

The Advent REVIEW AND Sabbath HERALD

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

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LONGINGS FOR THE BETTER LAND.

BY ELD. L. D. SANTER.
(Topeka, Kan.)

My hope wings are weary, yet flying
To a shadowless country, whose bliss
Just over time's river is lying,
Not darkened with sorrows like this.
My spirit goes forward with longing,
Beyond the dull winter of time,
Where the angelic choristers thronging,
Are chanting their music sublime.

Oh! I long with desire strong and tender,
For the wonderful evergreen hills
Where the sunlight of heavenly splendor
Shall drive far away all earth's ills.
I study the words of the Highest,
I ponder the promises given,
That those who to him live the highest
Shall enter the portals of heaven.

I think of my heart's earthly treasures,
Some scattered, some low 'neath the ground,
And empty are life's sweetest pleasures
Till the Archangel's trumpet shall sound.
Whether sleeping or waking I'll greet them
When the Master shall call for his own;
In the raptures of heaven I'll meet them,
And know them as now I am known.

They fell in the gloom of death's sadness,
From the pathways of earth they are missed;
But I'll greet with unspeakable gladness
The beautiful lips I have kissed.
And I wait while the seasons are flying,
That call from the evergreen shore,
That shall end earthly sickness and sighing,
And banish all death evermore.

The Sermon.

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

THE DISCIPLES OF CHRIST ARE ONE IN HIM.*

BY MRS. E. G. WHITE.

"THEN they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3:16, 17.

God has given this precious promise to those who speak often one to another, to those that fear the Lord and that think upon his name. The Lord has a book open before him, and as his children gather together to worship him, as they speak one to another to magnify his name, their testimonies are recorded in the imperishable records.

We are not to bring complaints and murmuring into our testimony in the social meeting, but

we are to talk of the blessed hope, to reflect as much light as possible upon the meeting. The Lord of heaven has represented himself as looking on with interest as the names and testimonies of those who fear and love him are written in his book of remembrance. Those who engage in this order of service, who speak often one to another, are to be gathered in the day when the Lord shall make up his jewels; are to be spared as a man spareth his son that serveth him.

Some of the choicest of Heaven's blessings are poured out upon his people when they are assembled together. It was on the day of Pentecost, when the disciples were gathered together, and were confessing their sins and offering up petitions to God, that the blessing of God fell upon them in a most wonderful manner. Says the apostle, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. . . . And when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language." An immense multitude assembled together on the day of Pentecost, and the blessing of God rested upon them all; for they were to carry the light which God had let shine upon them from heaven, to all parts of the earth. The very same Spirit, the very same God that flashed that light upon the people in the early days of Christianity, will pour out his light and truth upon our assemblies when we seek God as earnestly and perseveringly.

The light that God has given me I have tried to impart to you through an interpreter, and I have evidence that your hearts have been open to receive the truth that God has sent to you. Before I came to Europe, the situation and condition of different nationalities were presented before me. I was shown that of necessity there must be a different mold given to the spirit and the workings of these different peoples, or there would be developed in each nationality a selfish disposition to build up a separate interest. The very first work that God would have us do is to seek to unite the interests of the brethren of different nationalities, that there may be a blending together of sympathies and forces in the work. Jesus lifted up his eyes to heaven, and prayed to the Father in behalf of his church. He said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may know that thou hast sent me."

In speaking of plans proposed for the progress of the work in these foreign countries, many have said, "You cannot labor here as you do in America. You must approach the people of different nationalities in a way to meet their peculiar prejudices and opinions." Are these peculiarities fine gold, or are they dross that God would have consumed? The word of God reveals the fact to us that there must be a united

phalanx against the enemy. The French have their peculiarities, and the English have theirs, and the Germans theirs; but God has made it manifest that all nations must have the mold of Christ if they would enter the kingdom of heaven.

Says the apostle James, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." And Paul says, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

There is one God, one faith, one baptism. There is one Lord Jesus, who must abide in the soul of every one of these brethren. When the brethren of one nationality separate themselves from the brethren of another nationality, to build up a separate interest, they are doing that which God never designed should be done. The very same truth which sanctifies my heart will sanctify the hearts of brethren of other nations. The fact that my brethren and sisters are obliged to talk another language is no reason that their characters should not be fashioned according to the one true Pattern, Christ Jesus. In order to be fitted for heaven they need the same discipline that I need. It is because our foreign brethren have thought the work must be carried on to suit the peculiarities and prejudices of the people that the cause of present truth has not advanced as it should have advanced during these years.

Some have thought that you must labor for the Germans in a different way from the way in which you work for the French or English; but the Germans need to learn at the foot of the cross the same lessons that the French must learn there. We have but one Saviour, and but one cross of Calvary. We have but one school in which to learn the lesson of humility. Christ has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light." It is at the cross of Calvary that we all must meet, and learn meekness and lowliness of heart.

My French brethren have many lessons to learn from the great Teacher. Christ says to them, "Take my yoke upon you, lift my burdens." Christ says to the Germans, "Come unto me, and ye shall find rest unto your souls." He says

*Sermon at Basel, Switzerland, Feb. 22, 1887.

to the English, "Take my yoke, bear my burden, learn of me, and ye shall find rest." The yoke of Christ never galls the neck of the wearer. It is the yoke of our own manufacture that is heavy and unendurable. It is when you are not willing to bear the yoke with Christ that you find the burden grievous.

As you learn the lesson of meekness, as you become one with Christ as he is one with the Father, you will draw together. The brethren of different nationalities will have but one interest and hope and work. You will not feel that because the French have habits of thought and action to which you are not accustomed, you must divorce your interests from theirs. The Germans will not feel that because they have some good ideas and customs, they can never learn of others. Every follower of Christ must come to the foot of the cross. I must not say to my French brother, "You stand on that side of the cross, because that is your place," and to my German brother, "You stand on that side, and I will stand on this side because I am English." We must seek for unity and harmony. We should seek for the deep movings of the Spirit of God, that the sweet spirit of Christ may blend heart with heart. When we reach this union, God will let his rich blessing rest upon us as he let it rest upon the disciples on the day of Pentecost, and then we shall be able to go forth to proclaim the message of love and mercy to all nations. We must all drink at the same fountain; for Christ has said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." If we all partake of the same nourishment, we shall all have the same testimony to bear. I cannot see that the experience of our German brethren differs from the experience of our French or English brethren. And why should there be a difference in the experience of the children of God?

The idea that there must be a difference in the manner of presenting and carrying forward the work in different nations, must be dispelled from our minds. There must be no separate interest. Distinctions must be broken down, that we may all meet together as brethren of the same household. And this unity must exist before the foreign work will have the strength that it is possible for it to have.

Our work is to elevate one another as brethren. We are to feel a Christian interest for one another and for every one,—for Germans, French, Italians, English, Scandinavians,—for souls of all nationalities. All who name the name of Christ are to be one in him. Then do not divide the body, but seek to worship God together as brethren. If there is a brother of another nationality in your meeting, take especial interest in him, and invite him to take part in the service. If there is no one who can interpret the stranger's words, this need not deter him from taking part, for God understands all languages, and he will write his testimony and his name in the book of his remembrance. The spirit he manifests will make its impression upon hearts, although the words he utters cannot be comprehended.

Brethren and sisters, we must have less of self and more of Jesus. We must lie lower at the foot of the cross, and the more humble our views of self, the more exalted will be our views of Jesus and heaven. We need the power of the living God. We need to become living channels of light. It is not education or intellectual ability that will bring souls into the light of truth. The power to move souls will be found when you practice the lessons that you have learned in the school of Christ. Self must be hid in Jesus. God has rich blessings to bestow upon our German brethren, for the truth is to be opened more fully before them. He has rich blessings for the French brethren, and for all who are seeking to follow in the steps of the Master. And the lessons we learn of Christ must be repeated to others. There will be power in the testimony that is given in simplicity, and Christ has said, "By this shall all men know that ye are my disciples, if ye have love one to another."

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.

FAITH.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

"AND this is the victory that overcometh the world, even our faith." 1 John 5:4. Why is it that our faith overcomes?

I was noticing recently the working of a Buckeye mower. I saw that the driver, when about to turn a corner, would move a little iron lever with his foot, and thus throw his machine "out of gear"; and while in this condition the blade was motionless, until he turned his team; then he moved the lever in the opposite direction, and instantly the blade moved, and performed its work with precision and force, until it was again ungeared at the next corner. Said I to the driver, "What do you think that lever reminds me of?" "I cannot tell you," he replied. Said I, "It suggests to my mind the operation of faith."

Faith puts one in connection with God; at once his mind is enlightened, and his sins are forgiven. Duty is made plain, and the man who has faith goes forward, overcoming his besetments, strengthening himself in God, and making advancement in the Christian life, while reaching out to advance the cause of God. His courage is good, his temper is cheerful, his heart is pure; and while in the exercise of this faith, he finds no difficulty in practicing the Christian graces of temperance, meekness, purity, love, joy, peace, long-suffering, gentleness, goodness. He is now a happy man. He makes all happy around him. Self-denial becomes a pleasure, and duty a recreation. Holiness of life becomes a heaven, and the strait and narrow road that leads to life, seems to him to be paved with gold and precious gems and pearls. His humble home is now to him a palace, and his plain fare is a banquet, a feast. He loves his enemies, regarding them as candidates for heaven, if they can only become heirs of the same inheritance with him. For this he prays, and with Paul he says, "And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

Paul in Hebrews, eleventh chapter, gives the cases of those most prominent for godlike virtues, and then, in the 39th verse, he sums up all as obtaining a good report *through faith*. Christ says that it is *through faith* that mighty miracles are done (see Luke 17:6); that is, faith puts one in connection with divine power, which is omnipotent (see Phil. 4:13), so that we see it is God working through our connection with him. Just as the lever, when moved, puts the mower into gear, so faith puts the soul into God's keeping. As the child nestles down in its parent's arms with perfect trust, so the man of faith rests in God.

But let the lever of the mower be so adjusted as to disconnect the wheel from the power, then what?—Ah! no more mowing; the blade is still as a stone. While in this position, the machine is powerless. So with the soul that loses faith; at once it is a night of darkness. Everything is reversed,—misery instead of bliss, hatred and envy instead of love, and passion instead of calmness and joy. What is the matter now?—Oh, a brother or a friend has done this or that, and my feelings are hurt; my wants are many, and my income is small; I am in trouble with this and that, and there is no end to my misfortunes. Ah! my brother, the wheel is out of gear; your mower will not mow now; only reverse the lever, and let the power apply to the blade, and see how the grass falls before it. So with your soul: believe in God; exercise faith in him, like that of those good old worthies of whom Paul speaks in Hebrews 11; but remember that just as the team propels the mower, so the Spirit of God moves upon the soul. Faith is yours; the power is in

God, and he alone can teach you how to exercise faith. Eph. 2:8.

MORE NATIONAL REFORM ABSURDITY.

BY L. M. CROWTHER.
(Battle Creek, Mich.)

REV. WM. WEIR says, "God creates the nation a moral person." If this is so, this moral person is accountable to God for its every action, word, and thought, and, through faith in Christ, and by baptism, may be saved. National Reformers say that the majority must rule. If this is true, it will bear the closest criticism. Let us, then, examine it. There are hundreds, perhaps thousands, of infidels and criminals in the State; but as soon as the majority become moral, it must be admitted that, as a nation, it is morally pure, having complied with the requirements of the moral Ruler. Will it, then, as a nation be saved? If so, it will be immediately seen that God would defile the courts of glory by admitting unconverted persons into heaven. But "there shall in nowise enter into it anything that defileth." Rev. 21:27. This forever cuts off the idea that all this entire "moral person" will be saved because those constituting the majority part of it were proper subjects for salvation. But if the nation is to be treated as a person, and all saved or lost, the Lord would be compelled to exclude all, that is, this entire moral being, from paradise. But this surely would not be just to the righteous, besides, the Bible is full of promises to the man who fears God.

"But," says the objector, "we intend to convert the entire nation to Christianity; then we can offer the entire nation to Christ." Exactly! "We propose to vote ourselves and the whole nation into Christianity, and thus save the nation, with every individual in the nation."

Hear the word of the Lord: "Evil men and seducers shall wax worse and worse." This demolishes at once the claim of universal salvation; for "many be called, but few chosen." So the last defense has fallen like the first.

What, then, shall we conclude?—Just this: first, that the nation is not a "moral person"; and second, that it never can be saved or lost as a whole; but each person must be judged independently of the rest, and stand or fall on his own individual merits. The moral responsibility resting upon a nation, is the moral responsibility of each individual as an individual; not that of the whole collectively.

In this great Republic the majority of the States might be right, and one or two wrong, on some "moral" question; or most of a State might be right and some county, or precinct, some city or ward of a city might be corrupt. Then, as we have shown, on Mr. Weir's ground either the evil must be taken to heaven, to be perpetuated through all eternity, or the good must all be condemned, unless we deny the words of the apostle quoted above. This is enough to show any one the fallacy of such a position.

UNANSWERED PRAYERS.

BY H. E. SAWYER.
(Battle Creek, Mich.)

WE wait year after year for our prayers to be answered, and we are apt to think all this anxious waiting is in vain. David, in his 37th psalm, informs us that if we delight to do the will of God, it is our privilege to ask for blessing; and though he assures us that the desires of the heart will be granted, he also instructs us to "rest in the Lord, and wait patiently for him." Now, the psalmist means something or he would not have left such a promise on record.

Should we always receive a desired blessing immediately, it might prove an injury. Like unripe fruit, it is sour to the taste. So an untimely blessing would prove to be sour, and an injury to those who partake of it. The most delicious fruits are those which are longest in maturing, and the richest blessings are often those which are a long time coming.

GLIMPSES OF LIFE.

BY FRED ALLISON HOWE.
(College, Battle Creek, Mich.)

'Tis sad, yet glad, this life of ours.
O'er sunny skies, dark clouds arise.
Some days are bright with tender light,
And some are dark with winds and showers.
Along the path we leave behind,
The thorns and roses are entwined.
Each field doth yield
Both tares and wheat, both weeds and flowers.
Time flies away, he will not stay;
The night grows light—behold! 'tis day.

The days glide by on golden wing—
'Tis spring, birds sing, the forests ring.
There's light and joy in everything!
Time circles on—the spring is gone.
The summer's glory fills the sky,
The summer's beauties greet the eye.
'Tis sweet—we smile; 'tis sad—we sigh!
We smile for what such days will bring,
We sigh for pleasures dead with spring.

No rest for time, no time for rest.
The birds have left their parents' nest.
The liquid chime

Of winds and leaves of summer-time
Gives place to autumn's low refrain—
A sweet, but yet a mournful strain,
Like dead leaves rustling in the rain.

'Tis sweet to greet
The autumn's hours with flying feet,
And pluck ripe fruit each passing hour;
But, ah! the fruit is not the flower;
The bloom is fled, the fragrance shed,
The pale, sweet petals cold and dead!
Time ne'er delays. The autumn days
Merge into winter's frost and snow,
So soft and white and sparkling bright,
And yet so chill and full of woe!
O winter, now thy race is run.

Time waits for none:
His course is fleet—the year's complete.
The curtain falls—the play is done.

Strange world! O wondrous, mystic life,
So full of fear and love and strife;
So full of longings unfulfilled,
And thoughts too deep for words to tell,
And hopes deferred,—waves never stilled!
When shall we say our last farewell?

Strange with what thoughtlessness we hold
The dearest and the best,
Until beneath the senseless mold
They take their dreamless rest!
Strange how existence slips away!
Strange how we never see
The glory of the flower or tree
Till tree and flower have passed away!

Back through the lights and shadows of the past,
Which like a mountain landscape far away,
Blends its faint outlines with the evening sky,
We often gaze with mingled smiles and tears.
We hush our breath to listen, and we hear
Faint melodies re-echo through the years,
And sighs of sorrows lingering round us still:
The silvery chimes from happy bells of life,
And knells of mourning from the bells of death.

Into the fair marble halls of memory,
Silently oft some shadowy spirit glides,
Formless and vague, like mist of the ocean tides,
Bringing back scenes that were all but forgotten,—
Spring, summer, winter—roses, fruit, and snow.
We crossed some happy valley long ago.
And as some scented zephyr, wafted on
From that sweet vale, perfumes the air we breathe,
We smile—it was so sweet, the olden time!
We sigh—that valley we shall see no more!
Then some rude gust that swept the flinty slope
Where once all bruised and faint we trod our way,
Comes back. We smile—the sorrow now is past.
We sigh—some of that sorrow's sting remains behind.

Life has its roses, roses have their thorns;
And looking back, the months were not all May
Nor yet all winter—some were sad, some gay.
And through it all a Presence has been near;
An angel guardian lingered at the side,
And at each twilight hour, on snowy wing
Ascended to the great white throne on high,
And wrote the record of the closing day
Within the massive volume of our fate.
And that is why at twilight we are sad.
Our guardian leaves us, and our spirits long
To follow upward to the realms of bliss.
Be calm, O mortal heart that fain would break
The bonds of life and be too soon at rest!

An unseen angel, as the path is trod,
Walks near each tried and tempted child of God.
The flame that tests thy spirit will consume

Naught but the dross—'t will leave the purest gold.
In God's own time his purpose will unfold,
And, leaf by leaf, unfolding through the year,
Will cause at last the perfect fruit to appear!

And such is life! We meet awhile,
And hope wears many a joyous smile,
And vernal airs the hours beguile.
Time flies! We part to meet no more—
We drift apart, we leave the shore;
That joy, that hope, we know no more.
Yes, such is life. At morn we meet,
We part at eve—the day's complete.
A strange, sad mixture—bitter—sweet.
But just beyond the billow's roar,
Our feet shall tread a fairer shore,
Where life is sweet forevermore.

This life, so drear at times, at times so fair,
And all it holds, the many things there are,
Of things to be give promise rich and rare,
Which in the happy "sometime" we shall share.
There is a promise in the buds of spring,
Of fruits and flowers that summer-time shall bring;
Of leafy shades, where happy birds shall sing.
There is a promise in the eastern sky,
Those crimson tints that shoot their streamers high,
That night is passing, and the day is nigh.
There is a promise in the heart of each,
Of higher summits that his soul may reach;
Of grander truths than earthly sages teach.
There is a promise in the Father's word,
That through the death and rising of the Lord,
When he shall come, the just shall have reward.
There is a promise that who will may read,
In signs too plain and certain to mislead,
That Christ is coming soon—is near indeed!

The night will soon become the day,
Earth's trembling shadows flee away.
With eager feet and joy complete,
We'll walk the shining, golden street,
Renew the happy scenes of yore,
Where all is joy without alloy,
Where life is joy forevermore.

A CALL FOR CHARITY.

BY W. A. COLCORD.
(Battle Creek, Mich.)

A few weeks ago a Western newspaper printed the "Questions for Sunday-keepers" which appeared in the REVIEW of Aug. 13. These, it seems, had a tendency to irritate some of the Sunday-keepers in that locality, a Methodist minister signing himself Rev. J. C. Caughlan, coming out in the next issue of the same newspaper, with the pitiful plea of a lack of charity on the part of seventh-day observers in asking Sunday-keepers such questions. In the course of the article he says:—

Worshiping on the first day as we do, we will not be so unkind and uncharitable as to ask a seventh-day brother to break the commandment, as he views it, and work on his Sunday. We would like to see the same display of charity. Give us fresh questions that have not been answered until we are tired.

There are several anomalies here. From this we are left to conclude that it is uncharitable to call for Scripture proof for first-day observance, for that is the substance of the questions. We had never before regarded charity in that light. We had never supposed the mantle of charity to be so broad that upon points of difference in religious belief and practice, it would not allow an appeal "to the law and to the testimony." We wonder if it would be uncharitable to call for Scripture proof on other points of doctrine! When Luther was brought before the Diet of Worms, and asked if he would retract what he had written in his books, he said, "I implore you by the mercies of God to prove to me by the writings of the prophets and apostles that I am in error." Was this uncharitable in Luther? There is a way, the apostle informs us, by which we may be the means of hiding a multitude of sins. It is not, however, by a charity so broad as to knowingly and willingly allow a brother to go on in sin. The promise is to him who "converteth the sinner from the error of his way." James 5:20.

The questions called for Scripture proof for Sunday-keeping. To have made a perfect comparison, we would have supposed that in making a claim to superior charity, the writer would say that worshipers on the first day would not be so

uncharitable as to ask a seventh-day brother for Bible proof for seventh-day observance. But, no; he knew they could give that, so he puts it, "to break the commandment as he views it." From this we understand that in calling for Scripture proof for first-day observance, we have virtually asked Sunday-keepers to break the commandment "as they view it." This puts them in a queer light, we confess. From this we are left to conclude that when they read in the commandment, "The seventh day is the Sabbath," they understand it to mean the first day! Seventh-day observers never ask Sunday-keepers to break the fourth commandment, but they do ask how they can "view it" as they do.

Mr. Caughlan asserts that Sunday-keepers do not ask seventh-day observers to break the commandment as they view it, and counts them more charitable therefore. This is quite easily accounted for. They could not consistently do so, for they are forced to admit that the seventh-day observer's view of the commandment is right. He keeps the seventh day, and that is the day the commandment enjoins. If, however, there is Bible evidence showing that he is wrong, and Sunday-keepers know of it, they are very uncharitable not to enlighten him and ask him to change his views and practice.

But let us turn the charity table around once. Seventh-day observers have never been so unkind as to ask Congress to pass a law, contrary to the first article of amendments to the Constitution, compelling everybody, irrespective of religious or conscientious convictions, to keep the seventh day. But the great Methodist Church, together with other Sunday-keeping bodies, through the American Sabbath Union and the Sunday-law petitions, have asked Congress to do this respecting the first day. Now, we should like to know who is the more charitable. Seventh-day observers, upon Bible authority, appeal to Sunday-keepers to change their practice in accordance with the Bible. And they are uncharitable! But Sunday-keepers, without Bible authority, ask for a law to compel seventh-day observers to keep a day which is not only contrary to the commandment "as they view it," but contrary to the Bible itself. And yet they are charitable!!

Mr. C. asks for "fresh questions." When questions upon religious matters must be so fresh as not to savor of an appeal to the Scriptures, they are altogether too modern for us. Such might suit those who have ceased to "preach the word," and are turning the ears of the people away from the truth unto fables. 2 Tim. 4:1-4.

The reverend gentleman wishes questions that have not been answered by Sunday-keepers until they are tired. From this we would understand that our questions have been answered; in other words, that Sunday-keepers have given us a text which commands us to observe the first day of the week as a day of rest and worship, another in which it is called a sacred day, another showing that secular work was ever regularly suspended on that day, another defining the penalty for its desecration or non-observance, etc., etc. If any Sunday-keeper has ever produced these texts, we have failed to hear of him. Our experience in this matter has been that Sunday-keepers have always become tired just before they got around to give the texts.

Mr. C. attempts to blockade further discussion on the subject thus:—

The Pharisees who approached the Lord with the Sabbath question were severely rebuked.

Very truly; but rebuked for what? For keeping the Sabbath?—No. Because they were keeping the wrong day?—No. They were rebuked for forbidding things being done which were lawful to do; for binding upon the people heavy burdens and grievous to be borne; for making void the commandments of God by their traditions; and for teaching for doctrines the commandments of men, as those who are teaching Sunday-keeping are now doing. It is a strange idea, indeed, to suppose that the Saviour's rebuke was a reflection on the Sabbath.

EMERSONIAN LOGIC.

BY LOYD CALDWELL.
(Battle Creek, Mich.)

THE late Ralph Waldo Emerson, one of the most popular and famous of American thinkers, was, for a brief period, pastor of a Unitarian church in Boston. The reason why he quit preaching was, that his church desired him to administer the Lord's supper, which he claimed was not intended to be literally kept up in our day. His parting sermon was the only one of his sermons ever published; and the following from Frothingham's "Transcendentalism in New England," p. 370 (New York, Putnam, 1876), is probably its strongest argument:—

I ask any person who believes the supper to have been designed by Jesus to be commemorated forever, to go and read the account of it in the other Gospels, and then compare it with the account of this transaction [feet-washing] in St. John (chap. 13:4-17), and then tell me if this be not much more explicitly authorized than the supper. It differs only in this: that we have found the supper used in New England, and the washing of the feet, not. The use of the elements, however, suited to the people and modes of thought in the East where it originated, is foreign and unsuited to affect us. The day of formal religion is past, and we are to seek our well-being in the formation of the soul.

Says Dr. O. W. Holmes of this sermon:—

It was impossible to hear or read it without honoring the preacher for his truthfulness, and recognizing the force of his statement and reasoning.—*Holmes's Emerson*, p. 60.

All of which reminds one of an incident in the life of Spangenberg, the noted Moravian missionary, and, next to Count Zinzendorf, the chief founder of the reorganized Moravian Church. The quotation is from Henry's "Sketches of Moravian Life and Character," p. 101 (Phil. Lippincott, 1859.):—

The learned professor [Franke, of Halle University] informed him [Spangenberg, adjunct professor of same] that such an act was beneath his dignity as one of the learned faculty; that Christ never intended that the pedilavium should be taken in the literal sense, nor actually applied by his disciples or mankind to the washing of feet. Spangenberg's reply was very much in accordance with his whole life, and with a true interpretation of the Moravian tenets. He requested that a child should be called in, and have the passage read to him respecting the transaction of the Saviour, and then ask him the purport of it. What the child's answer should be, was the answer to the question in dispute. He held himself as wise as the child, but no wiser.

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark 10:15. "For the wisdom of this world is foolishness with God." 1 Cor. 3:19.

Let us see how these plain illustrations would fit the Sunday as compared with the Sabbath or the ordinance of feet-washing: "I ask any person who believes the *Sunday* to have been designed by Jesus to be commemorated, to go and read the account of it in the Bible, and then compare it with the account of the *Bible Sabbath* (Genesis 2; Exodus 20; Mark 2; Isaiah 66; Romans 7, etc.) or of the feet-washing (John 13), and then tell me if these be not much more explicitly authorized than the Sunday." Yea, more, if there were such a text as the following in the Gospels, is there a Sabbatarian who would not at once say, "It is enough; I'll keep Sunday?" Or rather, would there be any to say it? "If I then, your Lord and Master, have kept the *Sunday*, ye ought also to keep it. For I have given you an example that ye should do as I have done. If ye know these things, happy are ye if ye do them." (See John 13:14-17.) Furthermore, would the advocates of Sunday, "who found the *first day* used in New England and the *seventh* not," be so quick to trot out the "Church Fathers," tintured, as they were, by heathen errors, and corrupted, as they are, by papal doctors, to tell us how to read the Bible backward,—to read out a day (the seventh), sanctioned by every sort of evidence, and to read in a day (the first), sanctioned by only heathen sun-worship and papal overtures to gather the heathen in by keeping the same day in about the same manner?

As sample testimony as to the "overtures," ponder the following direct and weighty statements:—

The retention of the old pagan name *Dies Solis*, or Sunday, for the weekly Christian festival, is in great measure owing to the union of pagan and Christian sentiment with which the first day of the week was recommended by Constantine to his subjects, pagan and Christian alike, as "the venerable day of the sun." It was his mode of harmonizing the discordant religions of the empire under one common institution.—*Dean Stanley's Eastern Church*, Lec. VI. (N. Y., Scribner, 1872.)

Hence the celebration of Christmas was transferred to the 25th of December for the purpose of drawing away the Christian people from the heathen festivals, and the pagans themselves from their heathen customs to the Christian celebration. . . . It was only to oppose a counter-influence to the pagan celebration [of New Year] that Christian assemblies were finally held on the first of January.—*Torrey's Neander's Church History*, vol. 2, pp. 348, 351, etc. (N. Y. Hurd & Houghton, 1871.)

"For the time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4.

BEHAVIOR IN THE SANCTUARY.

BY A. SMITH.
(Grandville, Mich.)

NOTWITHSTANDING the "Testimonies" are so explicit in regard to behavior in the house of God, it is surprising to see how little the instruction is heeded, even by some whose position in the church demands of them a commendable example to those under their charge. It cannot be expected that lay members of the church will or can lead out in a reform of this character with any marked degree of success so long as they are compelled to bear the weight of an adverse example in those occupying positions above them as leaders.

While those in authority make it an excuse that preceding the opening of public service, the interests of the cause demand an interchange of counsel, the lay members, failing to look upon the innovation in that light, fall into the line of colloquy, sometimes ranging from the friendly greeting to business topics, in one instance overheard by the writer, embracing the subject of economy in fattening hogs, and that in a meeting-house dedicated to the worship of God! It is a humiliating spectacle when a minister is obliged to call to order in a tone above the normal key, in order to begin the services.

When a boy, the writer was a member of a church now called proud and popular, but in those days it was more humble. It was a custom then to kneel a moment in silent prayer, not only for the minister on entering the pulpit, but also for the lay members on entering their pews. A commendable practice, truly, for those who claim for themselves greater light and knowledge.

A few weeks ago the writer, when walking the streets of a large city, with a Roman Catholic gentleman and lady, came to a quaint old cathedral. The lady invited me to enter with them through the ever unbolted door, as she declared the doors of their churches to be. Complying with the request, my few remarks concerning the interior seemed strangely loud and voluble, though in my ordinary tone, while their few words were uttered in a tone below the normal range. They both kneeled a moment in prayer. The behavior of Roman Catholics in their public congregations in their churches, ought to teach a salutary lesson to their Protestant opposers. But, alas! this fair robe is but a specious covering to a system full of error and corruption.

But it may be asked, How can the disrespect for the sacredness of the sanctuary, so marked in many places, be eradicated? We suggest,—

First, That the leaders and older members among us *lead* in this reform by precept and example.

Second, Our Sabbath-schools should be *drilled* in this matter as occasion may demand, and members remiss in this duty should be kindly admon-

ished. On opening the Sabbath-school, such texts as the following might be recited in concert: Lev. 19:30; Matt. 21:13 (omitting last clause); Ps. 89:7; on the duty of ministers, Eze. 44:23.

Third, The instruction given on this point in the Sabbath-school should be repeated in the family until each one shall have become familiar with duty.

A WELCOME VISITOR.

BY MRS. L. E. CARR.
(Rothbury, Mich.)

WE are all glad and happy to learn of a friend coming to visit us. It seems to be a natural trait of character with us, to love company. But one of the most welcome visitors to *our* home, is that dear old friend, the REVIEW. It does not come once, or perhaps twice a year, to stay over night, and then leave us; but it comes every week (if we appreciate its presence enough to invite it to come). It does not come bringing us presents of gold or silver or costly apparel, but it brings warnings, reproofs, counsel, and instruction, which are worth far more to us (if heeded) than gold or silver. If we are so situated as not to be able to attend Sabbath-school and meeting, it seems dearer to us than ever. Although we may not have the privilege of listening to the living preacher, we can sit in our homes on the Sabbath, and have an excellent sermon.

The Sabbath-school lessons are just what they should be; and the Home department is especially interesting. The Progress department gives us a good idea of how the truth is spreading, and creates a desire within us to have a part in this work of warning the world. It cheers our hearts as we see our children becoming interested in reading the REVIEW. Although it may not be called a child's paper, yet we should try to cultivate in our children a taste for reading it. It carries with it an influence that is attractive. The more one peruses its pages, the more he desires to do so, especially one who has the love of the truth in his heart. It ennobles and elevates the mind and character of those who read it; in short, it is a visitor of whose presence we cannot be deprived. O that every S. D. A. family in the world might have the benefit of its weekly visits!

AMENDMENTS TO THE CONSTITUTION.

BY ELD. R. S. WEBBER.
(Pittsfield, Me.)

"SAYING to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13:14, last clause. Several inquiries have come to me recently, as to how an amendment to the Constitution of the United States is made—whether it is done by Congress or by the people directly. The following facts I find in the "Governmental Instructor," page 128.

No human institution is perfect. No constitution can be so formed as to meet every change in the condition of a nation. It has been therefore provided that amendments may be made to the Constitution of the United States in the following manner: Two-thirds of the members of both houses of Congress may propose amendments; or the legislatures of two-thirds of the States may apply to Congress to call a convention to propose amendments, and Congress is then bound to call such convention."

The proposed amendments are then sent to the several States for ratification. And Congress may determine whether they shall be ratified by the legislatures of the States or conventions of the States. And when they have been so ratified by three-fourths of the States, the amendments then become parts of the Constitution. Thus it can be seen how the scriptures referred to above can be fulfilled when the "image to the beast" is made.

—The whole world of science and art and literature and song, could it be ours, is as dust in the balance compared with a saving knowledge of the truth in Christ Jesus.

The Home.

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

STRENGTH FOR THE DAY.

BEFORE.

THE morning breaks in clouds, the rain is falling,
Upon the pillow still I sigh for rest;
But yet I hear so many voices calling
To work by which my burdened soul is pressed,
That I can only pray,
"Strength for the day."

'T is not a prayer of faith, but weak repining,
For with the words there comes no hope, no light;
In other lives a morning sun is shining,
While mine is but a change from night to night;
So while I weep, I pray,
"Strength for the day."

For it is hard to work in constant shadow,
Climbing with tired feet an up-hill road;
And so while my weak heart dreads each to-morrow,
And once again I lift my heavy load,
Depending still I pray,
"Strength for the day."

AFTER.

Now, looking back to the long hours ended,
I wonder why I feared them as they came;
Each brought the strength on which its task depended,
And so the prayer was answered just the same.

Now with new faith I pray,
"Strength for each day."

For in the one just closed, I've learned how truly
God's help is equal to our every need;
Sufficient for each hour it cometh newly,
If we but follow where the teachings lead,
Believing when we pray,
"Strength for the day."

He who has felt the load which we are bearing,
Who walked each step along the path we tread,
Is ever for His weary children caring,
And keeps the promise made us when He said
He'd give us all the way,
"Strength for the day."

—Sel.

TO MOTHERS.

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 8. In the epistles we have many exhortations to patience which it would be well for us to heed more earnestly, for who is there among us who daily does not find his stock of patience far too small for the many drafts made upon it? In Luke 8 we have the beautiful parable of the sower, and we are told in verse 15 that the seed which fell on "good ground are they, which in an honest and good heart, having heard the word, *keep it*, and bring forth fruit with patience." May the dear Master grant unto us a more earnest striving after this virtue, that we may bring forth fruit to his honor and glory.

O mothers, we have committed to us a great trust, and a heavy responsibility rests upon our shoulders, one that will require much prayer and patience. Let a constant prayer ascend from our hearts that the Master will so fill our hearts and minds with his Spirit, that we may leave nothing undone that will lead our dear children to accept the truth, and live pure, noble, earnest lives, that they may fight the battles of sin and Satan, and come off victorious in the strength of Jesus our Redeemer.

Who but a mother can measure the depth of a mother's yearning love? Oh, then let us not waste the precious, fleeting moments that are still mercifully given us to prepare our dear ones to meet their Saviour, in adorning their bodies with so much that is useless to them, and which only serves to instill pride and vanity into their hearts; but rather let us help them to cultivate the ornament of a meek and quiet spirit, which is of great price in the eyes of our blessed Master. Let us use our time and energies in teaching them to fight the battles of life in the fear of God and his holy law, and let us impress on their minds while young and plastic, the great truths for the age in which we live, and teach them to preserve in all honor and purity, their bodies, made

in the image of God, and so offer them to him a willing and acceptable sacrifice.

Let us endeavor to teach them to be content. The young and too many of the old are never satisfied, but are constantly craving something new and exciting. O that we could impress upon our children the truth that "godliness with contentment is great gain," and that having "food and raiment," we should therewith be content! Our constant endeavor should be, with love and patience to direct their thoughts and aspirations to higher and holier things than the decoration of their bodies, or the gratification of some desire which is no sooner obtained than it is followed by another.

Let us strive earnestly to draw their minds to the contemplation of our Saviour's life, and endeavor to instill into their hearts such a love and admiration for his pure and perfect character that they will love him and desire to take him for their guide and example. With earnest, burning words, and gentle, patient hearts, may we strive to make them feel how short is the time we have here for preparing to meet our God, and the necessity of fitting characters that will bear the searching gaze of the Judge of all mankind. Our time is short, and is daily becoming shorter. Let us, as mothers, awake to our duty. Let us work now as never before, forgetting the trifles of this world, and looking only to the eternal interests of those whom the Master has given to our care and keeping.

Our work requires patience and perseverance, but we must not weary. Surely the thought of our families being reunited, and having a home in the earth made new, should be an incentive which would enable us to meet with meekness and patience all the trials and discouragements that may rise up in our pathway.

We know from experience how bright and alluring the world looks to the young, and how enticing the future, with its rosy dreams. But we also know from sad experience that it brings nothing but bitter disappointment to all who put their hope and trust in it. There is nothing true but Heaven, and so we would gladly shield our dear ones from all we have known of the love and friendship of the world. But to do this, we must lead them to fix their thoughts on all that is high, holy, and noble, and center their love on Him who so loved us that he left his home of glory and honor, and came to this cold, cruel world to die for our sins.

O mothers, for the sake of this love, so great that we cannot measure its depth; for the sake of our dear ones, let us gird ourselves for the battle with sin, Satan, and the world, and in the strength which the Lord will give us, make every effort, and put forth all our powers of heart and mind, to save our children from the many evils which surround them on all sides. We all lack wisdom for the work before us, but let us "ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given us. But let us ask *in faith*, nothing wavering." James 1: 5, 6.

Mrs. J. F. KETRING.

A CHEERFUL SPIRIT.

THE man or woman who always reveals a cheerful spirit will succeed in life. The pleasant face will carry its possessor safely through life in spite of every opposing power. Smiles will banish the darkness that gathers about every life-path, and the sunlight will fall upon life's pathway wherever a cheerful spirit exists. The sunbeams will melt the iceberg, and dispel the darkest night that ever brooded over the world; and so a sunny spirit will scatter the coldness and darkness of humanity, and bring brightness and blessing to those about it.

If there is anything repulsive about a human being, it is a fretful spirit and a sorrowful face. If there is anything utterly repelling and disgusting, it is the sour-visaged one who cannot smile or wear a cheerful look, but who continually broods over his misfortunes, and so keeps on the shadowy side of everything. God's sunshine

is nothing to him, any more than the sunlight of heaven is to the poisonous nettle-weed under the shadow of the slimy rock or dense shrubbery. His dwarfed and selfish spirit is as nearly like the nettle-weed as it can be, or like anything else that grows in gloom and darkness.

A cheerful spirit is one of the most valuable gifts ever bestowed upon humanity by a kind Creator. It is the sweetest and most fragrant flower of the Spirit—that constantly sends out its beauty and fragrance, and blesses everything within its reach. It will sustain the soul in the darkest and most dreary places of this world. It will hold in check the demons of despair, and stifle the power of discouragement and hopelessness. It is the brightest star that ever cast its radiance over the darkened soul, and one that seldom sets in the gloom of morbid fancies and foreboding imaginations.

Cultivate, then, a cheerful spirit, and cherish it as something sacred. Obey the command, "Rejoice evermore," and its light and blessedness will ever fall upon thy pathway.—Sel.

TABLE MANNERS.

A WRITER in *Harper's Bazar* calls attention to the want of good table manners which marks so many American families, and which foreigners notice as one of our defects. The writer says we do not as a nation, comport ourselves well at the table. In the first place, we eat to fast, and are apt to make a noise over our soup. Well-bred people put their soup into their mouth without a sound, lifting up their spoon slowly, thinking about it, and managing to swallow noiselessly.

In the second place, we are accused of chewing our food with the mouth open, and of putting too much into the mouth at once. Again, we are accused, particularly at railway stations and hotels, of putting our heads in our plates, and of eating with the knife instead of the fork.

Some people eat instinctively with great elegance; some never achieve elegance in these minor matters, but all should strive for it. There is no more repulsive object than a person who eats noisily, grossly, inelegantly.

Dr. Johnson is remembered for his brutal way of eating almost as much as for his great learning and genius. With him it was selfish preoccupation. . . .

A part of table manners should be the conversation. By mutual consent, every one should bring only the best there is in him to the table. There should be the greatest care taken in the family circle to talk of only agreeable topics at meals.

The mutual forbearance which prompts the neat dress, the respectful bearing, the delicate habit of eating, the attention to table etiquette, should also make the mind put on its best dress, and the effort of any one at a meal should be to make himself or herself as agreeable as possible.

No one should show any haste in being helped, or any displeasure at being left until the last.—Sel.

EXPECT LITTLE.

THE less we expect from this world, the better for us. The less we expect from our fellow-men, the smaller will be our disappointment. He that leans on his own strength leans on a broken reed. We are always *going* to be something stronger, purer, and holier. Somewhere in the future there always hangs in the air a golden *ideal* of a higher life that we are going to reach; but as we move on, the dream of better things moves on before us also. It is like the child's running over behind the hill to catch the rainbow. When he gets on the hill-top, the rainbow is as far off as ever. Thus do our day-dreams of a higher Christian life keep floating away from us, and we are left to realize what frail, unreliable creatures we are when we rest our expectations of growth and victory over evil in ourselves. "My soul, wait thou only upon God!" My expectation is only *from him*.—Dr. T. L. Cuyler.

The Mission Field.

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

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

LIVING FOR THEE.

LIVING for Thee! Life, light, and joy,
Peace beyond all compare!
Thy love suffusing all the soul,
Its shrines and temple there.
Thy love its atmosphere and light,
What other life so rich and bright?
O Holy One, thy power hath swayed
All hearts that once have known
The incomparable delight
Of bowing at thy throne!
All other life is poor indeed!
Rich this which makes thy love its creed.
—Eva Gordon Taylor.

A LETTER FROM ARGENTINE REPUBLIC.

SOME of the readers of the REVIEW will doubtless recollect that several years ago the statement was made through its columns, that a company of French-speaking people in South America had begun to observe the Sabbath of the fourth commandment, as the result of reading *Les Signes des Temps*. Although never having seen any one of like faith outside of their own number, these brethren and sisters are still faithful to the light thus received, as will be seen from the following letter written by one of their number in response to one sent to them by the International Tract Society. It is translated from the French.

TO THE ADVENTIST BRETHREN OF NORTH AMERICA: We have received your letter this morning. It gives us great pleasure, especially because it is the first which we have received from North America. We knew very well that we had brethren there, but this brings us nearer together. It does us good when we hear of those who believe as we do. Here we have few believers, because people love the world better than the truth. Eight years ago the Baptist church here prospered as well as it is possible here below, but since we accepted the truth upon the Sabbath, very often we are more despised by our former brethren than by the world. Even my brother-in-law will not speak to me, although formerly we were great friends. We have not been troubled much by the Catholics. They are not very strict in the observance of Sunday. It not infrequently occurs that they work in the field themselves. We place ourselves under the care of God, who has promised to care for those who keep the commandments. God cannot fail to keep us. It is now four years that we have kept the Sabbath, and we work on Sunday as on other days, without any anxiety as to what the world says. If any ask us why we work on Sunday, we say to them, "Because God has commanded it." You have a great privilege in having ministers; but sometimes people depend upon them, rather than act for themselves. I remember when I was a Baptist, and our minister, who spoke very well, asked if any brother had anything to say, very often all were silent. In our meetings, we speak in turn, after we have sung a hymn. Then we ask God for his good Spirit. We next read a chapter, and thus we edify each other. Then we pray one after another, after which we sing again. Our meetings on the Sabbath are at the house of —, and on Wednesday evening we hold the meeting with each of the families in turn. But the turn is soon finished, for we are only three families, and six members,—three men and three women. We greatly desire that a laborer may come to take the word from house to house. We are all farmers. The people are much scattered in this country. A part are Baptists. Some have heard the word many times, but they prefer to remain as they are. Some one who could travel about would be very useful. I believe we could supply his wants, although we are not numerous; for, with faith, God has promised all that is necessary. We ask God, each one in his prayer, that he will send laborers into this vast field. Many who come from Europe with a little religion become materialists, because they see that they can do better in business, and religion is forgotten.

Some months ago Mr. — [their former minister who first received *Les Signes*] came to visit the Baptist church that he had not seen for five years. He came two Saturdays to lead us back to his flock, but he fortified us well on the Sabbath question. He did not cite us one single passage to show us our error on the Sabbath, but he declared that we made our salvation by the law. He always condemned us thus. At last we said to him that we would admit it, if he would show us when the Sabbath had been changed. He said that he saw well that Jesus was our Saviour!

The agriculture of the country consists in the cultivation of wheat, flax, and corn; other crops do not yield well, because it is often too dry or rains like a deluge. We have also cows, and make a little butter and cheese, which sell well. Animals are cheap. A fat ox sells

for eighty francs (about sixteen dollars); a horse or a cow, for ten dollars. Thus meat is low. The cattle are out in the pasture the year around, in all kinds of weather.

The country is badly governed. We have the national bank to play its rôle for us. To exchange our currency for gold, we must pay just as much for exchange as we get; we must lose just one-half; thus it is easier to trade within our own country than outside. But we console ourselves, because our treasure is not here below. We are sure that in the new earth nothing will be lost. One can easily see that the Devil is the prince of this world. Moreover, sometimes he establishes fête upon fête, music, tambourine, with all the confusion and noise to deaden and stun the people. One would think that he fears that some will escape him. He feels that the end is near.

Perhaps there is no flock smaller than ours. I have a large family, eight children; the oldest is eighteen years of age, and the youngest one year old. Bro. Mathieu has none, but has adopted a little girl whose parents died of cholera. Bro. Arn is young; he has one little girl. We are all plain, unlearned men, as you can see when you read my letter. But I write without embarrassment, because you are brethren. When we shall be united, all distinctions will be effaced. There will be no more the ignorant. Pray always for us, as we pray also for you, that we may bear off the victory when the trial comes. May the Lord bless you. Write us often.

JULES DUPERTUIS.

From a recent report we learn that a party of thirteen, speaking the Spanish language, who embraced the truth in Algeria, Africa, has lately removed to Argentine Republic, so that at the present time there are two companies keeping the Sabbath in that country. It is a cause of much joy that the truths of the third angel's message are thus carried to this portion of the great harvest field, but we must not expect that these few people will be able to carry on the work in that large field alone. They look to us for assistance, and they should not be disappointed.

One great need at the present time is publications in the Spanish language, of which we have but one tract.

Respecting the people in this locality, the *Gospel in all Lands* for October, 1888, says:—

A rapid and marvelous transition is now going on among the 30,000,000 Spanish-speaking people inhabiting the vast continent of South Temperate America. . . . Large appropriations are voted for public schools, religious toleration is required and enforced by both law and popular sentiment, and almost throughout the entire continent doors that until recently were closed and barred against evangelistic approaches, are now unhinged and fallen.

Within a few years past, over 200,000 copies of the Holy Scriptures have been sold in these countries, under the direction of a single Methodist preacher, acting as agent for the American Bible Society. This is a record that the general manager of that society personally assured me was without a parallel in the history of the work of that organization either in home or foreign lands. White harvest fields invite the consecrated labor of many hands. The present and increasingly popular demand for an English education creates a condition favorable to Protestant propaganda, and if the opportunities of the hour are seized and made the most of, marvelous results may be speedily realized from moderate outlays of missionary money.

More particulars concerning this country will be given in another article, which we trust will be of interest to our readers in this connection. It will be seen that this field, like many others, is white, ready to harvest, and that it presents great advantages for missionary labor at the present time.

M. L. H.

THE ARGENTINE REPUBLIC.

THE Argentine Republic was formerly known as the "United Provinces of the Rio de la Plata." It has an area of 1,125,086 square miles, and a population in 1886 of about 3,100,000, including 400,000 foreigners. The president is elected for six years. He must be Argentine by birth, and a Roman Catholic. The National Congress consists of a Senate and a House of Deputies.

Buenos Ayres, the capital, has a population of 434,000. Modern ideas and manners of life prevail.

"Buenos Ayres is the most enterprising, prosperous, and wealthy city in South America,—a regular Chicago,—the only place on the whole continent where people seem to be in a hurry, and where everybody you meet appears to be trying to overtake the man ahead of him. It is all bustle and life night and day."

"Twenty-three lines of steamships connect the Argentine Republic with the markets of Europe, and from forty to sixty vessels are sailing back and forth each month."

"There are banks at Buenos Ayres with capital greater than any in the United States, and occupying buildings finer than any banking-house in New York. The Provincial Bank has a capital of \$33,000,000 and \$67,000,000 of deposits. The National Bank has a capital of \$40,000,000."

"There are more daily papers in Buenos Ayres than in New York or London—twenty-three in all. Two of the dailies are published in the English language, one in French, one in German, one in Italian; the rest are in Spanish. There are two illustrated weeklies, and three monthly literary magazines. The leading daily, *La Nacion*, is larger than the New York *Evening Post*, and has a circulation of 30,000 copies."

"Buenos Ayres has its parks, boulevards, and race-courses, like modern cities; in fact, there is nothing in the line of civilized amusements that it is without. Everybody keeps a carriage, and nearly everybody rides."

"The two Argentine universities, under the patronage of the government, are among the best in America, and rank with Yale or Harvard in curriculum and standard of education. The public-school system is also under the patronage of the government, under a compulsory education law, and includes all grades from the kindergarten to the normal school. There are thirty colleges and normal schools for the higher education of men and women in the republic, and 2,726 public schools."

"The steamers which run from Buenos Ayres to Montevideo and up the river to Paraguay are, to the surprise of every traveler, as fine and gorgeous as those on Long Island Sound."

The South American Missionary Society has twelve stations in the Argentine Republic, its work being chiefly among the English-speaking people.

The Methodist Episcopal Church reports in Buenos Ayres and its dependencies, four missionaries, 221 members, and 275 probationers; in Rosario and its dependencies, four missionaries, ninety-seven members, 157 probationers. There are thirteen day-schools, with over 1,100 scholars.

The American Bible Society has one general agent in Argentina, Rev. A. M. Milne, under whose superintendence colporters are at work in Argentina, Chili, Uruguay, and Paraguay.—*Gospel in all Lands*.

—He who would sympathize must be content to be tried and tempted. There is a hard, boisterous rudeness in our hearts by nature, which requires to be softened down. We pass by suffering gaily, carelessly, not in cruelty, but unfeelingly, just because we do not know what suffering is. We wound men by our looks and abrupt expressions without intending it, because we have not been taught the delicacy and the tact and the gentleness which can be learned only by the wounding of our sensibilities. There is a haughty feeling in uprightness which has never been on the verge of a fall, that requires humbling. Therefore if you would aspire to be the son of consolation, if you would partake of the priestly gift of sympathy, if you would pour something beyond commonplace consolation into a tempted heart, if you would pass through the intercourse of daily life with the delicate tact that never inflicts pain, if to that most acute of human ailments—mental doubt—you are ever to give effectual succor, you must be content to pay the price of the costly education,—like Him you must suffer being tempted.—*Robertson*.

—Behind that command, "Go ye into all the world, and preach the gospel to every creature," there stands the majesty of imperial authority. Such authority is itself urgency. He obeys not the king who does not move promptly, immediately. Celerity of movement is a necessary part of loyalty and fidelity. To move tardily at the king's command is next to open treason.

Special Mention.

HOLY MEANS THROUGH WORLDLY METHODS.

ONE of the most characteristic features of the fallen condition of popular Christianity of to-day, is the questionable methods resorted to, to raise means for its support. The explicit directions of the Bible are ignored, and in their place have sprung up "fairs," "raffles," "grab-bags," "fish ponds," "crazy sociables," etc., and the old and young, professor and worldling, are alike earnestly invited to attend these gatherings and "try their hand;" and if they are not so fortunate as their neighbor,—why, their money goes into a *good cause*, so nothing is really lost.

Such proceedings have called out the indignant protestations of many lovers of the simplicity of the Bible plan of benevolence, but they are invariably relegated to the rear as "conservative," while the more "liberal" continue to almost rack their brains to devise some new, unheard-of scheme to extract money for the support of their pastor, and he, in turn, preaches to them "pleasant things," and they are led to believe that when once on board the gospel ship, they have a sure passport to the "other shore."

But aside from the religious phase of the question, it has long been difficult for honest people to discern wherein a raffle *inside* the church was any different from a wheel of fortune *outside* the church, and wherein gambling under plea of supporting the cause of Christ was any more legitimate than gambling that fills the coffers of him who runs a faro-bank. The principle is the same, and in the long run the results must certainly have the same demoralizing effects upon those who engage in it.

It is really refreshing, however, once in a while to see a man in authority with sufficient backbone to come out and denounce this hypocritical procedure, and catalogue it where it belongs. Such a man is Judge Ridley, of the criminal court of Nashville, Tennessee, who only last week, on hearing that there was to be a church sociable in which raffling was the chief feature, charged the grand jury to indict not only those who bought and sold tickets, but also those who in any way contributed to sustaining the raffles, holding that this species of gambling was as illegitimate as that which the law was specially framed to prohibit. It is said that he was very explicit in his instructions to the jury, remarking that he was not surprised that so many boys and young men were gamblers, when their mothers and sisters invited them to participate in gaming by buying tickets for church lotteries.

W. E. CORNELL.

THE CHURCH AND THE WORLD.

THE professed church of to-day is greatly troubled over the question how the people can be drawn and attracted to its communion. Failing in the ordinary methods, there seems to be a general letting down of the standards in favor of fun and amusements. The following article from the *Detroit Free Press* of Oct. 12, 1889, speaks for itself:—

At the recent convention of the Universalists, held at the Church of Our Father, several papers of great liberality of scope and reason were discussed. None attracted more attention than that read by Mrs. E. C. Skinner, in which she advocated the union, under the Church patronage, of all sorts of innocent social contrivances, such as the bowling-alley, the billiard table, and all the rest. These, she argued, would in nowise interfere with devotional exercises, but, on the other hand, would bring many to church who otherwise would remain away. Following are a series of interesting opinions given by ministers of the city on the topic:—

Rev. Lee S. McCollister: "I certainly indorse Mrs. Skinner's paper as read at the convention. I think she is on the right track."

Rev. Howard Duffield: "I cannot but indorse the general idea. I think, however, that there may be some question as to the propriety of uniting all these various means of pleasure under one roof. We indorse

anything that has a tendency to ennoble sport or recreation. Mrs. Skinner's idea is very much the same as is now practiced by the Y. M. C. A. gymnasium supporters."

Rabbi Grossmann: "I am opposed to anything that will destroy the integrity of the home. I am opposed to anything that increases church attendance at the expense of the theology. I am opposed to any artifices, clap-trap, or side issues in connection with religion. Just as soon as you begin bolstering up a creed or sect with this or that allurements or enticement, it is at once manifest that all is not well with the heart of the religion itself. I would have devotion as broad and far-reaching as the light of day, but I would not stoop to the inauguration of such petty social frivolities as are referred to in the paper read by Mrs. Skinner."

Rev. J. T. Plunket: "Our fathers were too severe in the matter of amusements. All harmless and innocent sports or pastimes have their place. But if some people think that by introducing the bowling-alley and billiard table under the church roof, anything can be accomplished for the unregenerate or unconverted, I fail to grasp the situation."

Rev. Reed Stuart: "It appears to me that the view of Mrs. Skinner is the one now advocated by all liberal people. Personally, I think it is a move in the right direction."

Dr. C. R. Henderson: "I favor some such evolution as is referred to. Innocent pleasure for the young should be provided for by the Church."

Rev. Wm. H. Davis: "It is a movement that is bound to come. I heartily favor it. While I hesitate over the propriety of uniting all these things under one roof, there is no question in my mind as to their great importance. What we cannot have about a church we ought not to have anywhere."

Dr. Wallace Radcliffe: "While the introduction of innocent amusements is part of the Church duty, that function devolves more upon a church in a country district than in a city. Introduced in the city, the results are too often harmful or wrong."

Rev. Dr. Z. Grenell: "A church may surround itself with any innocent amusements in the line of true church work. What is the object of a church or of religion? But the line of amusements referred to—billiards, pool tables, card-playing, theatricals, dancing, and all the rest—seems very much to me like something decidedly out of the realm of church duty. If, I say, you get a man to go to a temperance lecture by offering him a free glass of beer, you defeat your purpose."

Rev. R. O. Cooper: "Under certain restrictions, I heartily favor the idea embodied in Mrs. Skinner's paper. She is up to the times. A church-house, uniting innocent amusements, is all right. Let any church rich enough to support one, by all means maintain the same."

Bishop Foley: "We regard our church as the house of God. I have not read the paper you refer to. There is a time for praying and a time for playing. People should be drawn toward the church to hear the word of God. No, it is all monstrously wrong."

THE NEW GOLD FIELDS OF THE WORLD.

ONE of the first African explorers who made his way across that continent, records that at one place in the far interior the natives were using placer gold in their old muskets as a substitute for lead shot. The former was worth no more to them than lead, and the inference of the explorer was, that the gold must be abundant, as the natives obtained it without any great exertion. Recent accounts published of gold discoveries in the Transvaal Republic of South Africa, go far to confirm the theory that the gold mines yet to be explored in South Africa may be as productive as those were in California or Australia. One town has sprung up—Johannesburg—on the edge of the gold fields, that now contains 40,000 inhabitants. The yield of these mines in six months of the present year has been \$4,000,000. These mines are several hundred miles beyond the famous diamond mines of Kimberly. The latter mines are already connected with the sea coast by a railroad. Miners are now flocking to the gold mines in the Transvaal Republic in great numbers. In all such mining excitements there is a great deal of fiction mixed up with the facts. But far beyond the Transvaal Republic, in Mashuna land, there are reports of wonderful discoveries, surpassing in richness any heretofore known. The natives are extremely hostile to the whites. But the latter are pushing on to these mines. If the gold is there, it may be assumed that no native hostility will keep the miners out. The latest theory is, that the real Ophir is in Mashuna land. But it may be noted that Ophir is always moved along to the richest mines that are found. However, on the theory that Solomon

procured his gold for the temple from the southwest coast of Africa, Ophir might as well be located in the mysterious Mashuna land as elsewhere, until the next famous discovery is made in Africa. Nothing of consequence has for some years been reported about gold in Central Africa. Vague accounts are given from time to time, of natives who have both gold and ivory to exchange for goods. Africa, as a gold-bearing country, is virgin ground. The theory has long prevailed that it is the richest gold country of the world. This theory is partly supported by tradition, and in part by such accounts as have been given from time to time by explorers. The isolated traveler could do little in the way of gathering information about the mineral resources of the African Continent. That was not his business. These early explorers only incidentally mention the finding of gold, as if it were really of no great importance in comparison with other objects to be attained. But whenever the fact is clearly demonstrated that there are great and rich gold fields in Africa, nothing in the climate nor in the hostility of the native population will keep back those who are in search of the golden fleece. The discovery of vast gold fields in Africa might be disastrous to the natives, but it would introduce a crude civilization, the pioneer of a still better one which will one day take possession of the entire African Continent.—*San Francisco Evening Bulletin*.

THE CREDULITY OF THE INCREDULOUS.

THE current type of infidelity is agnosticism. The agnostic professes uncertainty about everything that cannot be definitely proved. He reproaches the Christian for his credulous acceptance of mythical tales and unhistoric writings. He is the man that sticks to facts, that refuses to be led by the imagination or the feelings, but accepts the guidance of reason alone. These be brave words, but will they bear examination?—They will not, as a single instance will show. There is probably not an agnostic who is not a firm and even an enthusiastic believer in the theory of evolution, and especially in the Darwinian theory of the descent of man from the anthropoid apes. Now, this is a theory regarding the origin of the universe, and of man in particular, of which the most that is or can be claimed for it by its sober advocates is, that it is probably true. On how slight a basis of evidence the Darwinian founds his faith may be appreciated when we consider the testimony of so great a man of science as Professor Virchow, the German biologist. He has no superior in his specialty, and that specialty has led him carefully to examine the evidence in regard to the origin of man. His declaration, made anew in a recent address before an anthropological congress in Vienna, is that science has as yet no trustworthy word to speak on the subject. All that science can safely affirm is, that in the course of 5,000 years no change in the human type worthy of mention has taken place. Every living race is distinctly human, as distinguished from simian or semi-simian. Professor Virchow has made a comparative examination of nearly every skull of prehistoric man yet discovered. "The result has been," he says, "that we have certainly met with opposite characteristics among various races; but of all these there is not one that lies outside the boundaries of our present population." In other words, among men still living, and admitted by all to be distinctly human, there are found skulls corresponding to the types of every prehistoric skull yet discovered. It follows that these skulls prove nothing regarding the descent of man that is not proved by living man—which is exactly nothing at all. The intermediate stages between the lowest man and the highest ape are still to be found before the two can be connected with any show of probability. Surely the faith that can bridge this gap—that can even treat the gap as non-existent—is as robust as any that is required by the Scriptures.—*New York Examiner* (Baptist).

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 12, 1889.

URIAH SMITH, - - - - - EDITOR.
L. A. SMITH, - - - - - ASSISTANT EDITOR.

G. I. BUTLER, S. N. HASSELL, G. C. TENNEY,
EDITORIAL CONTRIBUTORS.

THE CONFERENCE—CLOSING NOTES.

It was found impracticable to close the session at the date appointed, and the time was therefore extended two days, closing Tuesday evening, Nov. 5. The time of the General Conference of 1889 therefore stands Oct. 18 to Nov. 5. A large amount of business was transacted in this time, and the advantage of having a previously arranged program, and working to it, was clearly seen.

Some items in the action of the Conference noticed last week, were afterward revised to some extent. Thus the names of D. T. Jones and W. H. Edwards, as Conference secretaries, were transposed, and W. H. Edwards made Recording Secretary and D. T. Jones, Corresponding Secretary. The office of Home Mission Secretary was omitted, and E. H. Gates and A. T. Robinson were added to the Executive Committee, making a committee of nine members instead of seven, according to the provision of the new Constitution. And the officers of the International T. and M. Society now stand as follows: President, L. C. Chadwick; Vice-President, D. T. Jones; Recording Secretary, T. A. Kilgore; Foreign Corresponding Secretary, M. L. Huntley; Home Corresponding Secretary, Mrs. F. H. Sisley; Assistant Secretaries: Eliza T. Palmer, Mrs. D. T. Jones, Addie S. Bowen, Anna L. Ingels, H. P. Holser, W. A. Spicer, Mary Heilesen, Mrs. N. H. Druillard, Josie L. Baker, Mrs. M. H. Tuxford; Executive Board: L. C. Chadwick, D. T. Jones, O. A. Olsen, S. N. Haskell, W. C. White, D. A. Robinson, W. C. Sisley, C. Eldridge, A. T. Robinson.

Health Reform Institute.—The following are the Trustees elected to manage the affairs of the Health Reform Institute, now known as the Sanitarium, for the following year: J. H. Kellogg, A. R. Henry, G. H. Murphy, D. T. Jones, W. H. Hall, J. Fargo, and L. McCoy.

In the prospective work of the Sanitarium, \$5,000 have been appropriated for the training of health missionaries.

Central Bible School.—In the General Conference, Nov. 4, the Committee on Education offered the following recommendation:—

Inasmuch as the title to the property of the Central Bible School in Chicago is held by the General Conference Association; in order to further the plan of unity in our educational work, we recommend,—

1. That the management of this school be vested in the General Conference through a Board of Managers of five members, at least two of whom shall be residents of Illinois at the time of their election, and be nominated by the delegates from that Conference, said managers to be elected at each regular session of the General Conference.

2. That such Board of Managers be elected at the present session of the General Conference.

The following persons were subsequently elected as said Board:—

W. W. Prescott, W. C. White, R. M. Kilgore, Geo. B. Starr, A. O. Tait.

The following is a copy of the Constitution and By-laws as finally adopted:—

CONSTITUTION.

ARTICLE I.—NAME.

This organization shall be known as the General Conference of Seventh-day Adventists.

ARTICLE II.—OBJECT.

The object of this Conference shall be to unify and extend the work of the Seventh-day Adventist denomination throughout the world.

ARTICLE III.—MEMBERSHIP.

SECTION 1.—This Conference shall be composed of such local Conferences of Seventh-day Adventists as are or may be properly organized, in any part of the world, under the direction of the Executive Committee; provided that such Conferences shall have been accepted by vote at a session of the General Conference.

SEC. 2.—The legal voters of said Conference shall be such duly accredited delegates from the local Conferences, such members of the General Conference Executive Committee, and such other persons in the employ of the General Conference as shall receive delegates' credentials from the Executive Committee, as are present at any duly convened regular or special Conference session.

SEC. 3.—Each local Conference shall be entitled to one delegate in the sessions of this Conference, without regard to numbers, and one additional delegate for every four hundred church members in the Conference. Such delegates shall be elected by the local Conference, or appointed by its Executive Committee.

ARTICLE IV.—OFFICERS.

SECTION 1.—The officers of this Conference shall be a President, a Recording Secretary, a Corresponding Secretary, an Educational Secretary, a Foreign Mission Secretary, a Treasurer, and an Executive Committee of nine, of which the President shall be one.

SEC. 2.—The officers shall be elected at the regular sessions of the Conference, and shall hold their offices for the term of two years, or until their successors are elected and appear to enter upon their duties.

ARTICLE V.—SESSIONS.

SECTION 1.—This Conference shall hold a regular session every alternate year, reckoning from 1889, at such date and place as the Executive Committee shall designate by a notice published in the ADVENT REVIEW AND SABBATH HERALD, at least four weeks before the date of the session.

SEC. 2.—The Executive Committee may call extra sessions, if occasion requires, by a like notice; and the transactions of such sessions shall be equally valid with those of the regular sessions.

ARTICLE VI.—TRUSTEES, COMMITTEES, AND AGENTS.

The legal voters of this Conference shall, at each regular session, elect Trustees of such corporate bodies as are or may be connected with this organization, according to the State laws governing such corporations; and this Conference shall employ such committees and agents as it may deem necessary, according to the By-laws in such cases made and provided.

ARTICLE VII.—BY-LAWS.

The legal voters of this Conference may make By-laws, and amend and repeal them, at any session thereof. The scope of such By-laws may embrace all subjects not inconsistent with this Constitution.

ARTICLE VIII.—AMENDMENTS.

This Constitution may be amended by a three-fourths' vote of the legal voters present at any session; provided that, if it is proposed to amend the Constitution at a special session, notice of the proposed amendments shall be given in the call for such special session.

BY-LAWS.

ARTICLE I.—OFFICERS, COMMITTEES, AND AGENTS—THEIR CREATION AND DUTIES.

PRESIDENT.

SECTION 1.—The President shall preside at all meetings of the Conference and of the Executive Committee, and appoint all committees not otherwise created.

RECORDING SECRETARY.

SEC. 2.—The duty of the Recording Secretary shall be to keep a record of the proceedings of all sessions of the Conference, and of the statistics of the denomination.

CORRESPONDING SECRETARY.

SEC. 3.—The Corresponding Secretary shall have in charge the general correspondence of the Conference, and shall also be the Secretary of the Executive Committee.

EDUCATIONAL SECRETARY.

SEC. 4.—The Educational Secretary shall have the general supervision of the educational work of the denomination. It shall be his duty to visit the different educational institutions; and he may, with the concurrence of the Executive Committee, call Teachers' Institutes when the circumstances seem to demand. It shall be his duty to suggest plans and devise means for the development of the educational work of the denomination. He shall also make a report to the General Conference at its sessions, of the progress of the work, and of the general standing of the educational institutions.

FOREIGN MISSION SECRETARY.

SEC. 5.—It shall be the duty of the Foreign Mission Secretary to maintain a regular correspondence with superintendents of missions, and with the supervising committees of the foreign mission enterprises under the management of the Foreign Mission Board; to make regular reports of the condition and wants of the missions, to the Board, or to such standing committees as may be created for this purpose by the Board; to communicate the decisions of the Board to its agents in foreign countries; and to report to the Conference at its sessions, the workings of the Board, and the condition, progress, and wants of its foreign missions.

TREASURER.

SEC. 6.—It shall be the duty of the Treasurer to receive all money belonging to the Conference, to keep an account of the same, to disburse it by order of the Executive Committee, and to make a full report thereof at all sessions of the Conference.

POWERS OF EXECUTIVE COMMITTEE.

SEC. 7.—The Executive Committee shall have full administrative power during the intervals between the sessions of the Conference; it shall take the general supervision of all denominational work, and attend to the proper distribution of the laborers. It shall also give credentials to, or license, such ministers as may be employed in General Conference work; and shall fill for the current term any vacancies that may occur in the offices, boards, committees, or agents, by death, resignation, or otherwise.

COMMITTEES.

SEC. 8.—The Chair shall appoint, at each regular session of the Conference, the following committees, to serve during the session: 1. On Credentials of Delegates; 2. On Nominations; 3. On Resolutions; 4. On Ministerial Credentials and Licenses; 5. On Distribution of Labor; 6. On Education; and such other committees as the business of the Conference may demand.

AUDITING COMMITTEE.

SEC. 9.—At each regular session of the Conference the presiding officer shall appoint, unless otherwise voted, a Standing Committee of six delegates, who shall, with the Executive Committee, constitute a committee for auditing and settling all accounts against the Conference.

FOREIGN MISSION COMMITTEE.

SEC. 10.—The Conference shall elect a Foreign Mission Committee of six, whose term of office shall be the same as that of the officers of the General Conference.

FOREIGN MISSION BOARD.

SEC. 11.—The Executive Committee and the Foreign Mission Committee shall constitute a Foreign Mission Board of fifteen, for the management of the foreign mission work of this Conference.

BOOK COMMITTEE.

SEC. 12.—The Conference shall, at each regular session, elect a Book Committee of thirteen, which shall hold each year at least two meetings, at such times and places as will be most convenient for the majority of the members.

It shall be the duty of the Book Committee to labor for the improvement of Seventh-day Adventist denominational literature, (1) by submitting to the authors and publishers judicious criticisms on books already published; (2) by promptly examining all manuscripts submitted to them, and giving advice with reference to their publication.

ARTICLE II.—REPORTS.

SECTION 1.—It shall be the duty of the Recording and Corresponding secretaries of this Conference to furnish such reports as the Executive Committee may require.

SEC. 2.—It shall be the duty of all persons employed by this Conference to furnish to the Recording Secretary quarterly and annual reports of all their work and expenditures during such time as they may have been employed.

SEC. 3.—It shall be the duty of each local Conference to furnish quarterly to the Recording Secretary of this Conference such statistical reports as the Executive Committee may require.

ARTICLE III.—FUNDS.

The General Conference shall receive first-day offerings, Christmas offerings, donations, and a tenth of the tithes of local Conferences.

The Executive Committee is also authorized to call for donations from local Conferences, churches, or individuals, as the wants of the cause may in their judgment demand.

ARTICLE IV.—ELECTION OF TRUSTEES FOR CORPORATE BODIES.

The Conference shall elect at its regular sessions five Trustees for the General Conference Association of Seventh-day Adventists, a corporation of the city of Battle Creek, Mich., existing under the laws of the State of Michigan.

ARTICLE V.—GOVERNMENT.

All sessions of the Conference shall be governed by the standard parliamentary rules, except as in the By-laws otherwise provided.

Tents, and where to buy them.—A committee having been appointed on the subject of tent-making, they offered the following report:—

Whereas, There is an expenditure of thousands of dollars each year by our Conferences for tents; and,—

Whereas, The larger part of this money is paid to outside parties, who are often unreliable, not furnishing the quality of goods expected; therefore,—

Resolved, That it is greatly to be desired that the General Conference empower the General Conference Association to establish and maintain a plant for the manufacture of such tents as shall be required by the several Conferences throughout the country; and we would further recommend that whatever profits may accrue from the business, constitute a tent fund, from which said General Conference Committee shall draw means to pay for tents for mission or other destitute fields as in their judgment should receive assistance.

Whereas, The officers of the General Conference who are asked to conduct the tent manufactory are men of financial ability, which will enable them to produce

tents at as reasonable rates as the same tent can be produced by other tent firms; therefore,—

Resolved, That we recommend to our Conferences throughout the country to purchase their tents of the General Conference.

Whereas, Many desiring tents delay ordering them until just before the opening of the tent and camp-meeting season, thus causing perplexity and extra expense to those who manufacture said tents; therefore,—

Resolved, That we recommend that all our Conferences order, as far as possible, all the tents they may require during the coming year, as early as January 1 of each year.

The Committee on Credentials and Licenses then reported the following names:—

For Credentials.—O. A. Olsen, Geo. I. Butler, S. N. Haskell, U. Smith, D. T. Jones, W. C. White, R. A. Underwood, R. M. Kilgore, E. W. Farnsworth, E. H. Gates, Mrs. E. G. White, A. T. Jones, E. J. Waggoner, J. G. Matteson, D. T. Bourdeau, H. Shultz, J. O. Corliss, J. W. Bagby, L. H. Crisler, B. F. Purdham, D. A. Robinson, E. W. Whitney, C. L. Boyd, Ira J. Hankins, C. M. Kinney, O. A. Johnson, J. W. Watt, H. W. Cottrell, D. T. Fero; and recommended that W. W. Prescott be ordained and receive credentials.

For Licenses.—L. C. Chadwick, A. R. Henry, C. Eldridge, W. A. Spicer, A. Barry, Frank Hope, Wm. Hutchinson, A. La Rue.

Religious Liberty Association.—In this organization the following persons were elected to the offices named: President, C. Eldridge; First Vice-President, D. T. Jones; Secretary, W. H. McKee; Assistant Secretary, A. F. Ballenger; Treasurer, W. H. Edwards; Executive Committee: C. Eldridge, D. T. Jones, W. H. McKee, A. T. Jones, W. A. Colcord, L. A. Smith, A. F. Ballenger; Editorial Committee: W. H. McKee, A. T. Jones, L. A. Smith, E. J. Waggoner, W. A. Colcord.

A. F. Ballenger then introduced the following:—

In view of the effort soon to be made to secure the passage by Congress, of a National Sunday law, we urge the immediate appointment by the State Press Agents, of local agents in every city or town in their district where access to a newspaper can be had, and a competent person can be found to act.

A committee having been appointed to take into consideration the question whether it would not be advisable to consolidate under one management all the publishing interests of the denomination, they reported as follows:—

Your Committee appointed to take into consideration the consolidation of the publishing interests of the denomination, have carefully considered this subject; and in order to meet the increasing demand of our work, and to avoid all sectional feeling and personal interests which are now liable to arise from the present plan of conducting our business by having separate organizations, and also to unify the work and secure the more hearty co-operation of all, would respectfully recommend,—

1. That steps be taken at once to form a corporation for the purpose of taking entire control of all our publishing interests, thus bringing the work under one general management.

2. That the officers of this association be a board of twenty-one trustees, to be elected by the General Conference, with power to organize themselves by electing a president, vice-president, secretary, assistant secretary, corresponding secretary, and treasurer.

3. That at least twelve persons on this board be representative men not connected with any local publishing house, taken from different parts of North America, according to the numerical strength of the denomination.

4. That when this Association is organized, one-third of the trustees be elected for one year, one-third for two years, and one-third for three years.

5. That the stockholders of the REVIEW AND HERALD Publishing House and the Pacific Press Publishing Company take into consideration the advisability of turning over all their interests to this new organization, and, if thought advisable to do so, that steps be taken as soon as possible to bring about this result.

The objects of this new organization shall be:—

1. To hold the title of all our denominational publishing houses and the equipments thereof.

2. To own, publish, and control the sale of all denominational books, tracts, and periodicals.

3. To secure, as far as possible, by purchase or otherwise, the plates and copyrights of all denominational books now published by our different publishing houses, or that may be written in the future.

4. To encourage the preparation of books, pamphlets, and tracts upon the different points of our faith.

5. To appoint editors and managers to take a general supervision of the work of the various offices.

In view of the fact that it may take some time to bring about, in full, this much-to-be desired result, and in order to move in that direction as far and as fast as possible, we recommend that at the first this association assume control of all denominational publications and periodicals now published in the foreign languages, and

of such works as belong to the General Conference of Seventh-day Adventists, but that the incorporation be made with a view to assuming entire control of all our publishing interests.

In order that no time may be lost, your committee would further recommend that a standing committee of twenty-one be elected by the General Conference at its present session, to take this whole question into consideration, with power to act. We would also suggest that the very best legal advice be consulted in bringing this new organization into existence.

Your committee would further recommend that a similar organization be effected for the purpose of controlling all our educational interests, and owning the property,—thus bringing them under one general management. Also, another to control our health institutions.

A. R. Henry presented the following:—

We would recommend that one-tenth of the net earnings of the consolidated publishing association be set aside from year to year, to create a fund for the assistance or support of superannuated ministers; that the General Conference, or its Executive Committee, take charge of this fund, and make regulations for its care and disbursement. Should this not be sufficient to meet the demands, other sources of income may be devised from time to time as circumstances may indicate.

The Committee on Distribution of Labor further reported by recommending as follows:—

17. That Eld. H. W. Miller, in accordance with the request of the Ohio brethren, go to that State and take the presidency of the Tract Society, and act as a member of the Conference Committee.

18. That Eld. E. J. Van Horn act as a member of the Ohio Conference Committee.

19. That Eld. T. M. Steward return to Michigan to labor in that field.

20. That Bro. John Cole, in harmony with the request of the Nebraska Conference, return to that field.

21. That Eld. W. W. Sharp make the North Pacific Conference his field of labor, and that he be advised to attend the ministers' school.

22. That Eld. W. H. Saxby be invited to attend the ministers' school, and then go to Ohio.

23. That Eld. Oscar Hill and wife return to Kansas.

24. That Eld. N. W. Kauble attend the ministers' school, and then go to South Dakota and act as a member of the Conference Committee of that State.

25. That recommendation 12 be amended by inserting "Iowa" in the place of "Nebraska."

26. That Eld. M. G. Huffman attend the ministers' school this winter.

27. That Eld. O. A. Olsen act as president of the Michigan Tract Society, and take the place of H. W. Miller on the Michigan Conference Committee.

28. That the Michigan Conference be divided into three sections, and that a vice-president be appointed to take charge of each of these sections.

29. That Eld. G. H. Rogers engage in the canvassing work in the Lake District.

30. That Eld. J. W. Scoles labor in the Upper Columbia Conference, provided that he can be spared from the Signs office.

31. That Eld. W. B. White act as president of the South Dakota Sabbath-school Association in place of Eld. W. W. Sharp.

32. That Eld. Wm. Covert go to Missouri.

33. That all fields not hereby supplied, be referred to the General Conference Committee.

34. That New Brunswick be cut off from the Maine Conference, and that it become a part of the mission field of Nova Scotia, Prince Edward Island, and New Brunswick.

35. That the question of transfer of Bible workers and canvassers be referred to the General Conference Committee, the Canvassing Agent, and the officers of the International Tract Society.

36. That the question of help for the foreign fields be referred to the Foreign Mission Board.

37. That Eld. S. H. Lane take the presidency of the New York Tract Society, and that A. E. Place act as vice-president of the same, and that F. M. Wilcox be a member of the New York Conference Committee.

38. That Eld. M. H. Brown take the place made vacant by W. W. Sharp on the Wisconsin Conference Committee.

By order of Committee.

D. A. ROBINSON, Sec.

The Educational Committee, whose report was referred back to them, reported again, recommending the following amendments in regard to the location of the Western College:—

10. That the location of the school be left to the following Committee; provided, however, that the school shall not be so located by the Committee as to impose the six shares hereafter mentioned, upon any Conference, against the protest of the member of the Committee from that Conference: J. H. Morrison, W. B. White, R. S. Donnell, L. A. Hoopes, E. H. Gates, J. G. Wood, W. S. Hyatt, Allen Moon, L. Dyo Chambers, W. W. Prescott.

11. That the amount of money to be raised within this school district for improvements upon the real estate within a period of two years, shall not exceed \$50,000.

12. That the General Conference be requested to provide \$20,000 to assist in the erection of "Homes" for this school.

They also recommended bi-annual instead of annual elections.

The Committee on Nominations reported further, as follows:—

For Board of Managers of the Western School: W. W. Prescott, E. W. Farnsworth, J. H. Morrison, Allen Moon, C. A. Hall, J. P. Gardiner, N. P. Nelson;

For Committee on Transportation: A. R. Henry, T. A. Kilgore, J. M. Craig, A. T. Robinson, C. H. Jones.

Foreign Mission Committee: A. R. Henry, C. Eldridge, L. C. Chadwick, E. B. Miller, L. McCoy.

For Committee on Consolidation of Publishing Interests: O. A. Olsen, S. N. Haskell, W. C. White, A. R. Henry, C. Eldridge, F. E. Belden, Harmon Lindsay, C. H. Jones, J. N. Loughborough, M. J. Church, E. W. Farnsworth, E. H. Gates, W. W. Prescott, J. H. Kellogg, D. T. Jones, L. C. Chadwick, R. A. Underwood, A. T. Robinson, R. M. Kilgore, J. H. Morrison, W. H. Edwards.

The Committee on Resolutions then presented the following additional report:—

Resolved, That we express our thanks to the REVIEW AND HERALD Board for providing commodious and well furnished office rooms for the Secretary of this Conference, and for the Secretary and Treasurer of the General Conference Association.

Resolved, That we recommend that steps be taken to organize a Conference in the State of North Dakota as soon as the General Conference Committee may think best.

Whereas, The canvassing work has assumed such magnitude that it is impossible for the General Canvassing Agent to render the assistance and give the instruction that is needed in all the States; and,—

Whereas, This work has resulted not only in developing workers who have been made useful in other branches of General Conference work, but also in bringing in a large increase of tithe; therefore,—

Resolved, That we grant the request of the International Tract Society, to provide for the support of a district canvassing agent in each of the General Conference districts.

Whereas, Eld. A. J. Cudney was selected to visit the brethren of Pitcairn Island, to complete the organization of a church there, and left Honolulu, H. I., on the ship "Phebe Chapman," for that purpose, July 5, 1888; and,—

Whereas, Nothing has been heard from him since that time; therefore,—

Resolved, That we hereby express the sense of pain we feel over the suspense arising from this lack of tidings, and the uncertainty that hangs over his fate.

Resolved, That we will use due diligence to secure, if possible, some tidings concerning him after his departure from Honolulu.

Resolved, That we tender to his family our sympathy in their afflictive circumstances.

On motion of E. W. Farnsworth, a vote of thanks was tendered to the Battle Creek church for their kindness to the delegates to this Conference. A vote of thanks was also given to the editors of the *Bulletin*.

It was voted that it is the sense of this body that the regular sessions of the Conference should be held in the spring.

A motion to adjourn was then carried. Before dismissing, the President, Eld. O. A. Olsen, made the following remarks:—

I would express my gratitude to God for his kindness and favor and blessing with us during this session of the General Conference; and as we separate, may we carry the spirit of the message with us. I desire that the Committee may have a large share in your prayers.

We are carrying great responsibilities, and we need the special help of God. We thank you for your help and your favor the past year. It is our earnest desire to seek God, and to walk in all his counsel; and by your help we shall have the help of God with us in the future work.

The delegates then joined in singing the Doxology, and the meeting was dismissed with the benediction by the President.

GO EAST, YOUNG MAN.

FROM some statements we find in the papers the past week, it would seem that the oft-quoted saying, "Go west, young man," should be so changed as to point in the opposite direction, and read, "Go east, young man." In New England, according to the reports, there are many farms which have been abandoned, and which, being in a good state of improvement, and retaining signs of good fertility, are waiting to be re-occupied. From the *American Architect* are taken the following state-

ments concerning Vermont. A Vermont official says: "Standing, with other officials on a hill in Bennington County, and looking over the valley of the West River, a tributary of the Connecticut, we counted fifteen contiguous farms, of perhaps 100 acres each, all fenced and with dwelling-houses and barns in at least tolerable condition, without a single inhabitant." A little beyond they knew of fifteen more also deserted. In Windham County alone 40,000 acres, once cultivated, are now deserted. A similar condition is found throughout the State, and the number of abandoned farms, complete with houses, fences, barns, and out-buildings, must be several thousand. And the writer adds: "Yet Vermont is one of the pleasantest, healthiest, most fertile, and most civilized States in the Union. In its river valleys is no malaria, while its hills are covered to the summit with vegetation." And then after giving some statistics, the article closes with these words: "It is certainly curious that a region so favored in climate and position should be retrograding so rapidly."

The Boston *Herald* also comes out with an article relative to the situation in the same particular in New Hampshire. It states that 887 deserted farms have been reported to the commissioner of emigration, and that an effort is to be made at colonization. No doubt many who are struggling along in many undesirable localities in the West, would do better on some of these New England farms. For our part, we would rejoice to see the tide turn, and to see New England filling up with a good class of American citizens, rather than that undesirable alien class who are coming in as fast as possible, and who make their boast that they will yet capture that portion of our country to their alien ideas and the Romish religion.

AUSTRALIA.

It is very noticeable that in many respects Australia is conforming to the ways and methods of the United States. We are specially impressed with this fact in reference to the progress of those circumstances which affect the truth. The principal form of civil and religious union which is being agitated at the present time, is to secure such an amendment of the educational laws as will incorporate religious instruction with the State school system. Strongly allied to it is a strong movement to support the existing Sunday laws, and to exact more stringent ones. It was proposed a short time ago to start a Sunday newspaper in Melbourne. A copyright was procured, and the legal steps taken, but when the enterprise became known to the Lord's Day Observance Society, such a noise was made that the government informed the proprietors that any attempt to establish such a paper would be met with prosecution; and upon ascertaining that there might be some difficulty in procuring a conviction under the existing laws, the attorney-general immediately gave notice to Parliament of a bill which distinctly prohibits the publication and sale of Sunday newspapers, under a penalty which amounts to a heavy fine, and confiscation of the entire property. But this does not meet the mind of the people generally, as is seen by the fact of a meeting of 1,200 citizens, to protest against this restriction of their rights. There is an active strife being carried on continually between those who choose to regard Sunday as a holiday, and those who are determined to maintain it in its false character as a holy day. The outcome is not difficult to guess; it will result in a fierce strife, in which present truth will be closely involved. Already the influence of our publications may be perceived, and is being felt by all classes. They have a summary way of administering law in this country, which leaves the offender but little chance to doubt as to his fate. Sunday laws will not be a dead letter when once they are obtained, and it is a rare thing for a man charged with an offense before a court, to escape punishment. He has to prove his innocence pretty conclusively, and sometimes it almost seems as if punishment were administered

as a preventive. It is a comforting thought under all these circumstances, that God is on the side of truth, and will vindicate the cause of his people.

Sister Morrison, who came from California at the recommendation of the General Conference Committee, has arrived in our midst, and we are now considering the question of the establishing of a school. The enterprise meets with general approbation, and we trust that the way will open by which proper educational advantages may be offered to our youth and children, though some of the questions to be decided yet are quite problematical.

The work in the *Bible Echo* office is in a fairly prosperous condition, considering that the times are usually dull. We are constantly reaching a higher class of work, and we confidently expect that the establishment of the branch of stereotyping will materially aid us in the development of our publishing interests. For this, the General Conference has kindly provided, by sending us a good outfit of machinery, and a good workman in the person of Bro. Charles Driver, from the Pacific Press. The publication of the Australian Sabbath-school paper has been discontinued, and the *Youth's Instructor*, printed from plates, will take its place. We employ at present twenty-five or more hands. The *Bible Echo* has a circulation of nearly 3,000 copies, which we hope shortly to increase. It is exerting a wide influence for good, and many are being brought to a knowledge of the truth through its teachings. In a conversation with Dr. Pearson, the minister of education, the *Bible Echo* was very favorably commented upon by that gentleman, who wished us every possible success in our undertaking.

Since my last communication I have made a brief visit to Sydney, the capital of New South Wales, and the rival of Melbourne in importance. The journey by rail covers a distance of nearly 600 miles, and is a tedious experience to one who is accustomed to riding upon our American railways. The cars, or carriages, are made upon the English plan, with doors at the side, and divided into narrow compartments having two long seats facing each other. There is no communication between compartments nor with train men, except in cases of emergency, and even this opportunity is not generally afforded. The cars are very low, so that one must stoop in entering at the door, and the roof is but little above the passenger's head. On leaving the station the doors of the compartments are locked, and on the express trains on through journeys, but few stops are made, so that a person is frequently imprisoned for two or three hours at a time. It is not infrequently the case that after leaving the station one finds himself in the company of the vilest and most disagreeable of human beings, but there is no remedy for it. It is not a convenient thing for one to crawl out with his luggage and seek a new compartment, and if he did, he might not better his condition. These carriages are about half the length of our American carriages, and are posted up on high wheels; they have the appearance of overgrown omnibuses. The engines, too, have a droll appearance to one not used to seeing them. They have no pilots (cow-catchers), no head-light, no bell, and the engineer's cab has a simple iron roof which illy protects the engineer from the weather, without seats, or any show of comfort for the men who spend their lives upon them. The signal to start is given by a hand bell rung on the platform by a porter. The guard (conductor) is the only man who travels with the train, except the mail agent, who rides in a caboose at the rear of the train. In making up a train, no uniformity is preserved; luggage van and mail car are put in wherever it happens; a first-class passenger car is just as likely to be next to the engine as anywhere.

I used to be of the opinion that it would be a fine thing for the government to control the railways; but I have seen it tried here in Victoria to my satisfaction. There can be no competition,

and hence there can be no improvement. Their laws and regulations are carried out with the rigidity of iron. They ask no favors, and grant none. If a passenger has a grievance, he must swallow it the best way he can; it will do him no good to complain. The same men that make the railroads make the laws, and no one cares whether a man rides or goes afoot. The building of railroads is being rapidly pushed in all parts of the colonies, with a view to the development of the agricultural resources. It is generally remarked that notable climatic changes are being made which are for the better. The extreme hot winds of the summer are being greatly modified, and more frequent rains occur in the summer season than formerly.

But to return to my trip to Sydney. The road lies through a country which is favorable for settlement, and there are already a number of fine growing towns along the line. In none of these has a stroke of work yet been done for present truth, though they are apparently as favorable for our work as any places in the world. Sydney will impress the visitor as being a city of extraordinary beauty; it is situated upon one of the finest harbors in the world. The ground is diversified, and the public parks and gardens are extensive and numerous. There are, I suppose, about 300,000 people in the city. With the exception of selling a few books in Sydney, we have done almost nothing in this vast colony. A small company of Sabbath-keepers, however, numbering about ten adults, hold their meetings and Sabbath-school in Sydney; these have either removed to the place or embraced the truth through reading. But there are many interested inquirers after truth. A large door, and effectual, stands wide open, and earnest voices are pleading for the truth of God. The climate is very similar to that of the southern portion of California. Fruits are abundant there the most of the year. The climate is healthful. The people are intelligent, and as free from prejudice as any to be found in this wicked world. I think that I speak within the bounds of reason when I say that there is not a field in the world so inviting in all its circumstances as that presented by New South Wales, nor is there one where the truth is more urgently needed, and where it will be more warmly received. It will be a sore disappointment to us all, especially the few who are holding the fort in Sydney, if the General Conference does not provide a laborer for that field at its present session. We know how urgent are the calls and how few are the laborers; but we do feel that this call is especially important. Here are nearly 2,000,000 English-speaking people to whom the truth must shortly go.

Some time ago I mentioned the case of one Mr. Peacock, who had embraced the Sabbath. He is an extensive fruit preserver, having factories in five different colonies, and employing 700 hands. I am glad to say that he is still firm in the stand he has taken, and seems to be drawing nearer to the whole truth. The factories in Sydney in which he is sole owner are closed upon the Sabbath, and business is restricted to the smallest amount in all the others. He is preaching the truth to his people, and seems to be doing all he can consistently, to conform his immense business to the requirements of the Sabbath. The sacrifices he has already made, show a conscientious regard for God's word, and the influence of his action will, no doubt, be very extensive. I pray that he may come out into the clear light of the whole truth. Should he do so, the importance of this step would not be inconsiderable. His extensive family are opposed to his religious convictions, which renders his work all the more difficult.

The tent season will soon be open. We shall have three tents in the field this season,—one in Launceston, attended by Brn. Israel and Foster; one in Adelaide, by Bro. Curtis; and one in Victoria, by Brn. Steed and McCullagh. Bro. M. has lately finished a series of meetings at Portarlington, thirty miles from Melbourne, on the bay shore, where eight or ten, amid the strongest opposition, have embraced the present truth. Our work is weak and small here yet, and I am reminded of what David says of his enemies: "Many bulls of Bashan have compassed us. . . . They gape upon us with their mouths, as a ravening and a roaring lion." The quotation is slightly changed to suit the number and tense, while the facts are very much the same; but the work is God's, and he will carry it on. G. C. T.

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.

THE HOURS.

THE minutes have their trusts as they go by,
To bear Thy love who wing'st their viewless flight;
To Thee they bear their record as they fly,
And never from their ceaseless round alight.
Rich with the life Thou liv'st they come to me—
Oh! may I all that life to others show;
That they from strife may rise and rest in Thee,
And all Thy peace in Christ by me may know.
Then shall the morning call me from my rest,
With joyful hope that I Thy child may live;
And when the evening comes, 't will make me blest
'To know that Thou wilt peaceful slumbers give,
Such as Thou dost to weary laborers send,
Whose sleep from Thee doth with the dews descend.
—Sel.

NEW ZEALAND.

THE cause of present truth is still onward in this colony, and since its first proclamation by Eld. Haskell, God has wonderfully blessed the efforts of those who have labored here. Away in the northern part of the island, at Kaeo, is situated the first company here who, through his efforts, came out "to keep all the commandments of God;" and when Eld. Haskell left for Australia, to plant the banner of truth there, Eld. Daniells came to us from America, and stood by the standard here. Many and curious were the inquiries made when the "calico church" was first pitched on the Surrey Hills at Auckland, and the curiosity then aroused became astonishment when the people heard the truths of the good old Book so clearly expounded; and when the Sabbath question was introduced, conviction seized them, and quite a number took their stand for the truth.

So great were their zeal and earnestness that before the tent was taken down, steps were taken to erect a permanent place of worship. Quite a large amount of money was subscribed, and finally the first S. D. A. church building in the Southern Hemisphere was an accomplished fact. All branches of the work were inaugurated by Eld. Daniells, and almost as soon as there were any Sabbath-keepers a small canvassing company was organized, and in this way a number of young men gave their time to the spread of the message which had become dear to them. Sabbath-school, tract and missionary, and temperance organizations followed, until the Auckland church was "thoroughly furnished unto all good works."

After laboring in and around the city for some time, the canvassing company was materially increased, and when Eld. Tenney arrived en route for Australia, the opportunity was taken of having his experience, so that we might put the work on a more solid basis; and the workers held meetings to this end. While Eld. Tenney was with us, it was decided to pitch the tent in Napier, a town on the eastern coast of the island, and on July 6, 1888, a company of eleven started to labor there and at intermediate towns, with Eld. Daniells and wife. This was quite a new experience to some of us, for in many cases it was the first time we had left the place of our birth, and many and earnest were the prayers to God for his blessing and help in an undertaking which was so untried. By the time the canvassing company had fairly begun work, Eld. Robert Hare and wife arrived, and he almost immediately held a short series of meetings at Wai-papa, a village about forty miles to the south of Napier, after which the tent was pitched in Napier itself, and Elds. Daniells and Hare began to unfold the precious truth to the people. A wonderful interest was aroused here, and another company came, out to obey.

A year has passed, with all its hopes and disappointments, since we set foot in a strange town among strange people, and truly God has been good to us all. A church and Sabbath-school have been organized, the membership of which continues to increase; and it has been decided to erect a place of worship here also. At Gisborne, where Eld. Hare has been laboring for the last few months, a number are keeping the commandments, and Eld. Daniells is now there to help in the organization of a church, and thus more firmly establish them in the present truth. The interest in the message is just as great now as it was a year ago, and Eld. Daniells holds meeting every Sunday night, with large audiences; and by this means many are

added to the church. One noticeable feature in the work, especially in Napier, has been the harmonious manner in which all branches of the work have been carried on. We feel that this is as it should be, and we believe that God has great blessings in store for those who do their best to proclaim his truth.

In the canvassing work, also, God has blessed us; and while we believe that more could have been accomplished had the workers been more efficient and better prepared for the business, we feel that we have reason to be thankful for what has been done during the year that is past. During that time about \$4,500 worth of denominational books have been sold, and we have many evidences that the seed thus sown has fallen on good ground.

On May 27 a period in our history was reached which had been looked forward to by all who take an interest in the spread of the message in the colony; for on that day the New Zealand churches were organized into a Conference, and a Colonial Tract Society was established, to take charge of our publications. This is what we have needed for some time, and we trust that the message will now go with greater power than heretofore. The Auckland church is making a special missionary effort since the Conference was held there, and companies go out every week distributing reading-matter and talking with the people at their homes about the truth. Just as the New Zealand churches had reached the time of organization, Bro. E. M. Morrison arrived to establish the canvassing work, and give instruction; and from Sept. 15 to 30 a canvassers' institute was held in Napier, which was attended by the fifteen canvassers at present engaged in the field, and some others who thought of taking a part in this way. At the close, a written examination was held, and the questions asked on the instruction given were fairly well answered. All the canvassers are now of good courage, and better prepared for their work than they have ever been in the past. Some have already started out to their new field of labor. Altogether, the truth was never dearer than now, nor the prospects brighter than they are to-day for a great work to be done in New Zealand. Will the people of God remember the New Zealand laborers in their prayers, that the blessing of God may rest abundantly upon them?

JAMES HARRIS.

ARKANSAS.

ROGERS.—As soon as convenient after the camp-meeting at this place, we pitched our tent and have continued for about five weeks a course of lectures. Twelve adults have signed the covenant, representing seven families. Regular Sabbath-school and meetings will be maintained. Many others are interested, but press of business requires us to prematurely take down our tent. To the Lord be all the praise for the good which has been accomplished.

Oct. 13.

J. P. HENDERSON.

W. F. MARTIN.

LOUISIANA.

NEW ORLEANS.—After my return from the good camp-meeting and institute at Nashville, Tenn., I held quarterly meeting with the church at New Orleans. The Lord came very near, and we had an excellent meeting. Two dear souls were baptized in Lake Ponchartrain. These and one more united with the church; one also was added by letter. We hope for others in the near future. All seem of good courage. They came up nobly with their tithes, and some first-day offerings were received. The T. and M. society has been revived, and all seem anxious to help in some branch of the work. We praise the Lord for all that is done. The prospect for work in the State is bright.

Oct. 17.

B. F. PURDHAM.

KANSAS.

LEAVENWORTH.—We came to this city immediately after our spring camp-meeting, and have held two series of meetings. The attendance at both has been quite small. The church-going people are few in number, and more than half of them are Catholics. But the Lord has blessed in the work, and enabled some good, honest souls to see the truth. Fourteen are now keeping the Sabbath, and seem hungering for more light, and willing to accept it as fast as it comes to them. We have had some opposition from the pulpit and the press, but this has only increased an interest to hear. We have a Sabbath-school and social meeting each week, which are doing much toward developing the people. Our book sales

amounted to \$10.96, and donations to \$19.93.

We now move our tent for the third pitching, to the western part of town. God's hand is in the work, and we feel encouraged to go forward, seeking him for new and rich supplies of divine grace.

L. J. ROUSSEAU.

JAMES A. MORROW.

INDIANA.

FREDERICKSBURG, WASHINGTON Co.—I have held meetings at this place two weeks, and have given twenty-two discourses. A good interest is manifested, the school-house being full every evening, although situated in the country. Four have been baptized. Many seem on the point of obeying the truth; the almost universal habit of tobacco-using seems to be the only hinderance. I trust, however, that while everybody seems convinced of the truth, a goodly number will lift the cross, and be purified and saved by the message.

W. C. WALES.

MISSOURI.

SALEM, ROCK SPRINGS, AND ALLINGTON.—After attending the Missouri and Arkansas camp-meetings, and making short calls at O'Day, Appleton City, and Rolla, I visited those near Salem who accepted the third angel's message and its kindred truths last summer. They were all firm in present truth. One more decided to obey. Others were deeply interested, for whom I have much hope.

Sept. 20-30 I spent at Rock Springs, where I labored several weeks last summer. Fifteen signed the covenant to keep the Sabbath, but some were stony-ground hearers. The more substantial ones, however, are growing stronger in the faith. This is largely a Baptist community. While I remained, preaching among them for several weeks, none of their ministers came to raise their voice against the doctrine, or even to fill their appointments. In my absence Eld. Hamlin (Baptist) came, and did what he could. Providentially, I returned at the time of his second visit. Eld. Smith came with him. Wishing to expel those who had decided to "keep the commandments of God and the faith of Jesus," and having no proper charge against them, they closed their eyes to the plan laid down by Christ in Matt. 18:15-18. To accomplish their object, they took a "short cut." So led on by those two preachers, five members, some of whom can neither read nor write, out of a membership of about eighty, decided by vote that the old Friendship Church was dissolved. The same individuals then and there organized under the name of New Hope Church. Thus, without a visit, charge against them, trial, judge, or jury, their former deacon and his wife, the post-master and his wife, and others of their former good members were "cast out." John 9:22, 34. Truly, Babylon is fallen. I replied to their unscriptural course, and one more of their number took her stand upon God's commandments.

I preached at Allington three times, and baptized five. All the members were much strengthened. We hope soon to organize a company at each of the last three places. I also called at our good mission house in St. Louis, and held two good meetings there. But little has been done in the mission through the heat of summer, but some of the old workers have probably returned before this, to renew the effort and extend the work.

J. G. WOOD.

MICHIGAN.

HAZELTON.—After the Conference at Greenville, I came here to attend their church quarterly meeting. Having never visited this church before, I improved the opportunity from Tuesday until Sabbath, in visiting the brethren at their homes. I found the most of them of good courage. But here as well as in other parts of the State, some are in a discouraged condition, owing, perhaps, to their union with worldly interests. Sabbath was a good day for this church. After a short discourse on the importance of being separated from the world, we had our regular quarterly meeting, when the Spirit of God came very near, and a feeling of solemnity rested upon the brethren and sisters. As they spoke of God's goodness to them, they were melted to tears. This is one of the largest churches in the State, and the members are widely scattered, making it difficult for all to attend meeting; and like other churches that have their membership

scattered in different parts of the world, they find it difficult to always get a report.

At the close of the meeting we celebrated the ordinances of the Lord's house. The blessing of the Lord rested upon us in large measure, and he seemed very precious.

After the Sabbath was past, we met and held a Bible-reading on church membership, with great profit. On first-day I gave a short discourse from Luke 12:32, after which one of the brethren was set apart for the office of deacon. This was a precious season. When the brethren had occupied an hour in considering the missionary work, we repaired to the river at Flushing, where three precious souls were buried with their Lord in baptism. In the evening Bro. Richardson, who is a member of this church, spoke to a crowded house of attentive listeners. May the Lord bless the church at Hazelton.

M. J. BURNHAM.

BEIN TOWN, OCEANA CO.—I came from our tent at Crystal Valley, to labor in this place, as a few had taken a stand for the truth there. It was a little too far to attend regularly at the tent, and the school-house could be had for that purpose. Meetings have continued for three weeks. Sixteen more have embraced the truth, making twenty-four in this neighborhood. Four have not yet signed the covenant. The message could be but little more than outlined in this short time, so they stand in need of more help. Free Methodist opposition, I think, has hastened some in deciding. They will be an adjunct to the Crystal Valley work, unless the work develops to the southeast, which seems to be the present tendency. May these dear souls "grow up into Christ."

C. B. CHILDS.

Sept. 29.

LABOR AMONG THE COLORED PEOPLE.

SINCE my last report I have spent six months in canvassing for "Vol. IV.," in St. Louis, Mo., and have sold 250 books. June 20 I came to Louisville, Ky. There is a colored company of nine here, not including the children. The Sabbath-school numbers about thirty. I have been laboring in the interest of this company in connection with canvassing and holding Bible readings. A summary of my labor since coming here is as follows: No. of sermons preached, 12; other meetings attended, 29; Bible readings given, 180; pp. of tracts given away, 1,598; papers distributed, 81; books sold, 22; books given away, 1.

Some interest has been created by the readings, and if they are continued, as it is expected they will be, no doubt there will be additions to the company here. The efforts for the company have been of a practical character, bringing to view the work of preparation to meet the Lord. This has been appreciated, and improvements have been made. They are ready for and desire organization, which no doubt will be effected soon. I feel to praise the Lord that a few of my people are getting hold of the present truth, and that an awakening interest in their behalf is being manifested. I believe some of the difficulties existing can be at least partially removed by proper efforts, to the advancement of the truth among both classes in the Southern States. My address is 1124 W. Magazine St., Louisville, Ky.

C. M. KINNEY.

Sept. 23.

EDUCATION IN AUSTRALIA.

SINCE our arrival in Australia, Aug. 27, we have been working for the establishment of a denominational school. A meeting was called in the interests of the education of our youth and children. I gave a brief account of the rise and progress of our schools in America, and presented before them the importance of separating our youth from the influences of the world, and endeavoring to give them that education which tends directly to the development of, and makes real, all the powers of head, heart, and body, and thus fits its subject for complete living. There was a hearty response from many of the leading brethren, who spoke in the highest terms of the proposed school. Arguments were produced showing the necessity of such a move, and the people are beginning to look upon the educational work with much favor and interest. At this meeting a committee of seven members of the church was appointed to arrange for the school; to consult legal authorities as to what course to pursue in the organization of a school; to visit all the families to ascertain the number that would patronize the school, and the financial support that

could be relied upon; to recommend a grade for the school, and to select a suitable location.

Only three days were given them in which to work until a report was called for. The visiting committee did their work well, and in calling on the different families found them all in favor of a school, and willing to help support it to the best of their ability. It was ascertained that about fifty pupils could be depended upon, whose ages range from six to sixteen years. A location has not as yet been secured. It is quite difficult to find rooms not especially built for school purposes, where there is a yard and other necessary arrangements. The houses here are nearly all built in rows or terraces, compact and with very small yards. This has led to the proposition of trying to lease an allotment, and erect a temporary building for present use. The school is an assured necessity, and must soon be established. The hearts of the parents, both fathers and mothers, are in full harmony with this movement, and it is evident also, that a school corresponding to our colleges in America will be urgently needed in the near future. Our hearts have yearned for this since our arrival here, and meeting with so many intelligent and promising young men and women who, with a few months' training and instruction in a good school, may be fitted to do grand and noble work in helping spread the third angel's message in this distant field. And again, there are a goodly number who will enter the preparatory school, that will finish the work in a year or two, and will want to continue their education. Will these have to go to other institutions, and thus have all the good influences with which they have been surrounded counterbalanced?—No; I trust it will not be so.

The colonies have a good system of "state" schools; the children are much more numerous here than in America, consequently the schools are very much crowded, there being generally from 1,000 to 1,500 in each ward. Some not of our faith hearing of the establishment of our school, have manifested an interest and requested that their children might be admitted as pupils.

The church in Melbourne tendered the General Conference a hearty vote of thanks for remembering the educational interests in this infant field. The demand for a school building is very urgent, but the erection of the *Echo* office the last year has pressed them for means, so that the way is not clear to purchase ground and build at present. Whatever the Educational Committee may see proper to do for the advancement of the school will be greatly appreciated by the brethren here. This may become one of the potent means of spreading the truth in these colonies and throughout Australasia. Words fail to express our gratitude for the interest taken in the school here, and the blessed hope it inspires within our hearts that at no distant day, through the establishment of a school, many young men and women will learn the secret of a true and noble life, and be led to consecrate their lives to the service of Him in whom are hid all the treasures of wisdom and knowledge.

Mrs. FLORENCE MORRISON.

CANADA CONFERENCE PROCEEDINGS.

THE tenth annual session of the Canada Conference was held in connection with the camp-meeting at Fitch Bay, P. Q., Sept. 3-10, 1889.

FIRST MEETING, SEPT. 4, AT 9 A. M.—The President, Eld. R. S. Owen, in the chair. Prayer was offered by Eld. J. B. Goodrich. The Conference was organized with eight delegates. Minutes of the last session were read and approved. The churches organized since the last annual session—Way's Mills and Fitch Bay—were received into the Conference, with an aggregate membership of nineteen. The President being authorized, appointed the following committees: On Nominations, A. Blake, George Cushing, M. D. Cross; on Resolutions, G. W. Morse, A. C. Bourdeau, H. E. Rickard; on Auditing, H. E. Rickard, George Bowen, A. Blake, George Cushing, M. D. Cross, Geo. D. Taylor; on Credentials and Licenses, Darwin Dingman, Harvey McClary, H. A. Lewis.

The Committee on Resolutions (previously notified) presented the following:—

Whereas, In the providence of God, the REVIEW AND HERALD publishing house has established a branch office in Toronto, Ontario; and,—

Whereas, This movement is directly calculated to greatly facilitate the progress of the cause in the Dominion of Canada; therefore,—

Resolved, That we hail with joy this advance move, and that we will show our appreciation of the same by renewed diligence in procuring and properly using the publications that are thus placed within our reach so advantageously.

Whereas, The efforts that have been put forth in this Conference during the past year in the canvassing work, have been

greatly blessed of God, and have demonstrated that the Province of Quebec is a most excellent field for this work, and that the Lord will accept the services of those who consecrate themselves to the same; and,—

Whereas, It is clearly evident that a very large proportion of the work of the third angel's message must be accomplished through this agency; therefore,—

Resolved, That we urge all who can consistently arrange to do so, to engage in the canvassing work, and that we will support them by our prayers, by our sympathies, and by such other means as opportunities and circumstances may suggest and permit.

Whereas, We have in Canada a population of about 2,000,000 French-speaking people; therefore,—

Resolved, That we hereby petition the General Conference to provide publications treating upon our faith, adapted to the wants of the French-speaking people, both Protestant and Catholic, especially "Bible Readings," and such other books as can be used in the canvassing work.

Resolved, That we regard it as very important that all our members procure and carefully study "Testimony No. 33."

Resolved, That the President of this Conference be authorized to appoint the Committees on Auditing and Resolutions at least two weeks before the annual session of the Conference, and notify them of their appointment.

These resolutions were considered separately, and were freely spoken to by R. A. Underwood, J. B. Goodrich, A. C. Bourdeau, D. T. Bourdeau, G. W. Morse, and others, and unanimously adopted. The Committee on Nominations reported as follows: For President, R. S. Owen; Secretary and Treasurer, H. E. Rickard; Executive Committee: R. S. Owen, J. L. Martin, A. Blake; Camp-meeting Committee: M. D. Cross, Chas. Scott, Harvey McClary. The report was adopted, the names being acted upon separately. The Committee on Credentials and Licenses made the following report: For Credentials, R. S. Owen, A. C. Bourdeau; for License, H. E. Rickard. The report was adopted.

The Treasurer's report is as follows:—

Cash on hand July 3, 1888,	\$347 40
Received on tithes,	358 69
Total,	\$706 09
Paid to laborers,	\$237 32
Tithes to General Conference,	35 87

Total,	\$273 19
Balance in Treasury June 30, 1889,	\$432 90
Received since June 30, 1889,	121 50

Total,	\$554 40
Expended since June 30, 1889,	339 23

Balance in treasury Sept. 10, 1889,	\$215 17
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Adjourned *sine die*.

R. S. OWEN, Pres.

H. E. RICKARD, Sec.

TENNESSEE CONFERENCE PROCEEDINGS.

THE tenth annual session of the Tennessee Conference convened at Nashville, at 5:30 P. M., Sept. 24, 1889. The President, Eld. Wm. Covert, in the chair. The meeting opened with prayer by E. E. Marvin. Nearly all the churches of both Tennessee and Kentucky were represented. The Chair appointed the usual committees, as follows: On Auditing, W. C. Sheppard, J. H. Dortch, E. R. Gillet, F. Kinney, J. B. Yates, Dolf Callicott; on Nominations, G. W. Dortch, E. R. Gillet, W. C. Sheppard, W. R. Burrow, L. C. Heminger; on Resolutions, E. E. Marvin, E. J. Waggoner, J. O. Corliss; on Licenses and Credentials, E. E. Marvin, S. Osborn, W. Dortch.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 27, AT 4:30 P. M.—One additional delegate presented credentials. The Committee on Resolutions then reported as follows:—

We accept and will carry into effect the following:—

Whereas, Many souls are lost to the cause of God for lack of proper encouragement, exhortation, or reproof from those whose duty it is to look after the flock; therefore,—

Resolved, That we strenuously urge the officers of every church and of the Sabbath-school and missionary society connected therewith, to meet together for prayer and counsel as often as once a month, and that proper steps be taken by officers to ascertain the standing, both spiritual and temporal, of every member, so that assistance may be rendered when necessary.

Whereas, We recognize the *American Sentinel* as the exponent of the scriptural views of the relations between Church and State; therefore,—

We recommend, That our brethren use every reasonable exertion to support it, and secure for it a wide circulation.

Whereas, We recognize that the coming winter will be a critical time on the question of Religious Liberty; therefore,—

Resolved, That we urge promptness in carrying out the foregoing recommendation, in order that the people of this State may be prepared to make intelligent decisions when the question comes before them.

A motion was carried to consider the above report, and it was spoken to at length by Elds. Kilgore, Waggoner, Osborn, and Corliss, and adopted unanimously.

The delegate from Trezevant presented a written request from the company there, for recognition and reception into the Conference. It was received by unanimous vote.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 28.—The Committee on Resolutions presented an additional report, as follows:—

Whereas, Religious intolerance has again manifested itself among us in the persecution of Bro. R. M. King for work done on the first day of the week; and—

Whereas, We regard it strictly as religious persecution, and but the logical result of all Sunday laws; therefore,—

Resolved, That we extend our Christian sympathy to our brother in bonds, and pledge our support in his defense, and that we will vigorously oppose and expose the iniquity of all religious legislation.

Whereas, The geographical limits of our Conference have been so extended by the General Conference as to include Kentucky; and,—

Whereas, By this our responsibilities are greatly increased; therefore,—

Resolved, That our Constitution be so amended as to require an Executive Committee of five instead of three.

These resolutions were considered separately. They were spoken to by Brn. Osborn, Marvii, and J. H. Dortch, and were adopted. The Committee on Credentials and Licenses reported as follows: For Credentials, Wm. Covert, E. E. Marvin, S. Osborn, and R. G. Garrett.

These names were considered, and the report was adopted as read.

FOURTH MEETING, SEPT. 30, AT 12 M.—The church at Corinth was disbanded, and the remaining members were advised to unite with the Cross Plains church, which was subsequently done.

The Committee on Nominations reported as follows: For President, E. E. Marvin; Secretary, J. H. Dortch; Treasurer, J. B. Yates; Conference Committee, E. E. Marvin, J. H. Dortch, W. R. Burrow, R. G. Garrett, L. C. Heminger; Delegate to General Conference, E. E. Marvin. The candidates were all duly elected to their respective offices.

TREASURER'S REPORT.

Cash on hand Oct. 12, 1888,	\$ 1 61
Tithes received to Sept. 30, 1889,	1,336 31
Total,	\$1,337 92
Paid out during the year, —	1,286 92
Cash on hand Sept. 30, 1889,	\$51 00

Adjourned *sine die*.

WM. COVERT, Pres.

ETTA MARVIN, Sec.

CANADA TRACT SOCIETY PROCEEDINGS.

The ninth annual session of the Canada Tract Society was held in connection with the camp-meeting at Fitch Bay, P. Q., Sept. 3–10, 1889.

Four meetings were held. The President, Eld. A. C. Bourdeau, occupied the chair. After the opening exercises, the Chair was empowered to appoint the usual committees, which were named as follows: On Nominations, John Martin, George Taylor, Darwin Dingman; on Resolutions, D. T. Bourdeau, R. S. Owen, G. W. Morse. The Committee on Resolutions presented the following:—

Whereas, The REVIEW AND HERALD is emphatically our church paper, and, as such, not only treats upon topics of general interest, but also furnishes its readers with precious matter designed especially for our people, and without which we would sustain a great loss; therefore,—

Resolved, That we urge upon all our brethren within the limits of this Conference, the importance of securing and carefully perusing this excellent paper, and of putting forth greater efforts to extend its circulation.

Resolved, That we recommend that the elder or leader of each church see that each family is supplied with the REVIEW.

Resolved, That we recommend that monthly missionary meetings be held by all the churches and companies of our people in this province, during the second week of each month, at which times consideration shall be given to themes and lines of work pertinent to the missionary work.

Resolved, That we request the general canvassing agent of the province to supply a monthly letter to each church or company, for use in their meetings, in which shall be given items of interest in connection with the canvassing work throughout the province, in addition to instructions in missionary work, and the progress of the missionary cause generally.

Resolved, That we recommend that a canvassers' fund be opened, to which contributions are solicited, aggregating an amount not exceeding \$500, said contributions to consist of voluntary donations of cash or available property, and loans without interest, for such periods of time as can be afforded; that said fund be under control of the T. and M. Society, to be used in rendering desirable aid to canvassers by way of temporary loans.

Whereas, Movements pertaining to a union of Church and State are now agitating the people of this country, as well as those of the United States; and,—

Whereas, This question directly concerns us as a people, and the progress of the cause; therefore,—

Resolved, That our people everywhere should acquaint themselves with this subject in all its bearings by studying our several publications that treat upon the same.

Resolved, That we regard the *American Sentinel* as an invaluable periodical in this connection, and that energetic efforts should be put forth by the directors of the several districts to place the same in the hands and homes of all our members, and generally to extend its circulation.

These resolutions were separately considered, and adopted. The general agent for Quebec gave an encouraging report of the canvassing work in this province. Twenty-four townships, or about 2,000 square miles, had been canvassed, extending from Richelieu River on the east, to the State of New Hampshire on the west. About \$3,000 worth of books had been sold.

Many favorable reports had been received from those

who had purchased the books, and several had embraced the truths which they contain. The following officers were elected for the ensuing year: President, R. S. Owen; Vice-President, Darwin Dingman; Directors: Dist. No. 1, Geo. D. Taylor; No. 2, O. P. Terrill; No. 3, H. E. Rickard; State Agent, H. E. Rickard. The choosing of a Secretary was left with the officers of the Conference, Mrs. R. S. Owen to act until a new Secretary could be chosen.

The report of labor for the year ending June 30, 1889, is as follows:—

No. of members.....	94
“ reports returned.....	107
“ members added.....	7
“ missionary visits.....	543
“ letters written.....	105
“ periodicals distributed.....	1,548

The receipts for the entire year amounted to \$1,220.09; disbursements, \$1,016.57.

Adjourned *sine die*.

A. C. BOURDEAU, Pres.

Mrs. R. S. OWEN, Sec.

NEW ENGLAND TRACT SOCIETY PROCEEDINGS.

The nineteenth annual session of this Society was held in connection with the general meeting at South Lancaster, Mass., Sept. 13–24. The first meeting was called Monday, Sept. 16, at 9 A. M. The President, Eld. A. T. Robinson, in the chair. Prayer by Eld. A. L. Wright. Report of the last annual meeting was read and approved. The President spoke of the resolutions that were passed at that meeting, and remarked that nearly every point in them had been carried forward. There has been an advance move in our work all along the line. It is branching out in many directions. The National Reform movement opens doors for us that could be opened in no other way. It is by this means that the attention of our legislators and leading men is being called to the truth.

The Chair being authorized to appoint the usual committees, named the following: On Resolutions, E. E. Miles, C. L. Kellogg, W. E. Stillman; on Nominations, W. L. Payne, J. C. Tucker, M. Wood. A very interesting report of the work of the canvassers for the past eight months was given by the Corresponding Secretary, and briefly considered, when, the hour having expired, the meeting adjourned.

SECOND MEETING, SEPT. 20, AT 2:30 P. M.—The report of the workings of the Society for nine months ending July, 1889, was as follows:—

No. of members.....	437
“ reports returned.....	594
“ members added.....	31
“ “ dismissed.....	63
“ letters written.....	7,336
“ “ received.....	1,235
“ visits made.....	18,405
“ Bible-readings held.....	829
“ subscriptions obtained for periodicals.....	169
“ periodicals distributed.....	49,243
“ pp. reading-matter distributed.....	1,548,075

FINANCIAL STATEMENT.

Cash on hand Nov. 1, 1888,	\$ 390 13
Received on sales and periodicals,	10,167 72
“ donations,	830 77
“ foreign missions,	2,136 17
“ other funds,	806 90
Total,	\$14,331 69
Paid out during the year,	\$13,772 81
Balance on hand Aug. 1,	558 88
Total,	\$14,331 69
Total assets,	\$7,787 04
“ liabilities,	5,117 30
Present worth,	\$2,669 74

The Committee on Resolutions reported as follows:—

Whereas, Through the blessing of God, marked success has attended our canvassers during the past year; therefore,—

Resolved, That we express our gratitude to God by renewed activity and zeal in this branch of the work the coming year.

Resolved, That we invite not only our young people, but those of more mature years, to engage in the canvassing work, and thus fill the place God designed they should occupy.

Resolved, That we still urge our own people to procure and read our subscription books.

Resolved, That we recognize the utility of the canvassers' fund, and the necessity of remembering it with liberal donations.

Whereas, First impressions are the most lasting; therefore,—

Resolved, That we recognize the importance of placing our literature in the hands of the men who form public opinion, before their minds are preoccupied with National Reform ideas; and that we will endeavor to place the *American Sentinel* in the hands of every legislator within the bounds of the Conference, and will heartily co-operate with those who are especially engaged in this work among us.

Upon motion, each resolution was considered, and afterward adopted. They were discussed by the Chair and Brn. Underwood, Miles, Caviess, Kellogg, Patterson, and Miller, the second, fourth, and fifth with much animation. In speaking to the second, Eld. Miles remarked that the middle-aged and elderly canvassers are the back-bone of the work. There is something about age and gray hair that commands respect, but with the

judgment and experience of years we must combine the freshness and buoyancy of youth. Both classes are needed, and the two should work together. He requested all over twenty-five years of age who had been engaged in the canvassing work, to rise, when twenty-three stood up. In answer to the question, Will our territory hold out? Eld. Miles stated that what has been done already, has reached only about as many people as live in the city of Boston, while the rest of our Conference sends up the Macedonian cry, “Come over, and help us.” Eld. Robinson said one result of the canvassing work is seen in the confidence and ability with which the young canvassers rise in the congregation and express themselves.

In considering the fourth resolution, the General Agent presented some of the advantages of a canvassers' fund. An individual decides to engage in the canvassing work, but lacks the means to pay his traveling expenses and board until he can make his first delivery of books. To earn this would require from two weeks' to three months' time. By a loan from the fund, he can begin canvassing at once, gain a valuable experience in the work, place the truth in several homes, bring in a profit to the society and publishers of about twenty per cent on his sales, while he would be preparing to begin work without this loan, and the money would then come back into the fund to help some one else in the same way.

From Eld. Underwood we learned something of the influence the *American Sentinel* is exerting where it is largely circulated in the West. We cannot overestimate the importance of occupying the field with the *Sentinel* and National Reform pamphlets at the present time. Thousands are in total ignorance upon this subject, and it is our work to enlighten their minds and leave these publications in their hands.

THIRD MEETING, SEPT. 23, AT 2:30 P. M.—The Committee on Nominations reported as follows: For President, A. T. Robinson; Vice-President, A. L. Wright; Secretary and Treasurer, E. T. Palmer; Directors: Dist. No. 1, A. F. Willard; Nos. 2 and 7, S. A. Whittier; No. 3, H. B. Tucker; Nos. 4 and 5, A. J. Read; No. 6, W. L. Payne. On motion, the names were considered separately, and all the nominees were elected. The meeting then adjourned.

A. T. ROBINSON, Pres.

E. T. PALMER, Sec.

INDIANA S. S. ASSOCIATION PROCEEDINGS.

The twelfth annual session of the Indiana Sabbath-school Association was held in connection with the camp-meeting at Kokomo, Sept. 17–24, 1889.

FIRST MEETING, SEPT. 15, AT 9 A. M.—In the absence of both the President and the Vice-President, on motion, Eld. H. W. Kauble was elected President *pro tem*. The meeting was opened with the usual devotional exercises. But a few minutes were taken up in this meeting, as the object of the meeting was, that the usual committees might be appointed, in order that the officers for the ensuing year might be elected to their respective offices, and be ready to receive the valuable instruction of sister Waggoner when she should arrive to assist in this branch of the work.

The committees were as follows: On Nominations, W. A. Young, I. S. Lloyd, F. M. Roberts; on Resolutions, J. M. Rees, Ella Carman, F. E. Beldeu.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 18, AT 2:30 P. M.—The minutes of the last annual session were read and accepted. We were favored with an address from sister Waggoner, subject, “What shall we do to learn how?” Many valuable thoughts were presented at this time in regard to the various branches of the work, and we trust that none who were privileged to be present will forget that they were not only interesting but practical, and that all should profit by them, and carry them into practical effect in the different schools of which we are members.

The Nominating Committee then submitted the following report: For President, J. M. Rees, Kokomo, Ind.; Vice-President, C. M. Shortridge, Mechanicsburg; Secretary and Treasurer, Mrs. R. B. Craig, Indianapolis; Executive Committee: J. M. Rees, S. C. Sadler, W. F. Redding. This report was adopted.

FOURTH MEETING, SEPT. 23, AT 4 P. M.—The Committee on Resolutions respectfully offered the following report:—

Resolved, That we will adopt at this meeting only such recommendations as we intend to carry out during the year.

Resolved, That we consider the success of our schools dependent largely upon the consecration and faithfulness of teachers, whose responsibility has not heretofore been fully appreciated.

Resolved, That one of the best means of becoming acquainted with pupils, in order to render them personal encouragement in spiritual life, is for each teacher to hold monthly meetings with his class, either at his home or the homes of the scholars.

Resolved, That we again declare ourselves in favor of weekly teachers' meetings, to be held on an evening during the week, if possible; otherwise, just before the opening of the school on the Sabbath.

Resolved, That the best means of increasing the free-will offerings is to interest and instruct our schools relative to the country and people in whose behalf the offerings are made, by the use of historical readings, descriptive sketches, maps, etc.

Resolved, That we reiterate our conviction that it is the duty of officers and teachers to inculcate a greater degree of reverence for the house of God, on the part of all the members of our schools.

Resolved, That we ask the privilege of holding Sabbath-school conventions in connection with the State quarterly meetings, and request the Conference to furnish the help necessary to make these conventions successful.

Resolved, That the *Sabbath School Worker* should have a wider circulation, and be more generally studied by our officers, teachers, and pupils.

These resolutions were thoroughly discussed, and adopted.

On motion, the meeting adjourned *sine die*.

J. M. REES, *Pres.*

MRS. R. B. CRAIG, *Sec.*

Special Notices.

PAPERS WANTED.

If any of our brethren have clean copies of the *REVIEW* of Oct. 29, 1889, which they can spare, they will confer a great favor by sending them to me, at Goldfield, Wright Co., Iowa, to be used in missionary work.

J. W. ISAAC.

PENNSYLVANIA TRACT SOCIETY.

INASMUCH as the action of the General Conference will make it necessary for me to resign my position as president of the Pennsylvania Tract Society, I greatly desire to see a good representation of the members at the coming State meeting at Blockville, N. Y. I have some plans to submit for your consideration. We shall hold a meeting of the directors, and hope all who can possibly do so will be present.

L. C. CHADWICK.

PENNSYLVANIA SABBATH-SCHOOL ASSOCIATION.

THERE will be a session of the Pennsylvania Sabbath-school Association held in connection with the State meeting at Blockville, N. Y., Nov. 27 to Dec. 2, 1889. This is made necessary in order to provide for the election of a president and secretary, as these offices will be made vacant at that time by the resignation of Bro. L. C. Chadwick as president, and sister Mary E. Simkin as secretary. These resignations will be tendered on account of the removal of these officers from the territory of the association. All Sabbath-school members present will be delegates. It might be proper for the schools to instruct those who are to attend, in relation to their choice for persons to fill these places.

EXECUTIVE COMMITTEE.

OTHER GENERAL MEETINGS FOR SOUTHERN DAKOTA.

BESIDES the State meeting to be held at Madison Nov. 20-25, there will be three other general meetings held in the Conference. The first will be held at Watertown, beginning the evening of Nov. 27; the second at Bridgewater, beginning the evening of Dec. 4; and the third at Sunnyside, beginning the evening of Dec. 11. All these meetings will continue over Sunday. We feel that these will be seasons of great importance for the work in our Conference, and we hope to see a large attendance at all these meetings. Eld. Farnsworth will attend our State meeting, and we hope to see a general rally. We now expect that Eld. Kauble, from the Indiana Conference, will attend the meetings at Watertown and Bridgewater, and we shall hope and pray that these gatherings may be seasons of great benefit to our work. All the laborers in the Conference should attend the State meeting, and receive of its instruction. May God meet with us at these gatherings, and give us much of his Spirit.

W. B. WHITE.

RAILROAD RATES FOR THE PENNSYLVANIA MEETING.

ALL those who go to this meeting by railroad will leave the train at Ashville, which is the second station on the N. Y. P. & O. R. R., west of Jamestown, N. Y. We do not expect any reduction over any of the lines of the Pennsylvania Road, which would include the P. & E. and the Northern Central. Those who go over the N. Y. L. E. & W. or the N. Y. P. & O., or both, can ticket direct to Ashville. Those who start on the B. R. & P. or the W. N. Y. & P. can ticket over these lines to where they can connect with the N. Y. L. E. & W. or the N. Y. P. & O., and then ticket over these roads. Pay regular fare over all these lines, and I will return you at one-third fare. Those who start on the D. A. V. & P. should call for excursion

tickets to Falconer, and there purchase tickets over the N. Y. P. & O. to Ashville. Any inquiries on points that I have not mentioned, should be addressed to me at once to Williamsport. Teams will be provided for all who go on Wednesday, to transfer them from the train at Ashville to the place of meeting at Blockville. If each one who is planning to attend will write to M. D. Mattson, Blockville, Chautauqua Co., N. Y., as soon as possible, telling him on what train you will reach Ashville, it will insure some provision for your transportation. Careful study of these directions may avoid mistakes and misunderstandings.

L. C. CHADWICK.

PENNSYLVANIA STATE MEETING.

THIS meeting, as announced last week, will be held at Blockville, N. Y. We have appointed it at this place for several reasons. It will accommodate many of our people in that part of the Conference who have not been able to reach the camp-meeting for the last two years. The Blockville church has a good building in which to hold the meeting. There are several families of our people in the village, who will gladly do all in their power to assist in entertaining those who attend. There are many of those outside of our denomination who have expressed a willingness to open their doors to entertain those who may come. There are some empty houses that can be secured, if necessary. There is a growing interest in the community, in the truths which we hold. These and other reasons have led the committee to select this place for the meeting. Bro. Chadwick has a notice in this paper in regard to railroad matters. The meeting will begin Wednesday evening, Nov. 27, and hold until Monday, Dec. 2. We hope that all will come on Wednesday, prepared to stay till the close of the meeting. The usual custom of bringing bedding and such provisions as you can, should be followed. We desire that all the ministers and licentiates who have been laboring since camp-meeting, shall come prepared to give a brief but comprehensive report of their labor and its results. Plans will be made for the work of the remainder of the year. Many important matters will be considered. Eld. A. T. Robinson, who is the General Conference Committee member in charge of the Atlantic District, will attend the meeting, and we expect other help outside of our own Conference, which we shall be able to announce definitely next week.

While we would not feel like asking those who are actively engaged in the canvassing work to leave it to attend this meeting, which comes at a time of year when they are especially busy, yet we would ask those who are not engaged in any branch of the work to attend with a view to receiving instruction in some plans that will provide ways for every such one to do some active work during the winter months and the year to come.

We make these announcements thus early that all may commence at once to plan to attend this important meeting.

PENN. CONF. COM.

The Sabbath-School.

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

LETTER TO THE HEBREWS.

LESSON 8.—HEBREWS 5:1-7.

(Sabbath, Nov. 23.)

Questions, with Scripture Texts and Notes.

1. What office does Jesus now fill?

2. For whom do the priests from among men serve?

"For every high-priest taken from among men is ordained for men in things pertaining to God, that they may offer both gifts and sacrifices for sins." Heb. 5:1.

3. In, or concerning what, do they officiate?—Id. Compare chap. 2:17.

4. What did they offer? Heb. 5:1.

5. For what are sacrifices offered?—Id.

6. What is sin?

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

7. Why is sacrifice necessary?

"For all have sinned and come short of the glory of God." Rom. 3:23.

8. Why can such a priest have compassion?

"Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." Heb. 5:2.

9. For whom must such a priest offer for sins?

"And by reason hereof he ought, as for the people, so also for himself, to offer for sins." Verse 3.

10. Do men take the office of priest upon themselves?

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Verse 4.

11. Did Aaron take the office upon himself? or was he called of God?

"And take thou unto thee Aaron thy brother, and his sons with him from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons." Ex. 28:1.

"And the Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood." Num. 18:1.

12. Did Christ take the priest-hood upon himself?

"So also Christ glorified not himself to be made an high-priest; but he that said unto him: Thou art my Son, to-day have I begotten thee." Heb. 5:5.

13. Did he seek to glorify himself?—Id. (See John 8:50.)

14. Of what order was his priesthood? (See note.)

"As he saith also in another place, Thou art a priest forever after the order of Melchisedec." Heb. 5:6.

15. How long was his priesthood to endure?—Id. (See note.)

16. What did he offer up in the days of his flesh?

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." Verse 7.

17. What is meant by the days of his flesh? Ans.—The day of his earthly or mortal life. (Compare chap. 2:14 and 1 Cor. 15:50, 53.)

18. In what manner did he pray? Heb. 5:7.

19. Where did he pray in such agony?

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder." "Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Matt. 26:36, 38, 39.

"And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." Luke 22:44.

20. To whom did he pray? Heb. 5:7.

21. Was his prayer heard?—Id. Instead of, "in that he feared" (verse 7), the margin reads, "for his piety." The Revised Version is probably the best, "heard for his godly fear."

22. How was his prayer heard? (See Ps. 21:1-7.)

23. In what prophecy did Jesus express his confidence that his Father would give him life?

"I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures forevermore." Ps. 16:8-11. (Compare Acts 2:29-32.)

24. How did the Father hear and answer his prayer?

"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." Rom. 6:9.

25. For whom did he die?

NOTES.

The apostle has now reached the fourth and final main point in his argument. After the heavenly beings, the angels, the Hebrews revered the name of Moses, their leader from the land of Egypt, through whom they received their rites, their ecclesiastical and civil laws; and Joshua, the successor of Moses, who led them into the promised land, and who so victoriously conquered their enemies; and Aaron, who was consecrated a priest to make atonement for them, and whose sons alone held that office. In this letter One is introduced of whom the Scriptures speak as receiving the worship of angels, who made all things, and who bears the name of God. He is above Moses, who was but a servant, and a witness of the things relating to Christ; above Joshua, who gave them but a temporary rest, the true rest remaining to be given by the Messiah; he is above Aaron; he is a priest after the order of Melchisedec. The difference of the two orders occupies specially the attention of the writer. The priesthood whereby comes the atonement being the central point of their whole system, is the main point of consideration in this letter.

"Thou art a priest forever." So it was said to Aaron and his sons: "Their anointing shall surely be an everlasting priesthood throughout their generations." Ex. 40:15; Num. 25:13. This signified that the priesthood should be theirs as long as it endured. So also of

Christ; he should be priest continually and without interruption or succession. For this is often the meaning of everlasting and forever. See Ex. 21:6. The servant was to serve his master forever, which meant as long as he lived. The priesthood of Christ will remain with him only, but it will also end. His priestly robes will be changed for "the garments of vengeance." Isa. 59:17. Then he will come to take vengeance on his foes. 2 Thess. 1:6-8. The day of salvation, during which he pleads for man, will be succeeded by the great day of the wrath of the Lamb. Rev. 6:16, 17.

ADDITIONAL NOTE.

Christ is said to be a priest "after the order of Melchisedec." Melchisedec was "king of Salem" and also "priest of the most high God." Gen. 14:18. So Christ is a priest king. He sits upon the throne of his Father, and with him shares the dominion of the universe. This double work of Christ is foretold in Zech. 6:12, 13. When his office of priesthood ceases, at the close of this dispensation, he delivers up the kingdom which he holds upon the throne where he is now seated, to the Father (1 Cor. 15:24-28), and takes his own throne, the throne of his father David, being subject only to God, who then sits alone upon the throne of universal dominion.

News of the Week.

FOR WEEK ENDING NOVEMBER 9.

DOMESTIC.

—The strike of molders at Pittsburg has been settled in favor of the men.

—Ten million one-cent pieces are about to be coined by the Government.

—The Legislature of North Dakota has been summoned to meet at Bismarck, Nov. 19.

—The Pan-American excursionists seem to be making a thorough inspection of what the United States has to exhibit. Sunday, Nov. 3, they visited Mammoth Cave, Kentucky.

—Molten iron broke through the stack of a furnace at Lebanon, Pa., Monday afternoon, overwhelming eight laborers, five of whom were burned to death, while the others were severely injured.

—A very perceptible shock of earthquake was felt in Illinois, Missouri, and Indiana on the morning of Nov. 2, as reported from St. Louis, Mo., Cairo, and Jacksonville, Ill., and Evansville, Ind.

—Three men were frozen to death in the blizzard which occurred in East Colorado, on the first day of the present month. Winter seems to be serving an emphatic notice of its approach, in that region.

—The last act in the admission of the two Dakotas as States was completed Nov. 2, at the Executive Mansion, by the President signing the proclamations required by law for the admission of the two States.

—The Quapaws have decided to accept the Government's terms for their reservation in the southeastern corner of Kansas. That will bring 83,000 acres of fine and fertile land into the Kansas real estate market.

—There are now 65,000 Italians in New York City. Ten years ago there were hardly 5,000. They are displacing the Irish in a great many employments, and a race conflict has already begun. At the present rate of increase, in a year or two the Italians will number 100,000 in the metropolis.

FOREIGN.

—The British ship "Bolan," from Calcutta to Liverpool, recently foundered at sea. Thirty lives were lost.

—The prince of Wales has gone to Egypt for his health, which is declared to be in so precarious a condition that it is feared he may not live to inherit the throne. Bright's disease is his affliction.

—The overflow of the Po and other rivers in Italy has caused the loss of several lives and the destruction of much property. Many bridges and a large number of houses have been swept away by the floods.

—The congress of Peru has authorized the government to contract for a railroad connecting the Oroya line of railroad with a navigable river of the Amazon system, on the east side of the Andes, thus effecting a southern transcontinental line.

—The wall of a building that was being erected beside a large carpet factory in Glasgow, in which 140 girls were at work, was blown down Nov. 1. An immense mass of debris fell on the roof of the weaving department of the factory, crushing it in, and burying fifty girls and women, the greater number of whom were badly injured, and many were killed.

RELIGIOUS.

—Ogden, Utah, is to have a Methodist university.

—The Methodist Chinese mission in San Francisco has over 100 members.

—The African Methodist Church has decided to establish in Philadelphia a home for its aged ministers. It is to cost \$50,000.

—The Iowa State Sunday Convention, auxiliary to the American Sunday Union, is announced to meet at Des Moines, Iowa, Nov. 12, 13.

—In consideration of the Jesuits' total abandonment of their claims in Canada, \$400,000 were, on Wednesday, paid their representative by the Provincial Government of Quebec.

—A new Shinto temple has been dedicated at Tokio, the materials of which were dragged to the sacred spot by ropes made of human hair—a free-will offering from the pigtailed of 350,000 of the faithful.

—It is stated that a full-blooded negro has recently been appointed pastor of a Baptist church in Birmingham, England. His name is Rev. P. T. Stanford, and he was born a slave in 1859, in Virginia.

—Thirty-three missionaries have been sent out by the American Baptist Missionary Union this fall, of whom twenty-three are newly appointed. Baptist mission work in Cuba continues to prosper remarkably. There are baptisms every week, and the work is favored by many of the officials and educated people.

—It is said there are more Jews in New York City than in Jerusalem itself, the number being nearly 90,000. They keep up their distinctive worship, and maintain forty-nine synagogues. They are a recognized force in commercial and political circles. While they compose ten per cent of the population, it is said that their contribution to the criminal classes is less than one per cent.

—The thirteenth annual congress of the American Secular Union met in Industrial Hall, Philadelphia, Oct. 25, with President R. B. Westbrook in the chair. On the evening of the 26th Dr. McGlynn, the recalcitrant Roman Catholic priest, addressed the congress on "Our Public Schools and their Enemies." On the 27th Rev. Minot J. Savage, the celebrated Liberal Unitarian clergyman of Boston, delivered an address on "Religion in Our Public Schools."

—More than one-half of the church property of Chicago—about \$5,000,000—belongs, it is said, to the Roman Catholics. Their parochial schools are attended by 43,000 children—more than one-half the school population of the city. Their church income is about \$1,000,000. Next to the Catholics are the Methodists, with church property amounting to \$1,250,000. Congregational churches come next, with a property of \$1,125,000. One Congregational church supports more missions than any other single church in the city.

Appointments.

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

APPOINTMENTS FOR NORTHERN MICHIGAN.

PROVIDENCE permitting, we will meet with the churches in Dist. No. 11, as follows:—

Spencer Creek,	Nov.	15-17
Kingsley,	"	18, 19
Traverse City,	"	20, 21
Elk Rapids,	"	22-24
Almira,	"	25-28
Frankfort,	"	29-Dec. 2
Bear Lake,	Dec.	4-8
Cleon,	"	9-12
Grant,	"	13-15

We desire some brother from Almira to meet us at Traverse City Monday, the 25th inst., in time to get us to our appointment the same evening.

H. S. LAY.
SAML. MIDGLEY.

No preventing providence, we will meet with the churches in New York, as follows:—

Colden and Springville,	Nov.	15-17
Batavia and Buffalo,	"	19, 20
Newfane and Jeddo,	"	23, 24
Southwest Oswego and N. Parma,	"	30-Dec. 1
Williamstown,	Dec.	3-8

S. H. LANE.
A. E. PLACE.

LABOR BUREAU.

BRN. GRAHAM AND SYMMS, Moline, Kan., wish to engage an S. D. A. carriage blacksmith, painter, and trimmer.

ADDRESS.

UNTIL further notice, the address of Eld. J. H. Cook will be Reno, Nevada.

Obituary Notices.

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

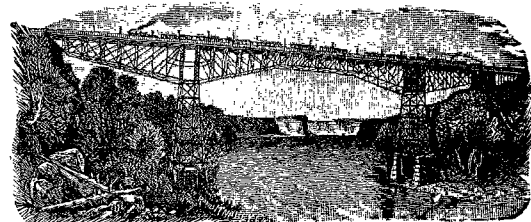
ORAHOOD.—Died in Topeka, Kan., Sept. 8, 1889, of consumption, Bro. James Orahood, aged twenty-nine years. Bro. O. embraced the truths of the third angel's message in 1886, and had a rich experience in the things of God. He went to the Ottawa camp-meeting last spring, for the purpose of seeking God, and learning more of the truth, but was taken with a violent attack of bleeding of the lungs. Fears were entertained that he would not be able to reach home, but his life was spared for several months. This time was improved in making a careful review of his life. He felt sure of his acceptance with God, and it was a source of satisfaction to him to talk of these things with his loving companion and sister. Sister O. mourns the loss of a dear companion, but not as those who have no hope. Funeral discourse was given from 1 Thess. 4:13.

L. J. ROUSSEAU.

DERBY.—Died at Mountandale, Colo., Oct. 7, 1889, Inez S. Derby, aged 22 years and 11 months, only daughter of R. and S. A. Snair. The circumstances connected with her death were very sad. She arose in the morning in as good health apparently as usual. Just how and when she was taken sick is not known, her husband being absent from home, and she alone with her two small children. A neighbor passing by during the forenoon saw her beckoning for assistance, and all that loving hands could do was done for her relief, but without avail. She fell asleep at 10:30 that night, of what was supposed to be pneumonia. Her husband and aunt arrived a short time before she breathed her last. Her father and only brother were absent in the western part of the State where no telegraph communication existed; hence they did not learn of the sad event till she was laid away. While living with her aunt, Mrs. Shaw, in Waukon, Iowa, in 1882, she gave her heart to the Lord, and began the observance of the Sabbath. She united with the Waukon church, and was a member there at the time of her death. Kind of heart and gentle of disposition, her loss will long be felt by her husband, children, parents, and a large circle of relatives and friends. The remains were brought to the home of her parents at Rocky, and from there she was laid to rest. In the absence of a minister, some comforting passages of Scripture were read, and a few remarks made by the writer.

MRS. E. W. FARNSWORTH.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

EAST.		†Mail.	†Day Express.	*N. Y. Express.	*Atlantic Express.	†Night Express.	*Kalam. Accom'n.	†Local Pass'gr.
STATIONS.								
Chicago.....	am 7.55	am 10.35	pm 3.10	pm 10.10	pm 3.10	pm 4.50		
Michigan City.....	pm 10.05	12.25	4.54	am 12.23	11.27	6.58		
Niles.....	11.40	pm 1.30	5.49	1.50	am 12.55	8.17	pm 4.15	
Kalamazoo.....	1.12	2.45	6.58	3.35	2.27	pm 10.00	6.00	
Battle Creek.....	1.55	3.20	7.33	4.25	3.15	am 7.10	6.55	
Jackson.....	3.35	4.39	8.49	6.15	4.45	9.25	8.30	
Ann Arbor.....	5.04	5.43	9.41	7.50	6.00	10.43		
Detroit.....	6.30	6.50	10.45	9.20	7.30	11.50		
Buffalo.....	3.30	am 4.25	am 7.15	pm 8.55	9.05	pm 8.05		
Rochester.....	8.10	9.15	10.15	8.00		11.45		
Syracuse.....	am 4.30	pm 8.50	am 7.20	pm 10.15		am 2.15		
New York.....	10.00	10.50	9.35			pm 2.50		
Boston.....								
WEST.								
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.....		3.30	am 12.15	6.35	pm 1.20			
Detroit.....	am 3.00	8.00	pm 12.20	2.10	pm 3.00	pm 4.00		
Ann Arbor.....	10.27	9.02	11.35	11.55	9.15	5.22		
Battle Creek.....	pm 12.05	10.03	3.27	am 12.54	10.55	7.10	am 6.25	
Jackson.....	1.55	11.36	4.30	2.15	am 12.27	8.02	7.55	
Kalamazoo.....	2.45	pm 12.13	5.07	3.07	1.00	pm 9.45	8.40	
Niles.....	4.20	1.30	6.22	4.32	3.06	am 7.50	10.15	
Michigan City.....	5.42	2.35	7.20	5.43	4.32	9.00		
Chicago.....	7.55	4.35	9.00	7.45	7.00	11.20		

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

O. W. RUGGLES, GEO. J. SADLER,
General Pass. & Ticket Agent, Chicago. 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.	Pack. Exp.	Lmd. Exp.	Mail.
pm 12.45	7.15	6.40	7.45	8.55	4.10
7.25	8.45	8.05	9.08	10.20	5.40
2.53	9.23	8.35	9.45	10.55	6.20
3.49	11.05	9.55	11.40	12.37	8.32
4.55	12.45	11.00	12.55	1.55	10.05
5.00	12.45	11.18	1.00	2.00	pm 1.00
5.10	1.28	11.51	1.48	2.50	pm 1.48
6.19	2.23	12.38	2.50	3.45	Acc.
6.50	3.05	1.05	3.35	4.25	Acc.
7.10	4.15	2.15	4.52	5.10	6.55
10.10	7.00	4.45	7.30	8.10	9.45
pm 10.10	pm 1.00	am 1.00	am 1.00	am 1.00	am 1.00

†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 12, 1889.

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Eld. L. R. Conradi writes from Hamburg that the outlook in that field was never more encouraging than at the present time. Thus the prospect is cheering all along the line, for which we have reason to praise the Lord.

SAYS the *Church Herald*: "Without the observance of Sunday, the monotony of toil is not broken, and there can be no adequate rest." This is a mistake. Seventh-day observers have no difficulty in enjoying a break in the monotony of toil, and in finding adequate rest, while paying no attention to Sunday observance. We recommend their practice to the *Herald* and all who are laboring under a like delusion.

TO CORRESPONDENTS.

"FROM the presence of the Lord." 2 Thess. 1: 9. In reading this verse translate the Greek preposition, *apo*, by the word "by" instead of "from," and then we have the true sense. Thus: "Who shall be punished with everlasting destruction by the presence of the Lord and by the glory of his power." The presence and glory of the Lord are to the wicked a consuming fire, and they are destroyed by these agencies.

ORDINATION.

IN accordance with the vote of the late General Conference, recommending that Bro. W. W. Prescott be ordained and receive credentials, he was thus set apart to the work of the ministry by the simple but impressive New Testament ceremony of prayer and the laying on of hands, Sabbath, Nov. 9. Elds. O. A. Olsen, R. A. Underwood, E. W. Farnsworth, A. T. Jones, D. A. Robinson, and U. Smith participated in the exercises. Ordination sermon by R. A. Underwood; prayer by O. A. Olsen; charge and right hand of fellowship by U. Smith. The Tabernacle was well filled, and a good degree of the blessing of the Lord was felt by ministers and people.

MORE FALSEHOODS.

WHEN John, speaking of a time near the end, says that the Devil comes down in great wrath knowing that his time is short (Rev. 12: 12), we suppose it is implied that as the father of lies he would be very busy, and multiply his falsehoods on every hand. Such, at any rate, seems to be the case at the present time. From what comes to our ears even in this city, it is beyond the power of imagination to conjecture what may be reported abroad. It is industriously reported here that our late General Conference decided that the Lord was to come within the next six months! How true this is any one may judge who will look at the record of proceedings, and there learn that the Conference arranged for its next regular session in the spring of 1891!

A CORRECTION.

ELD. COVERT informs us that the recent troubles which have come to our people in Tennessee have occurred in Obion County instead of Dyer County, as reports have stated. The mistake is doubtless due to the fact that the post-office address of Bro. King, who was prosecuted for Sunday labor last June, and is now on trial again for the same, is Lane, which is across the line in Dyer County, and that the reports have been sent from this place. Eld. C. also states that although the opposers of the Sabbath have endeavored to prosecute one of our brethren who lives in Dyer County, the officers and grand jury of that county have refused to have anything to do in the matter. We are glad to make the correction, and let the disgrace rest where it belongs.

SUNDAY CONVENTIONS.

SUNDAY conventions are coming to be matters of almost daily occurrence. The Paris Exposition, which closed only a few weeks since, had its International Sunday Congress. Oct. 28, 29, a convention was held at Burlington, Iowa. Another, the Iowa State Sunday Convention, is announced for Des Moines, Iowa, Nov. 12, 13. And the great American Sunday Union itself has an announcement out for its second National Convention to be held in New York City, Dec. 9, 10, 11. W. A. C.

WHY SO?

A PRESBYTERIAN monthly called, *Our Church Herald*, published in Detroit, Mich., in its September number has the following to say on the Sunday question:—

With the weekly rest day properly observed, man may do his share of labor of life, and not suffer. It is chiefly this physiological and arithmetical fact upon which we must base our argument for the observance of a rest day.

Why so? we ask. People usually base their arguments upon the best facts at their command. Are the facts found in arithmetic and physiology the best our Presbyterian friends are able to find, upon which to base their arguments for a day of rest? We had presumed that the Scriptures were the best foundation upon which to base arguments for the support of religious institutions. We apprehend, however, that the reason our Presbyterian neighbors are forced to draw their arguments for a day of rest from arithmetic and physiology instead of from the Bible, is because they have chosen the wrong day. Those who take God at his word, and the Bible as it reads, still find that book the best store-house from which to draw their arguments, and abundantly able to thoroughly furnish the man of God with all needed weapons. W. A. C.

WANTED AT ONCE.

THE undersigned wishes to correspond with young men and women who are interested in the study of medicine. The increasing demand for physicians of both sexes who have been thoroughly trained in all branches of medical science, and especially in the principles maintained and the methods employed at

the Sanitarium, has induced the stockholders and managers of the Sanitarium to offer special inducements to young men and women of suitable age, ability, and acquirements, to engage in this branch of the work.

Three young men and as many young women are wanted at once, to come to the Sanitarium to receive a short course of preliminary instruction, and then go to some reputable medical college to complete their studies. Persons of promise will receive such pecuniary assistance as they may require. Those interested will please address the undersigned at once, at Battle Creek, Mich.

J. H. KELLOGG.

HEALTH AND TEMPERANCE MISSIONARY SCHOOL.

AT the suggestion of members of the General Conference Committee, and in harmony with the resolutions passed by the American Health and Temperance Association and the stockholders of the Sanitarium, the managers of the Sanitarium have organized a training-school for health and temperance missionaries, which will be carried on simultaneously with the Bible school now in progress.

The purpose of this school is to train persons to engage in various branches of health and temperance work as colporters, lecturers, teachers, missionary nurses, physicians, and canvassers.

The course of instruction will continue four months, beginning Dec. 1, 1889. In some of the lines of work mentioned, this course will simply be an introduction. In others it is believed that it will furnish a very adequate preparation for active usefulness.

Mature young men and women are wanted for this work. Those who are recommended by State Conference authorities, and are accepted as suitable candidates, will receive board and tuition free, their expenses being met by the appropriation made by the stockholders for this purpose.

Persons who are interested in this matter should write at once to the undersigned, stating age and qualifications, and giving references. Any further information desired will be furnished.

J. H. KELLOGG, M. D.

THE "SABBATH SCHOOL WORKER."

THOSE of our readers who are acquainted with this valuable Sabbath-school journal will be glad to learn that during the next year, beginning with January, 1890, it is to be published monthly instead of quarterly. This is done in compliance with the wish expressed by so many at the late session of the International Association, and also in order to meet the demand for greater facilities for giving instruction and educating workers in this important branch.

The *Sabbath School Worker* is the only journal published by Seventh-day Adventists wholly devoted to the interests of the Sabbath-school; and while it gives special attention to the wants of officers and teachers, yet it will be so conducted as to be interesting and profitable to all. In every church and community there are young people growing up and coming to the age of maturity, as well as many older persons, who may soon be called upon to bear responsibilities in connection with the Sabbath-school. These should have the benefits to be derived from studying just such a journal as this, and thus be preparing themselves to bear some of the burdens which now rest so heavily upon others.

The scope of the *Worker* for the coming year will be greatly enlarged. In addition to the quarterly reports, and the special instruction given under the headings, "Special Mention," "Talks with Correspondents," "Hints to Primary Teachers," etc., there will be general articles from prominent Sabbath-school workers in different parts of the country, treating upon the different phases of the work. Particular attention will also be given to missions and missionary enterprises, especially those to which Sabbath-school contributions have been donated. In fact, the publishers will spare no pains to make this a live Sabbath-school journal.

The *Worker* will contain sixteen pages. Price fifty cents per year, post-paid. Address all orders to *Sabbath School Worker*, Oakland, California.

C. H. JONES, Pres. Int. S. S. Association.