEK, ETC.**—Since my last report, I have been laboring at Rockerville, Spring Creek, and Minche's school-house, ten miles from Rapid City. I held only a few meetings at the first-named place, as the congregations would change nearly every night, and I could see no real interest manifested. One gentleman, who is studying for the ministry, and who, as he reads his Bible becomes unsettled in his own doctrines somewhat, purchased a copy of "Thoughts," and is quite interested.

On Spring Creek several have acknowledged the truth, but desire to adhere to Sunday, if possible. They sent to Miles Grant for his strongest work on the question, and have received the Seymour tract and Eld. Grant's tract on Mrs. White. I returned to that place last Sunday, reviewed them briefly, and left the friends apparently feeling quite different. I have held nine meetings at the last-named place, with a good interest. The congregations average about sixty, some coming ten miles almost every night. One man, who has not been to church for fourteen years, is a constant listener. I expect to stay here some time if my health will permit; but my condition is such that sometimes I have not strength to stand on my feet during the discourse. But the Lord seems near, and I have good freedom. One has begun to observe the Sabbath, and we hope for some success here. Brethren, pray for me, that I may have strength to work for Christ.

Dec. 12.

GEO. H. SMITH.

## ILLINOIS.

**MARTINSVILLE AND HINESBORO.**—After our good T. and M. meeting at Oakland, I commenced meetings

in a Presbyterian church three miles from Martinsville. Some interest to hear had been awakened by the distribution of reading matter. After speaking six times, the church doors were closed, and in order to continue my work I secured a school-house in the same community. Being in a somewhat isolated place, and the weather being rainy, but few were permitted to attend. I continued my meetings, however, holding as many public and private Bible readings as possible. One signed the covenant to keep all the commandments of God and the faith of Jesus. Others are interested, some of whom I hope yet to see take a stand for the truth. I sold and gave away a considerable quantity of tracts, and obtained one subscription for the *REVIEW*. God's Spirit gave power to this weak effort to spread the light of truth, and we feel that the labor was not wholly in vain. I closed my meetings in time to attend the week of prayer here at this church. This was a season of great spiritual refreshing to those who attended. We are sorry to know that all were not present who should have availed themselves of this privilege.

I am now at Hinesboro, Douglas Co., assisting Eld. G. H. Rogers in a series of meetings. Ten discourses have been given. We are now in the midst of the Sabbath question. Some have already decided, and others are deeply interested. The Disciples closed us out of their church by requesting it for their own use. At present we are occupying the Baptist church. One discourse was preached by Eld. Sims (Disciple), against the law and the Sabbath. The usual antinomian positions were taken. His so-called arguments were reviewed before a large audience, and a complete victory was gained for the truth. It only shines the brighter when brought in contact with error. We believe God has honest souls here who will embrace the message. Remember the work at this place in your prayers. We are of good courage.

Dec. 27.

GEO. B. THOMPSON.

## VERMONT, CANADA, AND NEW ORLEANS.

HAVING enjoyed other precious seasons in Irapur, Brownington, Burke, Westmore, and Bordoville, Vt.; and South Bolton and South Stukely, Canada, preparing the way for and taking part in the recent season of prayer and fasting, and seeing advance moves on the part of old believers, precious youth, and the brethren and sisters generally, I came to Battle Creek, Mich., accompanied by my family, in time to spend Sabbath and Sunday, Dec. 24, 25, with the Battle Creek church.

It was a great privilege to meet and worship with this dear people after an absence of seven years, and to see their deep interest in foreign missions, as indicated by their Christmas donations for the support of those missions, which exceeded those of the previous year. This is one good proof of an increase of faith in the message at headquarters. Surely the cause is onward, and our American brethren have reason to be encouraged, not only in view of the progress of the cause in missionary fields, as the result of their past sacrifices, but also in consideration of the fact that those who have received the truth through their liberality, truly appreciate what has been done for them, regarding it as a strong incentive to self-denial and earnest efforts on their part, for the advancement of the one glorious common cause.

Recent additions to our Sanitarium, College, and publishing house, also speak loudly of the onward move of this closing gospel work.

Mrs. Bourdeau and myself will now turn our special attention to the French branch of the work in America, commencing with New Orleans. Our P. O. address is 910 Magazine St., New Orleans, La.

D. T. BOURDEAU.

## INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.

## TENTH ANNUAL SESSION.

The first meeting of this session was held at Oakland, Cal., Nov. 14, 1887, at 9 A. M. The President, C. H. Jones, in the chair. The Secretary being absent, H. P. Holser was elected Secretary *pro tem*. By vote, a portion only of the minutes of the last session was read. The Chair was empowered to appoint the usual standing committees, which were subsequently announced as follows:—

On Nominations, R. A. Underwood, M. H. Brown, A. T. Jones.

On Resolutions, E. J. Waggoner, G. C. Tenney, H. P. Holser.

On Lessons, W. C. White, E. W. Farnsworth, A. T. Robinson.

On Auditing, A. R. Henry, W. C. Sisley, C. Eldridge.

The President then gave an address on the rise, history, and growth of this work, giving comparative statistics of the membership and donations. Following these statements, were presented for consideration the subjects of a State fund for furnishing new schools with supplies, a series of lessons for tent-meeting schools, and the Sabbath-school Manual. The first report from New Zealand was also given.

At the close of this address, reports were heard from various fields. Eld. W. C. White spoke encourag-

ingly of the S. S. work in Central Europe. The idea of holding Sabbath-schools is a comparatively new one on the continent. Generally none but children attend. The people have to be educated in the work; and to this end there is published a Sabbath-school and missionary quarterly of such a character that several volumes bound together will constitute a manual of instruction in these branches. There are many difficulties to be overcome, but the work is making progress. Eld. J. O. Corliss, in speaking for the Australian field, said that it was difficult to bring the work there up to the American standard. One of the leading difficulties is met in obtaining proper lessons. Eld. S. H. Lane said that the manner of teaching the lesson, and the use of illustrations, was in such contrast to the English methods that it had done much to make the schools successful by its very novelty. One feature from which our American schools can learn a lesson, is the reverence manifested in the English Sunday-schools. Interesting remarks were made by other delegates, representing in all sixteen State associations. Eld. Butler suggested that greater care should be exercised in the selection of teachers and officers. Devotion, rather than fine looks and brilliancy, should be made the standard.

The President then spoke concerning reverence in the Sabbath-school, the duties of parents to the school, the importance of ministers' taking a part in its exercises, the holding of conventions and teachers' meetings, and securing proper lessons.

An expression was then taken regarding the amount of donations given to the African Mission. As a difference exists in the proportion given, it was suggested that the Committee on Resolutions take the matter into consideration.

The following subjects were announced for discussion at future sessions: "Teachers' Meetings, and How to Conduct Them," by W. C. White; "S. S. Music," by L. T. Nicola; "Teachers and Teaching," by Jessie F. Waggoner; "The Study of the Bible, and How to Teach It," by E. J. Waggoner; "Illustrations and the Blackboard in the Sabbath-school," by H. P. Holser.

Meeting adjourned to call of Chair.

**SECOND MEETING, 3 P. M., NOV. 20.**—After the usual devotional exercises, and the Secretary's report, the Committee on Nominations presented the following report, which was accepted without change:—

*Executive Committee:* C. H. Jones, *President*, Pacific Press, Oakland, Cal.; W. C. White, *Vice-President*, Pacific Press, Oakland, Cal.; Winnie Loughborough, *Secretary and Treasurer*, Battle Creek, Mich.; E. J. Waggoner, Pacific Press, Oakland, Cal.; F. E. Belden, Battle Creek, Mich.; R. S. Owen, Orrogo Grande, Cal.

It was then moved and supported that the Constitution be so amended as to provide for a Corresponding Secretary. By vote this matter was referred to the Committee on Resolutions.

Following this, Mrs. Jessie F. Waggoner gave an interesting and instructive address on "Teaching and Teachers." The topic was briefly discussed by several, and a vote passed that the thoughts presented be written out for the Worker.

The Committee on Resolutions presented the following:—

*Whereas*, The existence of many of our small churches depends largely upon the interest created by the Sabbath-school; and—

*Whereas*, Experience has shown that where earnest personal labor has been devoted to the schools, by some judicious, practical Sabbath-school worker, the interest has greatly increased; therefore—

*Resolved*, That this Association request each State Conference to employ some one of the officers of the Sabbath-school Association within its bounds, to devote the greater part or the whole of his time to building up the interests of the Sabbath-schools.

*Whereas*, There has been a difference of custom in the different State associations in the matter of tithing their contributions, some tithing the whole, and others tithing only one fourth, and it is desirable that there should be uniformity in this matter; therefore—

*Resolved*, That it is the sense of this Association that, beginning with January, 1888, every Sabbath-school should pay a tithe of all its contributions to the treasury of the State association with which it is connected, and that after paying the necessary expenses of the school, it should donate the remainder to whatever mission may be recommended. But this resolution shall not be construed as shutting off the members of any school from paying a part or the whole of the running expenses of their school out of their own pockets, leaving all the contributions, less the tithe, to be donated to missions.

*Resolved*, That we recommend that all the Sabbath-schools in the Association make the London city mission the recipient of their contributions for the year 1888.

*Resolved*, That we recommend to our Executive Committee such a reconstruction of the system of primary lessons as will naturally lead the young mind to a knowledge of God, to our need of a Saviour, and to the compassionate love of God as manifested in the life and mission of Jesus Christ. This to be followed by lessons upon those portions of the Old Testament history which illustrate these all-important themes.

These resolutions were discussed by A. T. Robinson, E. J. Waggoner, Wm. Covert, A. G. Miller, L. C. Chadwick, and the Chairman. Resolutions one, two,

and three were passed; pending action on the fourth, meeting adjourned to call of Chair.

**THIRD MEETING, 10 A. M., Nov. 21.**—After the reading of the minutes, the President spoke briefly of the importance of the business to come before the meeting, and expressed the hope that all present would take an interest in it commensurate with its importance; and that each one would feel free to express his views upon the various questions considered, so that the results attained might meet the minds of all. He also said that as Sabbath-school workers we had great cause for encouragement. During the past year God's blessing has attended our schools in a marked manner; and this has been especially true in the matter of class contributions. By keeping a worthy missionary object before our schools, the donations have been largely increased, and God has signally blessed the means thus contributed. This has been especially true of the South African Mission, which was established, and is still being supported, by the Sabbath-schools. On invitation of the President, Eld. A. T. Jones, read a very interesting report from Eld. C. L. Boyd, who in company with Eld. D. A. Robinson and others, is now in South Africa. This report is of a most encouraging character, and shows that God's hand is in the work in that distant field. Some precious souls have already accepted the truth, and there are most encouraging tokens of an abundant harvest. The workers are all of the best courage; for they feel that they have not only the financial support of the members of our Sabbath schools, but that they have their prayers as well, and in answer to these prayers, the blessing of the Lord of the harvest.

The consideration of the report of the Committee on Resolutions, which had been interrupted on the previous day by adjournment, was then resumed. Resolution four was again read, and after being quite fully discussed by G. C. Tenney, John Burden, E. J. Waggoner, J. P. Henderson, L. T. Nicola, S. H. Lane, G. W. Rine, and R. S. Owen, was adopted.

The Committee then made the following additional report:—

*Resolved*, That it is the sense of this Association that when ministers begin tent meetings in any locality, they should at once, whenever it is practicable, begin a Sunday-school, which shall be continued until it can be converted into a Sabbath-school, and that a short series of lessons on the life of Christ should be prepared for use in such Sunday-schools.

*Resolved*, That we recommend that our State associations hold Sabbath-school Normals in connection with general meetings and camp-meetings, especially local camp-meetings, for the instruction of officers and teachers in the various branches of the Sabbath-school work; and further—

*Resolved*, That we request our Conference officers to provide opportunity and procure the necessary help for such conventions.

*Whereas*, In the providence of God we have in the past year seen a good work opened in South Africa, our workers have enjoyed the divine blessing and favor, and souls are already rejoicing in the truth, and a good prospect seems open for labors there; therefore—

*Resolved*, That we express our sincere gratitude to God, under whose blessing and guidance all true success is attained.

*Resolved*, That it is a satisfaction to us, as an Association, that we have been permitted to be in a measure instrumental in forwarding this work during the past year; and that we hereby assure the dear brethren in that far-off land of our continued prayers and interest.

The resolutions were considered separately, the discussion being participated in by A. T. Robinson, A. J. Breed, W. C. White, R. S. Owen, H. P. Holser, L. C. Chadwick, Henry Hayen, J. D. Pegg, and the President; and the report was adopted.

The Committee on Resolutions also submitted the following:—

Your committee to whom the matter of amendments to the Constitution was referred, respectfully submit the following recommendations:—

1. That Section I of Article III. be amended by striking out the words, "a publishing committee of five," and inserting the words, "a corresponding secretary," so as to read: "The officers of this Association shall consist of a President, a Vice-President, a Secretary, who shall also act as Treasurer, a Corresponding Secretary, and an Executive Committee of seven, of which the President, Vice-President, and Secretary shall be members," etc.

2. That Article V. be amended by striking out clause 3, which reads, "To execute all the correspondence ordered by the Association and by the Executive Board," and changing the numbering of the other clauses so as to correspond.

3. That Article V. be further amended by inserting a second section, to read as follows:—

"The duties of Corresponding Secretary shall be to advance, by correspondence, the interests of the Sabbath-school Association in all parts of the world, and to give isolated schools and associations such instruction as shall enable them to act in harmony with the body."

4. That Article VI. be amended by adding to the third clause the following words: "and to provide suitable lessons for all divisions of the Sabbath-school."

On motion of C. P. Bollman, supported by M. H. Brown, these recommendations were adopted as read, after being considered separately. The discussion of

the motion for their adoption was participated in by W. C. White, E. J. Waggoner, and A. T. Jones.

As one of the amendments thus made in the Constitution created the office of Corresponding Secretary, the Committee on Nominations completed their work by recommending Jessie F. Waggoner for that office. Their recommendation was adopted, and Mrs. Waggoner was elected.

W. C. White, Chairman of the Committee on Lessons, then submitted the following:—

Your committee appointed to consider plans for future lessons, recommend for the Senior Division of our schools—

1. That we have a series of lessons on Old Testament history, and that about six months, beginning with January, 1888, be devoted to the study of lessons from Genesis.

2. That the remainder of 1888 be devoted to the study of doctrinal lessons, including the following subjects: "The United States in Prophecy," and "The Third Angel's Message."

3. That the first six months of 1889 be devoted to a continuation of the study of Old Testament history.

4. That the last six months of 1889 be devoted to the study of doctrinal subjects, selected by the Executive Committee. We also recommend—

5. That the lessons for 1888 be written immediately, and, after approval by the Executive Committee, that they be published in two pamphlets, of twenty-six lessons each, for the use of Sabbath-school officers and teachers.

6. That the lessons for 1889 be written in time to be presented for examination at the next annual meeting of this Association.

7. That there be published a series of fifty-two lessons, on the leading doctrines of the Bible, for the use of those newly come to the faith.

8. That a series of lessons for little children be prepared on the life of Christ.

9. That the Executive Committee employ the best talent within their reach for the preparation of these lessons, at as early a date as possible.

On motion of M. H. Brown, these recommendations were considered separately, and were adopted after being discussed by Brn. Robinson, White, Tenney, Eldridge, Fulton, Hayen, A. T. Jones, and the President.

Meeting adjourned to call of Chair.

**FOURTH MEETING, AT 4 P. M., Nov. 27.**—The minutes of the previous meeting were read, after which the Secretary presented the following financial statement for the past year:—

#### RECEIPTS AND RESOURCES.

Balance on hand, Nov. 19, 1886:—

On general fund,	\$ 189 28
On publishing fund,	304 24
On S. S. Worker account,	29 95
Received on tithes,	150 20
" " sales,	28 65
" " donations,	248 19
Credited on Sabbath-school lessons,	235 00
Received on mission funds,	5,298 13
" " S. S. Worker subscriptions up to Feb. 1,	0 75
Due Association on accounts,	14 50

Total, \$6,446 89

#### EXPENDITURES AND LIABILITIES.

For camp-meeting and other supplies,	\$ 263 87
To lesson writers,	270 00
Transferred to mission fund,	23 83
For postage and stationery,	24 68
To English Mission,	7 16
" Australian Mission,	0 70
" African Mission,	4,753 70
Due on unexpired Worker subscriptions,	138 07
" South African Mission,	543 63

Total, \$6,038 14

Balance in favor of Association, \$408 75

The President spoke of the matter of Sabbath-school supplies, and also of the map of Africa which has been prepared especially for the Sabbath-schools. He asked how the map should be paid for; and inasmuch as it was designed to stimulate giving to the African Mission, it was voted that the expenses be paid out of the funds donated for that Mission.

The Committee on Resolutions then presented the following:—

*Resolved*, That we urge that greater importance than heretofore be attached to the holding of children's meetings at our camp-meetings, and that the President be authorized to name two persons to act with himself as a committee to prepare, as soon as possible, recommendations and suggestions on children's meetings and how to conduct them, which shall be sent to the officers of each State Conference and Sabbath-school association; and further—

*Resolved*, That the Conference committee of each State be requested to appoint at least two months before the State camp-meeting, one or more persons, in whose hands these prepared suggestions shall be placed, and whose duty it shall be to prepare a plan of exercises to be followed in the children's meetings, and to have charge of such meetings at the camp meeting.

*Resolved*, That we recommend that lessons on the subject of God's love to man be prepared for the Senior, Intermediate, and Primary divisions of the camp-meeting Sabbath-schools, and that the lessons for the two lower grades be so prepared as to cover two Sabbaths.

These resolutions were spoken to by J. N. Loughborough, R. S. Owen, J. B. Goodrich, and the Chair, and adopted.

In harmony with the first of these resolutions, the President appointed R. S. Owen and Jessie F. Waggoner to act with himself in the matter of preparing and circulating suggestions relative to children's meetings.

Upon invitation of the President, H. P. Holser presented some thoughts about "Illustrations, and How to Use Them in the Sabbath-school." As the time of the Association was limited, the remarks had to be made quite brief, and the President no doubt voiced the sentiment of all, when he expressed regret that more time could not be devoted to the consideration of so important a subject.

Following Eld. Holser's remarks, the President made a few excellent suggestions relative to practical Sabbath-school work. This was followed by several questions and answers upon the same subject, after which the meeting adjourned *sine die*.

C. H. JONES, President.

H. P. HOLSER, Sec. pro tem.

## Special Notices.

### MEETINGS IN NEW YORK.

We would call special attention to the general meetings which Bro. Underwood is to hold in our Conference this winter. These meetings will be held at Newfane, Jan. 20-25; Rome, Jan. 27 to Feb. 1; Adams Center, Feb. 3-8. These will each commence on Friday evening and continue till Wednesday morning of the following week. The Newfane meeting is designed especially for Western New York, and we hope for a good representation from the Lancaster, Buffalo, Batavia, Ridgeway, and Parma churches. The Rome meeting is designed for our people in Central New York, and the one at Adams Center for those in Northern New York.

By holding these meetings in these places, it makes them quite accessible to the majority of our people in the Conference, and we trust that a special effort will be made by all to attend the meeting nearest to them. Accommodations will be furnished to those who attend. Special efforts will be made to make the meetings interesting and profitable to our people. Instruction will be given in canvassing and other branches of the work, to those who desire it.

We desire to meet all the laborers in the Conference at these meetings, just as far as practicable. We hope our brethren and sisters will appreciate the help sent us by the General Conference, and make the most of the privileges which these meetings will afford.

M. H. BROWN.

### CANVASSING WORK IN NEW YORK.

To all who are interested in the progress of the canvassing work in New York, we would say, The Lord is blessing his servants in prosecuting this important branch of the work. Since camp-meeting several workers have met with marked success in selling books. One sister who has had but little experience in canvassing has sold 175 copies of the "Marvel of Nations." One young girl reports eighty-seven orders for "Sunshine," and within a few weeks two brethren have taken 372 orders for "Sunshine"; and other instances could be mentioned where persons have started out with much distrust of their prospect of success, and yet by putting forth earnest efforts have, with the help of the Lord, been successful in the work of selling our books.

Brethren and sisters, the Lord has an interest in this work, and a care for those who engage in it, and he will bless those who have faith enough to cut loose from ties that bind them, and commit themselves to the work. The work is onward, and now is the time to engage in it, while the winds of persecution are held, and we have so many facilities all ready prepared to our hand. Are there not scores of young men and women in New York who will consecrate themselves to this work, and begin now to prepare themselves for it?

If any who are desirous to engage in the canvassing work will write to me, I will be glad to send them circulars, terms, etc., and to assign them territory. By putting forth the effort, and making the trial, many may become successful canvassers. We would be glad to hear from any desiring to canvass. Address me at Rome, N. Y.

J. V. WILLSON, State Agt.

### NEBRASKA CANVASSERS, ATTENTION!

Let all our canvassers and those who contemplate entering this branch of the work, make their arrangements so as to be able to attend the State meeting to be held at Lincoln Jan. 11-18. This, no doubt, will be to the canvassers one of the most important meetings ever held in Nebraska, as matters with which all our agents should become acquainted will be considered.

After carefully weighing the matter, we have de-

cided that the canvassing work is destined to take no small part in bringing about what the Bible calls the "loud cry." This being the case, we can all see the necessity of putting forth every effort to place this work where it can best accomplish that which God intends. We believe this meeting will do much toward bringing about these desired results. Let all come who can possibly do so. Come whether you expect to enter the work or not. Instruction in canvassing will be given throughout the entire meeting.

W. C. BOYNTON, Gen'l Agt.

#### TO DISTRICT NO. 7, MINNESOTA.

THE changes made at our last general meeting have necessitated some changes in the district. Bro. C. M. Everest will take charge of the work until a director is appointed. Sr. Ella E. Dimond has been appointed secretary, and all business should be directed to her, at Sauk Centre, Minn. May God's blessing attend the work, and the new relationship be a pleasant and profitable one.

F. A. LASHIER.

#### NOTE TO DISTRICT NO. 9, ILLINOIS.

DEAR BRETHREN AND SISTERS: It seems best to have the first quarterly meeting for the new year held at Onarga, as this is the most centrally located church of any in the district, and it is very desirable that there should be a good attendance. We sincerely hope that there will be. We were again favored with instructions and encouragement at our excellent camp-meeting, which ought to put new life into any individual or society that has a spark of the fire of love for the tract and missionary cause. I believe good has already been the result.

We are out of debt as a district, and there are some who are working hard as canvassers, and not a few favorable items of interest could be produced to show that God loves us and is willing to help us to gain a closer connection with him. Let not a single company fail to furnish representatives at this, the first quarterly meeting of the new year. Oh! let us be united in hastening the coming of the kingdom of the Lord. This is the time to come up to the help of the Lord in every way we can. May God bless Dist. No. 9 the coming year.

C. E. STURDEVANT.

#### NOTE TO INDIANA.

WE are under the necessity of asking you to aid in settling for the tents we have bought. We bought such tents as seemed necessary last season; but the drought cut short the crops, so that it was difficult to raise funds, and the result was that we could not collect funds to pay for what we bought. This made it necessary for us to borrow \$400. This must be paid the first of February. We will not have to buy any tents this year unless it be a few for renting purposes at camp-meeting. We hope that all who have made pledges to the tent fund will come up in this our time of need, and help us over this difficulty. Those who have not pledged should send in cash donations immediately. The Conference committee have acted in good faith in this matter, and bought such tents as the wants of the cause demanded; and now all will please consider that this is not an individual enterprise, but a matter pertaining to the cause of Christ in which all are equally bound to assist. Come, dear friends, and help lift the burden now. Do not wait, but send cash immediately to the Indiana Tract Society, 175 Central Avenue, Indianapolis, Ind.

IND. CONF. COM.

#### TO CANVASSERS IN MINNESOTA AND NORTH DAKOTA.

HAVING been appointed State agent for Minnesota and North Dakota, I feel it necessary to become acquainted at once with those who are now engaged in the canvassing work, or who anticipate canvassing in the near future.

The canvassing work among us is becoming an important part of this message. The obstacles which have stood in the way in the past are fast being removed, and it is now a fact that our books can be sold. Those who have gone into the work with a determination to win have met with abundant success, and at the same time have had the satisfaction of knowing that they were doing a good work for the Master. The blessing of God has attended their efforts, and they rejoice in his favor.

We are engaged in a work in which all can bear a part, and God by his Spirit has said that "if there is one work more important than another, it is that of getting before the people our publications, which will lead men to search the Scriptures. In all parts of the field canvassers are wanted, not from the floating element in society, not from men and women who are good for nothing else, and have made a success at nothing; but they should be persons of good address, of tact, keen foresight, and ability." Again: "Hundreds of men should be engaged in carrying the light all through our cities, villages, and towns. The public mind must be agitated. God says, Let light be sent into all parts of the field."

In view of this, how can we content ourselves by engaging in pursuits of a worldly nature, and leave this work undone? Shall we not soon enter the field, encouraged by the assurance that "every effort we make to lead others in the path of God's commandments is registered in the imperishable records"? Precious thought!—Heaven recording our efforts to bless others by carrying to them the precious truth. How it should stimulate us to activity and zeal! Are there not many in this large Conference who would feel it a privilege to devote their lives to this work?

Dear young friends, you who are teaching school or following other worldly pursuits, cut loose, and enlist in the cause of the Master. The way may be beset with perils; your life may be a self-sacrificing one; but the "well done" at last will repay for all, and in the "joy unspeakable" the petty sacrifices will be forgotten.

I shall be pleased to hear from those now engaged in the work, and from those who think of starting. Brethren and sisters, let us pray for the canvassing work.

F. A. LASHIER.

Dec. 28.

#### STATE MEETING FOR PENNSYLVANIA.

ALL who attend this meeting, which is to be held at Jamestown, N. Y., Jan. 12-16, will please observe carefully the following instructions in regard to railroad rates, etc. We have not succeeded in making the complete arrangements over all the lines that we expect to make, but we have reason to hope that we shall get a reduction over all the principal lines that our people will use in attending the meeting. Jamestown is situated on the N. Y. P. & O. R. R., and all who pay full fare to that place over this road will be returned for one-third fare. We expect the same reduction will be granted over the N. Y. L. E. & W., the Lehigh Valley, the Rochester & Pittsburg, and the D. A. V. & P. R. Rs.

If there are forty or more who pay full fare over the B. N. Y. & P., or any of its branches, to Olean, N. Y., Salamanca, N. Y., or Corry, Pa., we can return them at one-third fare. Let every person who contemplates attending this meeting notify me immediately, so I can send them the necessary certificates to use when they buy their tickets. We trust that no one will remain at home on account of the uncertainty of this announcement over some lines, as I am in correspondence with the General Passenger agents of each line, and have all arrangements made with the exception of some little particulars.

Check your baggage to Jamestown, and retain your checks till you are assigned a place or know where you want it taken, when some one will assist you in transferring it.

L. C. CHADWICK.

### News of the Week.

FOR WEEK ENDING DEC. 30.

#### DOMESTIC.

—Forty buildings at Wakefield, Wis., were burned, Monday, with a loss of \$100,000.

—Over 10,000 people were given Christmas dinners in public institutions in New York City and Brooklyn.

—A new police gun has been invented by Dr. Gatling, which is warranted to kill a thousand rioters in five minutes.

—Scarlet fever has broken out in Kokomo, Ind., there being twenty-nine cases reported; also several cases of diphtheria.

—Great suffering exists in the western part of Kansas, owing to the scarcity of fuel. Many persons have been discovered frozen to death.

—Near Great Bend, Pa., Friday, a passenger train jumped the track and rolled down the bank, resulting in injuries to sixteen of the passengers.

—During the year 1887, 4,356 miles of railway have been constructed in the Southwest, Kansas being ahead of all other States in this respect.

—A passenger train on the Toledo, Ann Arbor, & North Michigan Railway was overturned, Wednesday, at Alma, Mich., by a defect in the road. Six persons were fatally injured.

—Nathan Reed, of Lee county, Ga., murdered his wife and six children, Sunday night, burned them in his cabin, and afterward killed himself. Domestic trouble caused the tragedy.

—A mixed train fell through a trestle, Thursday night, near St. Petersburg, Pa., descending a distance of thirty feet. Six persons were seriously injured, and the wreck was destroyed by fire.

—A document advocating the use by working-men of the bomb, the torch, and the bullet, was circulated in New York City, Friday morning. The closing words were, "Brothers, remember Chicago and your oath."

—Ex-Secretary Daniel Manning, the well-known politician, died about 1 P. M. of the 24th, at his home in Albany. The funeral was held in that city on the afternoon of the 27th, the President and his Cabinet attending, and the city being draped in mourning. Mr. Manning was in his fifty-sixth year.

—Dec. 24, the miners and freight employees of the Reading & Philadelphia Railroad, to the number of nearly 60,000, were ordered out on a strike, the principal cause of which seems to have been the discharge of 150 of their number for refusing to load a coal barge, on the ground that it would be interfering with another strike on the Lehigh Valley Road. The order, however, was generally disregarded by the men.

—A portion of the sewers of Rochester, N. Y., became filled with naphtha on the 21st inst., owing to leaks in a pipe connecting therewith, through which 14,000 gallons of naphtha were pumped a short time previous. The gas escaping into a mill, caught fire, and the explosion was commencing to the sewers, resulting in the destruction of several mills and the tearing up of the road-beds. Terrific explosions occurred along the streets at intervals, causing the wildest commotion. Several lives were lost in the mills, which burst into flames almost immediately.

—The Kelly family, who lived on a ranch near Oak City, in "No Man's Land," Ind. Ter., were discovered recently to be the equals of the notorious Bender family, in the commission of atrocious crimes, no less than ten bodies having been exhumed on their premises, in various stages of decomposition. The family suddenly decamped, and the enraged citizens started in pursuit, overtaking them about fifty miles south, in Texas. The son was hung and the mother and daughter were shot, but the father managed to escape.

—The steamer "Miranda" undertook to tow an immense lumber raft from Nova Scotia to New York, but was compelled to abandon it during a heavy storm. The raft drifted into the track of transatlantic steamships, and for a time serious disaster was feared; but later it was found to have been broken up during the storm, covering a large space of ocean with its floating fragments. The raft was composed of 27,000 logs, from 35 to 95 feet in length, and was 560 feet long by 80 feet wide, being in the form of a huge cigar. It occupied two years in building, and weighed 11,000 tons.

#### FOREIGN.

—It is said that during the past seven years 200,000 acres in England have gone out of cultivation.

—A new cabinet for Manitoba was sworn in at Winnipeg, Monday night. Premier Norquay vacated his office, but will remain in the legislature.

—Government forces and revolutionists fought a battle recently in the mountains near Guatemala, which ended in the total rout of the latter and the execution of several captured leaders.

—The latest advices concerning the explorer Stanley, come from Zanzibar, and are dated Dec. 10. They state that he reached Wadelai, a station north of Lake Nyanza, in the early part of September, after many privations.

—The English government has decided to banish King Jaja, of Oporbo, West Africa, to St. Helena. This king recently caused 150 of his subjects to be beheaded, as a warning to others not to permit traders to go into the interior.

—During a performance in a theater in Carthegena, Spain, Friday night, a man committed suicide in one of the stalls by exploding a dynamite cartridge. The concussion put out the lights, and a panic ensued, in which one hundred persons were injured.

—The German government is about to adopt new and stringent measures for the suppression of Socialism in the empire. A bill has been introduced in the Reichstag, authorizing the expulsion from Germany of all who are found violating in any way the provisions of the present anti-Socialist law, which will, it is said, affect many of the Socialist members of the body. The bill also permits the punishment of any one found taking part in a Socialist congress. The German Socialists have been the one great and immovable obstacle in the path of Bismarck, and he undoubtedly stands behind this effort to break their power.

—A strange story comes from Honolulu to the effect that the schooner "Siegel," which left that port Sept. 1, 1886, on a shark-fishing expedition to the South seas, was wrecked about a month later on Midway Island, and her crew of six men were left to subsist upon sea-birds, eggs, and fish. One of their number was accidentally killed by an explosion of giant powder, and two others were murdered by the mate, upon which the remaining two determined to leave the murderer alone on the island, which they did by sailing away in a scow, after destroying every means of escape. They reached Marshall Island after a voyage of two and a half months, having been nine months on the island.

#### RELIGIOUS.

—Archbishop Williams, of Boston, is spoken of as the next American Catholic prelate upon whom the pope will bestow a cardinal's hat.

—It is reported that in two London churches, actors have been appointed to read the lesson for several coming Sundays, greatly to the satisfaction of the audiences.

—The "Illinois Sabbath Association" will bring the question of Sunday desecration before the churches of the country, and will petition Congress, railroad and telegraph officials, and newspaper men upon the subject.

—The Calvinistic Church in Holland is trying to regain its old power, and its leaders have banded themselves into a "provisional organization of the suffering Reformed Church of Holland." There is said to be a prospect of a union with the Presbyterian Church.

—An International Roman Catholic Congress will be opened in Paris, April 8, to consider the promotion of the



development of science for the defense of their faith. Discussions of dogmas and politics are to be absolutely forbidden.

—About the most unique present which Pope Leo is likely to receive at his Jubilee, it seems to us, is that sent by President Cleveland, which is nothing less than a richly-bound copy of the United States Constitution. It is rather difficult to see how the perusal of this document can prove very edifying to the successor of Gregory VII. and Innocent III.

—The Duke of Norfolk, who went to Rome ostensibly to convey to the pope the congratulations of Queen Victoria on his Jubilee but whose real object there is reason to think, was to solicit the pontiff's intervention in Ireland in behalf of the Tory government, broke off his visit and left the Eternal City without having accomplished his object. The pope excused himself on the ground that to interfere in Ireland to the extent asked would be likely to result in the rebellion of a section of the clergy, and the loss of the Church's hold upon the people.

—The year 1888 has an inauspicious opening. Inasmuch as it finds nearly all the great nations of the earth doing homage to the Roman pontiff. At this date the great Jubilee in Rome is in full blast, having been formally opened on Saturday, Dec. 31, on which day the pope gave a reception to an international deputation of bishops and priests. The program provides for a Jubilee Mass on New Year's Day, to which 50,000 tickets of admission have been issued, and a reception by the pope to the cardinals, Roman nobles, and personages from abroad, including the American bishops. On Monday he will hold a solemn "academy" in the Basilica of San Lorenzo, and on the following days he will receive the great Italian pilgrimages and deputations of Catholics of all lands. The fourteenth and last day of the Jubilee will be devoted to the manufacture of "saints," which impressive process will take place in the great hall above the portico of St. Peter's. The Jubilee gifts will be displayed on the 6th, on which day the Vatican will be thrown open for that purpose. These are from almost every important nation, and it is estimated that their value cannot be less than \$15,000,000. It might be more fitting now than it was on a certain occasion formerly, to raise the query, "To what purpose is all this waste?" The Queen's Jubilee was celebrated because of the long and unparalleled period of British prosperity which had marked the fifty years of her reign. Is this grander celebration held and participated in by nearly the whole Protestant world because of the returning prosperity which has begun to attend the papacy? We can think of no more plausible reason.

## Appointments.

And he said unto them, Go ye into all the world, and preach the Gospel to every creature. — Mark 16: 7.

### MEETINGS FOR DIST. NOS. 4 AND 6, VERMONT.

The quarterly meeting for Dist. No. 4, Vermont, will be held at Burlington, Jan. 14, 15. The quarterly meeting for Dist. No. 6 will be held at Conforth, Jan. 21, 22, at such place as Bro. H. A. Thurber may arrange for. We wish to make these meetings instructive and helpful in the work, and hope that each society will be represented. We can well afford to devote a portion of our time to considering the requirements of the Lord's work, and learning how to perform it. We shall have ministerial assistance at these places. Brethren and sisters, let us be helped and encouraged by your presence at these meetings.

A. W. BARTON, Director.

### GENERAL MEETING FOR DIST. NO. 6, INDIANA.

This meeting is appointed to be held at Marion, Jan. 12-16. It is for the especial benefit of the friends at Jonesboro, Hartford City, Marion, and Barber's Mills, and they are especially requested to be present, and as many more as can consistently come.

Although there are important matters relative to the canvassing work and other interests for advancing the cause, yet we feel sure that we must make this gathering an occasion for seeking God as we have not in the past. The attitude that things are assuming in the political and religious world is such that we must arouse to a sense of the situation now or it will be too late.

WM. COVERT.

The district quarterly meeting for Dist. No. 7, will be held at Mechanicsburg, Jan. 14, 15. Hope to have a report from each Librarian in the district.

P. G. STANLEY, Director.

The quarterly meeting for Dist. No. 10, Wis., will be held at Beldenville, Pierce Co., Jan. 21, 22. Those coming with teams will please bring bedding.

B. M. SHULL, Director.

The quarterly meeting for Dist. No. 4, Maine, will be held at South Woodstock, Jan. 15. We want to see a large attendance. Eld. J. B. Goodrich is expected to be present.

HENRY DAVIS, Director.

The district quarterly meeting for Dist. No. 4, Iowa, will be held at Mt. Pleasant, Jan. 14, 15, 1888. We would be pleased to have the librarians of the societies composing this district, present at this meeting, with their account books. We hereby extend an invitation to all the members of the T. and M. society, and to any others, to meet with us.

C. A. WASHBURN, Director.

This district meeting for Dist. No. 2, Indiana, will be held at North Liberty, Jan. 14, 15. Dr. Hill, of Rochester, will be present if nothing prevents. Let all librarians of this district please report in time.

WM. R. CARPENTER, Director.

QUARTERLY meeting for Dist. No. 2, New York, will be held with the church at Roosevelt, Jan. 14, 15. It is expected that Eld. A. E. Place will be present to take charge of the meeting. A temperance meeting is expected evening after the Sabbath.

F. WHEELER, Director.

The district quarterly meeting for Dist. No. 11, Kan., will be held with the Centerville church Jan. 14, 15, 1888. May we not hope for a good attendance? We especially desire the attendance of every Librarian.

J. H. COFFMAN, Director.

DISTRICT quarterly meetings for Vermont will be held as follows:—

Dist. No.	Place	Jan.
1	Bordoville,	7
"	" 8, North Hyde Park,	14, 15
"	" 3, Brownington,	21, 22

A. A. CROSS, Director.

This district quarterly meeting for Dist. No. 8, Indiana, will be held with the Northfield church, Boone Co., the third Sabbath and Sunday, in January. We hope to see all the Librarians and as many of the members as possible present at this meeting. We would be greatly pleased to have some ministerial aid if possible, as we are young in the cause.

LEONARD V. HOPKINS, Director.

The district quarterly meeting for Dist. No. 8, Mich., will be held at Decatur, Van Buren Co. We very much desire to see all the Librarians present, and all the scattered brethren and sisters who can come. This will be an important meeting for Dist. No. 8. Let us seek God earnestly, brethren that his Spirit may be present with us at this meeting. Ministerial help is expected.

H. C. GOODRICH, Director.

The quarterly meeting for Dist. No. 4, Mich., will be held at Wright, the second Sabbath and Sunday in January. All those going by way of Grand Rapids will take the Muskegon branch of the G. R. & I. R. R. and go to Reno, where they will be met by teams to convey them to Wright. There will be no change of depots. Come out, brethren, and let us enter the work with renewed zeal.

ANDREW MAPLES, Director.

This quarterly meeting for Dist. No. 9, Kan., will be held at Wichita the second Sabbath and first-day in January. As this is as central a point as there is in the district, we expect a general attendance at this meeting. Come out, brethren and sisters, and let us plan together to advance this branch of the work, remembering that we have not long to work for the Master here, and that souls are perishing all around us for whom we may be held accountable.

J. E. WELCH, Director.

## Publishers' Department.

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

The post-office address of Eld. J. F. Hansen is 1026 Jessie street, San Francisco, Cal.

### RECEIPTS

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**Cash Received on Account.**—Ind. T. and M. Soc. \$80., Kan. T. and M. Soc. 4.50, Mich. T. and M. Soc. 304.10, Wis. Conf. per Mrs. S. Rose 8., Tenn. T. and M. Soc. 100., Ohio Conf. per Lovina Howe 10., Neb. T. and M. Soc. 200., Ohio T. and M. Soc. 28., Kan. T. and M. Soc. 275., N. Y. Conf. per L. and C. Crane 2.70, Tex. T. and M. Soc. 200., West Va. Conf. per H. H. Stone 2., Minn. Conf. per H. E. Martin 18., Mich. T. and M. Soc. 402.11, Wis. Conf. per G. F. Fenley 8., Cal. T. and M. Soc. per F. E. Beiden 25., Kan. Conf. per Minnie Lakin 75. cts.

**General Conf.**—Kan. Conf. \$500., Mrs. N. W. Allen 23., The Dannon 1.10, H. H. Stone 2., Victor Thompson 40., Vt. Conf. 52.37.

**Christmas Offerings.**—Theodore Ferry \$5., D. B. Richards 6.15, Elizabeth E. Stur, con 10.

**International T. & M. Soc.**—Mich. T. and M. Soc. \$7.30, Mrs. Stella Drake 3., Mich. T. and M. Soc. 10.41.

**Foreign Missions.**—North Pac. Conf. \$900., A. Smith 2., Mich. T. and M. Soc. 67., Mrs. J. F. Woods 1., Lovina Howe 7., Mich. T. and M. Soc. 3.57.

**English Missions.**—W. H. Goff \$5., Mrs. S. M. Gilles 20., John Ely 100., Mrs. P. Markille 5., H. H. Stone 7., M. A. Robbins 10.

**Scandinavian Missions.**—W. H. Goff \$5., Nels Johnston 5., Maria Olsen 5., Pol Shippi Wls church 75., Mary Lorinson 2.35, J. B., H. H. Stone 3., Christen Pederson 10., Nille Rudebak 5., John Johnson 1., Mrs. Maria Johnson 1., Andrew Johnson and wife 10.

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**South African Missions.**—Mich. T. and M. Soc. \$10., Mrs. P. Markille 5., H. H. Stone 2.50, Leonard Hyatt 3., Anna Hayne 5.

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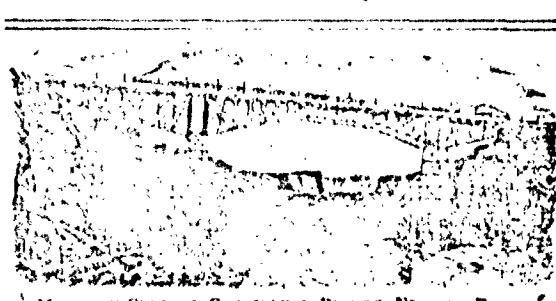
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## Travelers' Guide.



MICHIGAN CENTRAL RAILROAD BRIDGE, NIAGARA FALLS, C.

### MICHIGAN CENTRAL RAILROAD.

GOING EAST.					GOING WEST.				
Mail.	Day.	N.Y.	Ar.	Night.	Mail.	Day.	Ar.	Night.	Mail.
Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.
p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.
8.00	8.45	10.45	8.00	7.30	Ar.	Dep.	10.15	8.40	9.10
4.30	5.30	9.45	4.35	6.00	Ar.	Dep.	11.35	9.12	10.30
8.15	4.30	8.45	9.15	4.50	Ar.	Dep.	12.54	10.52	11.35
2.00	8.10	8.45	1.58	8.45	Ar.	Dep.	1.58	11.47	12.50
1.12	2.27	7.30	1.25	8.18	Ar.	Dep.	2.23	12.12	1.12
12.17	1.70	6.58	12.33	2.27	Ar.	Dep.	3.07	1.30	1.60
10.38	12.15	5.40	11.13	1.55	Ar.	Dep.	4.28	8.03	8.22
9.08	11.11	4.51	10.18	11.27	Ar.	Dep.	5.13	4.32	4.53
6.50	9.01	3.10	8.15	9.10	Ar.	Dep.	7.45	7.00	6.40
a. m.	a. m.	a. m.	a. m.	a. m.	Ar.	Dep.	a. m.	a. m.	a. m.

Gr. Rap. & Kal. Ex. lvs. Kalamazoo 6.45 a. m., Bat. Creek 7.31, Marshall 1.57, Jackson 9.15, Ann Arbor 10.33, ar. Detroit 11.50 a. m. Returning, leave Detroit 1.00 p. m., Ann Arbor 6.30, Jackson 7.10, Marshall 8.23, Battle Creek 8.52, ar. Kalamazoo 9.15.

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

### CHICAGO & GRAND TRUNK R. L.

Time Table, in effect May 15, 1887.

GOING WEST.					GOING EAST.				
City.	Mail.	Day.	Pack.	Chk.	City.	Mail.	Day.	Pack.	Chk.
Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.
am	am	am	pm	pm	am	am	am	pm	pm
6.55	7.15	8.05	4.40	4.40	Port Huron	10.30	1.15	7.30	10.50
7.28	8.31	9.34	6.40	6.40	Lapeer	8.42	11.57	6.11	9.17
8.05	9.10	10.15	6.10	6.10	Flint	7.55	11.27	5.41	8.40
8.41	9.46	10.51	7.29	7.29	Durand	7.03	10.08	6.08	8.10
9.17	10.11	11.13	8.36	8.36	Lansing	6.23	10.07	4.40	6.45
10.07	11.04	12.06	9.08	9.08	Charlotte	4.42	9.37	3.25	5.15
10.41	11.45	1.10	10.00	10.00	Adrian	3.45	8.55	2.35	4.30
11.15	12.05	1.20	pm	pm	Ar.	Dep.	3.48	8.50	2.40
1.15	1.45	2.11	pm	pm	Ar.	Dep.	2.41	8.11	1.43
1.40	2.15	2.35	pm	pm	Schoolcraft	2.31	8.11	1.27	1.40
2.10	2.45	3.10	pm	pm	Cassopolis	1.45	7.35	12.43	1.40
2.40	3.15	3.40	pm	pm	South Bend	1.05	6.50	12.01	1.40
3.10	3.45	4.10	pm	pm	Haskell	11.47	6.10	11.40	1.40
3.40	4.15	4.40	pm	pm	Valparaiso	11.35	5.30	10.20	1.40
4.10	4.45	5.10	pm	pm	Chicago	11.05	5.25	8.15	1.15
4.40	5.15	5.40	pm	pm	Ar.	Dep.	am	pm	pm

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Port Huron Passenger, and Mail trains daily except Sunday. Pacific, Evening, New York, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

O. W. RUGGLES,

W. J. SPICKER,

## The Review and Herald.

BATTLE CREEK, MICH., JANUARY 8, 1888.

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Wednesday evening, Dec. 28, Eld. Butler left Battle Creek to attend the general meeting at South Lancaster, Mass., commencing Dec. 30.

In explanation, it should be stated that in the report of holiday offerings at Battle Creek, given in another column, the amount stated as coming from the "stars" had previously been taken from envelopes from the general contributions, and placed in the stars. This was done partly to facilitate counting.

## THE WEEK OF PRAYER.

This week, commencing with the fast-day, Dec. 17, and closing Dec. 24, was observed in Battle Creek as follows: Morning prayer-meetings were held in the different districts in the church each morning, commencing at quarter before six. Each evening a general meeting was held in the Tabernacle, at which some one of the readings was presented, and a portion of the time was used as a prayer and social meeting. These meetings were well attended.

Interesting meetings were also held each day in the College and Sanitarium, of which others will doubtless speak. At the College the interest was especially good, and many made a start in the service of God.

Sabbath forenoon, Dec. 24, Eld. Butler spoke on the exhaustless theme of the Third Angel's Message, especially with reference to the certainty of its present fulfillment, and the devotion which it becomes us to manifest toward it in personal labors and sacrifices. It was one of his best efforts; and if all could give themselves to the work as he gave himself to that discourse in earnest appeals and entreaty, there would be a great awakening among the ranks of this people.

The week has been considered here a precious season, and has been a blessing to the church. We

hope, and expect, to hear of good effects from it in all parts of the field.

## NOTICE!

The individual pass-book recommended by the International T. and M. Society at its last session, is now ready. This book is for the use of all workers, in whatever branch of the cause. State secretaries will order for the librarians and for their own use. Full directions in book. Librarian's book and quarterly blanks for reporting will be ready soon.

C. ELDRIDGE.

## SEVENTH-DAY ADVENTIST STATISTICS.—1888.

In the columns for Ministers and Licentiates is given the actual number exercised to labor in each Conference during the coming year, according to the recommendations of the General Conference, and not the number receiving credentials or licenses, as heretofore.

NAMES OF CONFERENCES.	PRESENT NUMERICAL STANDING.				
	Ministers.	Licentiates.	Churches.	Members.	Tithes rec'd during the year.
1. California.....	17	11	81	1,900	\$30,831.76
2. Canada.....	2	..	5	137	471.00
3. Colorado.....	4	3	8	229	4,810.28
4. Dakota.....	4	3	20	632	6,261.88
5. Denmark.....	4	2	9	220	100.00
6. Illinois.....	6	5	26	783	8,404.59
7. Indiana.....	9	4	51	1,121	6,770.51
8. Iowa.....	12	7	76	1,756	11,981.50
9. Kansas.....	9	22	57	2,000	11,762.74
10. Kentucky.....	3	1	8	125	1,460.66
11. Maine.....	4	4	20	436	2,640.61
12. Michigan.....	30	23	119	4,355	30,813.97
13. Minnesota.....	13	14	64	1,689	12,352.04
14. Missouri.....	7	4	29	862	4,383.19
15. Nebraska.....	9	7	39	700	4,900.40
16. New England.....	3	5	26	729	8,252.03
17. New York.....	9	4	30	810	6,492.31
18. North Pacific.....	2	6	16	370	3,787.98
19. Norway.....	3	1	4	205	10.00
20. Ohio.....	7	7	47	1,173	7,650.16
21. Pennsylvania.....	5	2	38	780	5,584.92
22. Switzerland.....	3	10	19	402	2,596.62
23. Sweden.....	3	..	10	288	110.00
24. Tennessee.....	3	1	6	162	1,141.01
25. Texas.....	1	6	13	390	2,100.00
26. Upper Columbia.....	5	3	9	290	2,404.41
27. Vermont.....	4	7	17	452	2,300.00
28. Virginia.....	5	2	5	118	412.14
29. West Virginia.....	2	..	2	92	346.72
30. Wisconsin.....	11	7	54	1,665	9,299.90
<b>MISSIONS.</b>					
Australian.....	3	2	4	180	1,647.00
British.....	5	1	5	115	625.00
Central American.....	..	..	..	5	..
General Southern.....	13	5	18	400	1,000.00
New Zealand.....	1	1	2	89	..
Other Pacific Islands.....	..	2	2	130	..
South African.....	2	..	1	26	..
South American.....	..	..	..	25	15.48
30 Total.....	227	182	880	25,841	\$102,720.99
28 Given last year.....	213	168	798	23,111	146,936.78
2 Gain.....	14	16	91	2,730	\$45,784.21

## THE COMING GENERAL MEETING FOR MICHIGAN.

This meeting, appointed at Flint, to be held from Jan. 20 through the 24th, we hope will be well attended. It is later in the season than we desired. Indeed, it seems almost impossible to get our general meetings in early enough when the General Conference is held so late in the year. The rush of business after it, and the week of prayer following, seem to make it impossible. We regret this greatly, and shall plan to change it in the future by having the General Conference earlier. But we hope for a very profitable meeting, even with this special drawback. We wish to plan our work for the remaining part of the winter and spring, so as to employ our help to the best advantage. We hope to see the working force of the Conference present as far as they can do so consistently, and a large number of our people from the surrounding churches. Some may have special interests on their hands, which will forbid. There are some ministers recommended by the General Conference to labor in Michigan. It would be well for them to be present, to become acquainted in this State, and have fields of labor assigned to them.

But, above all, we want a blessing from the hand of the Lord at this meeting. We long to see the evidences of his presence within the bounds of our noble Conference, and the tokens of his power upon the ministry and other workers. We trust the solemn exercises of the week of prayer have been a great

benefit to our people, and that they have made it the occasion of seeking God with earnestness of heart, and that many have found his blessing. Shall we not, dear laborers of Michigan, go to this meeting filled with new desires, actuated by a new and more fervent spirit, and with a new consecration? Shall we not go with an earnest determination to be wholly the Lord's, and in the depths of our souls resolve, each and every one, that we will do our part, and fill that place in God's work which he has designed for us to fill, and labor with one devoted, untiring purpose to place the work in this State on the right basis? May the Lord let a new, fresh, living experience come into our hearts, and a new vigor nerve us all to action. Let us see a large attendance at our general meeting at Flint.

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

## SEVENTH-DAY ADVENTIST YEAR BOOK FOR 1888.

This is by far the most comprehensive of any Year Book heretofore published, containing both a Conference and a complete alphabetical list of all ministers and licentiates laboring in the interests of the denomination, and a general directory of officers of the General Conference, General Conference Association, European Missionary Council, European Mission Board, International T. and M. Society, and Sabbath-school Association, Central and Pacific Publishing Associations, Battle Creek and Healdsburg Colleges, South Lancaster Academy, Health Reform Institute, and Rural Health Retreat, all foreign and State Conferences, T. and M. societies, S. S. associations, Health and Temperance organizations, etc., with full reports of the proceedings of their last annual sessions.

Under the heading, "Progress of the Work during the Year 1887," are given interesting historical sketches of our publishing houses, colleges, health institutions, and city and foreign missions, showing what has been accomplished in Switzerland, Germany, Russia, France, Italy, Denmark, Sweden, Norway, Great Britain, Australia, New Zealand, Africa, South America, etc., etc.

The book contains the Constitution and By-laws of the General Conference Association, the act under which it has been reorganized, and a full explanation of its purposes, together with instruction as to the course individuals should pursue who wish to transact business with the Association.

Some changes having been made recently in the postal laws; these are presented, with hints regarding correspondence with publishers, tract societies, etc., and the sending of money through the mails.

Valuable tabular reports are given, showing the yearly summary of labor performed by all classes of workers in the denomination, throughout the entire field; also a useful table which gives (in four latitudes) the exact sunset time for every Friday and Saturday in the coming year.

Such, in brief, is the Seventh-day Adventist Year Book for 1888, containing matter of the greatest importance to those who desire to see the cause of truth advance. It contains much more than last year; but in order that all may obtain it, the price remains only ten cents, postage paid. There will be considerable loss at these figures; but this is to be shared by several of our leading institutions, as recommended by the General Conference.

Orders have already been received from several State tract societies; but we are certain that if our people generally were well informed as to the valuable nature of the book, these orders would be doubled. A copy should be placed in the hands of every editor in America. Thousands of others who are observing, thinking men, would not only be interested in this brief yet comprehensive sketch of our denomination, but would also be favorably impressed with the nature of our work. Why is not our Year Book for 1888 a good work to hand to such men in every community? It is the cheapest missionary publication ever issued.

We shall begin to fill orders in a few days. Those who have not already ordered, or who desire to increase the number first ordered, should do so immediately. Address,

REVIEW AND HERALD,

Battle Creek, Mich.

Man's Nature and Destiny. By R. D. Smith. A thorough Scriptural treatise on the great questions of the condition of man in death, and his destiny beyond the resurrection. New edition, revised and enlarged. 444 pp. \$1.50