

The Advent REVIEW AND HERALD And Sabbath

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

VOL. 66, No. 44.

BATTLE CREEK, MICH., TUESDAY, NOVEMBER 5, 1889.

WHOLE NO. 1839.

The Review and Herald, ISSUED WEEKLY BY THE Seventh-day Adventist Publishing Association, Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.
50 Cents Commission for Each NEW Subscription.
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to—

REVIEW & HERALD, Battle Creek, Mich.

TRUST IN JESUS.

BY E. J. JOHNSON.
(Hart's Road, Fla.)

Trust in Jesus, though the hour
Dark with threatening storms may lower;
Fear thee not, in mighty power
He hath trod the path before.
Though temptations thee assail,
In his strength thou shalt prevail,
All the powers of sin to quell:
Trust in him forevermore.

Trust in Jesus; hear him pray,
"Righteous Father, grant that they
May be with me in that day,
When I count my jewels o'er."
Still for thee he intercedes,
Still his precious blood he pleads,
Still he knoweth all thy needs:
Trust in him forevermore.

Trust in Jesus, on him lay
All thy sins and griefs to-day;
Follow where he leads the way.
Question not; when all is o'er,
In that home of peace and rest,
Leaning on his faithful breast,
Thou wilt see that he knew best,
And wilt trust him evermore.

Our Contributors.

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

GOD WARNS MEN OF HIS COMING JUDGMENTS.

BY MRS. E. G. WHITE.

Just before us is a time of trouble such as never was, and those who are weaving the principles of truth into their practical life will soon understand what the wrath of the dragon means. Every soul who loves God will be tested in regard to his sacred law. Christians must stand on the elevated and holy ground which advanced truth has given them. The light shining forth from the Scriptures for these last days, will qualify those who walk in it, to stand before magistrates and rulers, and will enable them to lift up the true standard of religion by their intelligent knowledge of the word of God. The word of God has been neglected, but it is high time to wake to the necessity of diligent and prayerful study of the Scriptures. God would have us study the history of his dealing with men and nations in the past, that we may learn to respect and obey his messages, that we may take heed to his warnings and counsels.

God tested the world when he sent, through Noah, a message to the antediluvians. He sent warning after warning that the world would be

destroyed by the waters of the flood; but the wise men of the age despised the message, and showed contempt for God's messenger. They had so far separated themselves from God that they trusted to the imaginations of their own hearts, and cared not to know the will of God. But the unbelief of great and intelligent men did not prevent the fulfillment of God's pronounced judgments. The judgments came as God had declared by the word of his prophets that they would come. Only faithful Noah and his family entered into the ark, and were saved when the deluge engulfed the world. The days of Noah are pointed to as an illustration of the unbelief that will prevail at the end of the world. Says the Saviour, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

If a similar condition of things is to exist in our day, we should be intelligent concerning it, and have sanctified judgment, that we may not take a course like the course of those who perished in the flood. We should be so instructed that we will not follow a multitude to do evil. God has sent reproofs and warnings that men might repent of their transgressions, and forsake the evil of their ways, and so escape his threatened judgments. God has always made a refuge for those who have repented of their sins, believed in his love, and hoped in his mercy.

Heavenly messengers visited Sodom, and told Lot of the impending destruction, and he was permitted to warn his relatives and friends, and to invite them to seek the protection of God. Lot earnestly besought them to believe his words. He knew that their destiny for life or death depended upon their decision to obey or reject the warning. But they had corrupted their ways before God, and Lot's message seemed to them but folly and madness. They mocked at his agonized entreaties. He tarried long with them, so loth to give them up to their own unwise decision, that the angels had to take him by force and hurry him out of the city with his wife and daughters. The angel gave the command, "Escape for thy life; look not behind thee." But notwithstanding the warning, Lot's wife, whose heart was in the city devoted to destruction, did not obey, but turned to look behind her, and was changed to a pillar of salt in the way. She did not appreciate the mercy that God had shown her, and was left as an example of warning for future generations.

When Christ came to the world, his own nation rejected him. He brought from heaven the message of salvation, hope, freedom, and peace; but men would not accept his good tidings. Christians have condemned the Jewish nation for rejecting the Saviour; but many who profess to be followers of Christ are doing even worse than did the Jews, for they are rejecting greater light in despising the truth for this time.

When Jerusalem was to be destroyed, the followers of Christ were warned of its impending doom. Christ had told his disciples what they were to do when certain things should come to

pass. He said, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." All who believed in the warning of Christ, escaped from the city, and not one perished when Jerusalem was overthrown. By the destruction of Jerusalem is symbolized the last great judgment of God that is to come upon the world.

We are living in the last days, and the generation that is to witness the final destruction has not been left without warning of the hastening judgments of God. Says the apostle, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

Through the warning that God has sent to the world, an opportunity is given to all to escape the general ruin that is threatened to fallen Babylon. The whole earth is to be lightened with the glory of this message, and hearts and minds will be prepared by its reception, for the coming of the King of kings.

But this gracious message will be as generally rejected by the professed Christian world, as was the message of the Messiah by the Jewish nation. Only a few will receive the testimony of truth, for every influence that Satan can bring to bear against the reception of the truth of God will be employed. In these last days the agency of the evil one will be hidden under a cloak of godliness, so that if it were possible even the very elect would be deceived. The word of God declares that Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." His miracle-working power will be displayed to its utmost. But none who wish to know the truth need be deceived. God has promised to give to his people the Spirit of truth, to guide them into all truth.

There are persons who claim to be guided by the Spirit, and yet they are led contrary to the commandments of God. The spirit by which they are directed is not the Spirit of truth. For the word of God declares, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." It is not enough to give a nominal assent to the truth. Its principles must be interwoven with our life and character. And we may well be afraid of those who make exalted professions, but who do not obey the words of God. There is safety alone in taking the Scriptures as our guide of life and action. Says the prophet, "To the law and to the testimony; if

they speak not according to this word, it is because there is no light in them." Martin Luther exclaimed, "The Bible, and the Bible alone, is the foundation of our faith." It is the work of the people of God to hold up the Bible as the standard of religion and the foundation of hope.

Those who have had living faith in the messages of God for the time in which they have lived, and who have acted out their faith in obedience to his commands, have been accepted of God, and have escaped the judgments that were to fall upon the disobedient and unbelieving. The word came to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me." Noah obeyed and was saved. The message came to Lot, "Up, get you out of this place; for the Lord will destroy this city." He placed himself under the guardianship of the heavenly messengers, and was saved. Those who obeyed the warning of Christ in marking the sign of the coming ruin, and in fleeing from Jerusalem, were not involved in her destruction. The message comes in our own time, "Babylon is fallen, is fallen. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Those who obey this message will escape the terrible plagues that will surely be visited upon her.

The sins of the world will have reached unto heaven when the law of God is made void; when the Sabbath of the Lord is trampled in the dust, and men are compelled to accept in its stead an institution of the papacy through the strong hand of the law of the land. In exalting an institution of man above the institution ordained of God, they show contempt for the great Lawgiver, and refuse his sign or seal. The question of most vital importance for this time is, "Who is on the Lord's side? Who will unite with the angel in giving the message of truth to the world? Who will receive the light that is to fill the whole earth with its glory?" Those who cherish the light that they have, will receive more. Increasing light will shine about the souls who yield to the softening, subduing grace of Christ; and those who love the light, will be saved from the delusions of Satan. He will strive with intense energy to exhibit, through his miracle-working power, signs and wonders that will seem to eclipse the work that God will do in the earth. And all will be deceived except those whose names are written in the Lamb's book of life. We need light now at every step, lest we be swept away with the error of the wicked.

THE VALUE OF THE PROPHETIC PERIODS IN THE STUDY OF PROPHECY.—No. 2.

BY ELD. D. T. BOURDEAU.
(South Stukely, P. Q.)

The 2300 Days and the Cleansing of the Sanctuary. (Concluded.)

WELL might those who started out in the proclamation of the near coming of Christ over forty years ago, consider their position on time as their Gibraltar. Even their ablest opponents had to acknowledge that their argument on time was correct, and that those who attacked them on time attacked them on their strongest point. And at this point we cannot suppress the relation of a circumstance that occurred in connection with our labors in Europe about ten years ago. As we were laboring at an important point in Switzerland, we were attacked on the sanctuary and the 2300 days by a Hebrew scholar and an author, who had justly earned laurels at a renowned university. He asserted that the little horn of Daniel 8 was Antiochus, who, as he claimed, had caused the Jewish sanctuary at Jerusalem to be trodden underfoot just 2300 literal days after which the sanctuary was cleansed. He appealed to the first book of Maccabees. In our reply we showed, among other things,—

1. That his argument was a departure from God's plan of uniformity in chains of prophetic symbols, which required that we should treat

those times as symbolic that are introduced in series of prophetic symbols.

2. That Antiochus was only one of the twenty-six kings that composed one of the four Grecian horns; that though he figured for awhile, yet he himself had to pay tribute to Rome. (See *Encyclopedia of Religious Knowledge; Dictionnaire General de Biographie et de Histoire*, etc., by D  zobry, Bachelet, and a learned French society, 7th edition, etc.) He was therefore smaller than Grecia, and smaller than the horn of which he was only the twenty-sixth part; whereas the power represented was to be "exceeding great," when compared with the Grecian kingdom, which was simply called "great." Dan. 8:9, 4.

3. That the Jewish sanctuary was trodden underfoot in the times of Antiochus only from "the fifteenth day of the month Casleu, in the 145th year" "of the kingdom of the Greeks," to "the five and twentieth day of the ninth month, which is called the month Casleu, in the 148th year" of the same kingdom. 1 Maccabees 1:54, 10, etc.; 4:52, 43-52, etc. This would make only 1090 days for the treading down of the sanctuary. Quite a difference between 1090 days and 2300 days! While Antiochus did act a part in treading the sanctuary underfoot, he did not pollute it during one-half of the period of the 2300 literal days; much less did he pollute it during 2300 years.

4. That if the 2300 days from which the seventy weeks are cut off, are literal, then the seventy weeks, also, are literal. And the same is also true of the sixty-nine weeks which were to reach unto Messiah. According to this theory, Messiah was due more than 400 years before Christ! And in that case we would be shut up to the conclusion that Christ is not the true Messiah! Of course, we Christians believe that Christ is the true Messiah, because he came at the end of the sixty-nine weeks. And if the seventy weeks ended in A. D. 34, the 2300 days must necessarily have terminated in 1844.

Having made these and other points in our reply, there came a fearful thunder-storm. The minister who had attacked us was present. We asked the audience whether we had not better go on with our reply, as the people were hedged in by the storm. The reply was, "Go on." Before we proceeded, our noble opponent arose and said, "I withdraw from the arena of discussion, and shall no more attack Mr. Bourdeau." We felt to praise God not only for a clear and consistent theory of truth, but also for the honesty that we saw in our opponent.

Let us now pause, and notice some of the great events that transpired at or near the termination of this interesting period, the longest of the kind in the Bible. At that time, thousands of honest searchers after truth, true to the sure word of prophecy, were proclaiming a time message to every nation under heaven, as based upon the ending of this very period. Rev. 14:6, 7. They also embodied in their preaching scores of prophecies which had recently been fulfilled, or which were then in process of fulfillment.

And since the ending of this period, other prophecies have been rapidly fulfilling. And we can now safely say that many more prophecies have been fulfilled since the attention of the people was first called to the termination of the 2300 days, and to kindred truths, by the proclamation of the near coming of Christ, than were fulfilled from the birth of John the Baptist till the destruction of Jerusalem. And why all this prophetic light now shining upon our pathway?—Simply because the coming of the Lord, to which all these prophecies point, is a most important event, and because the Lord, foreseeing that the doctrine of the near coming of Christ would meet with studied and most determined opposition, designed to have it so guarded and so fortified that it would appear especially precious to its friends, and that even its enemies would be found without excuse in the day of final reckoning.

And what shall we understand by the cleansing of the sanctuary to take place after the ter-

mination of the 2300 days? This cannot mean the cleansing of the old Jewish sanctuary at Jerusalem. No such sanctuary existed there in 1844, and it would be inconsistent to talk of cleansing a sanctuary that did not exist. The Lord must, therefore, refer to the new-covenant sanctuary, in which Christ has officiated as a priest since his ascension to heaven. Heb. 8:1, 2, etc. The cleansing of the sanctuary is not a physical but a spiritual cleansing, and consists in the removal of all the sins of God's people from that sanctuary, at the close of Christ's work as a priest. It is the blotting out of those sins that have been transferred by God's people, through faith in Christ, to the heavenly sanctuary. Acts 3:19, 20; Heb. 9:23. It involves the judgment of God's people; for it is impossible for God's people to have their sins forever removed from the heavenly sanctuary, unless their cases are first examined, and unless a judicial decision is passed in their favor.

Hence it is that the time message which is based on the termination of the 2300 days, is a judgment message. It says "to every nation, and kindred, and tongue, and people," "Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14:6, 7, etc. Hence it is that we are taught in Holy Writ that when the end of all things is at hand, judgment begins with the people of God. 1 Pet. 4:6, 7, 17, etc.

The cleansing of the earthly sanctuary also sheds light upon this subject. That sanctuary was cleansed the tenth day of the seventh month, which was a judgment day to Israel. That day the high-priest removed from the sanctuary, in figure, all the sins that had been transferred to it through the blood of personal and national sacrifices during the year. As the high-priest on that solemn occasion appeared before God in the most holy place to perform this momentous work, he wore upon his breast the breastplate of judgment, on which were written the names of the twelve tribes of Israel. Thus he bore all Israel in judgment before God that day. Leviticus 16, etc. And to this day the Jews who keep the tenth day of the seventh month understandingly, with that idea attached to it that was embraced in its observance under the type, will say to you, as they have said to us, "This is to us the most solemn day in the year. It is a judgment day." (See the large work on the sanctuary and the 2300 days.)

WHY THEY REJECT THE SABBATH.

BY E. HILLIARD.
(Duluth, Minn.)

THE National Reform party and other auxiliary organizations are very anxious that this Government shall make and enforce laws for the better observance of Sunday, which they claim is the Christian Sabbath. When reminded that civil government ought not to have anything to do with the Sabbatical institution, that it does not come within the province of Caesar's jurisdiction, they immediately cite the Jewish theocracy, and say that that government for about 1,500 years enforced the Sabbath upon the people, and that they only wish to model this Government after that great commonwealth.

Think of it! Adopt the *Jewish* government, argue stoutly for its principles and its law with which to enforce the Christian Sabbath upon Christian people (?), and then reject the Sabbath because it is *Jewish*. Then, to cap the climax, they are going to have Christ king of such regulations, and make his revealed will the supreme law of the land. The arch-deceiver himself ought to be ashamed of such logic; but it is just such a position as he would like to see Christ crowded into, for it has ever been his work to misrepresent Christ and his cause.

—A man should never be afraid to confess his errors, for he proves by this avowal that he is wiser to-day than yesterday.

THE VISION OF PATMOS.

BY CALVIN GREEN.
(Hebron, Wis.)

ON Patmos' lonely isle, with mighty cliffs
And gorges deep, sterile with barren rocks,
Bright visions God the loved disciple gave.
And as he gazed, that scene so wild was changed
To one celestial, grand, and glorious.
A heaven new with bright, ethereal sky
O'erspread an earth all changed and robed
In glory, fitted for a city vast,—
The holy city, New Jerusalem,
Descending as a bride, robed and adorned,
To greet her husband and her gracious Lord.

God's glory is its light, jasper its wall,
And gates of single pearl, which never close,
Because no night is there, nor enemy
To enter there for spoil, and mar its peace.
And the foundation stones, so glorious
In all the bright effulgence of the throne,
Give forth their matchless hues in beams more
bright
And grand than mortal eyes have e'er beheld.

There in the city's royal avenue,
From 'neath the throne life's sparkling river flows,
Coursing its way to earth's remotest bounds;
While on its banks, within that city fair,
The tree of life which graced fair Eden's soil
With all its wonted beauty, flourishes.
Its leaves with healing balm are haply stored.
Its fruit of many kinds each month matures,
That all who enter this most blest abode
May of it eat and live, and worship Him
Whose love has purchased them by his own
blood,
And brings them back to their lost Eden home.
And they shall see his face, walk in his light,
Nor more go out from God's great heaven of love.

And none can enter there save those whose names
Are written in the Lamb's own book of life.
These have obeyed, they pass the pearly gates;
They heard the Spirit's invitation, "Come!"
Heeded its voice, and, thirsting for the stream
Of life, they drink, and live forevermore.

A CORRESPONDENCE.

Fourth Letter and Reply.

1616 Freeman Ave., Cincinnati, O., Oct. 1, '89.

BRO. COLCORD: Yours of the 29th ult. came to-day. I do not agree with you that baptism is a memorial of Christ's resurrection. It is a sign or seal of our union to Christ, our participation in the benefits of his purchase, and our engagement to be his. You say God's example is the basis of the seventh-day rest and memorial. So the example of his Son is the basis of the Christian Sabbath. Heb. 4:10. I know that does not meet the case according to your mind. But I am persuaded that the passage furnishes a reason for the change of day. You are mistaken in supposing that the change of day involves "a one-eighth or two-eighths proportion." No such thing. We still hold to the one-seventh. There were two Sabbaths in two successive days, as is intimated in Matt. 28:1. "When the Sabbath was past"—the seventh-day Sabbath—"on the first of Sabbaths;" i. e., the first New Testament Sabbath which came on the first day of the week. We still keep every seventh day. But that seventh day comes on the first day of the week.

You ask why we have any more right to work for a law guarding the first day than you have for a law guarding the seventh day. This is a free country, and no one will interfere with you in advocating the adoption of a seventh-day Sabbath law. I do not think you would make much headway, however. And I am convinced that you would be working contrary to the will of God. I believe it is the will of God that all common labor stop on the first day of the week. I believe that God will bless us in pleading for this, and I know that our land would be blessed in the adoption of a National Sabbath law. You say that such a law oppresses the consciences of the seventh-day-keepers. I do not so regard it. The public good demands the cessation of labor one day in seven. The law says all must quit work that day. That does not hurt anybody's conscience. It lessens the income of those who keep the seventh day, because they have only five days for work. But that need not touch their consciences. It ought to be a benefit to them to have two days every week for religious duties.

As to "majorities' ruling," I believe in majorities in the right, but not in the wrong. I have been with the minority too long to overlook their rights. But my conviction is, that you are wrong in this matter, and the majority who keep the first day are right. As to Reformed Presbyterians denying themselves political privileges, let me say, I hold that it is a sin to vote or hold office under an immoral constitution. If a law were passed compelling me to vote, I should refuse to obey it, and take the consequences, whether fines or imprisonment. But your case is different. The Sabbath law only says you must abstain from work on the first day. You do not think it is a sin to quit work. There

is no harm in taking a holiday. If you do think it is a sin to quit work on the first day, then your case is parallel, and you would have to do as I have said I would do. As to "2,000,000 unwilling toilers on Sabbath," I do not advocate a law in order to make them religious. Nothing but the grace of God can do that. But experience has proved that man's physical, intellectual, and spiritual welfare demands one day in seven for rest. The government which is intended for the good of the people should secure for them this rest. Beyond this, the law cannot go. I believe in preaching the gospel. I believe in self-denial, etc. But I also believe in the Government's doing its duty.

Now, my brother, I see we are as far apart as when we began. I frankly admit that I am not open to conviction on the seventh-day matter. I am fully and finally persuaded that it is God's will and my duty to keep the first day, and not the seventh day, of the week. The proof to my mind is satisfactory. I could wish you were of the same mind. With kindest regards,

Yours fraternally,

J. M. FOSTER.

THE REPLY.

Battle Creek, Mich., Oct. 3, 1889.

J. M. Foster,
Cincinnati, O.

DEAR SIR: Yours of the 1st inst. at hand. I see that you are quite willing that our correspondence should cease. You admit that your arguments, though satisfactory to yourself, are not sufficient to convince me, and that you are not open to conviction on the seventh-day matter. Unlike yourself, I am open to conviction on the first-day question. When you will produce as good evidence in support of your position as I have of mine, I think I shall think very seriously of keeping the first day. I have shown the command of God and uniform teaching and practice of Christ and the apostles in favor of the seventh day, while you have shown nothing of the kind for the first.

But in accordance with my promise, I shall not weary you with a long letter this time, for you have failed to meet my questions and propositions squarely. I will call attention to a few points, and close:—

1. You have claimed that keeping the first day is a memorial of the resurrection. Twice I have called for the Bible proof of this, and twice you have failed to give it. I cited you Rom. 6:3, 4 and Col. 2:12 in proof that baptism is the scriptural memorial of this event. These you have likewise failed to notice. Of baptism, you say, "It is a sign or seal of our union to Christ, our participation in the benefits of his purchase, and our engagement to be his." This may all be true, though you cite no proof, and still it be a memorial of the resurrection. The Sabbath is a sign between God and his people (Ex. 31:13, 17), and still is a memorial of creation. I showed that in the change of day you rob creation of its memorial. This you leave unnoticed.

2. Twice I have asked wherein there was any more right and justice in your laboring to secure a law to compel me to keep the day you regard, than there would be in my laboring for a law to compel you to observe the day I regard, and wherein either one would be just. Your first answer was, that in a republic the majority rules; but foiled in this, your second answer is, that this is a free country; I can do so, but you do not think that I would make much headway. But this in nowise meets the issue. My questions do not concern what may or may not be done in a republic, but what is right and just in the matter. To test your theory upon this basis, you seem loth to do.

3. I also challenged you to harmonize your compulsory Sunday-law theory with the Golden Rule. This you did not attempt to do. I have observed that that rule is not a common one with National Reformers. But until you can do this, I would advise you to call a halt, and ponder awhile.

4. Of Seventh-day Adventists, you say, "It ought to be a benefit to them to have two days every week for religious duties." That would be two-sevenths of time for rest. To change from the one-seventh order, you have said would "unhinge nature." So you are willing to un-

hinge nature with the Adventists. But if two days' rest a week would be beneficial to them, it would be also to other people; you ought to advocate it. God did not select the best proportion, and nature ought to suggest it. I call such reasoning a mere trick and evasion.

5. A law compelling seventh-day people to keep the first day, you say, would lessen their income, but "need not touch their consciences." How do you know this, Mr. Foster? Will you let us be the judges of our own consciences? Let me state the case. When the law of God tells us to keep the seventh day, and the law of the land says keep the first, think you the conscientious and God-fearing will have no conscience in the matter?—Indeed they will. And when that time of oppression comes, you will hear from them the words of the apostles found in Acts 4:19 and 5:29. You say no conscience in the matter, keep both days. Try your reasoning on in the case of the three Hebrew captives. Daniel 3. Nebuchadnezzar could likewise have said no conscience in the matter, bow down to both the image and your own God. Their answer will be ours. See verses 16–18. We have conscience in the matter.

6. But you condemn a law compelling you to vote, and say, "I should refuse to obey it, and take the consequences." Such a law, then, you admit would be wrong, although in harmony with the ideas and practices of the majority. Then you say, "If you do think it is a sin to quit work on the first day, then your case is parallel." Very well, then, our cases are parallel. I, with 30,000 other Seventh-day Adventists, believe it would be a sin to do so. Now, I want to know what reason you have for not condemning the proposed National Sunday law? The only way you can refuse to do it, is to deny, in the face of our word to the contrary, that we have conscience in the matter; and this you have no more reason to do than we have to deny that you believe it would be a sin for you to vote. Now let us see how much of a respecter of the rights of conscience you are. I tell you, Mr. Foster, if that National Reform Association had the genuine essence of Christian charity in it, it would respect those who, according to your own theory, are already keeping nature's one-seventh part of time for rest, and would not require them to keep another seventh. But it is a scheme of the enemy of all righteousness to oppress the consciences of the honest and sincere. We know what the whole scheme is aimed at, and where the final blow is to strike. And when the sheep-skin is torn off of it one of these days, you will find it true. You Sunday-keepers cannot meet us in argument on the Sabbath question. People are losing their regard for Sunday, and you your hold on them. But you are bound to have it your way, Bible or no Bible, and have the people keep Sunday even if you have to resort to a civil law to make them do so. But the hardest blow and bitterest hate will come upon those who teach from the Bible, and can prove it from the Bible, that Sunday-keeping is wrong. Don't you know right down in the bottom of your heart that this is so? You don't care so much about the laboring man. You want the Sunday law for "worshippers." Don't you know it? You have said so. It is that they may "keep the day undisturbed." These are your words.

7. One more point. You say, "As to 'majorities' ruling,' I believe in majorities in the right, but not in the wrong." As I have said before, yours is a papal argument, through and through. Compare it with the following: In A. D. 556, Pelagius called Narses to compel certain parties to obey the pope's command. Narses refused, on the ground that it would be persecution. The pope answered Narses's objection with this argument:—

Be not alarmed at the idle talk of some crying out against persecution, and reproaching the church, as if she delighted in cruelty, when she punishes evil with wholesome severities, or procures the salvation of souls. He alone persecutes who forces to evil. But to restrain men from doing evil, or to punish those who have done

it, is not persecution, or cruelty, but love of mankind.—*Bower's History of the Popes*, Pelagius, A. D. 556.

Everybody that ever persecuted, claimed to be in "the right." But why have *you* any more right to say what is right than *I* have? Right here is where your theory breaks down every time. It is a wicked scheme from beginning to end, and you will wake up to the fact, perhaps, some day.

You say, "I am fully and finally persuaded that it is God's will and my duty to keep the first and not the seventh day of the week." Very well, keep it. But why, in the name of Christianity and all that is honorable and fair, do you want to compel others to keep it who are not thus persuaded? My dear sir, such a course is without reason or excuse. And here I leave you.

As ever,

W. A. COLCORD.

THE SECOND ADVENT.

BY GEORGE B. THOMPSON.

(Willow Hill, Ill.)

THE second coming of Christ is the one great event of the future. Around it cluster all the momentous events portrayed by the pen of inspiration, such as the judgment, the resurrection, the redemption of the righteous, the destruction of sinners, fallen angels, and Satan. From it all the beacons of prophecy have caught their fire, and around it they all radiate. In it is enshrined the hope of the Church. Without it the salvation of saints will never be consummated, nor the thrilling pæans of redemption's shout be heard. It is the day of all days. Many stupendous events of earth have emblazoned themselves on the tapestry of time, been chronicled by historians, both sacred and profane, and heralded to earth's remotest bounds. The days of Noah, with the impending deluge ready to burst upon the unsheltered heads of unbelieving mankind, constituted an important time. Likewise the days of Lot, of Nineveh, or the fall of Babylon, Medo-Persia, Grecia, and Rome. But these all vanished from sight as do the stars before the effulgent rays of the rising sun, when compared to the marvelous event of the Saviour's second coming.

The accessions of earthly kings upon their thrones have been attended by mighty splendor and gorgeous paraphernalia. In honor of these events, immense processions have been equipped, and kingdoms have done themselves proud on these occasions. But the greatest and grandest procession of the universe is yet in the future. What a magnificent and triumphant procession will that be when Jesus comes in regal splendor, crowned "King of kings and Lord of lords"! The Father and all the angels will be the guests of his coronation. All the angelic host will attend their loved Commander when he rides forth as a conqueror, to reap the harvest of the earth. All the resources of heaven will be used to make that event worthy of the Son of God. Then will be the time when the Israel of God—those who have been the "salt of the earth"—will be gathered home to receive their reward.

What a consoling thought is this to the believing, confiding child of God! It has buoyed up the drooping spirits and faltering footsteps of untold numbers of toiling saints who have been bivouacked on the battle-field while championing the truth of God for their time. Job, in the midst of his affliction, was comforted, and said: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Job 19:25. And Paul, when nearing the end of his earthly pilgrimage, and about to lay down his armor, said: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:8. And when the hearts of the disciples were sad with the thought that Jesus was soon to go to his Father, he comforted them by saying, "Let not your hearts be troubled: ye believe in God,

believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3. This to them was a cheering thought, even though long years must intervene, and scenes of carnage, occasioned by the upheaval of revolution and the disruption of kingdoms, be enacted on the earth ere the consummation of their hope.

What emotions of joy should these words create in the hearts of those who are living so near the fulfillment of this glorious promise! No other universal kingdom built by invasion, upon the ruins of another, will ever grace the earth. The everlasting kingdom which "cannot be moved" comes next. Jesus will soon appear. The consuming glories of the last great day already mantle the horizon. Signs in heaven and on the earth, by land and sea, in the physical, moral, and political world, show him "at the door." Prophecy marked out the days of his humiliation and ignominious death, and it came to pass. Prophecy again informs us of his coming in glory and power. That, too, will surely come to pass. Those only who are found "watching" will be saved. Matt. 24:37-51; 1 Thess. 5:1-4.

"In expectation sweet,
We'll wait, and sing, and pray,
Till Christ's triumphal car we meet,
And see an endless day."

THE MINISTRY OF THE "REVIEW."

[A CORRESPONDENT (Mrs. M. P. Stiles, Pratt, Kan.) wishes to express to the readers of the REVIEW her appreciation of the blessings she receives from the different articles each week in the paper. After speaking of the appropriateness of the present heading, and the lately improved form of the paper, she says:—]

The next to strike the eye after the heading is the poetry, original or selected, always full of elevating, soul-inspiring thought. Then we have the sermon, with its sympathetic interest in each individual case, giving instruction, warnings, and entreaties. While in our quiet homes we read and re-read, we pray and meditate, and God graciously meets with us, and adds his blessing. The varied character of the different articles is restful to the mind, and still keeps one in eager and delightful expectancy, as he looks over the familiar names of our dear fellow-travelers, and drinks in what they say to us.

How our hearts warm and beat in responsive sympathy while reading the Mission Field department and the reports of labor. Here is a communication from an old soldier of the cross of Christ, who had nearly fallen in battle, and has retired for rest. As we read, and feel that God is healing his wound, a prayer of thanksgiving arises; and we remember in times past when we have seen his face lighted up with the sunshine of God's presence, as he wept between the porch and the altar, feeding the flock, and that to us his words were a savor of life unto life. I am glad it is right to esteem them highly "for their work's sake,"—these heroes who have led the way before us, teaching us to plant our feet firmly upon the commandments of God, and the faith of Jesus.

Tenderly and carefully do we read the obituaries of those who have finished their course with joy, and we rejoice that their names are written in heaven.

We do not forget the Sabbath-school, but remember that soon each of us will have to give a reason of his hope, and we strive to commit to memory the precious word. And thus every line seems freighted with interest, and when the last page is reached, we almost feel as though we had been to meeting, and seen the faces of our brethren and sisters, and heard their exhortations.

Now, I have told you how we enjoy the REVIEW on the Sabbath, but I have not said how it is when, as in the present instance, it gets "side-tracked" somewhere, and does not come to hand. After reading through the book of Job, and half through Psalms and the sermon on the mount, then it was that a full sense of the place it occupied in my heart, led me to pen these lines.

INHERITED AND ACQUIRED.

BY ELD. H. A. ST JOHN.

(San Francisco, Cal.)

DISEASE.—No intelligent person will question for a moment the truthfulness of the statement that disease is often inherited as well as acquired. A hereditary, or inherited, disease may be increased greatly by transgression of the laws of life. The sum total of such disease would, therefore, be secured by faulty *inheritance* and *acquisition*.

TALENTS.—Talents of ability are inherited, are the gift of God, but may be greatly increased or multiplied by the proper use of the capital stock, the God-given inheritance. Thus the sum total of a man's talents, or ability, to-day, may be *partly inherited* and *partly acquired*. His *ability* is a *unit*, however it may have come to him.

WEALTH.—Many persons inherit wealth, some more, some less. With this *inherited* wealth put to usury, they *acquire* greater wealth. That portion which was inherited, came to them without any effort of their own. The other portion was acquired by their own exertions. But it must not be forgotten that God gives the ability to *acquire* wealth. The sum total of such wealth is a unit, belongs to the possessor, having become his by *inheritance* and *acquisition*.

RIGHTEOUSNESS.—Genuine righteousness, as the possession of any man in this world, is usually both inherited and acquired. We say *usually*, because it may be for a brief space simply inherited. Sinners out of Christ are wholly destitute of true righteousness. Nor can they ever *acquire* it without an *endowment* of *inherited righteousness* to begin with. To attempt the acquisition of righteousness without the inherited endowment as a basis, only results in the acquisition of self-righteousness, which is but filthy rags in the sight of God. Inherited righteousness is obtained after this manner: The sinner exercises repentance toward God, and faith toward our Lord Jesus Christ. His faith is made perfect by works, not required by the law of righteousness. Upon his hearty compliance with the law of faith,—the gospel of Christ,—he is freely and fully pardoned, is born again (of the Spirit), is an heir of God and a joint-heir with Christ. He then has *imputed* to him, or accounted to him, or *inherits*, because of his birth into God's family, a measure of the righteousness of Christ.

This *inherited* righteousness is wholly without the deeds of the law of righteousness on his part, but, after all, is not wholly without such works as are required by the gospel to make faith perfect. The newborn babe in Christ, with a measure of righteousness *imputed*, or *inherited*, because of such birth, is now under the highest obligation, with the help of Christ, to add to his righteousness by acquisition, by a loving obedience to the law of righteousness. Such righteousness is not filthy rags. It is all his *own* righteousness, *inherited* and *acquired* through Jesus Christ, without whom he could neither *inherit* nor *acquire anything*. He that putteth not out his *imputed* or *inherited* righteousness to usury, or does not increase it by a loving obedience to the law of God, will find that God will take away the unimproved or unincreased imputed righteousness, in the reckoning day, and the soul will be left destitute and naked.

—Indecision is sometimes fatal. But so is wrong decision. Hence the necessity of heavenly wisdom when an important decision should be made.

Choice Selections.

KEEP ABOUT YOUR OWN WORK.

THE Lord has given to every man his work. It is his business to do it, and it is the Devil's business to hinder him if he can. So sure as the Lord has given you work to do, Satan will try to hinder you. He may throw obstacles in the way of the work, or he may try to divert you from it. He may present other things more promising; he may allure you by worldly prospects; he may assault you with slanders, torment you with false accusations, set you at work defending your character, employ pious people to lie about you, editors to assail you, officials to accuse you, and excellent men to slander you. You may have Pilate and Herod, and Annas and Caiaphas, all combined against you, and Judas standing ready to sell you for thirty pieces of silver, and you may wonder why all these things come upon you. Are you so simple? Cannot you see that the whole business is brought about through the craft of the Devil, to draw you off from your work, and hinder your obedience to God?

Keep about your own work. Do not flinch because the lion roars. Do not stop to stone the Devil's dogs. Do not fool away your time chasing the Devil's rabbits. Do your own work. Let liars lie. Let deceivers deceive. Let sectarians quarrel. Let corporations resolve. Let editors publish. Let the Devil do his worst, but see to it that nothing hinders you from fulfilling the ministry that God has given you.

He has not sent you to make money. He has not commanded you to get rich. He has never bidden you to defend your character. He has not set you at work to contradict every falsehood which Satan and his servants may start and peddle. If you do these things, you will do nothing else. You will be at work for yourself and not for the Lord. Keep about your own work. Let your life be as steady as a star. Let the world brawl and babble. You may be assailed, wronged, insulted, slandered, wounded, and rejected. You may be abused by foes, forsaken by friends, and despised and rejected of men; but see to it that with steady determination, with unfaltering zeal, you pursue the great purpose of your life and object of your being, until at last you can say, "I HAVE FINISHED THE WORK WHICH THOU GAVEST ME TO DO."

The dust will blow away by and by; the darkness will be past; the true light will shine; and on the hill-tops of eternal gladness you shall stand with the redeemed, the crown-wearing, harp-bearing multitude. You will need no certificates then. Nobody will trouble himself there about the assaults you may have endured, the false accusation which may have been brought against you, the newspaper lies which wicked men have told, the censures which mistaken men have imposed, or the slander which mischief-makers may have peddled. All these things will be in the past, forgotten, and never remembered any more; but the truth which you have told will remain; the work you have done will abide; the gospel which you have preached will produce its effect; and the souls which have been saved through your instrumentality will shine like the sun; and throughout all the glad ages that are to come, when lying lips are put to silence, and when liars and lovers of falsehood are gone down in the lake of fire, the man who has done his Master's will and finished his Master's work, will stand accepted, redeemed, glorified, crowned in the kingdom of our God.

"Oh what are tribulations,
And all the ills I bear,
Compared with this salvation,
And all the glory there?
Behold, a city fair and high,
Bright capital of earth and sky,
That dureth with duration,
All filled with glory now!
The armies of His grace,
Triumphant reach the place—
'Tis glory, everlasting glory now!
—The Armory.

MISDIRECTED SYMPATHY.

PAIN is always pitiable, and that which springs from guilt is the most pitiable of all; but when the pity interferes to avert the natural penalty of wrong-doing, it oversteps its proper limits, and encourages vice and crime. Not only in the clamor for undeserved pardon is this done. Often in enabling the lazy, the improvident, and the spendthrift to avoid the results of their conduct, we actually teach them fresh lessons of idleness and extravagance, whereas the just and natural suffering would have been a strong influence in the opposite direction. Nature is kinder than we know in her penalties. Through pain, she teaches the child to avoid the fire that would consume him; through pain, she teaches the man to avoid the vices which would ruin him. To counteract these wholesome lessons by our continual interference is, in reality, no true kindness, but a self-indulgent cruelty. Were sympathy pruned of its redundant branches, and its vital sap directed into proper channels, its fruit would contribute far more effectively than it now does for the healing of the nations, and the law of kindness would be much better fulfilled. No one need fear that a wise discrimination in this respect will ever crush out real sympathy. There is enough sorrow in the world that needs consolation, enough poverty that needs relief, enough burdens that need lifting, enough pain that needs banishing, to inspire all the sympathy of human nature, and to demand its most practical results. What is needed is not less sympathy, but more intelligence; not a stoical indifference, but a keen perception of the causes of human misery, and a wise judgment in dealing with them. We need something of the intelligent mother's love infused into all our relations of life. She knows that if her child is preserved from all possible discomfort, and shielded from every natural effect of his actions that might be unpleasant to him, he will grow up weak and ignorant, and suffer far more eventually than if she now accustoms him to restraint, and teaches him self-control. Thus, though she pities and loves him, she sometimes denies his requests, and does not always interfere to save him from pain. Indeed, it is because she loves him with a wise and unselfish love that she allows him often to experience the natural consequences of his actions. Were she simply selfish and unintelligent in her love, she would indulge him in every fancied whim, and relieve him from every fancied discomfort, thus preparing the way for a future in which anything like a noble and valuable manhood would be well-nigh impossible. To distinguish between the pain which should be instantly soothed, and, if possible, dispelled, and that which has a mission of good to work out, is a task which, so far, has been mainly left for the professed philanthropist or the reformer; but when we consider the effects of an ill-regulated sympathy in spreading greater misery than it alleviates, and in promoting immediate pleasure at the expense of character and permanent welfare, we must conclude that such a winnowing process is a duty obligatory upon every one who values the well-being of society.—*Philadelphia Ledger*.

THEY KILL EASILY.

It is very hard for people to believe the testimony of God concerning the frailty of human existence. "Their inward thought is," that they "shall continue forever." They live as if there was no death and no danger of dying. They spend their years in trifling, expect to live long and accomplish their purposes, and at last are cut down in a day.

The Scripture teems with warnings and admonitions concerning the brevity of human life. "What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." Man's "foundation is in the dust;" he is "crushed before the moth." His days are swifter than the courier, they vanish like the

noonday cloud. The scratch of a pin may destroy life. A morsel of food may cause suffocation. A few days' abstinence from food and drink, and life is gone. Deprive a man of air for a few moments, and his course is run. A dagger, a bullet, a cup of poison may hasten one's exit from this life. A moment's over-exertion, a struggle, an accident, a blow, may cost a man his life. And yet persons who know all these things, presume upon the strength of the human constitution, and undertake to toil, and struggle, and overwork themselves, week after week, and month after month, until at length they are swept away by the strong current of death, and borne downward to the tomb. Many are warned, admonished, and advised, but all in vain; they persist in things which injure health and destroy life, until some day when the mischief is done and death is inevitable, they turn frightened from the results of their acts, and frantically call for help when no help can reach their case. In their haste to study, in their anxiety to attain wealth, in their determination to have their way, and under the various delusions which beguile men contrary to reason and truth, persons throw away their chances for life. To gain a little more money, to secure some temporary advantage, people will venture until they plunge over the precipice, and go down into the abyss. O that men were wise, O that women were wise, to read the lessons of instruction, and hear and heed the voice of divine wisdom!

There are very few people who know just how much it takes to kill a human being. They see persons dying prematurely all around them. They know that very few of them expected to die, but nevertheless they are gone; yet so ignorant are they, that when they are admonished, they say, "There is no danger;" when they are entreated, they say, "Never fear;" and so persons of judgment and intelligence are obliged to see people drifting downward, downward, to inevitable death, regardless of warnings, and neglectful of admonitions.

If people only believed the words of God; if they only knew that their life is a vapor, that they are children of the dust, and that only constant care and watchfulness can preserve their souls alive, they would act far differently; but they do not believe, they will not be taught, and so at last, smitten with disease, they pine and die, and people wonder at "the mysterious providence of God."

It would be a most useful lesson, if persons could be taught how frail they are; if they could know that life is held by a most slender thread; if they could think how few live out their proper period of existence; if they could understand that it is a marvel that they have lived so long already, and have not been cut down long ere this. Let men and women deal faithfully in these matters with the young, the thoughtless, the careless. Let them strive to instruct and admonish them, and so save precious lives to happiness and usefulness in this world.—*The Common People*.

METHUSELAH.

"METHUSELAH," says an English writer, means "his death shall send it." It means, wrote Dr. Cumming, "At his death it shall come;" or, as Cruden puts it, "When he is dead, it shall be sent; i.e., the deluge." He was not drowned in the flood; he did not outlive or survive the flood; he died before the flood, and the same year of the flood. His death was to all a token of impending judgment. Methuselah's name was prophetic. The spirit of prophecy in which it was given him by Enoch, his father, corroborates the prophecy of the advent and retribution by Enoch as given in Jude 14. Looking far down the centuries, the translated prophet saw, first, the great deluge, or end of that world; and, second, the coming of our Lord and the end of this age. As sure as at Methuselah's death the deluge came, so sure is the coming again of the Son of man "at the last day."—*Messiah's Herald*.

The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND M. L. HUNTLEY.

A MISSIONARY MONUMENT.

The Beginning of American Foreign Missions.

SAID the Saviour to his disciples, "Go ye into all the world, and preach the gospel to every creature." This charge, sometimes called the great commission, was not the committing of a work to the disciples of eighteen hundred years ago simply, but to all those also who should afterward become followers of the Prince of life to the end of time; for the Saviour elsewhere says that when this gospel of the kingdom shall be preached in all the world for a witness unto all nations, then shall the end come. This shows that the preaching and spread of the gospel were to continue until the end. And so it has been that wherever true Christianity has existed, there have been found those who have felt impelled to carry the glad tidings of salvation to their fellow-men. It has been a general characteristic of those whose hearts have throbbed with the divine impulses of truth, to desire to reveal it to others. Their prayer has been, "Send forth thy light and thy truth;" and their heart's desire, to "give light to them that sit in darkness and in the shadow of death."

From the many and extended efforts now being put forth on the part of Christians in America to carry the gospel to the heathen in foreign lands, it is interesting to look back and note the beginning of this work in this country. In the early part of the present century were organized the great Bible societies, "The British and Foreign" and "The American." About the same period marks the beginning of American foreign missions.

Samuel J. Mills was born at Torrington, Conn., April 21, 1783. As soon as converted, it is said, he had a strong desire to go to the heathen with the gospel. In 1806 he entered Williams College, located in Williamstown, Mass. He, with a dozen other students, was in the habit of holding a prayer-meeting Saturday afternoons. At one time, five being present, they were driven from the grove where they had resorted, by an approaching thunderstorm, and repaired to a hay-stack near by for shelter. Here Mills remarked that in studying the geography of Asia the idea of a mission to that continent had occurred to him; and he proposed that the gospel be sent to that dark heathen land, adding, We "could do it if we would." As the storm was clearing away, he said: "Come, let us make it a subject of prayer under this hay-stack, while the dark clouds are going and the clear sky is coming." Those present were Samuel J. Mills, James Richards, Francis L. Robbins, Harvey L. Loomis, Byram Green. After prayer they sung the stanza,—

Let all the heathen writers join
To form one perfect book:
Great God, when once compared with thine,
How mean their writings look.

This was in 1806. Their prayer-meetings and consultations continued during this and the following season. In the spring of 1808 a society was formed, called "The Brethren," the object of which, according to the language of its constitution, was "to effect in the person of its members a mission to the heathen." This was formed in a lower room in the east college building, and was in secret. The condition of joining the society was a pledge to go to the heathen unless providentially prevented. Says Dr. Hopkins, "This was the first foreign missionary society on the Continent."

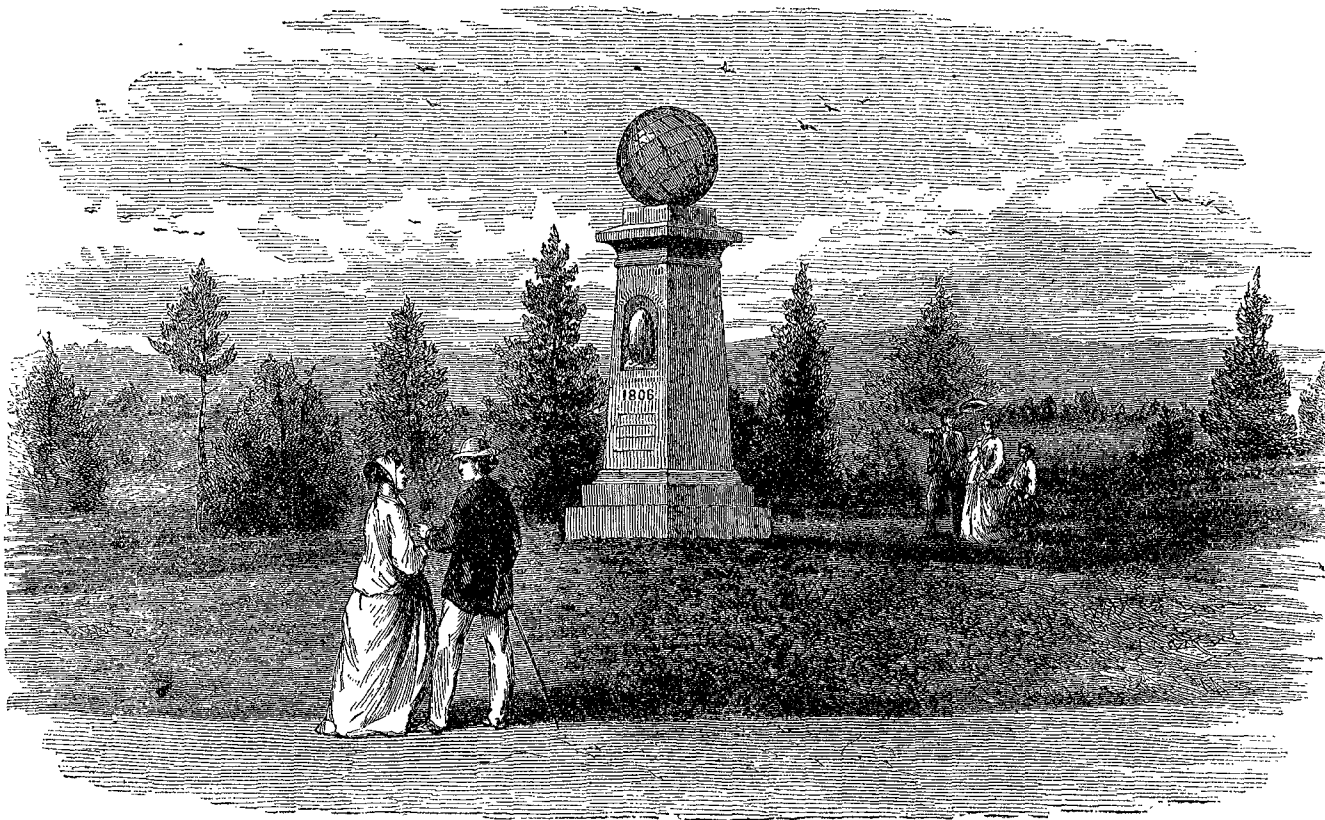
The members of this society sought to excite a missionary spirit in the churches by republishing and widely circulating the able missionary ser-

In 1854 the only surviving member of the hay-stack meeting was the Hon. Byram Green. Passing through Williamstown one day, he went to the spot, and marked it with a stake. At the following Commencement of Williams College, the alumni voted to purchase the spot, together with the grove and adjoining grounds, to be called "The Mission Park and Grounds." This was done, and ten acres were so purchased and inclosed. In 1867 a monument commemorative of the origin of American Foreign Missions was placed on the exact spot where the hay-stack stood. Dedicatory services were held on the grounds soon after its erection. We give a representation of the monument on this page. The following description of it is given by one of the speakers at the dedicatory services:—

As a specimen of fine material and artistic sculpture, it is strictly a Berkshire production, composed of Berkshire marble, quarried at Alford, and wrought in the work-

shop of "The Berkshire Marble Co." Its entire length is twelve feet; its shaft, cap, and base, square; its surface, polished; its color, a silver-blue. It is surmounted with a globe, three feet in diameter, traced in map lines. On its eastern face, and immediately below the globe, are inscribed these words: "The Field is the World." Then follows the similitude of the hay-stack, sculptured in bold relief, and encircled with the words, "The Birthplace of American Foreign Missions, 1806." Beneath this appear the names of the five young men who held the prayer-meeting under shelter of the hay-stack.

Here, then, is the birthplace of American



BIRTHPLACE OF AMERICAN MISSIONS.

mons of Drs. Griffin and Livingston. They spent their vacations with various prominent ministers, and also sought to awaken a missionary spirit in other colleges.

In 1810, Mills, with some other of his associates, entered the Theological Seminary at Andover. Here they succeeded in forming another society similar to the one started at Williams College. On June 25 of this year, a meeting of ministers was called to meet in the parlor of Prof. Moses Stuart, Professor of Sacred Literature of the seminary, to confer with the young men. Samuel Newell presented their wishes. At this meeting it was decided to bring the subject before the General Association of Massachusetts, soon to meet at Bradford. Here a paper was presented, signed by Mills, Judson, Newell, and Nott, expressing their desire to go as missionaries to the heathen. This made a deep impression on the association, and the result was, the formation of the American Board of Commissioners for Foreign Missions.

In this way began American Foreign Missions. The earnest desires of these young men soon developed into a large and permanent organization. Though so small, quiet, and obscure was the beginning, yet it was destined to come to light, and bless the world with the fruit of their labors. Their noble example was an incentive to others, and other organizations soon followed the first.

As the work grew, allusion was often made to its small beginning, and the wish expressed that the exact locality of the memorable hay-stack could be identified.

Foreign Missions. From that one prayer-meeting held in this quiet, humble spot, and the subsequent society formed in 1808, originated not only the first, but a series of American missions. It may be interesting in this connection, to briefly trace the history of some of the young men who were connected with these early missionary efforts.

The date of birth and birthplace of Samuel J. Mills have already been given. He was raised by a devoted Christian mother. She delighted to talk of Eliot, Brainerd, and other missionaries, and once in his presence said, "I have consecrated this child to the service of God as a missionary." These words made a lasting impression upon his mind. When foreign missionary enterprises came to engage his attention, and he began to think of leaving for distant lands, he consulted his parents. His mother said, "I cannot bear to part with you, my son." He reminded her of what she had said of him when he was a child. She wept, but never again objected. At the close of his school life in 1812, he was licensed to preach. He then spent three years in missionary labors in the Southern States. He was ordained in 1815. In his travels through the South, he found a great destitution of Bibles. In his report to the Board afterward, he suggested the formation of a national Bible society. In harmony with this, the American Bible Society was soon afterward organized. He was also instrumental in the formation of the Union Foreign Missionary Society, the African school at Parrish, N. J., and, in connection with Dr. Finley in 1817, the American Colonization So-

ciety. He spent two years in New York and other large cities, in promoting the formation of the American Bible Society. In 1817, in the interests of the Colonization Society, he sailed first to England, to confer with British philanthropists, and thence to the western coast of Africa, to select a proper site for a colony of colored people. He died on his return voyage, June 16, 1818, at the age of thirty-four. He has been called the "father of foreign missions in America." How much the subsequent course of his life was shaped by the early influence of his mother cannot be known. Like Hannah, she early dedicated her son to the service of God, and like Samuel he pursued the course marked out. What the result of his efforts will be, the judgment alone can reveal.

James Richards was born in 1784. With Mills and other intimate associates, he attended the Theological Seminary at Andover. While there he was earnest in awakening a missionary spirit among his fellow-students. He and another young man by the name of Hill were two of the original signers of the memorial to the General Assembly; but, "lest the assembly should be alarmed at the expense of supporting six missionaries," these two names were withdrawn. After his course at Andover, he spent two years in a medical school, was ordained in 1815, and the same year sailed for Ceylon as a missionary. After remaining here for a time, his health failed, when he took a voyage to the Cape of Good Hope, where he remained four years, continuing to perform missionary work and render important service as a physician. He died in Ceylon, Aug. 2, 1822, at the age of thirty-eight.

Adoniram Judson was born at Malden, Mass., Aug. 9, 1788. The reading of Buchanan's "Star in the East," it is said, led him to resolve to be a missionary to the heathen. He graduated at Brown University (R. I.) in 1807, and at the Andover Theological Seminary in 1810. In 1812, under the auspices of the American Board of Commissioners for Foreign Missions, he was ordained as a missionary to Burmah. Very soon afterward he married Ann Hasseltine, and with his wife sailed for Calcutta. On the voyage his views respecting baptism underwent a change, and on his arrival at Calcutta he severed his connection with the American Board, and identified himself with the Baptist denomination, giving his reasons for the change in a work entitled "Judson on Baptism." This led the Baptists in America to interest themselves in foreign missions, and to the organization of a society now known as the American Baptist Missionary Union. Under this society he founded in Burmah one of the most successful missionary enterprises of modern times. War breaking out between England and Burmah, he was suspected as a spy, arrested, bound with chains, and imprisoned for nearly two years, daily expecting execution. Upon his release he immediately resumed his missionary efforts. In 1826 Mrs. Judson died. In 1834 he married Mrs. Sarah Boardman. During this year he finished the translation of the Bible into the Burmese language, and began the preparation of a Burmese dictionary. In 1845, on account of failing health, he and his wife embarked for America. Mrs. Judson died at St. Helena. In 1846 he married Miss Emily Chubbuck, and in the following year returned to Burmah. His health soon failing again, he set out for a long sea voyage. He died at sea April 12, 1850, after thirty-seven years of active and arduous missionary labor, and his body was committed to the ocean.

Attention might be called also to Samuel Nott, Samuel Newell, Gordon Hall, William Richards, and others who attended the Andover Theological Seminary about the same time as did Mills and Judson, and who with them were instrumental in the formation of the American Bible Society, and the establishment of missions in India, Ceylon, the Sandwich Islands, and other parts of the world; but lack of space forbids.

The object of this article has not been so much to call attention to the men, noble and

worthy examples though they may be, as to impress the thought of what great results may come from small beginnings, of how much good may be accomplished by humble and devoted laborers, and of how careful we should be not to "despise the day of small things." Where are the young men to-day who are ready, willing, and anxious to go to foreign lands and sound the closing notes of the gospel, to ripen the fields for the harvest of the world? W. A. C.

Special Mention.

EXPERIENCE OF SEVENTH-DAY ADVENTISTS IN GEORGIA.

THE Atlanta (Ga.) *Constitution*, of Oct. 26, 1889, under the heading, "Expelled from Church. Three Milton County Females Become Seventh-day Adventists," publishes the following special dispatch from Alpharetta, Ga., under date of Oct. 25:—

Four well-known members of the Methodist church here have been expelled for heresy.

They are Mrs. J. M. Howell, Mrs. Rinnie Letson, Mrs. J. M. Dodds, and Miss Minnie Dodds.

The story is thus told by the *Democrat* this week: Some of the members of the Methodist church at this place having indorsed the doctrines preached by the Seventh-day Adventists, a committee was appointed to wait on them and investigate the matter.

DEMANDING A TRIAL.

When approached by the committee, five of them withdrew from the church and four demanded a church trial. The five who withdrew are Dr. J. M. Howell, Mr. J. M. Dodds, Mrs. Maud Brooke, Miss Lula Rainwater, and Mrs. H. I. Seale. Those who demanded a trial are Mrs. J. M. Howell, Mrs. J. M. Dodds, Miss Minnie Dodds, and Mrs. Rinnie Letson. The committee preferred charges against those demanding a trial. The trial was set for Monday, the 21st instant, and was tried before a committee of ten, none of whom are members of the church at this place, but all the other churches in the circuit are represented on the committee. The following is a list of the names of the committee, or jury, before whom the case was tried: W. B. Johns, R. N. Metlock, W. H. Scott, W. G. Scott, Jesse Brooks, Richard F. Bagwell, Stephen R. Douglass, Harvey Douglass, Anderson S. Bell, John W. Nesbit, and Sylvester Nesbit.

The following is a copy of the specifications and charges preferred by the investigating committee:—

We, the Committee of Presentment, having gone through a course of investigation, do hereby charge Mrs. J. M. Howell, Mrs. Rinnie Letson, Mrs. J. M. Dodds, and Miss Minnie Dodds, members of the M. E. church South, at Alpharetta, Ga., first, with heresy.

Specification 1. They have adopted as their creed Saturday, the seventh day of the week, as the Sabbath, regardless of the position of the M. E. Church South on that subject.

Specification 2. They discard the immortality of the wicked, claiming that there is no such thing as continuous punishment of same throughout eternity, despite of orthodox Christianity as held by said M. E. Church South.

We, the Committee of Presentment, do hereby charge the aforesaid parties,—

2. With inveighing against the doctrines of the M. E. Church South.

Specification 1. They claim to have the Bible to sustain them in the above doctrine, and that the M. E. Church South has not the Bible to defend herself against said doctrines; hence it is their opinion that they are right and the said M. E. Church South is wrong.

Specification 2. Believing themselves to be right, they do not recognize the Sabbath of the M. E. Church South, and hence are observing the seventh day of the week (Saturday) as the Sabbath. They propose to continue until they are convinced they are in error. They are also confirmed in the belief that the doctrine of the immortality of the wicked, as held by the M. E. Church South, is unfounded by the Bible. This October 15th, 1889.

L. P. BROWN.
D. R. HOOK.
WM. J. WEST.

The four ladies names were duly cut off from membership.

MORE PETITIONS FOR A SUNDAY LAW.

[FROM the following article published in the *Union Signal*, our readers will see with what activity the Sunday movement is to be pushed during the coming winter, before both the Congress and people of the United States, by that now faithful ally of National Reform, the N. W. C. T. U.]

The Sabbath question is at the front, at the bar of public opinion, and in the councils of the

nation, and we must use our whole influence to see that it is settled right. A new Congress convenes this winter, and from the day it is organized we must again lay siege to the members for a National Sunday-rest law. We did not get the law from the last Congress, even with 10,000,000 petitions. Shall we cease our efforts? It would be unlike and unworthy our noble organization. We must repeat the work, redouble our exertions, and succeed.

The arduous task of circulating petitions the past year, paid amply by creating and educating public sentiment wonderfully. It aroused opposition which has temporarily delayed our success, but opposition must be encountered and overcome if we would have enduring success.

Why not leave this petition work to the American Sabbath Union? Senator Blair and other wise leaders think there is need of great caution, but the public think this a movement of the ministers, and designed ultimately to force religion on the people. Such an impression is quite common. It is exceedingly desirable that an organization like ours, which is not ministerial, should push this work prominently, if we hope for success. Let us both work to the utmost in heartiest co-operation, as we are now doing.

All State superintendents and the W. T. P. A., if they will aid us, will immediately be furnished with petition heads and circulars, which can also be procured of Mrs. Catlin, our Sabbath observance secretary at Washington, D. C., and of me. Will not every union in the land send for these (inclosing stamp) *at once*, and through the superintendent or committee procure the indorsement again of every church, every organization of every kind, and as names are far the most valuable, let these be canvassed for thoroughly, systematically, everywhere. * (Always state, if you can, about how many are thus duplicated, so that the count shall be correct.) Do this work, as far as possible, now, before winter sets in, and return all petitions to Mrs. M. E. Catlin 1736, 18th St., Washington, D. C. Please do not neglect to postpone this work. She does most who does it promptly.

We are in danger of having our great World's Exposition of 1892 opened on the Sabbath. No time is to be lost in remonstrating against this. A circular and petitions against this will soon be ready, and can be circulated at the same time.

Sunday-closing of saloons and business places is hopeful and pressing work for the fall and winter. Lectures are so greatly needed and in demand that your superintendent has yielded to urgent requests, and decided to work in this field as much as possible, and at lowest living rates. Will not every superintendent and union that wants help, send for circulars, with press notices, so that routes may be arranged?

MRS. J. C. BATEHAM, *Nat. Supt.*

SUICIDES IN CHINA.

UNLIKE most countries, China holds the suicide in honor, and by her laws extends to him the most lenient consideration, having regard in all cases to the motive that prompted self-slaughter. The motive is not unfrequently revenge, as the Chinese law requires the householder on whose premises the dead body is found, not only to provide the funeral expenses, but to compensate the relatives of the deceased. As suicide is thus a means of rescuing one's relatives from poverty, it has been made in China a fine art. A curious development of it is the practice of offering one's self as a substitute for a person under sentence of death. This vicarious payment of legal penalties is, of course, much appreciated by rich criminals who are enamored of life.—*Baltimore Sun.*

—On the west coast of Africa there are now about 200 churches, 35,000 converts, 100,000 adherents, 275 schools, 30,000 pupils; and portions of Scripture and religious books have been translated into thirty-five languages or dialects.

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 5, 1889.

URIAH SMITH, - - - - - EDITOR.
L. A. SMITH, - - - - - ASSISTANT EDITOR.
G. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
EDITORIAL CONTRIBUTORS.

CONFERENCE NOTES.

To the delegates already acknowledged should be added the name of L. A. Wing, of Pennsylvania, John Vuilleumier, of Basel, Switzerland, D. T. Fero, of Montana, and R. D. Hottel, of Virginia. This makes in all 110 delegates, the largest number we have ever had at a General Conference.

We were obliged last week to omit, for want of space, some part of the Conference notes already prepared. But as many of our readers have not probably received the information from any other source, we give them this week, going back to a point somewhat earlier than the date of our last paper.

The Home Mission Secretary, Eld. Geo. B. Starr, also gave his report, the International T. and M. Society had additional meetings, the General S. S. Association, Health and Temperance Association, Health Institute, Sanitarium Improvement Company, and the National Religious Liberty Association, of which we have not space to speak particularly.

On Thursday a telegram was received announcing that Eld. J. E. Swift, who has been at the head of the mission in Cleveland, Ohio, for the past two years, had fallen in death through typhoid fever. Had he been in health, he would have been a delegate to this Conference; and he wished to be brought to Battle Creek, to be buried by the side of Eld. B. L. Whitney and other of his fellow-laborers who sleep in Oak Hill Cemetery. The body arrived Friday, and all the delegates, in solemn procession, escorted it from the railway station to the vault in the cemetery. An appropriate funeral discourse was delivered by Eld. Farnsworth, Sabbath afternoon, in which he gave an impressive exhortation to his fellow-laborers. We can only do as soldiers in an engagement are commanded to do when their comrades fall by their side: "Close up the ranks, and press forward." God buries his workmen, but he will carry on his work.

The evening addresses through the week have all been able and instructive.

The missionary ship, shorn of some of its dimensions, is still, we think, slowly coming to the front. It is at the present writing (Nov. 1) in the hands of the Finance Committee, from which we are hopeful that it will safely emerge in due time.

Educational Society.—The Educational Society held its second and last meeting, Monday, Oct. 28, at 3 P. M. The Committee on Resolutions presented the following:—

Resolved, That we express our gratitude to God for the great prosperity which has attended the workings of the College during the past year, and for the evident tokens we have that his blessing has attended the efforts of those having special charge of the same.

Whereas, The influence of the Home connected with our College is one of the important features of the institution; therefore,—

Resolved, That we recommend all who are planning to attend this school, to arrange to enter the Home and receive its benefits.

Respecting this last resolution in reference to caring for students in a Boarding Hall, or Home, remarks approving of the plan were made by several. Prof. Prescott being called out on the subject, expressed the thought that a good home for students in connection with the College was as necessary as the school building itself. This has become a fixed conviction with him after two years' experience with the College Home. A teacher, he said, when with the students was continually, though perhaps unconsciously, teaching. For this reason he thought the plan of having the students

with the teachers in the same home was an excellent one.

Eld. R. M. Kilgore had become so impressed with the benefits of the plan, that although his family is located in Battle Creek, he had arranged for his son to remain at the College Home.

The question then came up as to whether it would not be better for parents to send their children to the Students' Home, rather than to go to the expense of moving the family to Battle Creek, in order to care for their own children. The sentiment seemed to prevail that it would be about as cheap financially to send the children to the "Home," and far more profitable in some respects, because they would learn something there that they could not while under their parents' roof. The resolutions were unanimously adopted.

The Battle Creek College being a denominational school, the question often arises in the minds of those who are debating the question of coming here, whether those of other faiths would have as favorable a position as would be accorded to our own people. The Secretary answered by saying that while the College is a Seventh-day Adventist school, and would always remain so, yet nothing would be required which would interfere with the religious convictions of others; and the only restriction that would be required of them would be that they should not do anything to interfere with the policy and moral tone of the institution. Several not of our faith are in attendance on these conditions, and experience the utmost satisfaction with them.

The following Trustees have been elected for the coming year: O. A. Olsen, W. W. Prescott, U. Smith, C. Eldridge, A. R. Henry, H. Lindsay, and W. C. Sisley.

General Conference Association.—At the eleventh meeting of the Conference, Tuesday, Oct. 29, the report of the General Conference Association was presented by the President, A. R. Henry. The report showed that the assets of the Association were \$193,845.65; liabilities, \$94,335.64; present worth, \$99,510.01. The first-day offerings for the six quarters since the system was inaugurated, amount to \$17,093.37, and the Christmas offerings of last year foot up \$30,115.55.

The Committee on Program for the Week of Prayer (R. M. Kilgore, E. W. Farnsworth, D. T. Jones) reported the following:—

Whereas, The week of prayer observed by our people in the past has been a means of great spiritual benefit and encouragement, we therefore recommend that Dec. 17-23, 1889, be set apart as a week of prayer, and that Wednesday, Dec. 18, be a day of fasting.

We further recommend that readings be prepared for each day of the week of prayer, on these subjects, and by the persons mentioned below.

Tuesday, Dec. 17, "Our Great Need of Humiliation," Eld. O. A. Olsen.

Wednesday, Dec. 18, "How Shall we Draw Near to God?" Mrs. E. G. White.

Thursday, Dec. 19, "The Rise and Progress of the Message, and What it is Destined to Accomplish," Eld. U. Smith.

Friday, Dec. 20, "The Issues of the Present Time," Eld. E. J. Waggoner.

Sabbath, Dec. 21, "Foreign Mission Fields," Eld. S. N. Haskell.

Sunday, Dec. 22, "Our Duty in the Present Crisis," A. T. Jones.

Monday, Dec. 23, some subject by Mrs. E. G. White.

We still further recommend that a committee of five be appointed to arrange a program of exercises for Christmas eve; that the aforesaid readings be published in the *Home Missionary*, and that it be issued daily during the week of prayer; that an editorial committee of three be appointed to examine and criticize these readings, and have them ready for publication by the close of the session of the General Conference; and that a circular be prepared and sent out to ministers, giving them instruction in reference to the week of prayer.

This report being referred to the Committee on Resolutions, was in due time reported back and adopted.

Publishing Association.—At the second meeting of the Publishing Association, Tuesday, Oct. 29, at 3 P. M., the Committee on Resolutions reported the following, which were adopted:—

Resolved, That we recognize the guiding, prospering

hand of God in the success that has attended the work of the Association during the year; and as stockholders and managers we pledge still greater earnestness, prayerfulness, and dependence upon divine wisdom for the year to come.

Resolved, That we approve of the action of the Trustees in the purchase of a new press, in lighting the institution with electricity, in providing more commodious office rooms for the transaction of the business of the Association, and for the accommodation of the Executive Committees of the General Conference, General Conference Association, International Tract and Missionary Society, and National Religious Liberty Association, and in otherwise improving the facilities and appearance of the institution.

Resolved, That we favor the establishing of two more branch offices, or distributing points, located in the Northwest and in the Southwest, if in the judgment of the Trustees such action is thought advisable.

Resolved, That we place at the disposal of the General Conference Committee, \$2,000 on which they may draw toward paying the traveling expenses of persons who may be selected by the various Conferences and the General Canvassing Agent, to attend a training school for State agents, company leaders, and city canvassers, to fit them for handling either English or foreign publications; provided that such school or schools be opened in one or more of our large cities, within the next six months.

Resolved, That we approve of the action of the Trustees in employing and training young persons of talent and Christian character, who shall be capable of filling responsible positions in other publishing houses of the denomination, and that we encourage still further effort in this direction.

Resolved, That we hereby authorize the Board of Directors to donate to the various missionary enterprises of the denomination, books, periodicals, or book plates, as they may deem advisable, provided that the value of the donations of any year shall not exceed one-third of the net gains of the Association for the three preceding years.

The following Trustees were elected for the coming year: C. Eldridge, A. R. Henry, H. Lindsay, G. I. Butler, H. W. Kellogg, F. E. Belden, and U. Smith.

General Conference.—Wednesday, Oct. 30, at 9:30 A. M. Report of C. Eldridge, General Canvassing Agent. Encouraging reports from many fields were presented, and broader plans laid for the work in the future. Bro. Wm. Arnold gave a very interesting account of his labors in the canvassing work in the West Indies, showing from a large map the localities he had visited. He said the islands in which he had worked were a grand field for the sale of books, as was witnessed by the fact that in about nine months he had taken subscriptions for over 1,200 volumes of "Thoughts on Daniel and the Revelation."

The Committee on Nominations submitted their report, recommending the following persons for officers of the Conference the coming year: For President, O. A. Olsen; Recording Secretary, D. T. Jones; Corresponding Secretary, W. H. Edwards; Home Mission Secretary, L. C. Chadwick; Foreign Mission Secretary, W. C. White; Educational Secretary, W. W. Prescott; Treasurer, Harmon Lindsay; Executive Committee: O. A. Olsen, S. N. Haskell, W. C. White, D. T. Jones, R. A. Underwood, R. M. Kilgore, E. W. Farnsworth; General Conference Association Trustees: O. A. Olsen, D. T. Jones, A. R. Henry, J. Fargo, Harmon Lindsay.

The Nominating Committee also presented the following names for a Book Committee: O. A. Olsen, W. C. White, U. Smith, A. T. Jones, C. Eldridge, J. H. Kellogg, W. W. Prescott, E. W. Farnsworth, C. H. Jones, E. J. Waggoner, A. T. Robinson, F. E. Belden, L. C. Chadwick.

Conference convened again at 3 P. M., Wednesday, Oct. 30. Eld. H. Shultz presented a report of the German work. After giving some statistics in reference to the growth of the work in the past among that people, he said:—

We have in 1889 six ordained ministers, eight licentiates, twenty churches, and about 1,300 members. Slow but steady, the third angel's message has made its way among this people. We now have churches in Pennsylvania, Wisconsin, Minnesota, Dakota, Nebraska, Kansas, and Oregon. We feel sad that the work has not made faster progress among the Germans of America; and yet we feel thankful to God that a beginning has been made.

The canvassers have sold 6,475 volumes, for which they have received \$5,870.

The remainder of the meeting was taken up in discussing the report of the Committee on Sunday Prosecutions.

The Western College.—As many of our readers will be interested in the proposed establishment of a school in the West, we present the following action in reference thereto:—

In behalf of the committee appointed to consider the matter of establishing a Western school, Prof. W. W. Prescott presented the following report:—

Decisions and recommendations made by the Committee on the Western School, and reported to the Conference by the Committee on Education:—

1. That the proposed school begin in the fall of 1890.
2. That the location of the school be left to the following committee, who shall have power to act: J. H. Morrison, W. B. White, R. S. Donnell, J. P. Gardiner, E. H. Gates, J. P. Henderson, W. S. Hyatt, Allen Moon, L. Dyo Chambers.

3. That the title to the school property be vested in the General Conference Association.

4. That the management of the school be vested in the General Conference through a Board of Managers consisting of seven members, at least four of whom shall reside in the territory included within the limits of the nine Conferences comprising this school district, said Board of Managers to be elected annually.

5. That the General Conference be requested to elect such Board of Managers at its present session.

6. That the institution be designated as a college, the further name to be selected by the Board of Managers as soon as practicable after it is located.

7. That the grade of work to be done and courses of study provided be such as are found in colleges of the same character.

8. That the amount of money to be invested in buildings would probably be from \$50,000 to \$75,000.

9. That whatever sum is to be raised by our people in addition to donations from those not of our faith, be apportioned in the following manner. The whole sum being divided into thirty-six shares, thirty of these shares shall be assumed as follows: Iowa, seven shares; Minnesota, six; Kansas, six and three-fifths; Missouri, two and seven-tenths; Nebraska, three; Dakota, two; Texas, three-fourths of a share; Colorado, one and one-half shares; Arkansas, two-thirds of a share. That the remaining six shares be apportioned as follows:—

If the school is located at such a point within a Conference as to be more than sixty miles from the nearest border of any other Conference, then the Conference within which it is located shall assume these six shares in addition to the number assigned above. But if the school shall be located within sixty miles of any one Conference joining the one in which it is located, then the membership of that Conference shall be divided by two, and the quotient being taken as the membership of this Conference, the six shares shall be divided proportionately, according to the membership of said two Conferences. But in case it should be located within sixty miles of the line of two or more Conferences, then the Conference having the school shall assume three of the six shares, and the balance shall be divided between the other two or more Conferences, according to the membership.

That we present this matter to other Conferences outside those named, and ask them to assist liberally in raising the necessary funds for the establishment of this school, especially those Conferences joining this school district.

Sabbath-school Work.—The International Sabbath-school Association has held meetings according to the program during the Conference, at which many items of interest and encouragement in reference to the prosperity of this branch of the work have been brought out. There are now 1,071 schools, divided into 4,162 classes, and having an aggregate membership of over 30,000. Officers and teachers, 6,304. Interesting reports were read from New Zealand and Australia.

At the third meeting the following preamble and resolution were adopted:—

Whereas, The General Conference has voted to build or buy a ship for missionary use in the Pacific Ocean, and to have it ready for sea early in 1890; therefore,—

Resolved, That we recommend that the Seventh-day Adventist Sabbath-schools throughout the world pledge their missionary contributions during the whole of the year 1890 to this worthy object; and we urge that the State and local officers keep this object before the schools, so that their interest in the missionary work, and their liberality may be increased.

Religious Liberty.—At the meeting of the National Religious Liberty Association, Oct. 27, the article on the Sabbath Reform Campaign, from Mrs. Bateham, given in our Special Mention department this week, was read. From this it is plainly seen how diligent we must be in the counter work, or suffer ourselves to be outflanked by the

opposition. The Committee on Resolutions recommended the diligent circulation of the petitions against religious legislation.

International T. and M. Officers.—The report of the Nominating Committee was presented, Oct. 28, reading as follows: For President, Dan. T. Jones; Vice-President, L. C. Chadwick; Recording Secretary, T. A. Kilgore; Corresponding Secretary, M. L. Huntley; Treasurer, W. H. Edwards; Assistant Secretaries, Mrs. F. H. Sisley, Eliza T. Palmer, Addie S. Bowen, H. P. Holser, W. A. Spicer, Mary Heileson, Mrs. N. H. Druillard, Josie Baker, Elizabeth Hare; Executive Board, D. T. Jones, L. C. Chadwick, O. A. Olsen, S. N. Haskell, W. C. White, D. A. Robinson, W. C. Sisley, C. Eldridge, A. T. Robinson.

Resolutions were presented favoring the continuance of the *Home Missionary*, recommending expedition in translating tracts into foreign languages, favoring the procuring of a boat for use in New York harbor, and organizing and instructing the members of branch societies so that they may canvass for our trade books, pamphlets, and periodicals.

Laborers for Home and Foreign Missions.—The address delivered by Prof. W. W. Prescott, Sunday evening, Oct. 27, on the subject of "The Education of Laborers for Home and Foreign Missions," was replete with most important instruction in reference to some of the essential points to be gained in the education of men for these important branches of the work.

The Canvassing Work.—"The Past, Present, and Future of the Canvassing Work," was the subject of the address of C. Eldridge, Tuesday evening, Oct. 29. He reviewed the growth of this work among us from the beginning, giving all due honor to the pioneers in the work, who broke new ground, and added new ideas to the common stock on this subject. And he caused some to open their eyes a few degrees wider by stating that the \$500,000 worth of books which have gone out the past year, are "only a few sample copies, sent out in advance of the real trade which is to follow."

Sabbath-school Officers.—The officers elected to conduct the affairs of this organization the coming year are the following: For President, C. H. Jones; Vice-President, Roderick S. Owen; Secretary, Mrs. C. H. Jones; Corresponding Secretary, Jessie F. Waggoner; Treasurer, Pacific Press Publishing Company; Executive Committee: C. H. Jones, Roderick S. Owen, W. C. White, E. J. Waggoner, J. H. Durland, A. O. Tait, W. H. Wakeham, A. E. Place, W. W. Sharp.

In the General Conference, Oct. 31, the following preambles and resolution relative to Sabbath-school work were presented:—

Whereas, The work of the International Sabbath-school Association has become so extended as to require the undivided time of some of our most faithful laborers; and,—

Whereas, The General Conference has, in the past three years, received substantial benefit from it to the amount of \$32,537 in pushing its missionary enterprises; therefore,—

Resolved, That we grant the International Sabbath-school Association its request for three laborers, in harmony with the resolution upon that point, passed by the said association at its present session.

Distribution of Labor.—The Committee on Distribution of Labor made the following partial report, Oct. 31:—

Your committee, after long and careful consideration of the work committed to them, desire to present the following recommendations. We recommend,—

1. That Eld. W. C. Wales go to Illinois, and make that his field of labor.
2. That Eld. John Fulton go to the North Pacific Conference, and take the place of Eld. R. S. Porter, absent.
3. That Eld. H. W. Cottrell make New Brunswick and Nova Scotia his field of labor.
4. That Eld. O. C. Godsmark go to California to labor in city mission work.
5. That Eld. Robert Hare make Australia his field of labor.
6. That Bro. Simon Peter fit himself to go to the Echo Publishing Company office.
7. That Eld. M. C. Israel go to New Zealand and labor in that field.

8. That Eld. M. H. Brown make Wisconsin his field of labor.

9. That Bro. L. C. Chadwick come to Battle Creek, and connect with the International Tract Society.

10. That Eld. M. G. Huffman's request to return to Indiana be granted.

11. That Bro. Paul E. Gros make Wisconsin his field of labor, and that he labor in Northern Michigan and Illinois to such extent as may be agreed upon by the Conferences of Wisconsin, Illinois, and Michigan.

12. That Eld. J. P. Henderson go to Nebraska and labor in that field.

13. That Eld. J. G. Wood go to Arkansas and take the presidency of Conference and Tract Society in that State.

14. That Eld. Daniel Nettleton make Arkansas his field of labor.

15. That Bro. A. Barry labor in such direction as the General Conference Committee may indicate.

16. That Bro. J. W. Watt attend the Bible school this winter, and then go to Montana.

The following is the statistical report of the Conference from Eld. D. T. Jones, the Recording Secretary:—

HOME AND FOREIGN CONFERENCES.	NUMERICAL STANDING.				TITHES PAID FOR YEAR ENDING JUN. 30, 1889.
	Ministers.	Licentiate.	Chur.	Members.	
1. Arkansas	1	2	13	271	\$ 702.00
2. Atlantic	5		5	151	683.73
3. Australia	3	6	6	362	7,468.00
4. California	17	8	34	2,143	35,032.90
5. Canada	2	1	5	141	358.69
6. Central Europe	6	4	30	693	2,139.64
7. Colorado	7	1	10	316	4,445.15
8. Dakota	5	5	23	686	6,575.09
9. Denmark	3	1	10	265	859.16
10. Illinois	7	3	31	881	8,800.68
11. Indiana	9	5	49	1,148	3,776.33
12. Iowa	13	9	79	1,760	14,718.32
13. Kansas	10	13	64	2,183	10,780.26
14. Kentucky	2		5	75	350.00
15. Maine	4	3	24	452	2,625.21
16. Michigan	27	29	118	4,443	31,955.46
17. Minnesota	12	9	66	1,913	12,213.17
18. Missouri	7	7	24	773	3,455.98
19. Nebraska	5	4	36	670	8,460.85
20. New England	7	6	23	736	9,759.77
21. New York	8	4	30	826	4,834.58
22. New Zealand	2	2	3	175	1,403.00
23. No. Pacific	7	4	26	627	7,205.72
24. Norway	4	1	3	301	473.00
25. Ohio	8	5	47	1,068	8,740.26
26. Pennsylvania	6	9	42	914	6,921.02
27. Sweden	2	3	12	360	929.23
28. Tennessee	2	2	9	171	1,192.72
29. Texas	2	6	14	425	2,001.84
30. Upper Colum.	5	7	16	438	4,509.66
31. Vermont	5	2	18	473	1,845.18
32. Virginia	2		4	118	455.62
33. West Virginia	2		4	125	560.00
34. Wisconsin	11	8	60	1,709	10,209.02
Totals	218	169	943	27,742	\$216,441.74
MISSIONS.					
British	2	4	8	160	1,217.80
South African	2	1	4	80	2,798.36
South Atlantic	1	1	4	141	1,014.36
Gulf	2	1	6	90	273.21
North Carolina	2	2	4	80	158.20
Nova Scotia	1		3	31	109.13
China		1			
Totals	228	179	972	28,324	\$222,012.80

Comparing these figures with those of last year, there appears a gain of eleven licentiates, seventy-one churches, 2,212 members, \$58,883.47 in funds, but a loss of five ministers. From this we think that the returns concerning ministers must be incomplete; for according to the reports from our Conferences and camp-meetings the past season, more ministers have been ordained than in any previous year.

On Sabbath, Nov. 2, we think there was the largest Sabbath congregation that ever assembled in the Tabernacle. Every available seat in the auditorium and the gallery was taken, and it was necessary to open the east vestry for the overflowed congregation. Sister White spoke from Rev. 3: 7-12.

On Sunday, Nov. 3, the time was taken up in consideration of a new Constitution and By-Laws, in the preparation of which a large and competent committee has spent much time. Our work has so increased that provision has to be made for new agencies, and a large increase of agents to carry forward the work in all parts of the field. To provide for these wants is the special design of the revision of the Constitution. We think that it will be, when finished, very complete and satisfactory.

Progress of the Cause.

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

LOST ON THE MOUNTAIN.

BY VICTORIA ALEXANDRA BUCK.
(East Randolph, N. Y.)

THE winds are chill, the midnight stars
Look down in pitying love;
The landscape lies all calm and still,
The moon is veiled above;
And far upon the mountain's height,
And through the forest glen,
The sheep have wandered—hear him call,
The Shepherd call, "Come in!"

He seeks them on the mountain steep,
He seeks them on the plain;
And weary, still he wanders on,
And bids them come again.
And do they hear his voice? He calls,
And sweet that call hath been;
He stands and calls, lets down the bars,
And bids his sheep come in.

They're scattered over mount and plain,
And in the desert drear,
In tangled wild-wood, vale, and glen—
His voice they cannot hear.
And will they come? His voice is low,
Can they hear it through the din?
He meekly calls, and leads the way,
And bids his sheep come in.

'T is darker now, the rain comes down,
But still the Shepherd calls,
And up the rain-swept path he treads,
While swift the gloaming falls;
They hear him now, and down the path
Where the Shepherd's feet have been,
They come—he opens wide the bars,
And lets his sheep come in.

They're coming! o'er the mountains bright
The Shepherd's plume waves high.
They're coming! where the hills grow light
Beneath the reddening sky.
O'er mountain, valley, hill, and plain,
By mere, and fount, and lin
They come! He opens wide the bars,
And the sheep come gladly in.

NORWAY.

FREDERIKSHALD.—June 3 we began a series of tent-meetings at Frederikshald, a city of about 13,000 inhabitants. The first night the tent, 40 x 60 ft., was crowded with attentive listeners, and so it continued every evening for weeks. On Sundays we had to raise the tent walls, and on some occasions there were nearly as many standing outside as were seated in the tent. It did our hearts good to see the interest with which the people would sit there night after night for weeks, listening to the truth. Ministers of other denominations were quiet at first, and some of them now and then even attended the meetings; but it was not long before they disappeared, and did all they could to keep others away. Their efforts, however, did not seem to have the desired effect, for we had good congregations all the time when the weather was favorable, and when we held our last meeting, Sept. 15, the tent was full. At the close of the meeting many shed tears because the tent was to be taken down. About a dozen have decided to obey the Lord, but many more are deeply interested. We cannot as yet call the work completed. It takes time here for people to decide, and it requires not a little faith for a man with a family to support, and nothing but his scanty daily earnings to depend upon for a living, to take hold of the truth and keep the Sabbath. Still we hope and pray that the Lord in his mercy will help all the honest in heart to exercise faith in him, and seek first the kingdom of heaven.

Bro. Steen, from Christiana, and Bro. and sister Jensen, formerly of Raymond, Wis., assisted in the work, and will remain there for a time to do Bible work, while I have returned to my work in connection with the printing-office at Christiana.

N. CLAUSEN.

OHIO.

TOLEDO.—It has been my intention for some time to speak through the REVIEW of the good work being done in this place. Many tokens of

God's love have been bestowed upon the little church here. I am grateful indeed to see the good work of the third angel's message progressing as it does. We now number twenty-seven members in our Sabbath-school; and as we have lately rented a hall in the best location of this city (corner of Huron and Monroe Sts.), we are looking for the time when many precious souls will be led to take their stand with us.

This city is composed of a mixed population of about 100,000 inhabitants. Here are seen Germans, French, Polanders, Irish, etc., etc. There ought to be canvassers at work distributing our good books to these different nationalities. My prayer and desire are, that God may so bless his work in this place, that many of these souls will be saved.

N. PAQUETTE.

WISCONSIN.

HANCOCK, FISH CREEK, STURGEON BAY, ETC.—By special request I spent from Aug. 28 to Sept. 2 with the tent company at Hancock, in Waushara Co. Bro. Cady and Thurston had a good interest there, and as they were expecting a crisis about that time, they wished me to assist, which I did. We all enjoyed the meetings very much. Seven decided for the truth while I was there, and I learn by a private letter that a number more have since done likewise. From there I went to Ft. Howard, and spent two days. I then went to Fish Creek, Door Co., and spent nine days, holding twelve meetings and baptizing five persons. There is now quite a company of Sabbath-keepers at that place, mostly young men and women who need much instruction in many things, which I did not have time to give them. They are very anxious that Bro. Webster should come and help them to become more practical in their faith. We celebrated the ordinances with them, and the Lord came near and blessed us all as we humbly followed his instructions. All seemed to take new courage for the work in the future.

From Fish Creek I went to Sturgeon Bay, and visited all the Sabbath-keepers, but held no meetings, as they had not received my appointments, and the evenings were dark and stormy. There should be some revival work done there. Some one qualified to hold Bible readings should be sent there, and in this way raise an interest, to be followed up with meetings by an earnest minister. In fact, this kind of work should be done to revive the spiritual interest, at Ft. Howard and many other places in this Conference, especially where we have meeting-houses. I hope something of this kind will be done soon.

Sept. 19, I came to Ft. Howard to hold a quarterly meeting, which began Sabbath forenoon with a good Sabbath-school, followed by a practical sermon on 1 Cor. 5:10. All seemed much encouraged to show their faith by their works, as Jesus directs by saying, "Ye are my friends, if ye do whatsoever I command you." I. SANBORN.

NEW JERSEY.

PAULSBORO.—Our good meetings, which lasted ten weeks, closed last Sunday night, with a crowded hall and a great interest. The storm having hindered us, we took the tent down, and stored it for winter, and held the last week's meeting in a hall. I have had to do all the preaching, and have delivered seventy-seven discourses and held eight Bible readings. Bro. Chas. Parmele has been with me as a canvasser, and has delivered \$450 worth of "Bible Readings for the Home Circle," while our organist and myself have sold nearly \$100 worth of books, pamphlets, and tracts. Our donations have been over seventy dollars.

Fifteen have signed the covenant. I have baptized ten precious souls, and the preliminary steps have been taken for the permanent organization of a church and Sabbath-school. This has been an interesting experience to us, and we praise the Lord for it. The interest to hear continued to increase to the last, and there is an urgent call for us to return, which we hope to do soon, influential men having assured us that a hall would be furnished us, if we would continue the meetings. This country is largely devoted to "truck farming," and many farmers could not attend, who will if we return this winter. A half dozen influential men, some of whom have been called skeptics, are interested, and are quite liberal with us, and much interested in the National Reform issue. They are with us as guarding the interests of the American

citizen, and say to the Church power, "Hands off the Constitution."

We have thus far taken fourteen subscriptions for our periodicals, and hope to add to the list. After preaching on the question of National Reform, Bro. Parmele circulated a petition against the union of Church and State, and it was largely signed by representative men of the town.

Sept. 24.

D. E. LINDSEY.

MICHIGAN.

FRANKFORT, BENZIE Co.—We came to this place and began meetings July 23. Frankfort is a beautiful place, and is a summer resort; but it is not a church-going town, though there are four churches in the place. Our tent has been filled only a few times, the attendance being small all the time; but we have been encouraged to see the same faces night after night. The people have been very kind in supplying us with fruit, vegetables, etc. Twenty-five have signed the covenant, twenty of whom are heads of families. There are a number of others for whom we entertain strong hope. Eld. H. S. Lay has been with us for a few days, and we are thankful for his words of counsel and encouragement. We had the pleasure of seeing fourteen precious souls follow their Lord in baptism. We have a large Sabbath-school, and sixteen families have subscribed for the REVIEW. God has been very good to us this season.

We closed our meetings in the tent last night, but shall remain awhile longer to bind off the work. We are of good courage, and hope to keep humble, and give all praise to our Father for the precious privilege of working for others. We believe many of his jewels are here in Northern Michigan.

Oct. 1.

J. C. HARRIS.

LUTHER WARREN.

GRAND RAPIDS.—The churches in this city have of late been considerably agitated over the increasing prevalence of Sunday desecration. A call was issued by the parish of St. Mark's Episcopal Church to the different pastors of her communion, to meet at the lecture room on the evening of July 17, to see what could be done to stay what they viewed as a terrible evil. The special occasion of this religious burden was the nearly total absence of many of their communion from the Sunday evening service. Some three miles from the city is a beautiful lake, fitted up with all the modern improvements for pleasure and recreation, and which, of course, is largely patronized on Sunday, sometimes to the great chagrin of the pastors of the different churches; and as pastors they, no doubt, felt that they must do something. The prosecuting attorney for Kent County was present, and by request of the Episcopal bishop of the diocese read the Sunday laws of Michigan, with their penalty. He began by saying that at present the laws were nearly inoperative from the fact that the fine was so exceedingly small that the law could be broken almost with impunity, and that the only hope was in increased legislation upon this point; that about all that could be done was for the clergy to preach against this crying evil, and for the laity to second their efforts by example. Papers were read upon the subject, and remarks were made. Various plans were suggested, but were hardly deemed feasible. The bishop introduced the half-holiday system of New York, but it was not received with favor owing to the smallness of the city. Much to my surprise, I was invited to make some remarks. I told them that I was a Seventh-day Adventist, and that, looking at things the way I did, of course I could not be in harmony with their plans; that I did not believe that any sacredness was attached to the first day of the week, but that God had spoken very plainly in regard to the Sabbath. A ten-commandment chart hung back of the rostrum, and, pointing to the law of God, I read the fourth commandment, and stated that I could find no place in the Bible where it had been changed by divine authority to the first day of the week, etc. Then the bishop requested me to discontinue my remarks, as the hour was late, etc., which I did. I was glad I had had an opportunity to witness for the truth of God. After I had taken my seat, an old gentleman pressed my hand heartily.

Truly the dragon is rousing for the prey. They advised the people to use their influence with legislators, to bring about the much-desired remedy. Are they not saying "to them that dwell on the earth, that they should make an image to the

beast"?—Yes, verily that is what they feel inclined to say very *positively*. Last Sunday the pastor of the ——— St. Church said in his sermon that "the people of this great nation will have a day of rest, and if they cannot get it by any other means, they will resort to arms." This is speaking in harmony with the prophetic words, "He exerciseth *all the power* of the first beast." May God help his people to arouse to an understanding of the situation!

We have most excellent meetings. On Sabbath, as a rule, nearly all are present. Sunday evening many not of our faith attend, and we hope for good results. I desire the blessing of God upon the truth in this city, that it may prosper.

L. G. MOORE.

KANSAS.

AMONG THE CHURCHES.—Since Bro. Ferren and myself closed our tent-meeting at Russell, the 9th of August, I have attended the camp-meeting at Downs, where we had a good meeting, a report of which no doubt will appear. From Downs I drove by private conveyance to Wichita, 200 miles, and was thus enabled to stop with our people between these points. I was quite fortunate upon reaching Hutchinson, although too late to make an appointment, to find the S. D. A. missionary meeting appointed for that night. I spoke to them upon the necessity of taking advantage of opportunities right at hand, just as one finds them from day to day, illustrating by the Saviour's example. I was glad to find that unity seemed to exist in the church.

Friday P. M., the 23d, I reached my home at Wichita, this being the first time my family has been together in our own home since last October. On Sabbath I met with the Wichita church in their very commodious church building. I was gratified to find so large and interesting a Sabbath-school. At their vigilant T. and M. meeting I was pleased to hear the reports and letters read in answer to those written. It was truly encouraging to see the interest manifested on the part of the members. I spoke three times while here. Quite a number of outsiders were present, who seemed interested. Monday and Tuesday of this week I spent in calling upon and visiting every S. D. Adventist I could find in the city; and as I drove about from place to place, and saw the thrift and enterprise of this city, which claims a population of 40,000, I could but exclaim, "What a missionary field!" This church has been laboring under great disadvantage, yet I feel there are better days in store for it. If the members will lay aside all their selfish and censorious spirit, and give Christ an opportunity, he will do great things for them.

Friday, Aug. 30, I visited the brethren at Valley Center, remaining over Sunday, spending the Sabbath with the church thirteen miles north of here. Our brethren here all love the truth. There are Bible steps to be taken, and then we shall expect to see some enjoying things they do not now possess. On Sunday, at 3 P. M., I spoke in the Christian church at Valley Center, on the love of God, the pastor and Baptist minister and wife being present. The impressions upon the outsiders seemed good. At 6 P. M. I spoke to our own people assembled at the home of one of our brethren, and in the evening, in response to an invitation from the pastor, our congregation attended his regular appointment. The members of the church at Valley Center seem to be quite active in the missionary work, and I hope their lives will correspond with their profession. Sept. 5, I joined the laborers at the Severy camp-meeting. I found the tents all nicely pitched, and in a pleasant part of town. The interest awakened at this time seemed to warrant a continued effort. The Conference committee therefore decided that Bro. R. Brock and myself should follow up the work. Bro. Gregory assisting Bro. Brock for a few days, I returned to Wichita, and in connection with Bro. Mc Reynolds, directed the distribution of 2,000 *Sentinals* prior to a lecture by Dr. Crafts before the State Sabbath convention to be held at that place. The faithful manner in which the sisters of the church took hold of this, was certainly commendable. Returning to Severy, I found Bro. Brock holding meetings in the Congregational church, with a good attendance. We have now canvassed the prophecies and the Sabbath question, and still the interest deepens. I never felt a greater desire to keep humble and walk carefully before God. The truth seems to shine brighter and brighter. I wonder if the time

will ever come when our people will appreciate the third angel's message so as to let their lives be in accordance with its solemn warning! If our people individually could only realize that "by thy words thou shalt be justified, and by thy words thou shalt be condemned," we might have fully one-fourth more men out in the field carrying the truth, who are now engaged in settling difficulties. Lord, hasten such a time. Our temporal wants are well supplied by our brethren, and their kindness is appreciated.

C. P. HASKELL.

Oct. 1.

GENERAL MEETING IN LONDON, ENGLAND.

A GENERAL meeting was held in London, Eng., Sabbath and Sunday, Sept. 28, 29, attended by representatives from a number of our churches in the United Kingdom. It was found necessary to call the meeting a week earlier than was at first intended, and on this account the attendance from provincial churches was not as large as it otherwise would have been. Devotional services were held Friday evening and Sabbath forenoon and afternoon, and the first meeting for the discussion of business connected with the work was called the evening of the 28th.

FIRST MEETING, SEPT. 28, at 8 P. M.—Meeting was opened by prayer. After the election of Bro. D. A. Robinson to the chair, and the appointment of a Secretary, the Chairman spoke of the present status of the work in the kingdom, and of the belief entertained that the growth of the cause would very soon demand the organization of a Conference, thus uniting the various local interests in one co-operative and representative whole. The object of the present meeting was to bring before the minds of the brethren assembled the work to be done, and to plan together as to the best means of advancing it. It was moved that the Chair appoint a committee of five to act with himself as Committee on Resolutions, to present a report at the next meeting. The following brethren were appointed on the committee: E. W. Whitney, Captain Adams, G. R. Drew, Frank Hope, W. T. Bartlett. After remarks by various brethren present, the meeting adjourned to call of Chair.

SECOND MEETING, SEPT. 29, at 11 A. M.—After the opening prayer and the approval of the minutes of the preceding meeting, the Committee on Resolutions submitted the following report:—

Whereas, In the providence of God we have become acquainted with the great truth embodied in the third angel's message, whose basis is the commandments of God and the faith of Jesus; and,—

Whereas, Through his infinite mercy we have been led to accept these truths; therefore,—

Resolved, That we express our heart-felt gratitude to Him who is the author of truth, for the precious light received, and that we will show our appreciation of the same by humbly walking in its divine rays.

Whereas, The work of God for this time calls for earnest and intelligent effort on the part of all whom his providence and mercy have connected with it; and,—

Whereas, In view of the nature of the work, it is important that all should become acquainted with those methods of labor which experience has proved most effectual; therefore,—

Resolved, That such practical instruction should be imparted to all through the medium of the tract and missionary society, as will enable each to labor efficiently in the service of God, and thus employ to the profit of the cause at large the experience and knowledge gained by older workers.

Whereas, It has been demonstrated that missionary effort is essential to spiritual life; and,—

Whereas, God has so constituted this work that every one can take part in it; therefore,—

Resolved, That we urge upon all our people the great necessity of becoming members of their local tract and missionary societies, and engaging heartily in the work, and that we offer every encouragement to this end.

Whereas, The Sabbath-school work is one of the leading and necessary branches of the cause; therefore,—

Resolved, That we will do all in our power to encourage this work in our various churches, and endeavor to secure a thorough Sabbath-school organization.

Whereas, The Pacific Press Publishing Company has, in harmony with the recommendation of the General Conference, assumed the responsibility of our publishing work in Great Britain, and is already in the field making preparations for the work; therefore,—

Resolved, That we regard this as a move in the right direction, and that we give this branch of our work our sympathy and hearty co-operation.

Resolved, That we most heartily approve of the recommendation of the General Conference that experienced canvassers enter this field, to engage in the work of a thorough and systematic canvass for our publications, and we trust that the proper books will speedily be made ready for their use, and that their coming may not be long delayed.

These resolutions were considered separately, and were spoken to with interest and feeling, and unanimously adopted.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 29, at 3 P. M.—The report of the Committee on Resolutions was further considered, as follows:—

Whereas, The Bible teaches that our habits of physical life bear a close relation to our Christian spiritual life; and,—

Whereas, Special light and instruction are being given upon the important question of how we may glorify God in our bodies, and in eating and drinking; therefore,—

Resolved, That we accept with gratitude this light, so far as we understand it, and that we will endeavor to become more thoroughly acquainted with, and to practice in our lives, the principles of Bible health and temperance.

Whereas, The subject of health and temperance forms an essential part of Bible faith, and should occupy an important place in the work of God; and,—

Whereas, There is with people generally an interest to read and to become better informed upon these subjects; therefore,—

Resolved, That we approve and recommend the plan of introducing our work in new places largely by labor in this direction, and through the use of health and temperance publications; and further (upon the same considerations) be it,—

Resolved, That we invite the editors of the *Present Truth* to give the subject of health and temperance more prominence in the paper, introducing, if possible, a department devoted exclusively to that subject.

Resolved, That we encourage our people to subscribe for, and read thoroughly, the magazine *Good Health*, and to put forth earnest efforts for its extensive circulation.

These resolutions received hearty approval and adoption. The popular interest in the subject of health and temperance, and the general willingness to read and study it, made it possible to do a great amount of good, and advance the cause of truth, by working on these lines. Bro. G. R. Drew had found the health and temperance literature of inestimable advantage to him in his ship work.

Whereas, Under the favoring providence of God during a number of years' experience in the ship missionary work in the largest sea-port towns, we have seen the importance of this branch of the work in spreading the truth among sea-faring men, and extending it to distant lands and the islands of the sea; therefore,—

Resolved, That we deem it important that more ship missionaries should be placed in the principal sea-ports of the United Kingdom.

With others, Bro. Drew spoke to this resolution, relating incidents in his experience in Liverpool, showing how great an influence is exerted by placing publications on board ships. Through those who were interested in, or believed our views, he was able to send reading-matter to Australasia, India, South America, New Caledonia, Finland, and other places, with the assurance that it would be carefully placed in the hands of reading people.

Whereas, We have seen with much pleasure and interest the growing favor with which our paper, *Present Truth*, is received, and deem it important that it should be brought more frequently and continuously before the public, hoping that by so doing its circulation may be still further extended, and that by the continued blessing of God it may advance in its mission; therefore,—

Resolved, That we request that as soon as may be convenient, or the interests of the cause may permit, the publication of *Present Truth* may be weekly instead of fortnightly as at present.

Whereas, We believe that a judicious use of the *American Sentinel* among certain classes of leading and influential men in the United Kingdom, will lead to a favorable acquaintance with such, and tend to bring our work before them in its true light, thereby securing, at least in some cases, their influence and co-operation in favor of the principles of right and justice which it advocates; therefore,—

Resolved, That we favor its use in this manner, and that we request its publishers to contribute to this work by furnishing it for three or six months' free subscription for this purpose, upon as favorable terms as they may deem consistent.

Resolved, That we hereby express our appreciation of the benefits and the opportunities of becoming better acquainted with the nature and needs of the work of God, conferred upon us by this general meeting, and that we express also our desire that such meetings shall be held from time to time as the interest of the cause demands, and promise to encourage others to attend, that they may hereafter share the same benefits.

Resolved, That we regard with feelings of tenderest gratitude the sacrifices of our brethren across the sea in behalf of the work in this country; and although from a national standpoint we are separate, yet, in the great and solemn truths for this time which their sacrifices have brought to us, we recognize the indissoluble ties which make us one in Christ, and in our lives will endeavor to imitate the same spirit; and with renewed earnestness and stronger faith, we will labor and pray for that time which we believe will soon come, when from England the light of the third angel's message will be sent forth to many who now sit in darkness.

Resolved, That copies of these resolutions be furnished for publication to the *Present Truth* (England), *Bible Echo* (Australia), *Signs of the Times* (California), and *REVIEW AND HERALD* (Michigan).

Each resolution was adopted after discussion. The meeting then adjourned *sine die*.

D. A. ROBINSON, *Chairman*.

W. A. SPICER, *Sec.*

THE CAMP-MEETING IN NEBRASKA.

THIS meeting was held not far from the village of Fremont. When I arrived on the ground, the meeting had been in progress for several days. Bro. J. H. Morrison and W. H. Wakeham, from Iowa, met us here, and assisted in the labors of the meeting. The weather was cold and disagreeable, which somewhat hindered the work. Out of a total Conference membership of 670 in the State, about 500 were present. The attendance at the Nebraska camp-meetings is always large. I think one reason why this is so, is that almost every family of Sabbath-keepers in the State takes the *REVIEW*, and, as a result, an interest in the cause

is kept up; and when the time comes for a meeting, they are ready to go, and thus nearly the whole Conference attend.

There has been considerable advancement, in some respects, in this Conference the past two years. The debt which had hung over it so heavily has been canceled, and the brethren stand on a solid footing so far as finances are concerned. This, of course, gave all a rather hopeful frame of mind. All the business meetings passed off pleasantly, the brethren being in harmony on most things. Bro. L. A. Hoopes was elected president in the place of Bro. J. P. Gardiner, who had served for three years. Bro. Gardiner had given almost universal satisfaction in all his labors, and much of the financial success of the Conference during this time is due to his careful management. It was a great loss to the Conference and tract society when the General Conference took sister Nellie Druillard from them, and sent her to South Africa. She had been secretary and treasurer of the tract society for several years, and her arduous labors and careful management have been the great elements of success which have placed the society on a firm basis. Bro. and sister Druillard hold a large place in the affections of our brethren and sisters in Nebraska.

Our meeting in most respects was a good one. However, we thought we could see, or rather, feel, a spirit of self-satisfaction creeping into the Conference,—a spirit of self-congratulation to think they were so well off. Perhaps such a feeling is natural after such an experience as they have had, but it is fatal to all progress. It is only when we feel our great need and dependence that we will have enough of God's help to make us successful. There is some danger of the brethren and sisters in Nebraska, in this respect. Our revival meetings on Sabbath and Monday were good seasons. Many hearts were touched. On Monday twenty-seven were baptized. Nearly all remained till the close of the meeting. We wish to thank God for all his goodness to us in the meeting. We feel that he is good indeed. E. W. FARNSWORTH.

COLORADO CAMP-MEETING.

AFTER the close of the Texas meeting, we took the cars for a ride of more than 800 miles, to Denver, Colo. Our route from Fort Worth, Texas, was almost due north; up through the great Pan Handle country, for nearly 600 miles. It is a vast territory yet to be settled, if time continues. On our arrival at Denver, we found the meeting had been in progress for a week. Sister White and Bro. W. C. White had been in attendance, and with the ministers of the State carried on the meeting. Sister White labored with her accustomed zeal and effectiveness. Her morning talks and afternoon sermons were a source of great help, strength, and instruction to the people. Bro. White also labored hard in nearly all branches of the work. The meeting was the largest I have ever attended in Colorado. About eighty tents were pitched on the ground. The attendance from without was quite good.

We were glad to meet Bro. A. D. Olsen at this meeting. Most of the readers of the REVIEW are aware of how his health failed last winter, and that there were grave fears that he was going down with consumption. He was advised by the physician to go to Colorado, in hopes that the climate might help him. So last spring he did so. He thinks that he has improved considerably. When he first went there, he was so low that he could scarcely walk out-of-doors. But now he goes out, and walks quite a distance, with a good degree of ease and comfort. His appetite is better, and he seems to assimilate his food more, for he is gaining some in flesh. All will be glad to know that the Lord greatly blesses his servant, and that he is happy and joyful in God. While it is a great deprivation to him, and a source of sorrow and regret, not to be permitted to labor for the Master, yet he feels, as we all do, that it is his duty now to recover his health, and so he is happy in doing this. We were also glad to meet sister Mary K. White, Bro. W. C. White's wife, at this meeting. It has been well known by many of the readers of the REVIEW, that sister White has been in failing health ever since she returned from Europe, and even before. Her difficulty is consumption. At times since she returned it has seemed as though she would certainly recover, and as though she had recovered in a large degree. God has heard prayer for her, and greatly blessed, and she has seemed to gain for a long time. Then through taking cold, or in some other way, she would get a backset and sink some-

what lower. At present she is able to walk out a few rods from the house, and to ride out considerably, and does some light work; but she is greatly emaciated. We had a season of prayer for her. We all felt to trust her in the hands of the precious Saviour. We greatly desire, and shall fervently pray, that these servants of God may be spared to labor on in his precious cause.

The meetings on the Sabbath were good, although a cold, disagreeable rain was falling most of the time. A good many came forward for prayers, the blessed Spirit of the Master came in, and a good work was done. This work was continued on Monday, after which baptism was administered.

It was a pleasure to meet at this camp-meeting quite a number of brethren and sisters from Las Vegas, New Mexico, who have embraced the truth the last summer, under the labors of Bro. Smith Sharp. We understand that quite a little church has been raised up there. We were glad to learn that the cause is getting a hold in New Mexico. Those who have contributed something to start the work there, will be glad to know of its success.

The finances of the Conference are in a reasonably good condition. Bro. R. S. Owen, from California, shared the labors of this meeting with me, as he has those of all the camp-meetings that I have attended this season. God has greatly blessed Bro. Owen's labors specially in behalf of the young, and his labors in a more general way have also been of great good to the cause. We separated at this meeting. He returns to his labor in Healdsburg College. We most earnestly pray that God will greatly bless the labors of his servant. Tuesday morning the camp broke, and soon the tents were all down, and the people returned home carrying with them the memory of one of the best camp-meetings they had attended in Colorado. To the Lord be all the praise!

E. W. FARNSWORTH.

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending June 30, 1889.

No. of members.....	1,007
" reports returned.....	420
" members added.....	9
" " dismissed.....	10
" letters written.....	517
" " received.....	165
" missionary visits.....	2,202
" Bible readings held.....	829
" persons attending readings.....	1,455
" subscriptions obtained for periodicals..	92
" periodicals distributed.....	11,056
" pp. books and tracts distributed.....	142,884

Cash received on accounts and sales, \$2,067.19; on first-day offerings, \$271.87.

S. D. HARTWELL, Sec.

VERMONT TRACT SOCIETY.

Report for Quarter Ending June 30, 1889.

No. of members.....	304
" reports returned.....	108
" letters written.....	202
" " received.....	63
" missionary visits.....	1,066
" Bible readings held.....	111
" persons attending readings.....	289
" subscriptions obtained for periodicals...	13
" periodicals distributed.....	3,901
" pp. books and tracts distributed.....	165,010

Cash received on books, tracts, and periodicals, \$367.65; on sales of subscription books, \$38.64; on fourth-Sabbath donations, \$17.58; on membership and special donations, \$7.30; on first-day offerings, \$48.64.

LIZZIE A. STONE, Sec.

MISSOURI TRACT SOCIETY PROCEEDINGS.

THE fourteenth annual session of the Missouri Tract Society was held in connection with the camp-meeting at Kingsville, Mo., Aug. 13-20, 1889.

FIRST MEETING, AUG. 13, AT 5 P. M.—President, Eld. Dan. T. Jones, in the chair. Prayer by Bro. Allee. The President made a call for members, and one individual responded. Reading of the minutes of the last session was waived. Bro. C. Eldridge occupied the most of the remaining portion of the hour in presenting different points pertaining to missionary work. On motion, the Chairman was empowered to appoint the usual committees, which were then announced as follows: On Nominations, J. W. Watt, R. Low, J. S. Hall; on Resolutions, C. Santee, O. Smith, James Klostermyer.

Adjourned to call of Chair.

SECOND MEETING, AUG. 15, AT 5 P. M.—The Committee on Nominations presented the following partial report:—

For President, N. W. Allee; Vice-President, R. S. Donnell; Directors: Dist. No. 1, J. S. Hall; No. 2, C. J. Dasher; No. 3, R. Low; No. 4, T. A. Hoover; No. 5, C. Santee; No. 6, Wm. Evans; No. 7, C. H. Chaffee.

C. Santee moved to amend the report by substituting the name of Eli Wick as director of Dist. No. 5. The report as amended was adopted, and the nominees were elected.

The Committee on Resolutions submitted the following report:—

Resolved, That we elect a State amateur canvassing agent, and authorize him to appoint leaders in all our churches and companies, to push and superintend the sale of anti-National Reform literature, and such other publications as should be scattered quickly and surely.

Whereas, The work to some extent has been crippled, and we presented in a somewhat false light by the failure of our members to report; therefore,—

Resolved, That we as members will be more faithful in this line of work, and will help bring our Society up on this point.

The first resolution called out many interesting remarks. It was spoken to by Brn. Farnsworth, Santee, Rice, Ferrin, Donnell, Low, Hall, Wood, Klostermyer, Watt, Jones, Leer, and Clark, after which it was adopted.

Resolution two was read and carried without debate.

Adjourned to call of Chair.

THIRD MEETING, AUG. 19, AT 8 A. M.—Bro. Donnell spoke for a short time in reference to confining Bro. Chaffee to Dist. No. 7. No action, however, was taken by the Society in regard to it. The Committee on Nominations presented the name of James Klostermyer for Secretary and Treasurer. The nominee was elected. Remarks were then made as to the necessity of thorough organization in missionary work, and the necessity of earnest work to counteract the work done by the American Sabbath Union. Bro. Wood raised the query of sending workers ahead of National Reform men in places where they are expected to labor. Bro. Farnsworth thought this an excellent plan, and said it would be well to thoroughly advertise National Reform men and work.

Adjourned to call of Chair.

FOURTH MEETING, AUG. 19, AT 6:30 P. M.—The Nominating Committee presented the name of Wm. Evans as State amateur canvassing agent. Report was adopted.

Adjourned sine die.

DAN. T. JONES, Pres.

JAMES KLOSTERMYER, Sec.

ILLINOIS TRACT SOCIETY PROCEEDINGS.

THE first meeting of the seventeenth annual session of the Illinois Tract Society was held in Miller Park, Bloomington, Ill., Sept. 3, 1889, at 10 A. M. The President, Eld. R. M. Kilgore, in the chair. Prayer by Bro. Starr. The report of the last annual meeting was read and approved. After some remarks by the President in regard to our work, it was voted that the Chair appoint the usual committees. The following persons were designated: On Nominations, A. O. Tait, W. T. Hibben, J. H. Bennett; on Resolutions, G. B. Starr, E. A. Merrell, J. E. Froom.

It was moved that the officers of the State be added to the Committee on Resolutions, and that the matter of redistricting the State and appointing new officers, be referred to this committee. A motion was then made to adjourn.

SECOND MEETING, SEPT. 4, AT 9 A. M.—The report of labor was read, and compared with the previous year's report, showing marked improvement in some lines of work.

The Treasurer then presented the financial standing of the Society, as follows:—

RESOURCES.	
Cash in bank,	\$1,761 14
" on hand,	280 09
Due from individuals,	5,323 97
Inventory of stock,	2,598 47
Total,	\$9,963 67
LIABILITIES.	
Conference funds on deposit,	\$1,363 22
Central Bible school on deposit,	246 88
Due publishing houses,	1,399 95
" mission funds and individuals,	959 62
Net present worth of Society,	5,994 00
Total,	\$9,963 67

The subscription book sales for the year ending Sept. 1, 1889, were \$30,730.28, against \$13,637.72 for the year ending Sept. 1, 1888.

The Committee on Resolutions submitted the following:—

Resolved, That we express our gratitude to God for the prosperity that has attended the work of the Society during the past year.

Your committee recommends that the State be divided into three districts. The first, or Dist. No. 1, shall embrace all of the State north of the north line of Iroquois and Peoria counties; No. 2, the territory between Dist. No. 1 and the south line of Christian and Coles counties; No. 3, all that lies south of Dist. No. 2.

Your committee further recommends that a director, who shall devote his entire time to director work, be elected for each

district, and that the Conference be invited to express its willingness properly to support these men.

Resolved, That the canvassers be invited to faithfully and regularly forward to the State office the names of persons whom they may consider suitable to be used by our societies in their missionary work.

Resolved, That the experience of holding weekly missionary meetings during the past year, warrants us in recommending their continuance; and in order to give the different branches of the work their proportionate attention where it is not practicable to hold weekly meetings in each, we would recommend that the first weekly missionary meeting of each month be devoted to the subject of National Religious Liberty; the second weekly meeting, to the subject of foreign missionary work; the third, to health and temperance work; the fourth, to the subject of home missionary work.

Resolved, That in each of the local societies, secretaries be appointed to look after the different departments, as follows: 1. A secretary of National Religious Liberty work; 2. A secretary of health and temperance work; 3. A corresponding secretary, who shall, in conference with the librarian, conduct the home and foreign missionary meetings.

Resolved, That it shall be the duty of these secretaries to inform themselves upon the subject under their charge, and see that the church and society are kept informed of every ray of advancing light, and to plan for the monthly meeting of their department.

These resolutions were discussed separately by quite a number, and were adopted by a unanimous vote. It being ascertained that many of those present were not members of the Tract Society, opportunity was given them to unite with the Society.

A committee of three was appointed by the Chair, for the purpose of intelligently soliciting members to the Tract Society on the camp-ground. Eighteen members were secured. Bro. Auger then spoke of the marked readiness with which the truth might be given to blind people. They appreciate very highly every effort put forth in their behalf, and especially in the line of correspondence. Their system of writing is so simple that a person can become familiar with it in a few hours' careful study, and thus a wide field is open for missionary work with a class of people whose minds are not full of error already. Instances were cited of blind persons who have embraced the truth recently, through only a short correspondence. Some of the canvassers stated that they found it very easy to sell our books, not only to the blind, but also to the deaf and dumb. All seemed deeply interested in this line of work, and we hope that there are those of our Society who will do something for this class of people.

On motion, the meeting adjourned.

THIRD MEETING, SEPT. 9, AT 10 A. M.—The Committee on Nominations then reported the following, who were unanimously elected: For President, R. M. Kilgore; Vice-President, Geo. B. Starr; Secretary and Treasurer, John M. Craig; Assistant Secretary, L. E. Froom; Corresponding Secretary, Mrs. Geo. B. Starr; Directors: G. H. Baber, Sadorus, III; Henry Shaw, Onarga; Wm. T. Hibben, Sheridan.

Adjourned *sine die*.

R. M. KILGORE, *Pres.*

LILLIE E. FROOM, *Ass't. Sec.*

NEW ENGLAND H. AND T. SOCIETY PROCEEDINGS.

THE tenth annual session of the New England Health and Temperance Association was held in connection with the general meeting at South Lancaster, Mass., Sept. 13-24, 1889. The first meeting was called at 9 A. M., Sept. 17. The President occupied the chair. Prayer was offered by Eld. R. A. Underwood. The report of the last meeting was read and accepted. The President made earnest remarks in regard to the importance of the work. We have a great work that needs much of the power of the Spirit, and we must carry it forward in every department. Our duty is to gather up all the rays of light, and then live them out, in order to become that pure people that will stand the test of the judgment. Temperance touches not only eating and drinking, but every word, thought, and act of life.

The words from the "Testimonies," vol. 3, p. 569, "Our people are constantly retrograding upon health reform," were quoted as furnishing abundant proof that we should put forth earnest efforts to revive and carry forward the work. The President being authorized to appoint the usual committees, named the following: On Resolutions, S. A. Whittier, O. O. Farnsworth, W. E. Stillman; on Nominations, F. B. Reid, E. P. Farnsworth, W. B. Mason.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 20, AT 9 A. M.—The Committee on Resolutions presented the following:—

Whereas, The officers of this Association have been and are making efforts to revive the flagging interest in the health and temperance work among us as a people; therefore,—

Resolved, That we will individually do all in our power to encourage and sustain them in their labors.

Whereas, This work cannot be carried on without funds, and the annual dues are provided by the Constitution for that purpose; therefore,—

Resolved, That the officers be encouraged to collect the annual dues now in arrears, and to use the same in advancing this work.

Whereas, God by his Spirit has repeatedly spoken to us on the importance of health and temperance reform, telling us how it should affect our method of living; and,—

Whereas, We as a people are in a backslidden state on this question because of our neglect of the testimonies of God's servant; therefore,—

Resolved, That, recognizing these testimonies as the voice of God, we will search them to know the will of God, and when we find his will expressed therein, we will, by his grace, so change our habits of eating and drinking that they will be in harmony with the testimonies.

Whereas, The health and temperance reform is an important part of the third angel's message, and is designed of God to be a great benefit to his people; therefore,—

Resolved, That we urge all our laborers in the field to bring this matter before the people, in connection with other points of the truth, presenting the pledge and securing as many additions to the membership as possible.

Resolved, That each of our local societies revise its list of members by dropping the names of those who are dead; also by laboring to restore those who have broken their pledge, and if this cannot be done, that their names also be dropped; and that this revised list be then forwarded to the State Secretary.

The first and second resolutions called forth interesting remarks from Eld. O. O. Farnsworth, S. A. Whittier, and others, and were unanimously adopted. The Committee on Nominations submitted the following names: For President, F. W. Mace; Secretary and Treasurer, Helen A. Whiting. These persons were elected, and the meeting adjourned to call of Chair.

THIRD MEETING.—The third and fourth resolutions were spoken to by Brn. Underwood, Goodrich, W. E. Stillman, and others, and were adopted. The Committee on Resolutions further reported, as follows:—

Whereas, Many persons in trying to adopt the health reform have merely dropped out a few hurtful articles of diet, and have failed to supply their place with more nutritious food; and,—

Whereas, This course has usually resulted in a failure of health, thus bringing the health reform into disrepute; therefore,—

Resolved, That we recommend all to inform themselves as to the most healthful ways to prepare fruits and grains in a pleasing variety, that we may gain the benefits God designed we should when he introduced the health reform among us.

After appropriate remarks, this resolution was adopted. A good degree of interest was manifested in the meetings.

Adjourned *sine die*.

F. W. MACE, *Pres.*

HELEN A. WHITING, *Sec.*

WEST VIRGINIA S. S. ASSOCIATION PROCEEDINGS.

THE second annual session of the West Virginia Sabbath-school Association was held in connection with the camp-meeting at Grafton Park, W. Va., Aug. 20-27, 1889.

FIRST MEETING, AUG. 22, AT 10:30 A. M.—The President, D. N. Meredith, occupied the chair. After singing, prayer was offered by G. T. Wilson. Minutes of the last annual meeting of the Association were read and approved. The President made a few remarks, and called on Bro. Stone to give a synopsis of the condition of the Sabbath-school work in the State. The points presented showed the Sabbath-school work and interest to be on the increase. Several new schools having been organized the past year, L. C. Chadwick made some forcible remarks upon the importance of all, both old and young, taking a deep interest in the study of the lessons, and engaging heartily in the work.

The Chair was empowered to appoint the usual committees, which were announced as follows: On Nominations, S. F. Reeder, David Haddix, John Lowman; on Resolutions, J. E. Robinson, R. M. Kilgore, L. C. Chadwick.

Adjourned to call of Chair.

SECOND MEETING, AUG. 26, AT 9 P. M.—The Committee on Resolutions presented the following report:—

Whereas, We recognize the Sabbath-school as an important means of instructing both ourselves and our children in the things of God; therefore,—

Resolved, That we will manifest more zeal and activity in this branch of the work, and thus discharge our duty and exert a saving influence over others and the children God has given us.

After a discussion of the resolution by Elds. Robinson, Wilson, Stone, and others, it was unanimously adopted. The Committee on Nominations then presented the following report: For President, G. T. Wilson; Vice-President, D. N. Meredith; Secretary and Treasurer, Jennie Wilson; Executive Committee, G. T. Wilson, D. N. Meredith, Jennie Wilson, E. B. Hoff, S. F. Reeder. The names were considered separately, and the report was adopted.

Adjourned *sine die*.

D. N. MEREDITH, *Pres.*

NELIA M. STONE, *Sec.*

ARKANSAS S. S. ASSOCIATION PROCEEDINGS.

THE first annual session of the Arkansas Sabbath-school Association was held in connection with the camp-meeting at Rogers, Aug. 20-27, 1889.

FIRST MEETING, AUG. 21, AT 4:30 P. M.—Prayer was offered by Eld. R. S. Owen. The President, E. B. Young, being absent, Eld. J. P. Henderson occupied the chair. The minutes of last year were read and ap-

proved. The list of Sabbath-schools throughout the State was read, with their membership, showing eighteen organized schools, and aggregating 366 members. The President then gave a synopsis of the work throughout the State, showing an increase of five schools and over 100 in membership, during the year; also the general interest that is being manifested in the work. The President was authorized to appoint the usual committees, which were announced as follows: On Resolutions, R. S. Owen, I. E. Farnsworth, Mrs. Ida M. Ford; on Nominations, J. B. McConnel, P. V. Houston, N. Swearingen.

Eld. R. S. Owen made some very interesting remarks in regard to the interest we should take in the work, the importance of maintaining family schools, and increasing the donations to missions, etc.

Adjourned to call of Chair.

SECOND MEETING, AUG. 25, AT 5 P. M.—The Committee on Nominations reported as follows: For President, Willie F. Martin, Springdale, Ark.; Vice-President, Lewis C. Summerville, Hill Top, Boone Co.; Secretary, Lillie Elmore, Box 249, Little Rock; Executive Committee: Willie F. Martin, Lewis C. Summerville, Lillie Elmore, J. W. Hawkins (1414 Gain St., Little Rock), Jonas Divelbiss, Elizabeth, Fulton Co. Eld. R. S. Owen then gave a very able address on the Sabbath-school work, which was listened to by a very attentive and appreciative audience of both our own people and others.

Adjourned to call of Chair.

THIRD MEETING, AUG. 26, AT 6 P. M.—Bro. W. F. Martin in the chair. The financial report was read, the summary of which is as follows:—

Receipts,	\$32 75
Expenditures,	28 62
Balance on hand,	\$4 13

The time was then devoted to questions and answers, bringing out many interesting points in regard to how to elect officers, how to develop talent by exchange of position among teachers and officers, the requisite number of scholars required to form a class, etc., etc.

The Committee on Resolutions reported as follows:—

Resolved, That every Seventh-day Adventist should belong to a Sabbath-school. If a number are too far away to attend an organized school, they should organize one, if nothing more than a family school.

Resolved, That we urge our canvassers and other workers to use their influence in getting all isolated Seventh-day Adventist families to organize family schools, and to send the names of isolated ones to the State Secretary.

These resolutions were adopted after many interesting remarks by Eld. R. S. Owen and others.

Adjourned *sine die*.

J. P. HENDERSON, *Pres. pro tem.*

M. T. ELMORE, *Sec. pro tem.*

MICHIGAN S. S. ASSOCIATION PROCEEDINGS.

THE seventh annual meeting of the Michigan Sabbath-school Association convened at Greenville, Mich., in connection with the Michigan Conference, which was held at that place Oct. 3-10, 1889. The first meeting was called to order by the President, Wednesday, Oct. 3, at 2:30 P. M. Prayer was offered by Eld. D. H. Lamson. The Secretary being absent, Eugene Leland was chosen to act as Secretary *pro tem*. After the reading of the report of the last year's meeting, the President made some very interesting remarks concerning the work of the Sabbath-school in the State during the past year. The Treasurer was absent, and consequently no report could be given.

It was moved that the Chair appoint the usual committees. He accordingly announced the following: On Nominations, D. E. Wellman, H. Hayes, E. Van Deusen; on Resolutions, F. Huckendubler, O. C. Godsmark, Mrs. M. B. Cyphers; on Auditing, E. N. Hart, J. Fargo, H. S. Lay.

Adjourned to call of Chair.

SECOND MEETING.—The Committee on Resolutions made the following report:—

Resolved, That we recognize the blessing of God that has attended the work of the Sabbath-school in our State during the past year.

Whereas, Through the guidance of the Spirit of the Lord, the International Sabbath-school Association has been enabled to furnish us with lessons that have been a special blessing to our people; therefore,—

Resolved, That we express our gratitude to God for the same, and tender to the International Sabbath-school Association our heartiest sympathy and support.

Whereas, The advancement of the Sabbath-school work in our State has been hindered during the past year by the removal of some who were appointed to engage especially in this branch of the work; therefore,—

Resolved, That it shall be the duty of the Executive Board of this Association to act as soon as practicable, in connection with the Conference Committee, to supply such vacancies as may occur in the future.

Whereas, It is impossible for the President to visit even a greater portion of the Sabbath-schools in the State during the year; and,—

Whereas, Our schools are calling constantly for instruction and help; therefore,—

Resolved, That we urge all who labor in the field, to become thoroughly and practically familiar with all branches of Sabbath-school work.

Resolved, That we request the officers of the Conference to

insist that such knowledge shall be a necessary qualification of those whom they send out to labor in the ministry.

Resolved, That we recommend that the officers hold at each of our camp-meetings, and at such other general meetings as it shall be deemed practicable, schools of instruction for our Sabbath-school officers and teachers.

Whereas, The sole object of the Sabbath-school should be to lead souls to Christ; and as no one can lead another in a way which he himself does not know; therefore,—

Resolved, That we recommend the *Sabbath School Worker* to all our teachers and officers in the State, that they shall not only take it, but study it faithfully,

Resolved, That we again recognize and emphasize the necessity of having converted teachers in the Sabbath-school.

After some discussion, the report was accepted.

THIRD MEETING, OCT. 7, AT 11 A. M.—The Committee on Nominations made the following report: For President, J. H. Durland; Vice-President, W. A. Colcord; Secretary, Florence Westphal. To complete the Executive Board of five, I. D. Van Horn and E. B. Miller were chosen. The persons named were elected unanimously. Adjourned *sine die*.

M. B. MILLER, *Pres.*

EUGENE LELAND, *Sec. pro tem.*

Special Notices.

NOTICE!

THE Providence, R. I., S. D. A. church now meet for worship in Butler Exchange, room 23. Sabbath-school is held at 2 p. m., and is followed by social meeting. J. S. MILLER.

STATE MEETING FOR PENNSYLVANIA.

THE Pennsylvania State meeting will be held at Blockville, Chautauqua Co., N. Y., commencing Wednesday, Nov. 27, and holding over the 30th. Further notice will be given in another issue. J. W. RAYMOND.

A REQUEST.

At the Downs (Kan.) camp-meeting a few of the brethren gave me their subscriptions for the *Sabbath School Worker*. Thinking to get more subscribers at the Severy meeting, I did not send these subscriptions in at once. During the interval, the slip of paper containing their names and addresses was lost. I kindly ask those who subscribed for the *Worker* at the first above-named meeting, to write me at once at Battle Creek, Mich., stating the fact, and I will see that their subscriptions are attended to at once. W. W. STEBBINS.

INDIANA, NOTICE!

AFTER consulting with the Conference committee, it has been decided to hold a general meeting at Farmersburg, Ind., beginning Thursday, at 7 p. m., Nov. 21, and continuing one week. We hope to have the friends of this section well represented. We hope to see a good representation from Patricksburg, Middletown, Montezuma, Dugger, Terre Haute, Poseyville, and the surrounding country. Come praying the Lord to bless in our meetings. The interest of the cause in all branches will be considered. Eld. D. H. Oberholtzer will be present to join in the work. VICTOR THOMPSON.

TO CHURCHES AND SCATTERED SABBATH-KEEPERS IN NEW ENGLAND.

THERE is to be a meeting of the Conference committee, and of the ministers in the Conference, at South Lancaster, Mass., Sabbath and Sunday, Nov. 9, 10, to counsel together and lay plans for our work the present fall and coming winter. In order to aid us in determining where there are the most favorable openings for meetings, we invite all who feel any burden for meetings in their respective churches or neighborhoods, to write us at South Lancaster, not later than Nov. 8. Please state as many particulars as you can in regard to the interest manifested, etc. A. T. ROBINSON, *Pres. N. E. Conf.*

MINNESOTA STATE MEETING.

THIS meeting is appointed especially for those who are in the employ of the Conference, and those who contemplate entering the work. We wish to lay plans for future labor. All should come prepared to take care of themselves as far as possible. Owing to the fact that the school is in progress at Minneapolis, the accommodations will not be so good as in past years. But we could

think of no place that would afford better accommodations, and if the brethren will bring some bedding and provisions, all can be provided for. Let none stay away. We expect to begin a series of general meetings as soon as the State meeting is over, one meeting to be held in each district, the first at Duluth, beginning Friday, Nov. 29; the second at Luce, Dec. 6; and the third at Fargo, Dec. 13. Each of these meetings will continue over the Sabbath. MINN. CONF. COM.

MICHIGAN CONFERENCE OFFICERS' MEETING.

UNDER the head of appointments, in another column, attention is called to a meeting of the officers of the Conference, T. and M. Society (including directors), S. S. Association, the canvassing work, and H. and T. Association. This meeting will be held in Charlotte, Mich., Nov. 21-26.

In view of our good camp-meetings, and of our excellent Conference recently held at Greenville, and now of the General Conference at Battle Creek, we have thought a council of the officers would be better than to call a State meeting.

The object of this council is to lay plans for work in all these departments named, for the winter. Many calls for labor have come from different parts of the State and Canada, that must be considered, and a proper distribution of labor made to answer these calls. It would be very proper for all our people who have calls to make, and all our ministers, licentiates, and other workers who have a choice of a field of labor, to send in their requests to the president of the Conference at once, that they may be considered at this meeting. We hope all the officers will feel it a duty to attend. We would cordially invite the churches in the vicinity of Charlotte to meet with us on the Sabbath. MICH. CONF. COM.

The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119:130.

LETTER TO THE HEBREWS.

LESSON 7.—HEBREWS 4:6-16.
(Sabbath, Nov. 16.)

Questions, with Scripture Texts and Notes.

1. *What was the rest to which the children of Israel were going when they left Egypt?*

2. *Has the Lord determined that some shall enter into his rest?*

"Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief." Heb. 4:6.

3. *Why did they not enter into it?—Id.*

4. *By whom did he speak concerning his rest long after the time of Moses?*

"Again he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts." Verse 7.

5. *Where were those to whom David spoke?*

6. *If they were then in the land of promise, why were they warned against the example of their fathers, lest they should also fail to enter the rest of God? (See note.)*

7. *Did Joshua give the people rest?*

"And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand." Josh. 21:43, 44.

8. *Did Joshua give the people the seventh-day Sabbath?*

9. *Did the Lord ever declare in his wrath that the people should not keep the Sabbath?*

10. *Is it not, then, evident that the Sabbath is not the rest spoken of in this chapter?*

11. *Was the rest that Joshua gave them the true rest promised to the faithful people of God?*

"For if Jesus had given them rest, then would he not afterward have spoken of another day." Heb. 4:8.

12. *If the true rest had been already given, would he hold out a future hope concerning it?—Id.*

13. *What is meant by the expression, "Then would he not afterward have spoken of another day?"*
Ans.—Barnes paraphrases this passage thus: "Then God would not have spoken of another time when that rest could be obtained." This must be correct.

14. *What is the conclusion from this argument? (See note.)*

"There remaineth therefore a rest to the people of God." Verse 9.

15. *Have the people of God yet entered this rest? (See note.)*

"For he that is entered into his rest, he also hath ceased from his own works as God did from his." Verse 10.

16. *To what intent are the brethren further admonished?*

"Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Verse 11.

17. *What is said of the word of God?*

"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Verse 12.

18. *What is that word of God that will discern every thought and intent of the heart?*

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

19. *Before whom are all things open?*

"Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." Heb. 4:13.

20. *What is the evident intention of these verses? (See note.)*

21. *What is Jesus called in verse 14?*

"Seeing then that we have a great high-priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."

22. *What assurance is given in verse 15? (Compare chap. 2:10, 17, 18.)*

"For we have not an high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

23. *How may we come to the throne of grace?*
Ans.—With confident assurance, but not presumptuously.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

24. *What shall we find at the throne of grace?—Id.*

NOTES.

It has been seen that Moses was typical of Christ, and the house of Israel represented, in like manner, the household of faith. This being so, analogy would prove that the land of Canaan is typical of the true rest which God promises to his people. The children of Israel inherited that land according to a promise made to the fathers; but the promise made to Abraham and his seed was of the earth, or the world, which God first gave to Adam, and which he lost by sin. The seed of the woman, who was to bruise the head of the serpent, became also the seed of Abraham and heir of the promises—heir of the world. Gal. 3:16; Rom. 4:13. Through him all the faithful become heirs to the promise to Abraham (Gal. 3:29); and they shall inherit the earth. Matt. 5:5. Ps. 37:11 says: "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." When this is fulfilled, then the antitype of the peaceable possession of the land of Canaan by the children of Israel will be fulfilled. Then shall the weary saints of God have rest. The words of our Saviour, the King, at his coming, show the relation that Heb. 4:3 bears to our future rest. Then will he say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

The apostle has now reached the *third point* in his argument to the Hebrews. The first and second were the superiority of Christ to angels and to Moses. Moses was called to lead the children of Israel into the land of promise; but he failed in a single point, and was not permitted to cross over Jordan. Joshua was appointed his successor, and under him the people inherited the land, and obtained rest from their homeless wanderings. But here we learn that Joshua did not give them the rest contemplated in the promise to Abraham and his seed. Another leader must bring them into that rest, when Abraham himself shall inherit the land. See Acts 7:5; Heb. 11:9, 13. This leader, the Captain of our salvation (Heb. 2:10), must be as far superior to Joshua as the antitype is superior to the type; as the peaceable and everlasting possession of the earth redeemed is superior to a temporary residence in the land of Canaan, surrounded by envious foes.

"The word of God is quick [living], and powerful, . . . and is a discerner of the thoughts and intents of the heart." It may be thought that this applies to more than the law alone. But those who think so forget the exceeding breadth of the law. It is infinite, and in-

cludes all revelation, the entire Bible, including the life of Christ; for that is but a commentary on the law of God—an expansion of its principles.

Much misapprehension exists in regard to this verse. If the rest remains, and if the brethren are warned lest they should fail to reach it, the conclusion is unavoidable that that rest is altogether future, and that the saints have not yet entered into it. Yet some claim that it is a present blessing, but contrary to the whole tenor of the apostle's argument. Lange's commentary says: "From the nature of the rest of God, it follows that for the people of God, so long as they are still on their pilgrimage to their final goal, it must of necessity be in the future." The whole argument proves it to be a future inheritance, not a present blessing.

Verses 12 and 13 are a fitting sequel to the warnings that have been constantly urged upon the brethren, to make sure work to enter the rest of God. No deception can be practiced upon him with whom we have to do.

ADDITIONAL NOTE.

The "rest" of which Paul speaks in this chapter, is the final, eternal rest of the saints in the kingdom of God, of which rest the Sabbath and the earthly rest of the Israelites in Canaan were typical. The writer argues that the rest of which God spoke when he pronounced sentence against the unbelieving Jews was (1) not the Sabbath; for this was instituted when the works were finished at the foundation of the world, and they had long been in possession of it; nor (2) the temporal rest of the Jews in the land of Canaan; for when they were in the full enjoyment of this rest, God spake through David of "another day." Verses 4-8 state the facts from which the existence of this rest is argued, while verse 9 states the conclusion drawn from them. This final rest was lost to those who first had the promise, through the same lack of faith which kept them from entering the typical rest; and since it is the purpose of God that a certain number should enjoy this rest, the opportunity has been left open to others down to our own day, who might, through the exercise of faith, secure an inheritance in it. The logical sequence of verse 6 seems to be verse 7, but this is disputed by some commentators, who regard verse 9 as the proper sequence of this and the two verses which follow it.

News of the Week.

FOR WEEK ENDING NOVEMBER 2.

DOMESTIC.

—The public schools at Clinton, Ill., have been closed on account of the prevalence of diphtheria.

—A building in process of erection at Passaic City, N. J., fell Thursday, burying sixteen workmen in the ruins.

—Nearly one-third of the 800 persons in the town of Woodville, Ohio, are the victims of typhoid fever and diphtheria.

—President Harrison's proclamation, setting apart Thursday, Nov. 28, as a day of National thanksgiving, was issued last Friday afternoon.

—Thousands of horses and cattle in Southern Colorado have been driven from their ranges by the blizzard, and hundreds of the weaker animals have perished.

—In New York City up to Tuesday evening, the grand total of the subscriptions to the \$5,000,000 guarantee fund of the world's fair amounted to \$1,053,146.

—The Jumbo gas well at Somerset, Ind., which supplied the town with fuel, gave out Tuesday morning, leaving the citizens fireless. Another well will be sunk at once.

—Fears are entertained at Johnstown, Pa., that the public bridge over the Conemaugh River will give way if the river continues to rise. A force of men are clearing the bridge of floating logs.

—It is reported that on account of drouth a great many families in North Dakota are unable to obtain sufficient food and fuel, and will need assistance to carry them through the winter.

—The report of the Government Bureau of Engraving and Printing shows that during the year there were printed United States notes, gold and silver certificates, bonds and bank notes with a face value of \$615,789,860.

—Mrs. Emma Beckwith has been nominated by the Equal Rights party for mayor of Brooklyn, N. Y. She promises many reforms, if elected, and agrees to devote her salary to paying the matrons of the various police stations.

—The two-mile steel bridge of the Illinois Central

Road, spanning the Ohio River at Cairo, was formally tested on Friday. The test was in every way satisfactory, and the first regular train crossed the structure at 11 A. M., bound for New Orleans.

—Owing to a dispute touching the price of natural gas, the authorities of Erie, Pa., have ordered the Pennsylvania Gas Company to remove its pipes from the streets, and 3,000 consumers have directed that their supply be cut off. The gas company will ask the courts to interfere.

—There is scarcely a city, town, or village in the upper peninsula of Michigan, where there is not an unusually large amount of typhoid fever. In many places the disease is epidemic. At Ironwood there have been as high as six deaths in one day, while at Negaunee there are over 150 cases and many deaths.

—One of the guard wires over the conducting wire of the electric street railway at Cincinnati broke on Monday, and, falling to the street, formed a circuit, causing the detached wire to sparkle and flame in a terrifying manner. Women shrieked, horses ran away, and many collisions occurred, but no serious casualties resulted.

FOREIGN.

—A government order directs that until the close of navigation, the St. Lawrence canals are to be opened Sundays.

—Mail advices from Japan give an account of a tidal wave, in which nearly 1,200 persons lost their lives, and about 2,000 were washed away.

—A sanitary report from Asiatic Turkey states that the total number of deaths which have occurred there from cholera from July 27 to Sept. 26, is 6,173.

—Pekin, China, is to be lighted by electric lights. The Westinghouse Company, of Pittsburg, has secured a contract for a large electric light plant for Pekin. The machinery was shipped Wednesday, Oct. 30.

RELIGIOUS.

—T. H. Carter and others on Thursday secured the incorporation of the Chicago Bible Society, the object being to promote distribution and knowledge of the Bible.

—The forty-third annual meeting of the American Missionary Association opened in the New England Congregational church at Chicago on the 29th ult., to continue three days.

Appointments.

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

A GENERAL meeting for district No. 1, will be held at Hartford City, Ind., Nov. 14-18. We desire to see all the tract librarians in the district at this meeting, if possible. Important matters are to be considered. Eld. Rees or myself, or probably both, will be present; also Eld. Roberts, director of the district.

F. D. STARR.

BEGINNING Thursday, Nov. 21, at 7 P. M., and continuing till Tuesday morning, the 26th, there will be a council meeting held at Charlotte, Mich., which will consist of the Conference committee, the officers of the T. and M. Society (including directors), the officers of the Sabbath-school Association, of the canvassing work, and of the Health and Temperance Association. The churches in the vicinity are requested to meet with us on the Sabbath.

MICH. CONF. COM.

THE quarterly meeting for Dist. No. 7, New England, will be held at Danvers, Mass., beginning Friday evening, Nov. 15, and continuing over two Sabbaths, unless the brethren there prefer to meet with the Lynn church on Sabbath and Sunday, Nov. 23, 24. We expect the labors of Elds. F. W. Mace, E. E. Miles, and A. T. Robinson during these meetings. It is also hoped that Eld. D. A. Robinson will be with us during a portion of the time. We hope to see a large attendance.

S. A. WHITTIER, Director.

BUSINESS NOTICES.

[Under this head, short business notices will be inserted at one dollar for each notice of four lines or less. Over four lines, twenty-five cents a line. Persons unknown to the managers of the REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED.—A woman to do house-work in a family composed of a man and wife and two little girls. Address Alonzo T. Jones, 127 Manchester St., Battle Creek, Mich.

LABOR BUREAU.

WANTED.—Work in lumber woods this winter by a Seventh-day Adventist. Address James A. McConnell, North Branch, Lapeer Co., Mich.

ADDRESS.

OUR address until further notice is Walla Walla, Wash. Ter. I. AND H. T. H. SANBORN.

Obituary Notices.

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

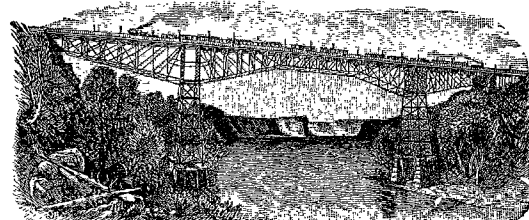
TANNER.—Died at his residence near Rock Springs, Washington Co., Mo., Sept. 26, 1889, Wm. Tanner, M. D., in the eighty-sixth year of his age. Bro. Tanner was formerly from the State of New York. He has been a practicing physician of some note, also a class leader in the Methodist Church. He was a man of fine ability, and was not afraid to stand for the right. He was a great reader, and quick to discern a point. Through the reading of the REVIEW and *Signs of the Times*, and some preaching last summer, he understood clearly, and fully indorsed, the doctrines held by Seventh-day Adventists. His mind was clear to the last. While alone, writing to a friend, he fell back on his couch, and was found dead; his spectacles were still on his head, and his pencil in his hand. Thus he fell asleep in Jesus without a struggle. Words of comfort by the writer.

J. G. WOOD.

FARGO.—Died Aug. 30, 1889, at Greenville, Mich., of heart disease, sister Rachel C., wife of Eld. Jerome Fargo, aged 55 years, 3 months, and 12 days. She leaves a husband, a daughter, and a large circle of relatives and friends to mourn their loss. Rachel C. King was born May 18, 1834, in Chemung County, N. Y., and when but one year old the family moved to Marshall, Mich., and about eight years later settled in Orleans Township, Ionia Co. Sept. 10, 1853, she married, and filled the place of a kind, affectionate wife to her worthy husband till the day of her death. She, with her husband, embraced the present truth in the spring of 1860. With a calm, but firm, reliance on God, a faith growing stronger and a hope brighter, she lived a devoted and earnest Christian, sharing in the burdens of her husband's public life in the cause of God, and at the same time patient, without a murmur, under the long, lingering disease that finally took away her life. Funeral services were held at her late home, at 2 P. M., Wednesday, Sept. 4. We laid her away to rest, with the comforting hope of meeting her again "in the resurrection at the last day;" and we can say in the language of the text used on the occasion: "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

I. D. VAN HORN.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

EAST.	Mail.	Day Express.	*N. Y. Express.	*At. P. N. Y. Express.	*Night Express.	*K. A. Accom'n.	*Local Pass gr.
STATIONS.							
Chicago.....	am 7.55	am 10.35	pm 3.10	pm 10.10	pm 11.20	pm 4.00	
Michigan City.....	pm 10.08	12.28	4.54	am 12.23	11.27	6.58	
Niles.....	11.40	pm 1.30	5.49	1.53	am 12.55	pm 7.17	pm 4.15
Kalamazoo.....	1.12	2.45	6.58	3.35	2.27	pm 7.10	6.00
Battle Creek.....	1.55	3.20	7.39	4.25	3.15	7.53	6.55
Jackson.....	3.35	4.59	8.49	6.15	4.45	7.53	8.50
Ann Arbor.....	5.04	6.43	9.41	7.50	6.00	10.45	
Detroit.....	6.30	8.00	10.45	9.20	7.30	11.50	
Buffalo.....	8.30	am 12.25	7.15	pm 5.55	9.05	pm 8.05	
Rochester.....		6.50	9.15	8.00		11.45	
Syracuse.....		8.10	11.35	10.15		am 2.15	
New York.....		pm 4.30	pm 8.50	am 7.20		11.15	
Boston.....		10.00	10.50	9.35		pm 2.50	
WEST.	Mail.	Day Express.	*Chicago Express.	*Pacific Express.	*Evening Express.	*K. A. Accom'n.	*Local Pass gr.
STATIONS.							
Boston.....		am 8.30	pm 3.00	pm 7.00			
New York.....		10.30	6.00	10.00			
Syracuse.....		pm 7.40	am 2.10	am 8.00			
Rochester.....		9.55	4.20	10.45			
Buffalo.....		8.30	am 12.15	6.35	pm 1.20		
Detroit.....		am 9.00	8.00	pm 1.20	pm 3.00	pm 4.00	
Ann Arbor.....		10.27	9.02	2.24	11.35	5.22	
Jackson.....		pm 12.55	10.03	3.27	am 12.54	10.55	am 6.25
Battle Creek.....		1.55	11.35	4.30	am 12.27	pm 9.45	7.55
Kalamazoo.....		2.45	pm 12.13	5.07	3.07	1.20	am 6.00
Niles.....		4.20	1.30	6.22	4.32	3.06	7.37
Michigan City.....		5.42	2.35	7.20	5.43	4.34	8.00
Chicago.....		7.55	4.35	9.00	7.45	7.00	11.20

*Daily. †Daily except Sunday. ‡Daily except Saturday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 23, 1889.

GOING WEST.						STATIONS.		GOING EAST.				
Lmd Exp.	Mail.	Day Exp.	Pacific Exp.	Pacific Exp.	B.Ork Pass.			Mail.	Lmd Exp.	Alte Exp.	Lmd Exp.	PfBr Pass.
pm 12.45	am 6.40	am 6.40	7.45	8.55	4.30	Dep.	Arr.	pm 12.45	am 6.40	am 6.40	am 6.40	
8.45	8.45	9.05	9.05	10.20	5.40	Port Huron		8.45	11.58	7.35	12.00	10.50
2.25	9.23	8.36	9.45	10.65	6.20	Lapeer		2.25	8.40	11.58	7.35	9.17
3.45	10.00	9.15	10.35	11.55	7.15	Flint		3.45	1.50	10.27	9.40	10.13
2.69	11.05	9.55	11.40	12.37	8.52	Durand		2.69	7.55	10.40	10.13	8.35
11.45	10.10	10.21	12.11	1.09	9.08	Lansing		11.45	2.50	10.07	9.00	8.55
12.35	11.05	11.00	12.55	1.55	9.08	Charlotte		12.35	4.42	9.37	9.25	6.02
45.00	12.45	11.51	1.40	2.50		A } BATTLE CREEK D	A	45.00	3.45	8.55	2.55	7.45
			1.40	2.50		D }	A		3.40	8.50	2.30	7.40
	1.88	1.22	1.28		VAL	Vicksburg			2.58	8.11	1.48	
6.19	2.23	1.23	2.30	3.50	9.45	Schoolcraft		6.19	2.45		1.33	
8.05	8.05	1.05	3.55	4.45	VAL	Cassopolis		8.05	2.05	7.26	1.42	6.19
4.15	4.15	7.45	7.45		Acco.	South Pond		4.15	12.25	6.50	12.00	6.45
8.10	8.10	2.30	5.10	5.55	6.55	Haskell's		8.10	11.50	10.35		5.40
10.10	10.10	7.00	4.45	8.10	9.45	Valparaiso		10.10	9.05	3.25	8.15	2.35
	pm 12.45	am 6.40	am 6.40	am 6.40	am 6.40	Chicago			pm 12.45	am 6.40	am 6.40	
	pm 12.45	am 6.40	am 6.40	am 6.40	am 6.40	am Arr.	Dep.		pm 12.45	am 6.40	am 6.40	

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

GEO. B. REEVE, Traffic Manager.

W. J. SPICER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 5, 1889.

CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in *italics*.]

Poetry.

Trust in Jesus, E. J. JOHNSON..... 689
The Vision of Patmos, CALVIN GREEN..... 691
Lost on the Mountain, VICTORIA ALEXANDRA BUCK..... 698

Our Contributors.

God Warns Men of His Coming Judgments, Mrs. E. G. WHITE..... 689
The Value of the Prophetic Periods in the Study of Prophecy.—No. 2, ELI. D. T. BOURDEAU..... 690
Why They Reject the Sabbath, E. HILLIARD..... 690
A Correspondence, W. A. COLCORD..... 691
The Second Advent, GEORGE B. THOMPSON..... 692
The Ministry of the Review, Mrs. M. P. STILES..... 692
Inherited and Acquired, ELI. H. A. ST. JOHN..... 692

Choice Selections.

Keep About Your Own Work, *The Armory*..... 693
Misdirected Sympathy, *Philadelphia Ledger*..... 693
They Kill Easily, *The Common People*..... 693
Methuselah, *Messiah's Herald*..... 693

The Mission Field.

A Missionary Monument, W. A. C..... 694

Special Mention.

Experiences of Seventh-day Adventists in Georgia..... 695
More Petitions for a Sunday Law, Mrs. J. C. BATEHAM..... 695
Suicides in China, *Baltimore Sun*..... 695

Editorial.

Conference Notes..... 696-7

Progress of the Cause.

Reports from Norway—Ohio—Wisconsin—New Jersey—Michigan—Kansas..... 698
General Meeting in London, England, W. A. SPICER, Sec..... 699
The Camp-meeting in Nebraska, E. W. FARNSWORTH..... 699
Colorado Camp-meeting, E. W. FARNSWORTH..... 700
Wisconsin Tract Society, S. D. HARTWELL, Sec..... 700
Vermont Tract Society, LIZZIE A. STONE, Sec..... 700
Missouri Tract Society Proceedings, JAMES KLOSTERMEYER, Sec..... 700
Illinois Tract Society Proceedings, L. E. FROOM, Ass't Sec..... 700
New England H. and T. Society Proceedings, HELEN A. WHITING, Sec..... 701
West Virginia S. S. Association Proceedings, NELIA M. STONE, Sec..... 701
Arkansas S. S. Association Proceedings, M. T. ELMORE, Sec..... 701
Michigan S. S. Association Proceedings, EUGENE LELAND, Sec..... 701
Sec. pro tem..... 701

Special Notices.

The Sabbath-school..... 702

News.

Appointments..... 703

Obituaries.

Editorial Notes..... 704

A DISPATCH to the Boston *Herald*, dated New York, Oct. 10, 1889, reads: "The Union League Club to-night indorsed the Blair educational bill."

Such straws as these are everywhere appearing upon the surface, showing the tendency of the current. Those who are clamoring for religious legislation, do not by any means consider their movement dead, but only temporarily delayed. They are now straining every nerve to rally their forces, prepare their documents, revive their appeals to Congress as soon as its doors are again open, and press a vigorous campaign the coming season. If we give over our exertions, and sleep now, we simply let the worst enemies of our country and of our cause steal a march upon us.

THE *S. S. Times* of Sept. 28, has the following to say on local popular sentiment:—

Local popular sentiment may be right. It is so in some instances. But local popular sentiment is more likely to be wrong than right, especially on questions of morals and manliness. If local popular sentiment be known to be right on any given point, it is safe to be in accord with local popular sentiment so far; but the poorest reason in the world for deciding for or against a debatable question of morals or of manliness, is the fact that local popular sentiment is in that direction. If a man finds that he is pretty generally in accord with local popular sentiment, he may take it for granted that he is wrong at many points—if not all.

And what may be said of local popular sentiment upon questions of morals and manliness is only too true of popular sentiment itself. Neither can be a proper criterion for those who tread the narrow way.

THE COMING WAR.

THE following graphic description, by a European historian, of the preparations and unparalleled facilities for appalling destruction of human life, now possessed by the nations of Europe, gives great intensity to the interest with which all are watching the course of events in that part of the world. It would certainly seem that the nations

are about ready for the great prophetic battle of Armageddon. The paragraph is from a Boston paper, and reads:—

When war comes in Europe, as it must come some time, it will be seen that a new era has begun in the art of destruction. The Belgian historian, Emile de Laveleye, sums up the terrible factors of the next conflict. The civil war in the United States was but child's play in comparison. With Russia and France on one side, and Germany, Austria, and Italy on the other, 7,000,000 men can be instantly put in the field, with 10,000,000 in reserve.

The facilities for concentration and the improved arms are such that more men may be killed in one day than have ever before been killed in a whole war. The continuous preparations for war, even when there is no thought of its immediate occurrence, are far greater and more expensive than ever before. France has surrounded her frontiers and her capital with a continuous line of forts and entrenchments. Germany has made Metz, Strasburg, Mayence, and Cologne gigantic fortresses, which seem absolutely impregnable. Italy has fortified her Alpine passes, her sea-ports, and even the "Eternal City" itself. Belgium is spending 40,000,000 francs in the construction of redoubts with cupolas of steel, to close the passage by the Maas Valley. The war budgets are everywhere increasing in enormous proportions.

"And it is under this continual menace of the most frightful shock of armies that our planet will ever have looked upon," writes M. de Laveleye, "that we live. And the most extraordinary thing is that we get used to it. We go about our business, our pleasures; we rush in crowds from all parts to the Paris Exhibition, while each one says: 'It may be for to-morrow!'"

HARD PRESSED.

In a recent correspondence the National Reformer J. M. Foster has been repeatedly urged to give a valid reason why a Sunday-keeper has any more right to ask for a law compelling seventh-day observers to keep Sunday than a seventh-day observer has to petition for a law compelling first-day observers to keep Saturday, and wherein such a law in either case would be just. Under five different dates he gives five different answers, as follows:—

1. In a republic the majority rules. The majority believe in keeping the first day. They have a right to keep that day undisturbed.—*Letter dated Sept. 25, '89.*
2. This is a free country, and no one will interfere with you in advocating the adoption of a seventh-day Sabbath law. I do not think you make much headway, however.—*Letter dated Oct. 1, '89.*
3. I see you mean not civil right or right between man and man, but inherent right, or right in God's sight. I do not believe you have.—*Letter dated Oct. 8, '89.*
4. This Government began with a first-day Sabbath law. The Adventists came here understanding that. And there is no ground of complaint because the law continues in force.—*Letter dated Oct. 16, '89.*
5. Individually, neither of us has a right to compel the other to keep any day. But it is the will of God that all enjoy rest on the first day. Civil government is his agent to carry out his will in things civil, and as such it must prohibit all common labor on that day.—*Letter dated Oct. 31, '89.*

Now, we submit that a man who gives so many different answers to one question must be hard pressed. His first answer implies that the sentiment of the majority in religious things determines what is right and what is wrong, which is certainly a very unscriptural way of deciding such questions. It also implies that minorities have no rights. His second admits that in a free country a seventh-day observer has the privilege of asking for as wicked and oppressive laws as National Reformers ask for, but sneers at the idea of success. In his third, he denies their right "in God's sight." In the fourth, he asserts that this Government has always had just what he and his party are clamoring for,—a Sunday law. In his fifth, he finally admits that he has no more rights than the seventh-day observer, but immediately denies it by assuming to dictate what the will of God is. Now will Mr. Foster try again, and state what more right he has to say what the will of God is than have other people? W. A. C.

NOTICE!

ANY one knowing the address of Miss Edith Ross, formerly of Kansas, but later of Denver, Col., will confer a favor by forwarding the same to the REVIEW AND HERALD Office.

NEW ZEALAND.

THE work in New Zealand is still progressing. Since the organization of the Conference, Tract Society, and Sabbath-school Association, some advance steps have been taken in other directions. Broader plans for carrying on the canvassing work have been made. We have just closed an institute of two weeks, which was held at Napier, for the purpose of giving old canvassers and others just entering the field a thorough drill in this branch of the missionary work. Eighteen workers were present, fifteen of whom will give their entire time to canvassing for our subscription books. Four hours each day were devoted to class work, besides the time given to study and practice. A written examination was held at the close of the institute, the result of which showed clearly that all present had improved their time. Last year the five agents who were out in the field succeeded in selling over \$4,500 worth of books; and when we consider that they entered the work without experience, and with but little instruction, we confidently hope, now that our numbers are increased and better qualified for the work, to sell at least \$10,000 worth of religious publications the ensuing year, besides a goodly number of medical works. The tract society is now thoroughly organized, with a good secretary and two live general agents, one for the denominational and the other for the medical books.

While at Auckland a few weeks ago, I gave a short course of instruction on home missionary work, at the close of which almost the entire church membership were organized into companies of six persons each, for the purpose of making a prolonged and systematic effort to get the truth before the people of Auckland and surrounding vicinity. The territory has been laid out in districts. Each company has a leader, and on entering a district he assigns a number of houses to each member of his company. This is to be his field for some months in the future. The plan is to visit each house, leaving a health leaflet at the first call. After sufficient time has elapsed for this to be read, then it is called for, and another is left. This is repeated until a number of health leaflets are disposed of, when such religious tracts as are most likely to interest the people and not arouse prejudice are introduced one at a time, and when sufficient interest is awakened by this kind of work, visiting, and holding Bible-readings, subscriptions will be taken for papers, pamphlets, trade books, and in this way they hope to get the whole truth before the people. So far, the effort put forth has been very successful, and the workers at Auckland are themselves greatly benefited.

It is very encouraging to see the interest in getting the truth before others by those who take their stand for the truth in this country. The canvassers, especially, seem to be consecrated, and are willing to make almost any sacrifice to have a part in carrying the last warning message to a perishing world. There seems also to be a corresponding willingness, and in some cases a real anxiety, on the part of those not of our faith to hear and read. Eld. A. G. Daniells preaches on some stirring truth every Sunday night in the Theater Royal at this place. Hundreds of citizens come out to hear him, and the membership of the church is constantly increasing. The church here now numbers 100, and the Sabbath-school has a membership of 150. A new church building is being erected, which will afford a more suitable place for worship. Surely the Lord is greatly blessing the work here as well as in other parts of New Zealand. Bro. Robert Hare has aroused quite an interest at Gisborne, and Eld. Daniells left for that place yesterday to assist him a week or so. As we look over the wide harvest field here, we are led to exclaim, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

Oct. 4.

E. M. MORRISON.

SPECIAL NOTICE FOR IOWA.

It has been decided to hold a general meeting at Des Moines, Dec. 11-17, 1889. The occasion will be one of great importance to the work in our State. The General Conference will render assistance, and possibly the College Locating Committee will also be in attendance. We need the special blessing of God at this time, in order that his divine imprint may be placed upon all our plans and efforts. Begin at once to plan to attend. Further particulars soon. IOWA CONF. COM.