

Seventh-Day Adventist
YEAR BOOK

OF
STATISTICS FOR 1889,

COMPRISING THE

Classified Business Proceedings of the General Conference, the International Tract Society, the International Sabbath-school Association, the American Health and Temperance Association, Denominational Publishing Houses, Colleges, Etc.,

SUPPLEMENTED WITH A

DEPARTMENT OF GENERAL INFORMATION,

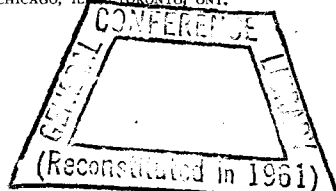
INTERSPERSED WITH PRACTICAL COMMENTS ON THE

Proposed Religious Amendment to the Constitution
of the United States.

ILLUSTRATED.

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1889.



INTRODUCTORY

SKETCH OF SEVENTH-DAY ADVENTISTS AND THEIR WORK.

SINCE the year 1840, the name "Adventist" has been known to the world as designating one who believes that the second advent of the Lord Jesus Christ to this world, is near at hand. The agitation of this question, though commencing some years before, began to attract widespread attention at the time above mentioned, and was soon nicknamed "Millerism," from the chief leader in the movement, Mr. William Miller, of Low Hampton, N. Y. Multitudes are still living who have personal recollections of the movement, and all others of ordinary information have more or less knowledge of it.

The idea generally entertained in the world at large, is that the movement of 1844 proved an utter failure; and many query on what ground any one can now call himself an Adventist, and especially on what ground Seventh-day Adventists, whose work has now far outgrown in its proportions the original movement, base their views.*

Previous to 1844, there were no Seventh-day Adventists, although some who have since become, and are now, members of the denomination, were in the movement with which William Miller was connected. Seventh-day Adventists are the ones who believe that the time, as then computed, was correct; and that the 2300 prophetic days of Dan. 8:13, 14, ended in 1844; but they do not believe that the 2300 days, or any other known period, reaches to the coming of Christ. They set no definite time for the Saviour to appear, yet by the fast-fulfilling prophetic word, they are confident of the nearness of his second advent, and thus take the name, "Adventists." The first part of the denominational name (officially adopted in 1860) is derived from their custom of observing the seventh day of the week as the Sabbath, in commemoration of God's creative work.

Among the earliest converts to this doctrine, three deserve special mention, — Captain Joseph Bates, James White, and J. N. Andrews, all of whom, now deceased, were earnest and efficient workers in the cause of Sabbath reform. Captain Bates was connected with the work from 1845-72; James White, from 1846-81; J. N. Andrews, 1847-83. The latter was the author of the

*Theological points involved in this inquiry are briefly explained in Sections IX. and X. of "Fundamental Principles of Seventh-day Adventists." See pages 148, 149.

“History of the Sabbath,” “The Sanctuary,” “The Three Messages,” and other important works. Eld. James White was the founder of the Seventh-day Adventist publishing work, and its principal manager to the time of his decease. He was for many years president of their five leading organizations; namely, the General Conference, the Central Publishing Association (Review and Herald), the Health Reform Institute (Sanitarium), the General (International) Tract and Missionary Society, and the Educational Society (Battle Creek College).

ORGANIZATION.

Seventh-day Adventists aim to maintain as simple an organization as possible without falling short of, or going beyond, what the Scriptures warrant. The growth of denominational work may be briefly summed up as follows:—

The first church or company of Seventh-day Adventists that had an existence in America, was at Washington, N. H., in 1844, when, through the efforts of a Seventh-day Baptist lady who had accepted the doctrine of the second advent, nearly all the members of a church of Adventists began the observance of the seventh day. At the present time, there are 891 organized churches, whose worship is maintained with only occasional pastoral aid, thus leaving the ministers free to labor among those who have never heard the doctrine.

The first State Conference (represented by delegates from the churches) was organized in 1861. The present number of organized Conferences, home and foreign, is thirty-one, having a membership of about 26,000, besides over 5,000 isolated believers in various parts of the world.

The first General Conference of Seventh-day Adventists (represented by delegates from the State Conferences) convened in 1862. Its twenty-seventh annual session was held at Minneapolis, Minn., Oct. 17 to Nov. 4, 1888. An executive committee of seven is annually elected to carry out the plans of the body, and to direct the affairs of the denomination in all parts of the world when the Conference is not in session. In 1887 the General Conference Association of the Seventh-day Adventists (the financial arm of the General Conference) was organized and incorporated by law, for the purpose of holding church, school, publishing, and other property, in all countries of the world. Valuation of property now owned by the Association, \$60,000.

The first foreign mission was established in Switzerland, by J. N. Andrews, in 1874, under the direction of the General Conference. Missions and Conferences outside of the United States now number ten, embracing England, Australia, New

Zealand and other Pacific Islands, South Africa, Denmark, Norway, Sweden, Russia, Austria, Germany, Switzerland, Holland, Belgium, France, Spain, Portugal, Italy, etc. Foreign missions are supported by weekly free-will offerings, Christmas donations, and other contributions, the amount received for the eight months ending June 30, 1888, being about \$40,000.

The first course of tent lectures was given in 1854, in Battle Creek, Mich. During the summer of 1888, about one hundred tents were in use, principally in the United States.

The first camp-meeting was held in 1868, in Michigan. In the various Conferences, about forty camp-meetings of a quiet, orderly, and devotional character, are now conducted each year.

The first Vigilant Missionary Society was organized in 1869, at South Lancaster, Mass., its object being to circulate religious literature, and do missionary work by correspondence, visiting, etc. There are now among Seventh-day Adventists about 1,000 of these societies.

The first State Tract and Missionary Society was organized in New England, in 1870. There are now thirty-three such organizations, home and foreign. Each State or country is divided into districts, and each district composed of local societies (referred to above), with a total reporting membership of 15,000.

The first meeting of the General (now International) Tract and Missionary Society (represented by delegates from the State Societies) convened in 1876. The thirteenth annual session was held in October, 1888. The organization of the International Society was designed to systematize and facilitate the circulation of reading matter in all parts of the world, and to encourage other missionary effort, such as visiting, correspondence, holding Bible readings, etc. During 1888, in round numbers, 55,000 letters were written, 150,000 visits made, 39,000 Bible readings given, 30,000 subscriptions obtained for periodicals, 1,500,000 periodicals distributed free, \$90,000 worth of book publications sold, and 30,500,000 pages given away. Since the organization of the Society, over \$250,000 have been expended in gratuitous work of this character.

The first public speaker who advocated the Seventh-day Sabbath (Christ, the prophets, apostles, Waldenses, and Seventh-day Baptists excepted), was T. M. Preble, in 1844. About four hundred ordained ministers and those licensed to preach, are now engaged in this work.

The first plan adopted for the support of the ministry was irregular and often unequal, though bearing the name of "Systematic Benevolence." For nearly a quarter of a century the exercise of benevolence was recommended; but during only the last ten years has it been really systematic. Each Conference now sup-

ports its laborers from a fund maintained by the tithing system,— a plan of scriptural origin. By this system an opportunity is given every one to contribute one tenth of his income ; and although the payment of the tithe is not compulsory, Seventh-day Adventists, with few exceptions, have adopted this method of supporting the ministry, thereby avoiding the necessity for church festivals, socials, etc. The amount of tithes paid by the denomination for the year ending June 30, 1888, was over \$160,000.

The first permanent paper, the *Advent Review and Sabbath Herald*, which has been edited by Uriah Smith for the last thirty-three years, was started in 1850. Regular periodicals now issued number twenty-six, — fourteen in English, four in Danish, four in Swedish, two in German, one in French, and one in Dutch, besides occasional issues in other languages.

The first publishing institution, the Central Seventh-day Adventist Publishing Association, was organized in 1860. Seven publishing houses are now in operation, — three in America, three in Europe, and one in Australia. — besides several partly-equipped offices for local convenience. Total valuation of publishing property, \$600,000. Number of employees, 475. Weight of publications sent out in 1888, over 400 tons.

The first pamphlet (a work on the Sabbath question, by T. M. Preble), was issued in 1845. The tract and pamphlet list for 1889, embraces 110 publications in English, and 215 in foreign languages.

The first doctrinal book, "Time and Prophecy," by Uriah Smith, was published in 1853. The present number of bound books on various subjects is seventy-seven, — fifty in English and twenty-seven in foreign languages.

The first permanent health and temperance publication, the *Health Reformer* (now *Good Health*), was started in 1866. Two monthly health and temperance journals are now issued regularly in English, two in Danish, and two in Swedish. Departments in other periodicals are also devoted to these questions.

The first meeting of the General (now International) Sabbath-school Association was held in 1878. The number of State associations at that time was twelve, embracing 177 schools, with a membership of 5,851. There are now thirty-one active State and foreign associations, composed of 996 schools, whose membership numbers 26,510. The school organizations are supported by free-will class offerings, which for the year ending June 30, 1888, amounted to nearly \$17,000. Of this, over \$10,000 were donated to foreign missions.

The first meeting of the American Health and Temperance Association convened in 1879. This organization, of which J. H. Kellogg, M. D., is the president, now has subsidiary State societies

and local clubs in nearly all parts of the United States. Its aim is to elevate mankind physically, mentally, and morally, by freeing him from intemperate habits, especially the use of alcoholic drinks and tobacco. Devotees of these twin evils are not fellowshipped in the church. Prior to the organization of the American Health and Temperance Association, through the earnest efforts of Captain Joseph Bates, Mr. and Mrs. White, and others, the principles of prohibition were firmly laid in the foundation on which the denominational structure has been reared. It is worthy of mention that Captain Bates, who was afterward a pioneer in the cause of Sabbath reform, assisted in the organization of the first total-abstinence society in the world, at Fairhaven, Mass., in 1826.

The first health institution, the Health Reform Institute (now Medical and Surgical Sanitarium), was founded in 1866. Under the medical direction of J. H. Kellogg, M. D., it has become the largest Sanitarium in the world, having successfully treated over 10,000 patients. Average number of patients and helpers, 500. There are also two smaller institutions of this character. Total valuation of Sanitarium property, \$325,000.

The first educational institution, The Seventh-day Adventist Educational Society (Battle Creek College), was incorporated in 1874. Two departments are maintained,—Collegiate and Preparatory. The Collegiate embraces four courses of instruction,—Theological, Classical, Scientific, and English. The Preparatory comprises a complete graded school. Five branches of Manual Training are also maintained, besides a regular course of instruction in the Gymnasium. There are now two colleges of this character, and one academy, controlled by the denomination, besides four preparatory Conference schools in different parts of the United States. Total number of teachers, sixty-two; students, 1,000. Valuation of school property, \$150,000.

The first "Year Book of Seventh-day Adventists," a small pamphlet of seventy-two pages, was issued in 1883, since which time the constant growth of denominational work has each year rendered the publication of a larger work necessary. The present issue is replete with valuable information, both general and denominational in character; and special care has been taken to arrange the matter for convenient reference. While the Year Book is designed for use principally by Seventh-day Adventists, it is also desired that copies be placed in the hands of thousands of other persons who might be interested in the history and work of the denomination whose only creed is the Bible, and whose chief peculiarity consists in uniting with the faith of Jesus, the keeping of the commandments of God, including the fourth, to which the candid attention of all is respectfully invited.

COMMITTEE.

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Seventh-Day Adventist Year Book.

WORKERS' DIRECTORY.

THE nature of the work in which each person is principally engaged or authorized to engage, is indicated thus: (a), State Agent; (d), Director; (e), Editor; (l), Licensed to preach; (m), Ordained Minister; (M. D.), Physician; (p), Publishing work; (s), Secretary; (t), Teacher. Italics indicate that the address given is not the home of the individual. The names of those whose addresses could not be ascertained, have been omitted.

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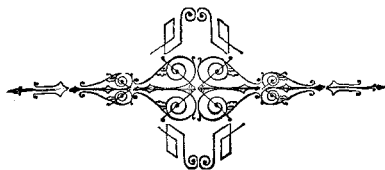
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GENERAL CONFERENCE PROCEEDINGS.

TWENTY-SEVENTH ANNUAL SESSION,

HELD AT MINNEAPOLIS, MINN., OCT. 17 TO NOV. 4, AND AT BATTLE CREEK, MICH., NOV. 8, 1888.*

S. N. Haskell, Presiding Officer; U. Smith, Secretary.

THE President, Geo. I. Butler, being absent on account of illness, the Secretary, U. Smith, called the meeting to order, and S. N. Haskell was chosen as presiding officer for the session. After appropriate introductory remarks by the Chair, with reference to the loss sustained by the Conference through the absence of the President, prayer was offered by the Secretary, followed by the presentation of credentials from the—

DELEGATES.

- California.* — W. C. White, S. N. Haskell, A. T. Jones, C. H. Jones, E. J. Waggoner.
Colorado. — E. H. Gates, C. P. Haskell.
Dakota. — W. B. White, N. P. Nelson, Valentinc Leer.
Illinois. — Geo. B. Starr, A. O. Tait.
Indiana. — Wm. Covert, Victor Thompson, B. F. Purdham, R. B. Craig.
Iowa. — J. H. Morrison, C. A. Washburn, H. Nicola, W. R. Smith, H. R. Johnson, W. H. Wakeham.
Kansas. — C. A. Hall, J. W. Bagby, L. J. Rousseau, C. C. McReynolds, N. P. Dixon, S. S. Shroek, C. H. Parsons.
Kentucky. — C. W. Flaiz.
Maine. — J. B. Goodrich.
Michigan. — I. D. Van Horn, J. Fargo, G. G. Rupert, H. W. Miller, Harmon Lindsay, M. B. Miller, J. N. Brant, C. Eldridge, H. S. Lay, Wm. Ostrander, F. D. Starr, W. W. Prescott, W. H. Hall.
Minnesota. — A. D. Olsen, L. Johnson, H. Grant, C. C. Lewis, Allen Moon, F. L. Mead.
Missouri. — D. T. Jones, J. W. Watt, J. B. Becker.
Nebraska. — J. P. Gardiner, W. C. Boynton, W. N. Hyatt.
- New England.* — A. T. Robinson, E. E. Miles.
New York. — M. H. Brown, M. C. Wilcox.
North Pacific. — T. H. Starbuck, J. E. Graham.
Norway, Sweden, and Denmark. — J. G. Matteson.
Tennessee. — J. M. Rees.
Texas. — T. T. Stevenson.
Upper Columbia. — H. W. Decker.
Vermont. — T. H. Purdon.
Virginia. — R. D. Hottel.
West Virginia. — W. J. Stone.
Wisconsin. — A. J. Breed, W. W. Sharp, W. S. Hyatt, B. M. Shull, P. H. Cady, F. H. Westphal.
Central Europe. — L. R. Conradi.
Great Britain. — S. N. Haskell.
Louisiana and Central America. — T. H. Gibbs.
South America. — G. G. Rupert.
- General Conference Laborers.* — A. R. Henry, R. M. Kilgore, U. Smith, J. F. Hansen, D. E. Lindsey, E. W. Farnsworth, D. T. Bourdeau, W. H. Edwards, F. E. Belden, S. H. Lane, O. C. Godsmark, C. W. Olds.

*For convenient reference, the business of the session has been classified, instead of preserving the daily order. Generally, however, the date of adoption follows each item. All motions, resolutions, and reports appear in the form in which they were finally adopted, amended passages being either explained in brackets or indicated by italics. No "dead" business appears anywhere in this book. Adopted items which did not originate with the committee in whose report they appear, are placed there for the sake of classification. The origin of such is given, if known.

CONFERENCES ADMITTED.

ARKANSAS.

Organized May 21, 1888. Ten churches, 226 members. Historical sketch given by Dan. T. Jones and J. P. Henderson. [Oct. 17.]

AUSTRALIA.

Organized September, 1888. Five churches, 266 members. Reported by correspondence. [Oct. 17.]

SPECIAL COMMITTEE,

TO ADVISE RELATIVE TO APPOINTMENT OF ADDITIONAL DELEGATES.

W. C. White, A. T. Robinson, and Dan. T. Jones constituted this committee, who subsequently reported as follows:—

Your committee find by examination of the General Conference Constitution, that "the Conference shall be composed of delegates from the State Conferences, of the officers of the Conference, and of such ministers as shall have been in the employ of the General Conference during any part of the year." Also that "such delegates may be selected by the [State] Conference, or appointed by its executive committee." And we find no provision in the Constitution for the reception of delegates not holding credentials.

1. *We therefore report* that it is the opinion of your committee that the Conference cannot legally receive delegates not authorized by the Constitution.

And whereas, persons properly chosen to represent Conferences and mission fields, sometimes come to the Conference without credentials in regular form,—

2. *We therefore recommend* that a committee be appointed at the beginning of each Conference, to whom all such cases shall be referred. It shall be the duty of this committee to examine the claims of all such applicants, and recommend for seats in the Conference all such as in its judgment are entitled to the same.

3. *We further recommend* that this committee shall select from the delegates at large, persons specially to represent those fields that are not represented by delegates of their own election. [Oct. 18.]

The General Conference Committee subsequently adopted the following rule:—

4. *Resolved*, That the General Conference Committee shall issue credentials at least one month before the opening of the General Conference, to such laborers in the general field as, in their judgment, should attend the General Conference, to represent their respective fields at the expense of the General Conference, and that those coming without credentials shall come at their own expense. [Nov. 24.]

COMMITTEES FOR THE SESSION.

(Appointed by the Chair.)

ON CREDENTIALS OF DELEGATES. — I. D. Van Horn, H. Grant, P. H. Cady.

ON NOMINATIONS. — J. Fargo, Dan. T. Jones, J. B. Goodrich.

ON RESOLUTIONS. — R. A. Underwood, A. T. Robinson, L. R. Conradi, E. J. Waggoner, E. H. Gates.

ON CREDENTIALS OF MINISTERS. — R. M. Kilgore, I. D. Van Horn, H. Nicola.

ON DISTRIBUTION OF LABOR. — To act with the General Conference Committee, E. W. Farnsworth, A. J. Breed, Lewis Johnson, G. G. Rupert, C. H. Jones.

ON AUDITING. — To act with the General Conference Committee, A. R. Henry, C. Eldridge, J. W. Raymond, J. Fargo, H. W. Miller, A. T. Robinson.

ON FINANCES. — To act with the presidents of Conferences who are present, C. H. Jones, Harmon Lindsay, A. R. Henry, C. Eldridge, A. T. Jones.

ON ORDER OF EXERCISES. — R. M. Kilgore, R. A. Underwood, J. B. Goodrich.

UNFINISHED BUSINESS.

MISSIONARY-SHIP COMMITTEE FOR 1888.

Members of committee: C. Eldridge, C. H. Jones, J. N. Loughborough, W. C. Sisley, A. T. Robinson, who reported as follows:—

Your committee appointed to take into consideration the matter of securing a ship to be used for missionary purposes, after thorough investigation on the Atlantic coast, find that a vessel of 100 tons, Government measurement, built of white oak, with a cabin to accommodate sixteen passengers, thoroughly equipped and ready for sea, will cost between \$8,000 and \$9,000. Second-hand vessels of from 40 to 100 tons, and from three to five years old, could be purchased at from \$2,000 to \$6,000. We find that on the Pacific coast a vessel of 75 tons, Government measurement, built of Oregon pine, fully equipped and ready for service, will cost about \$8,000. With steam auxiliary, the vessel will cost about \$15,000. The cabin of this ship would accommodate fifteen persons.

Further than this, your committee learn that Eld. A. J. Cudney, who was instructed by the General Conference Committee to proceed with Bro. J. I. Tay to Pitcairn Island as soon as possible, after seeking in vain to secure passage direct from San Francisco, sailed to Honolulu, from whence, after laboring a short time with the church in that place, he expected to sail to Tahiti, there to meet Bro. Tay, who was to sail direct from San Francisco, at the first opportunity, from whence they hoped to find passage to Pitcairn Island. On reaching Honolulu, and finding no means of transport, Eld. Cudney accepted the offer of Bro. N. F. Burgess, who proposed to purchase a schooner, then offered at forced sale, if Eld. Cudney would fit it up, man it, and use it in the missionary work, among the islands of the Pacific. This schooner is 45 tons' burden, capable of accommodating ten persons besides the crew, and costs only \$1,100. Bro. Burgess makes no charge for the use of the vessel on this trip, and if desired, will sell it to the Conference for what it cost him. The cost of fitting up this schooner was about \$900, which is to be returned to the Conference, if the vessel is sold to other parties.

Eld. Cudney secured a crew, consisting of a captain, a mate, two sailors, and a steward, and July 31 started for Pitcairn, intending to proceed first to Tahiti, to take on board Bro. Tay, who sailed from San Francisco, July 5. We hope soon to hear of their safe arrival at Pitcairn Island. In view of these facts,—

1. *We recommend* that, if this vessel, after thorough examination, is found to be sound, and well adapted to our needs, it be purchased, according to the liberal offer of Bro. Burgess, and used till the work demands a larger one. [Oct. 19.]

2. *Resolved*, That the General Conference express its appreciation of the generous act of Bro. N. F. Burgess, of Honolulu, in providing the missionary ship for Eld. Cudney to go to the islands of the Pacific; and we pray the blessing of God upon him and his, and upon the ship and her crew, and that she may have a prosperous voyage throughout. [A. T. Jones, Oct. 31.]

COMMITTEE ON RESOLUTIONS.

This committee, consisting of R. A. Underwood, A. T. Robinson, L. R. Conradi, E. J. Waggoner, and E. H. Gates, reported during the session as follows:—

INTRODUCTORY.

Gratitude to God for Prosperity.

Whereas, The Lord in his mercy has gone before us during the past year, directing and aiding in the establishment of new missions in distant parts of the world, and also blessing and advancing the work in those already established; therefore,—

1. *Resolved*, That we herewith express anew our gratitude for God's goodness, and our confidence and faith in the third angel's message, and that we pledge ourselves to support and further its dissemination in whatever way Providence directs, whether it be in the starting of new missions, or the advancing of the work in those missions already established. [Oct. 23.]

Appreciation and Sympathy.

Whereas, Our much esteemed brother, Eld. Geo. I. Butler, who has occupied the position of President of the General Conference for many years, and borne other heavy burdens in connection with the cause, now feels compelled, on account of failing health, to lay off these heavy responsibilities; therefore,—

2. *Resolved*, That we express our appreciation of his faithful labors in the past, and our heart-felt sympathy with him in his present affliction, and hope and pray that he may be raised up to his former health, and be spared to the cause which needs his counsel, gained by valuable experience. [After adoption by the delegates, this resolution was unanimously indorsed by a rising vote of the congregation. Oct. 31.]

CHURCH WORK.

Instruction Needed by Ministers and People.

Whereas, There has been a lack of instruction to church officers, and a consequent failure in our churches on the point of proper discipline, and a lowering of the standard of membership; therefore,—

3. *Resolved*, That we urge the officers of the various State Conferences to provide at camp-meetings and all general meetings, instruction on what the Bible teaches as to church discipline, and on the duties of church officers and members; that all young ministers may be fully instructed on these subjects before being sent out to teach; and that it be considered the duty of ministers to give to companies about to be organized, thorough instruction on the duties which, according to the Scriptures, the members owe to one another. [Motion to refer back was lost.]

Monthly Counsel Meetings.

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,—

4. *Resolved*, That we strenuously urge the officers of every church, and of the Sabbath-school, and the missionary society connected therewith, to meet together for prayer and counsel, as often as once a month; and that proper steps be taken by the officers to ascertain the standing, both spiritual and temporal, of every member, so that assistance may be rendered when necessary. [Oct. 23.]

HEALTH AND TEMPERANCE.

Prohibition.

Whereas, We recognize temperance as one of the Christian graces; therefore,—

5. *Resolved*, That we heartily indorse the principles of the American Health and Temperance Association, in protesting against the manufacture and sale of all spirituous and malt liquors, and in discarding the use of tea, coffee, opium, and tobacco, and that we urge upon all people the importance of these principles. [Motion to add the words as beverages, after the word liquors, was lost.]

Without Religious Legislation.

6. *Resolved*, That while we pledge ourselves to labor earnestly and zealously for the prohibition of the liquor traffic, we hereby utter an earnest protest against connecting with the temperance movement any legislation which discriminates

in favor of any religious class or institution, or which tends to the infringement of anybody's religious liberty; and that we cannot sustain or encourage any temperance party or any other organization which indorses or favors such legislation. [Oct. 23.]

Missionary Nurses.

Whereas, Kind nursing and the alleviation of pain by the wise use of simple remedies, is one of the surest ways of reaching the hearts of people; therefore, —

7. *Resolved*, That we recognize the fact that a wide and promising missionary field is open before trained nurses who have a knowledge of Bible truth, together with tact and consecration; and further, —

Sanitarium Training-School for Nurses.

8. *Resolved*, That, recognizing the good work which the Medical and Surgical Sanitarium is doing in its training-school for nurses, we recommend that the officers of the various Conferences seek out suitable young persons, and encourage them to attend the Sanitarium Training-school, in order to fit themselves for this branch of missionary work. [Oct. 28.]

Study Recommended.

Whereas, The principles of health and temperance reform are an important and essential part of the third angel's message; and, —

Whereas, The Health and Temperance Association is engaged in active efforts to promulgate these principles; therefore, —

9. *Resolved*, That we hereby urge upon all our people the duty of becoming intelligent upon these subjects, by the careful reading of the "Testimonies" and other literature, and of putting into practice the principles taught; and, —

Co-operation Desired.

10. *Resolved*, That we encourage the organization of health and temperance societies, and urge our people to join them and to co-operate with the efforts made to advance this branch of present truth. [Oct. 31.]

NATIONAL REFORM.

Circulate the American Sentinel.

Whereas, We see in the fast-increasing strength and influence of the National Reform Party, a menace to religious freedom in this country, and also a proof of the correctness of our positions; and, —

Whereas, Many are not aware of the results which will follow when this party shall secure its aims; therefore, —

11. *Resolved*, That we will awake to the importance of this question, and will put forth greater exertion to scatter the light of Bible truth upon it, by circulating the *American Sentinel*, and other literature of a similar nature; further, —

Duty to Become Informed.

12. *Resolved*, That we believe it to be the solemn duty of our ministers and laborers to qualify themselves to present the correct views of the relationship between religion and the State, in their labors everywhere. [Oct. 24.]

A New Book on Religion and the State.

Whereas, Many have not the books of reference necessary to obtain full information on the subject of National Reform; and, —

Whereas, We deem the instruction given on this subject by Eld. A. T. Jones very important; therefore, —

13. Resolved, That we request that the same, or the principal part of it, be furnished in pamphlet form.* [Oct. 24.]

Union of Church and State.

The substance of the following preamble and resolution (14) was introduced by E. J. Waggoner in behalf of the California delegation; said resolution having been adopted at the last session of the California Conference of Seventh-day Adventists, together with a request to the General Conference that the committee referred to in Resolution 15 be appointed.

Whereas, The Blair Amendment to the National Constitution, dated May 25, 1888, and entitled, "A joint resolution proposing an amendment to the Constitution of the United States, respecting establishments of religion and free public schools;" and also the accompanying national Sunday bill, dated May 21, 1888, and entitled, "A bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship," are opposed to the common interests of humanity, and the freedom of religious worship intended to be guaranteed to the citizens of this great republic by its founders and defenders; therefore,—

14. Resolved, That the adoption of said bills would mark a broad and distinct advancement toward the union of church and state.

Delegation to Senate Committee.

15. Resolved, That this Conference appoint a delegation of three, of which A. T. Jones shall be one, to appear before the Senate Committee on Education and Labor, at the next session of Congress, and in the interests of religious liberty, to use every reasonable effort to secure the defeat of the Blair bill. [Oct. 31.]

S. N. Haskell and E. W. Farnsworth were subsequently appointed by the General Conference Committee, as the two remaining members of the delegation called for in the resolution.†

Work for Qualified Speakers.

The General Conference Committee subsequently took the following action on this question:—

16. Resolved, That we recommend the Conference Committee of the different States to select from among their ministers those best suited for the work, and encourage them to become thoroughly informed regarding the true principles of civil government as relating to the church, and the principles of the National Reform movement now coming so prominently before the public; and that such men be encouraged to go from city to city, and from town to town, exposing the principles of the National Reform Association, and preaching the third angel's message. [Nov. 20.]

THE PUBLISHING WORK.

American Branches.

Whereas, We believe that the work of the third angel's message should ever be progressive, reaching out to and filling unoccupied fields; therefore,—

17. Resolved, That we heartily approve the action of the Pacific Press Publishing Co., in establishing a branch office in New York, and also the proposal of the Review and Herald Office to establish branch offices in Chicago, Toronto, and other points. [Oct. 31.]

*This valuable work of 176 pages, entitled "Civil Government and Religion," has just been issued. Price, 25 cents. Sold by all tract societies. See page 22.

†A full and interesting report of the argument, questions, and answers pertaining to the hearing before the Senate Committee, will soon be issued in pamphlet form, entitled "The National Sunday Law." Price, 25 cents.

London Branch.

Whereas, Books and tracts published in America, besides being more expensive, do not meet with the favor in England and the British colonies that the same publications would if they were published in England; and,—

Whereas, The British Mission is not prepared to assume the burden of general publishing; therefore,—

18. *Resolved*, That we recommend the immediate establishment by the Review and Herald Office of a branch office in London, in order to relieve the British Mission of the burden of publishing books and tracts, and to facilitate their general circulation.* [Oct. 31.]

French and German Periodicals.

Whereas, The experience of the past year has demonstrated that our publications can successfully be sold in the Central European field; and,—

Whereas, We find that the present subscription price for our French and German periodicals is above the reach of many of the common people in Central Europe; and,—

Whereas, The circulation depends greatly on the tract societies; therefore,—

19. *Resolved*, That these papers be only eight-page semi-monthlies, and the price be lowered accordingly, thus securing a larger circulation, and giving more time for the preparation of books and tracts.† [Nov. 1.]

General Conference Daily Bulletin.

Whereas, A daily *Bulletin* of the proceedings of the General Conference is now felt by the delegates to be a necessity; and,—

Whereas, There are thousands of our people who cannot attend General Conference, who anxiously desire to know what is done from day to day, and who desire more full accounts than a secretary's report of the business transactions; therefore,—

20. *Resolved*, That it is the sense of this body that the *General Conference Daily Bulletin* should be published at every session of the Conference; that it should be of a size sufficient to admit the insertion not only of a full account of all the business meetings, but also of an outline of the principal sermons preached, and the general instruction given; and that early in each year the General Conference Committee choose an editor, and make all other necessary arrangements for the *Bulletin*, so that the price may be published, and a subscription list secured in advance. [Oct. 31.]

THE CANVASSING WORK.

21. *Resolved*, That we express our gratitude to God for the success of the canvassing work during the past year. [Oct. 31.]

Life-long Canvassers.

Whereas, We believe that the seeds of present truth must be sown beside all waters; and,—

Whereas, The canvassing work is one of the best means by which this may be accomplished; therefore,—

*The Review and Herald Board subsequently requested the Pacific Press Publishing Co. to establish and conduct the publishing work in London, which they have decided to do.

† The yearly subscription price for *Les Signes des Temps* and for the European edition of *Herald der Wahrheit* is Fr. 3.50 (70 cents). The German paper for America has also been reduced to eight pages, and the price established at 75 cents.

22. Resolved, That we recommend our ministers everywhere to encourage suitable persons to devote their lives to this branch of the Lord's work; and further, —

Knowledge of Canvassing Valuable to all Classes of Workers.

23. Resolved, That we recommend, as far as reasonable, a practical experience in the canvassing field before persons are encouraged to enter the Bible work or the ministry. [F. E. Belden, Nov. 1.]

FOREIGN FIELDS.

To Be Visited Once in Every Two Years.

Whereas, The prosperity of our foreign missions depends very largely upon the perfect understanding which our people have of their workings, as well as of the understanding which the missionaries have of the plans that are devised for them; therefore, —

24. Resolved, That we deem it an actual necessity that some member of the General Conference Board visit all the missions at least as often as once in two years; and further, —

25. Resolved. That we request Eld. Geo. I. Butler to visit the missions the coming year, if it is agreeable to his wishes, and his health will permit; and that if for any reason Eld. Butler cannot go, another member of the Committee be chosen. [Nov. 2.]

Hamburg City Mission.

Whereas, Hamburg is the most important sea-port on the continent of Europe, the chief commercial city of the German empire, and one of the principal ports of emigration; therefore, —

26. Resolved, That it is the sense of this Conference that a ship and city mission should be established there as soon as possible. [Oct. 31.]

Committee on Organization of Foreign Mission Board.

27. Resolved, That the Chair be authorized to appoint a committee to make suggestions at the next General Conference, respecting a better organization of the Foreign Mission Board.

The following persons were named: S. N. Haskell, E. W. Farnsworth, A. T. Robinson, R. M. Kilgore, A. T. Jones, W. C. White, S. H. Lane. [Nov. 4.]

The following recommendations (28-30) were made by the General Conference Committee after the Conference adjourned:—

Jurisdiction of the Central European Conference.

28. That the Central European Conference embrace Russia, Austria, Germany, Switzerland, Holland, Belgium, France, Spain, Portugal, Italy, Servia, Bulgaria, Turkey, and Greece, and we advise that all Seventh-day Adventist churches raised up in these countries, be encouraged to unite with the Central European Conference until such time as the prosperity of the cause warrants the organization of other Conferences. [Nov. 15.]

Foreign Conferences and Missions to Audit Accounts of their Laborers.

29. That the Conference Committee or Mission Board of each foreign field audit all accounts of the laborers in their respective fields, fixing the time and expense of all laborers, and setting the wages of all subordinate laborers, and suggesting the proper wages for the others; and that a complete abstract of their work be forwarded to the General Conference Auditing Committee for examination and approval, and to fix the wages of the principal laborers. [Nov. 24.]

30. That W. C. White, Dan. T. Jones, and W. H. Edwards present such a plan for reporting as will enable the Committee to obtain a clear understanding of what is being done in the various fields. [Nov. 24.]

COMMITTEE ON EDUCATION OF FOREIGN LABORERS.

L. R. Conradi, C. Eldridge, J. F. Hansen, H. Shultz, and D. T. Bourdeau constituted this committee, who reported as follows:—

Yearly Institutes in America.

Your committee appointed to consider the educating of persons of foreign nationalities for missionary work, find a great need in this direction, and would recommend the following:—

Whereas, The laborers for the Old Country, where the work is but just begun, are principally supplied from the United States; and,—

Whereas, Laborers raised up in Europe are often obliged to leave their native land on account of the military service; and,—

Whereas, Many fields in America have never been entered, and we are doing but little for the multitudes that are continually streaming into our country; and,—

Whereas, The lack of missionary instruction in foreign languages has caused many of the young people of different nationalities in this country to be educated in the American mission for work among the Americans, whereby much talent is lost to the foreign work; therefore,—

1. *Resolved*, That institutes for the instruction of laborers in the foreign languages be held from year to year in this country, those for the coming year to be located as follows:—

One for the Scandinavians in Chicago; one for the Germans in Milwaukee; also that a French department be connected with the American mission in St. Louis, as soon as suitable help can be secured.

Management, Instruction, etc.

2. *Resolved*, That these institutes shall be under the supervision of the General Conference Committee, and that the direct management of each should be in the hands of a committee of five, of whom the president of the Conference in which the institute is held, and the principal teacher, sent by the General Conference Committee, shall be members.

3. *Resolved*, That all persons applying for admission shall be recommended by their respective Conference committees.

4. *Resolved*, That the following branches shall be taught: the Bible, missionary work in general, canvassing, reading, grammar, and book-keeping.

5. *Resolved*, That the students pay for their board and lodging, and be permitted to have the profits from their canvassing; and,—

6. *We further recommend*, That similar institutes be held in the different missions of Europe.

Mission Schools in Europe.

7. *We recommend*, That whenever it is deemed necessary by the Mission Board and the General Conference Committee to establish permanent schools in such places as Christiana, London, and Basel, appropriations be made by the Committee, from the mission funds, as may be necessary, to assist in securing rooms for these schools, and teachers for those departments organized especially to educate and train laborers for the various branches of mission work.

Encourage Home Missionary Work among Foreigners.

Whereas, There are, in all parts of our country, families and individuals capable of doing missionary work for those speaking foreign languages, but who, on account of their isolation from others of their tongue, are doing little or nothing; therefore,—

8. Resolved, That we recommend that an earnest effort be made by our ministers, Conference officers, and tract society officers, to search out all such, and put them in communication with the Corresponding Secretary of the International Tract Society, who shall, through her assistants and members of her class of foreign secretaries, encourage them to engage in some branch of missionary work. [Nov. 1.]

FUNDS FOR THE EDUCATION OF FOREIGN LABORERS.

The committee appointed to consider this subject,—L. R. Conradi, T. H. Gibbs, Geo. B. Starr, Lewis Johnson, D. T. Jones,—presented the following report:—

Trained Workers Needed.

Your committee appointed to consider the matter of raising funds for the education of persons of foreign tongues, would respectfully submit the following report:—

Whereas, There is a great need for native workers in the various languages, who can be depended upon to translate correctly, and carry forward properly the work in their own tongue; and,—

Whereas, The evidences are multiplying that God is raising up such persons, who with proper training could supply these wants; and,—

Whereas, Means expended in these directions in the past have brought most gratifying results; and,—

Whereas, At the present time but limited provision is made among us for the assistance and education of such persons; therefore,—

A Fund to Be Raised.

9. Resolved, That our people raise a liberal fund for this purpose, and that a committee of five be appointed annually by the General Conference Committee to take charge of the raising and disbursement of the same. [Nov. 2.]

COMMITTEE ON CITY MISSIONS.

The persons appointed on this committee were R. A. Underwood, E. W. Farnsworth, W. C. White, C. Eldridge, and G. G. Rupert. Their report was referred to a committee consisting of H. W. Miller, Geo. B. Starr, E. W. Farnsworth, S. H. Lane, and F. E. Belden, whose report was an indorsement of the following resolutions, one to nine inclusive, adopted at the 1887 session of the General Conference, with the exception of an amendment to Resolution 5, indicated by italics:—

Instruction in our Colleges.

Whereas, The growth and importance of the city mission and general Bible work demand that broader and more careful plans be laid for carrying it forward; therefore your committee recommend—

1. That the managers of our educational institutions located at Battle Creek, Healdsburg, and South Lancaster, secure in the Biblical and Missionary departments more thorough instruction in the manner of preparing, and in methods of giving, Bible readings.

CITY MISSION TRAINING-SCHOOLS.

2. That the teachers in said departments spend a portion of each year at one of our principal city missions, to gain a practical experience in and knowledge of Bible work.

Preparation Necessary for Bible Work.

3. That as far as possible, all who would enter city missions, should first attend one or more terms of preparatory instruction in one of our educational institutions.

4. That each of the following Conferences conduct a city mission training-school, so as to accommodate workers from other Conferences that may be selected to receive a thorough preparation in all branches of this work; namely, New England, Michigan, Illinois, and California; and that these schools begin courses of instruction, and receive students, Jan. 1, April 1, July 1, and Oct. 1, of each year, unless in exceptional cases, where other arrangements are deemed advisable.

Applicants to be Recommended, and Pass Examination.

5. That only such persons be sent to these schools as the various State Conference Committees shall recommend after consultation with the mission director, and that they shall pass a satisfactory examination before an examining board of three, or on blanks furnished by them, two to be appointed by the General Conference Committee to act with the mission director.

Support of Persons at Training-Schools.

6. That the Conferences from which these individuals are sent become responsible for their support *pro rata*, not covered by profits on publications sold by them while at the school, until such time as the director and State Conference Committee shall deem it advisable to remove them for whatever cause, or make other arrangement for their support, in case they remain at the mission.

Consultation before Establishing Training-Schools.

7. That mission training-schools should not be started without competent persons to manage them, and that in all cases the General Conference Committee should be consulted as to the establishment of new training-schools, or the continuance of those already started.

Special Three-Month Institutes.

8. That in Conferences where it seems advisable, training-schools or institutes be conducted during three months of the year, the Home Mission Secretary to arrange the program for such institutes, and provide the necessary help by advice of the General Conference Committee.

Caution in Starting City Missions.

9. As experienced managers and thorough workers are few, and as missions are a financial burden, and, if not properly conducted, may result in injury to the cause; therefore, caution should be exercised in establishing city missions.

A Fund Necessary.

10. Resolved, That we urge upon all our Conferences the necessity of raising a city-mission fund sufficient for the education of workers, and for carrying forward mission work, as recommended in the foregoing resolutions.

The Central Bible Training-School.

11. *Resolved*, That we indorse the action of the Illinois Conference in the erection of the new building in Chicago, suitable for a central training-school for city and foreign missionaries, in harmony with the advice of the General Conference Committee.

12. *Resolved*, That we recommend the States adjacent to Illinois, that have not already been advised by the General Conference to establish general training-schools, to give their encouragement and support to the Chicago Mission Training-school, by sending suitable persons there to be educated for labor in different fields. [Nov. 1.]

COMMITTEE ON FINANCES.

C. H. Jones, Harmon Lindsay, A. R. Henry, C. Eldridge, and A. T. Jones, with such State Conference presidents as were present, constituted this committee. The following is their report of Oct. 24, 25:—

Your committee appointed to take into consideration the financial wants of the cause, find that it requires not less than \$50,000 a year to carry on the missions already established in different parts of the world. These missions have been established in the providence of God, and must be supported by free-will offerings from our people; and as we are permitted to carry the light of the third angel's message to the world, and sustain this important work by our means and our prayers, we offer the following suggestions:—

Christmas Program.

1. That a committee be appointed to make out a program of Christmas exercises to be sent to all our churches.

F. E. Belden, C. C. Lewis, and Jessie F. Waggoner were subsequently appointed.

Christmas Offerings.

2. That on Monday evening, Dec. 24, or on Christmas Day, our people everywhere assemble in their respective places of worship, prepared to manifest their love for God and interest in his work, by making liberal donations to foreign missions.

First-Day Offerings.

Whereas, From all parts of the world, calls for work and laborers multiply, and missions in operation are suffering at present from lack of means and help; therefore, we recommend,—

3. That we herewith anew call the attention of our people everywhere to the provision made in the word of God in 1 Cor. 16: 2; also to the resolution passed at our last General Conference [number 4 of this report], and most heartily recommend its execution.

Channel for First-Day Offerings.

A resolution concerning the channel through which the first-day offerings should reach the treasurer of the General Conference, having been referred to the Finance Committee, their report sustained the following recommendation, adopted at the session of 1887, the point in question being in italics:—

4. That our people everywhere literally carry out the advice of the apostle Paul in 1 Cor. 16: 2: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." As a weekly free-will offering in behalf of the foreign mission work, this is to be laid aside each week at home, and at the end of each quarter to be paid to the tract society officers, [not to the church treasurer] to be sent to the general treasury. [Nov. 27, 1887; Nov. 4, 1888.]

WEEK OF PRAYER.

Whereas, The plan adopted for the last two years, of having a week of prayer in December, with important instructions to be read each day to our people, has proved a great spiritual blessing to all our churches which have carried out the plans suggested; therefore we recommend, —

5. That Dec. 15–22, 1888, be set apart by all our churches as a week of prayer.

Days of Fasting and Prayer.

Whereas, We recognize that the harvest is great and consecrated laborers are few, and the cause is languishing for devoted persons to fill responsible positions in all branches of the work; therefore we recommend, —

6. That Wednesday and Thursday, Dec. 19, 20, be set apart as days of humiliation, fasting, and prayer, that God may raise up faithful laborers, and sustain those already in the field. [Substitute for a resolution recommending that Dec. 15 be a day of fasting and prayer.]

Day of Praise and Thanksgiving.

7. That Sabbath, Dec. 22, be observed as a day of thanksgiving and praise to God for blessings and mercies received during the past year; and that praise services be held in all our churches. [Substitute for a resolution recommending that Dec. 22 be a day of fasting and prayer.]

Readings for Week of Prayer.

8. That appropriate articles or Bible readings be prepared to be read in all our churches, setting forth more definitely the wants of the foreign missions, and the dangers and duties of the present time.

R. A. Underwood, R. M. Kilgore, and E. W. Farnsworth were afterward appointed as a committee to secure readings.

9. That a council of church, Sabbath-school, and T. and M. officers be held on Sabbath, Dec. 8, prayerfully to consider this matter, and to lay definite plans to carry out the same successfully.

MISCELLANEOUS.

Two Series of Sabbath-School Lessons Recommended.

10. We further recommend that the Executive Committee of the International Sabbath-school Association be requested to furnish a series of Sabbath-school lessons, to continue one quarter, or more, bearing upon the principles of love and sacrifice as exemplified by the life of Christ, and those whom God has made prominent in past ages in the work of saving men; also a series setting forth the Bible plan of supporting the ministry. And we further urge that these lessons appear as soon as consistent with arrangements already made.

Laborers to Become Better Informed.

11. That we urge upon all our ministers and Conference laborers the importance of becoming familiar with the work being carried on in foreign fields, in order to be able to set the matter before our people in the proper light.

12. That they take a special interest in the Sabbath-school, and tract and missionary work, becoming familiar with all the *details*, so as to give practical instruction on these important matters.

Expense Attending this Conference Session.

Whereas, The expenses attending this Conference have been unusually heavy upon the Minnesota Conference; therefore, —

13. *Resolved*, That we recommend that each Conference *donate what it shall feel disposed to, toward the Minnesota school, at Minneapolis, Minn.* [R. A. Underwood and C. C. Lewis, Oct. 31.]

14. *Resolved*, That the Chair appoint a committee of three, to whom all money donated by the delegates or visitors, to the Minnesota Conference School, shall be paid, to be presented by said committee to the Minnesota Conference Committee. [L. C. Chadwick, Nov. 1.]

S. H. Lane, M. B. Miller, and E. H. Gates were appointed as the committee.

Transportation Committee for the Year.

15. *Resolved*, That this Conference appoint a committee of five to act as our agents in the matter of railroad and steam-boat transportation, to represent us as a people before these companies, and negotiate with them in reference to such courtesies as they may be disposed to grant. [Nov. 4.]

A. R. Henry, W. C. Gage, C. H. Jones, A. T. Robinson, and T. A. Kilgore were appointed as said committee.

COMMITTEE ON BIBLE STUDY.

Members of committee: Geo. B. Starr, D. T. Jones, L. C. Chadwick, C. Eldridge, and L. R. Conradi. They reported Nov. 4, as follows:—

Your committee appointed to devise a plan for a wider range of Bible study, would respectfully submit the following:—

Whereas, In view of the light given us by the Spirit of God, calling on us to lay plans for a more thorough investigation of the Scriptures, and to give such instruction as will qualify our laborers to do more efficient work in every department of the cause; therefore,—

Yearly Institute in Each State.

1. *We recommend*, That each State Conference hold an institute, or normal school, at least once a year, for a more thorough study of the truths of the third angel's message, and to give instruction in church, tract society, Sabbath-school, health and temperance, and canvassing work; to be conducted under the management of the Conference Committee.

Special, General Institutes.

2. *We recommend*, That the General Conference hold similar institutes, at such times and places as the General Conference Committee may decide.

How New Theories Shall Be Presented.

3. *We recommend*, That persons holding views different from those commonly taught by us as a denomination, present them to the Conference Committee of their respective States; and if thought proper, the Conference Committee present them to the State Institute; and if considered of sufficient importance by the State Institute, it shall recommend them for consideration at the General Conference Institute, a report of all such cases to be sent at the close of the State Institute to the General Conference Committee.

COMMITTEE ON DISTRIBUTION OF LABOR.*

This committee consisted of the General Conference Committee, and E. W. Farnsworth, A. J. Breed, Lewis Johnson, G. G. Rupert, and C. H. Jones. Their report during the session embraced the following recommendations:—

This report includes such additions and changes as were afterward found necessary by the General Conference Committee. All recommendations made by them since the Conference adjourned, are followed by a star ().

1. That J. W. Bagby, of Kansas, go to North Carolina, and make that his field of labor.
2. That T. H. Gibbs, of Louisiana, labor in the Nebraska Conference.
3. That J. M. Rees, of Tennessee, make Indiana his field of labor.
4. That Wm. Covert, of Indiana, go to Tennessee to take the place made vacant by Bro. Rees, and to take the oversight of the work in Kentucky.
5. That S. H. Lane, of Georgia, go to New York and labor in that Conference.
6. That M. G. Huffman, of Virginia, occupy the field made vacant by Bro. Lane.
7. That B. F. Purdham, of Indiana, make Louisiana his field of labor.
8. That G. H. Rogers, of Illinois, labor in the Upper Columbia Conference.
9. That F. D. Starr go to Indiana and take the presidency of the Conference and tract society.
10. That W. A. Colcord, of Iowa, go to Battle Creek to connect with the Review and Herald Office.
11. That H. R. Johnson, of Iowa, return to Wisconsin, and make that State his field of labor.
12. That O. A. Johnson, of Nebraska, attend Eld. Matteson's training-school in Chicago, and then make Iowa his field, and labor exclusively in the Scandinavian language.
13. That John Covert, of Indiana, connect with the Michigan Conference, and labor in that field.
14. That C. O. Flaiz, of Kentucky, make Minnesota his field of labor.
15. That in harmony with the request of J. H. Durland, now laboring in England, we recommend him to return to this country, and labor in Ontario, under the direction of the Michigan Conference.
16. That E. W. Whitney, now in Basel, make Great Britain his field of labor, as soon as he can be spared from his work in Basel.
17. That J. D. Comte fill the vacancy in the Central European Conference caused by the death of B. L. Whitney.*
18. That J. S. Shrock, of Pennsylvania, go to Germany to labor in that country.
19. That L. R. Conradi spend several months in this country, holding institutes for the instruction of German canvassers and workers.
20. That Nova Scotia be placed under the direction of the Maine Conference Committee.*
21. That John Gibson, of California, go to London as book-keeper, and to assist in the management of the office there.
22. That R. F. Andrews, of Illinois, labor in Indiana.
23. That T. M. Steward labor under the direction of the Maine Conference Committee.*
24. That W. S. Hyatt, of Wisconsin, go to Texas to take the presidency of the Conference and T. and M. Society there.
25. That O. C. Godsmark, of Georgia, make Illinois his field of labor.
26. That C. P. Haskell, of Colorado, labor in the Kansas Conference.
27. That E. P. Auger, of Central Europe, return to this country to labor in the French canvassing field.

28. That D. T. Bourdeau go to Canada, to labor among the French *in that country*.

29. That the General Conference give the Kansas Conference a new 45 or 50 foot tent, provided that Conference will send a man with it to open up the work in New Mexico.*

30. That A. T. Jones, if the way opens, visit Boston, Chicago, and other points where local Conferences can secure suitable places to reach the masses of the people, and present the subject of religious liberty.

31. That S. N. Haskell and E. W. Farnsworth be the remaining members of the committee to represent us before the Senate Committee on Education and Labor, at Washington.*

32. That B. M. Shull, of Wisconsin, engage in the Scandinavian work, under the direction of the General Conference, and that, if possible, he go to Norway within six months, to labor in the publishing house there.

33. That Rasmus Peterson, of Minnesota, spend a season at the Review and Herald Office, with a view, after the benefit of such experience, to connect himself with the printing-house in Christiania, Norway.

34. That M. C. Wilcox, of New York, go to the Pacific Press Office, to assist in editing the *Signs of the Times*.

35. That J. W. Scoles, of Idaho, go to Oakland, Cal., to connect with the Pacific Press Office.

36. That May Taylor, of Central Europe, go to England, to labor in the Bible work.

37. That Eld. J. F. Hansen attend the training-school in Chicago, and then go to Denmark to labor in the great Scandinavian field.

38. That the canvassing company in Iowa, consisting of M. W. Lewis and wife, Arthur Hur, N. P. Long, Willis Adams, Lewis Starr, and Laura Farris, make Maryland and Delaware their field of labor during the coming year, beginning work in the city of Baltimore; and that M. W. Lewis act as State agent.

39. That S. F. Reader and E. Robb, with their wives, move from Kansas to West Virginia, there to engage in the canvassing work, S. F. Reader to act as State agent.

40. That C. D. Wolf and wife, and J. E. Frazee, of Kansas, remove to North Carolina to engage in the canvassing work; C. D. Wolf to act as State agent.

41. That A. F. Harrison and wife, J. B. Thayer, Thomas Stewart, *George Winn*, and Moses Edwards remove from Kansas to Louisiana, there to engage in the canvassing work; A. F. Harrison to act as leader of the company. And we further recommend that I. Q. Reynolds and wife, of New Orleans, connect with this company.

42. That Chas. F. Curtis devote his entire time to the canvassing work, acting as State agent for Georgia, Florida, and *South Carolina*; and that Chas. E. Giles and Wm. Fenner, of Michigan, and Luther Harmon, of Indiana, make Georgia, Florida, and *South Carolina* their field of labor.

43. That J. H. Dortch devote his entire time to the interests of the canvassing work in Tennessee.

44. That Indian Territory be given to Kansas, as a canvassing field.

45. That Wm. Arnold return to Great Britain in the early spring.

46. That D. T. Jones, of Missouri, go to Battle Creek to assist the acting President of the General Conference in his correspondence and in his labors in the interests of the cause at large.

47. That E. A. Merrill, of Minnesota, go to Illinois to labor in that Conference.
48. That C. H. Bliss, of Illinois, make Minnesota his field of labor.
49. That M. H. Gregory, of Minnesota, go to Kansas to labor.
50. That J. O. Beard, of Iowa, go to the Upper Columbia Conference, and make that his field of labor.
51. That John I. Tay act as treasurer and financial manager of the Missionary ship.*
52. That Nellie Webber and Florence Westphal go to the Washington Mission.*
53. That Ella A. Carman, Hattie Annes, and H. May Stanton work in the Indianapolis Mission.
54. That W. C. Wales and wife, of Michigan, go to Indiana, to labor principally in the Indianapolis Mission.
55. That Gilbert Wilson, of Michigan, labor in the West Virginia Conference.
56. That Bernard Robb, of Victoria, attend Battle Creek College, to fit himself to labor among the people of Holland.
57. That A. G. Daniells be elected as the first member of the New Zealand Mission Board, and that the Auckland and Kaco churches each be requested to elect two members of said Mission Board.*
58. That C. L. Boyd, I. J. Hankins, and Peter Wessels constitute a Mission Board for the South African Mission.*
59. That Lewis Johnson, of Illinois, go to Scandinavia to take the place of Eld. O. A. Olsen.
60. That H. R. Johnson occupy the place on the Wisconsin Conference Committee made vacant by the removal of W. S. Hyatt.
61. That Alex. Paton occupy the place on the Wisconsin Conference Committee made vacant by the removal of B. M. Shull.
62. That Robert Vickery occupy the place on the Illinois Conference Committee made vacant by the removal of Lewis Johnson.
63. That C. W. Olds labor in Wisconsin.
64. That J. J. Graff occupy the place on the Minnesota Conference Committee made vacant by the removal of Lewis Johnson.
65. That Paul E. Gros labor at present among the French in Wisconsin.
66. That Prof. W. H. Mc Kee give his time to the work of reporting at our general meetings, and the education of other reporters, in connection with our educational institutions, and elsewhere.
67. That John P. Zirkle take the place made vacant on the Virginia Conference Committee by the removal of M. G. Huffman.
68. That H. P. Holser, J. H. Waggoner, E. W. Whitney, L. R. Conradi, and J. Erzenberger constitute a board of Managers for the Central European Publishing House, the publishing committee to consist of J. H. Waggoner, H. P. Holser, L. R. Conradi, A. Kunz, and J. Vuilleumier.*
69. That O. A. Olsen, Lewis Johnson, N. Clausen, C. Melin, and J. M. Erickson be the Publishing Committee for the Scandinavian Publishing House.*
70. That S. N. Haskell, D. A. Robinson, and J. H. Durland constitute a Managing Board for the British Mission, and that S. N. Haskell, D. A. Robinson, and A. Smith act as a publishing committee.*
71. That C. Eldridge act as General Canvassing agent for the denomination.*

COMMITTEE ON NOMINATIONS.

Members of committee: *J. Fargo, Dan. T. Jones, J. B. Goodrich.* Their report as amended [Oct. 31 to Nov. 8.] stands as follows, the names substituted for those originally presented being set in italics: —

GENERAL CONFERENCE.

Executive Committee. — O. A. Olsen, S. N. Haskell, W. C. White, *R. A. Underwood, R. M. Kilgore, E. W. Farnsworth, Dan. T. Jones.*

Officers. — *Pres., O. A. Olsen; Rec. Sec., Dan. T. Jones; Cor. Sec., W. H. Edwards; Home Mission Sec., Geo. B. Starr; Foreign Mission Sec., W. C. White; Educational Sec., W. W. Prescott; Treas., Harmon Lindsay.*

GENERAL CONFERENCE ASSOCIATION.

Trustees. — O. A. Olsen, U. Smith, A. R. Henry, J. Fargo, Harmon Lindsay.

BOOK COMMITTEE.

Pres., W. C. White; Sec., F. E. Belden; U. Smith; R. M. Kilgore; W. W. Prescott; A. T. Jones; E. J. Waggoner; C. Eldridge; J. H. Kellogg; E. W. Farnsworth; J. G. Matteson; A. T. Robinson; C. H. Jones.

LABOR BUREAU.

A. R. Henry, C. Eldridge, H. W. Kellogg.

COMMITTEE ON CREDENTIALS OF MINISTERS.

The report of this committee, consisting of R. M. Kilgore, I. D. Van Horn, and H. Nicola, stands amended [Nov. 1, 2] as follows: —

FOR CREDENTIALS.

Geo. I. Butler, S. N. Haskell, U. Smith, O. A. Olsen, W. C. White, *R. M. Kilgore, R. A. Underwood, E. W. Farnsworth, Dan. T. Jones, Mrs. E. G. White, A. T. Jones, Geo. B. Starr, J. G. Matteson, H. Shultz, D. T. Bourdeau, W. H. Saxby, J. E. Robinson, D. E. Lindsey, N. Orcutt, J. W. Bagby, M. G. Huffman, I. E. Kimball, L. H. Crisler, Oscar Hill, B. F. Purdham, S. H. Kimc, D. A. Robinson, A. A. John, E. W. Whitney, Lewis Johnson, J. F. Hansen, E. G. Olsen, J. M. Erickson, J. R. Conradi, H. P. Holser, J. S. Shrock, J. C. Laubhan, C. L. Boyd, Ira J. Hankins, A. G. Daniells, Robert Hare, A. J. Cudney.*

FOR LICENSE.

W. W. Prescott, C. Eldridge, Wm. M. Baird, N. B. England, Mrs. Ruie Hill, Arthur Hunt, D. C. Babcock, Geo. R. Drew, A. Smith, A. La Rue, J. I. Tay.

CONSTITUTIONAL AMENDMENTS.

General Conference Constitution.

1. Article II., Section 2, of the General Conference Constitution, was amended (see page 132) to read: —

“And to appoint, in connection with the president and secretary of the International Tract Society, a general canvassing agent.” [Substituted (Nov. 2) in place of a motion by E. W. Farnsworth, to the effect that the general canvassing agent be one of the *officers* of the General Conference.]

C. Eldridge was appointed as said agent, Nov. 15.

General Conference Association Constitution.

2. Article VII. of the Articles of the Association of the General Conference Association was amended (see page 130) to read:—

“NAME: General Conference of the Seventh-day Adventists, *which is an unincorporated body.*

“DENOMINATION: Seventh-day Adventist.” [E. J. Waggoner, Nov. 8.]

CLOSING.

1. *Voted*, That we extend to the church in Minneapolis a vote of thanks for their generous entertainment of the delegates of this Conference. [Nov. 4.]

2. *Voted*, That the appointment of the place at which the next annual session of the General Conference shall be held, be left with the General Conference Committee. [Nov. 4.]

REPORTS FROM HOME AND FOREIGN FIELDS.

GENERAL SOUTHERN FIELD.

GEORGIA AND FLORIDA.

S. H. LANE gave an interesting and encouraging account of his work in these new fields, stating that while as a general thing the people were poor, they were generous and hospitable. A church has been organized in Atlanta during the year, and an effort is being made to support the mission there by the sale of publications. A State tract society and Sabbath-school association have also been organized. Though the work in Florida has been greatly hindered this year by yellow fever, there are enough believers in that State and Georgia for a Conference organization; but on account of the fluctuating character of the population in Florida, it would be best not to organize it at present. The tithe paid by both States was about \$700 for the year.

NORTH CAROLINA.

The progress of the work in this State since it was entered as a mission field three years ago, was briefly outlined by J. M. Rees, who stated that there were now about eighty believers, mostly in the western part of the State. A State tract society and Sabbath-school association have been organized, and a good camp-meeting held during the year.

T. H. Gibbs reported for Central America and Louisiana, C. W. Olds for Alabama, and others in behalf of the Southern field in general, numerous questions being asked and answered relative to the customs of the people, methods of labor among them, etc.

SOUTH AMERICA AND THE WEST INDIES.

G. G. Rupert spoke concerning his experience in these fields, especially in British Guiana, where the people are mostly connected with the Church of England. At Georgetown, one quarter of the people are whites, of all nationalities. Nine tenths of those who attended the meetings in the city, were colored. He baptized thirty there, and organized them into a church. George King, who accompanied him, sold eight hundred dollars' worth of books in four months. It is a good place for missionary work. The West Indies, he thought, would compare favorably with Australia, as a canvassing field.

CITY MISSIONS.

REPORT OF E. W. FARNSWORTH, HOME MISSION SECRETARY, FOR NINE MONTHS ENDING JUNE 30, 1888.

MISSIONS.	Number workers.	Hours study.	Hours work for Mis- sion.	Visits made.	New families visited.	Readings given.	Total attendance at all readings.	Other readings at- tended.	Meetings attended.	Sermons preached.	Number subscriptions.			Pages books and tracts.			Number periodicals.	
											Yearly.	Less than Yr.	Books.	Sold.	Lent.	Given.	Sold.	Given.
Atlanta, Ga.	5	688	992	1,210	629	246	725	19	.....	a 60	44	39	22	10,398	4,496	1,580	3	712
f Brooklyn, N. Y.	8	.....	.....	1,413	.....	200	.....	.....	.....	60	168	1	1,094	529,125	4,990	.....	1,529	.....
Burlington, Vt.	4	904	3,328	798	150	68	110	5	223	42	39	58	12	11,082	4,436	2,890	.....	367
Chicago, Ill.	52	.....	.....	11,185	125	657	750	.....	150	25	3,133	456	.....	.....	.....	36,539	.....	6,365
Cleveland, O.	14	226	3,285	2,508	689	1,310	2,150	228	142	135	175	.....	590	320,774	8,506	1,919	26	1,763
e Cedar Rapids, Ia.	3	292	.....	447	62	255	860	12	52	.....	.....	.....	2	6,894	1,200	846	8	190
Denver, Colo.	5	563	1,076	1,081	473	405	794	111	239	57	5	7	165	92,354	17,928	7	9	313
Grand Rapids, Mich.	6	363	5,436	2,945	1,879	616	1,250	18	272	.....	.....	.....	.....	2,807	2,663	118	.....	33
b Lincoln, Neb.	5	.....	.....	500	.....	212	413	.....	.....	.....	.....	.....	.....	1,886	2,615	1,548	.....	55
f Los Angeles, Cal.	4	82	1,081	1,388	529	967	.....	.....	.....	c 39	1	.....	.....	.....	4,378	4,672	.....	377
Minneapolis, Minn.	4	777	1,213	1,189	.....	579	1,077	9	.....	.....	.....	.....	.....	12,986	6,628	8,919	.....	868
New Orleans, La.	2	.....	.....	1,073	.....	124	.....	.....	.....	116	.....	.....	69	84,500	16,429	.....	.....	5,247
Oakland, Cal.	3	717	639	3,577	1,488	1,781	396	.....	.....	e 45	.....	.....	.....	5,526	3,369	.....	.....	685
f Philadelphia, Pa.	5	.....	.....	815	.....	679	1,419	.....	.....	123	58	83	.....	61,629	5,311	16,984	.....	1,298
Pittsburg, Pa.	2	.....	.....	167	.....	156	102	.....	.....	27	45	1	.....	1,488	1,438	7,982	410	360
d Sacramento, Cal.	1	41	148	142	2	50	107	3	.....	6	.....	.....	.....	484	2,816	392	.....	112
f San Francisco, Cal.	6	4,656	3,511	1,654	560	420	.....	.....	.....	e 134	.....	.....	.....	4,936	11,024	.....	.....	621
f San Diego, Cal.	2	271	593	1,617	598	441	.....	.....	.....	e 13	.....	.....	.....	3,880	1,808	.....	.....	519
Saginaw, Mich.	12	2,555	7,694	2,899	559	1,148	2,808	261	394	27	3	180	.....	4,467	8,831	2,609	84	179
St. Louis, Mo.	7	3,473	2,420	2,531	2,283	522	1,519	43	45	.....	15	.....	.....	11,671	116,337	2,764	800	216
Toledo, O.	1	.....	.....	360	80	138	.....	.....	.....	.....	7	9	.....	13,195	6,839	.....	.....	100
Washington, D. C.	7	1,050	1,864	3,662	247	1,016	1,979	3	.....	40	464	.....	180	88,894	17,415	13,888	.....	1,048
Totals	131	17,453	33,280	43,021	10,353	12,087	16,399	712	1,517	562	4,473	611	2,359	1,195,544	239,819	124,748	1,240	22,807

MISSIONS.

	No. converts since Mission started.	No. converts in past nine months.	Amount of sales.	Donations for Missions.		Car fare.	Tithe.*	On other enterprises.*	Rent for Mission house.	Cost of provisions.	Received for board.	Running expenses of Mission.
				Cash.	Provisions.							
Atlanta.....	0	5	\$ 132.96	\$ 17.55	\$ 2.10	\$ 5.45	\$ 66.31	\$ 42.75	\$ 132.00	\$ 102.54	\$ 3201.50	\$ 116.16
Brooklyn.....	31	11	2,715.48	98.37	2.00	80.62	9,448.41	9,40.90	4,480.97	9,203.39	9,321.89	9,321.89
Burlington.....	31	1	55.83	3.03	4.20	1.85	1,87.34	91.00	211.00	117.00	11.70	115.68
Chicago.....	4,100	30	569.59	405.51	69.66	70.21	1,198.48	1,076.45	860.00	409.50	415.91	\$1,941.47
Cleveland.....	8	8	552.94	327.45	30.35	70.21	47.25	17.50	375.00	62.80	1,022.00	225.00
Cedar Rapids.....	8	8	20.14	1.35	20.35	1.05	47.25	17.50	18.00	62.80	1,022.00	18.00
Denver.....	62	8	247.35	9.05	5.50	20.74	885.02	270.07	207.00	18.00	753.35	\$798.85
Grand Rapids.....	40	2	383.75	.50	180.00	20.74	385.02	270.07	207.00	18.00	4700.00	\$700.00
Lincoln.....	2	20	199.90	44.64	.....	73.44	.....	.....	.....	309.94	300.00	388.98
Los Angeles.....	2	20	61.27	1.25	.....	3.00	.....	.....	.....	.....	.....	.....
Minneapolis.....	40	40	150.00	.....	.....	41.55	208.31	28.00	155.50	211.15	.....	28.20
New Orleans.....	1,223	29	397.45	1,000.00	.....	11.10	.....	390.00	390.00	791.48	m 253.25	294.30
Oakland.....	27	12	273.68	21.88	2.00	81.50	2,1503.27	81.50	300.00	286.00	260.00	700.00
Philadelphia.....	24	2	.....	.....	.....	6.23	.....	24.25	108.00	108.00	.....	17.28
Pittsburg.....	2	2	.....	.....	.....	20	.....	.....	.....	.....	.....	.....
Sacramento.....	8	8	4.25	1.00	.....	78.05	.....	.....	300.00	285.91	.....	192.51
San Francisco.....	14	14	841.00	23.00	.....	1.00	.....	.....	.....	.....	400.00	.....
San Diego.....	12	12	60.40	.....	73.51	4.00	.....	.....	227.00	.....	.....	275.00
Seattle.....	55	21	32.70	22.75	.....	4.00	365.30	.....	450.00	.....	.....	282.00
St. Paul.....	55	21	36.43	.....	.....	33.97	.....	204.53	.....	.....	.....	.....
St. Louis.....	35	35	33.45	7.10	3.00	33.97	697.51	204.53	270.00	.....	.....	.....
Toledo.....	35	35	941.12	.....	.....	.....	.....	.....	.....	.....	.....	.....
Washington.....	526	238	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Totals.....	.....	.....	\$7,074.40	\$1,023.93	\$369.32	\$466.56	\$4,907.20	\$1,853.25	\$4,454.47	\$2,770.20	\$3,087.71	\$7,121.32

* Include tithes and donations paid by workers and converts.
a Canvassers' and children's meetings.
b A school of instruction from January to July.
c Includes books and periodicals.
d Six months.
e Three and one-half months.
f Labor covers one year.
g Nine months.
h Ten months.
i Includes board of workers.
j Includes cash and provisions.
k More than one hundred.
l Includes all the missions in California.
m Did not state which mission in California received this amount.
n The sum paid in three and one-half years.

CITY MISSION SUMMARY.

According to the preceding tabular report, there are 131 workers engaged in Bible work, or have been some time during the year. They have made 43,021 visits, with 10,353 families. London and Liverpool were included in the report last year, but this year are included in the report of foreign missions. Sixteen of the missions report 526 converts since they were started, and almost one half, 258, during the last nine months, the time covered by this report.

There have been held 12,037 Bible readings, with 16,399 persons. During the nine months past, the canvassers have obtained 4,475 yearly subscriptions for our periodicals, and 644 for less than a year, making 5,119 in all. They have sold 2,359 subscription books, and sold, loaned, and given away 1,560,111 pages of books and tracts, and in different ways have distributed 24,237 periodicals. The amount of sales on books, \$7,674.40; paid for rent, \$4,453.47; for other expenses, not including board of workers, \$7,121.32; the amount of tithes paid by the missions, including mission workers and those who have embraced the truth through them, \$4,997.20. The amount of donations to other enterprises is \$1,855.25, making \$6,852.45, in all. Fully 1,000 persons have been converted since these missions began their work.

THE CENTRAL BIBLE TRAINING-SCHOOL.

It has been about four years since this school was opened in Chicago. Over one hundred laborers who have received more or less instruction therein, are now working in eighteen different States and in six countries.

Over one hundred persons have through this means accepted the truths taught by Seventh-day Adventists, and a large number are now interested. The church in Chicago numbers ninety-two members.

The mission has donated to foreign mission work, \$1,263.96; to home work — Chicago building fund, etc. — \$1,224.65; and has paid about \$1,200 tithe. During the last year, there were 1,500 subscriptions taken for *Good Health*.

The present plans are to receive as Bible workers principally ladies, and men and their wives. These persons must have a good experience at home first. They must be converted, give evidence of devotion, and show some ability to teach. The mission is not a place to send unconverted youth to get them under a good influence. The workers must not be burdened with this kind of work.

Systematic visiting of the sick and poor has been connected with the Bible work. There are four weekly tract societies in the city, and one at Pullman. Home and foreign missionary work is attended to through correspondence, also outside missionary work of every kind.

Regular instruction will be given by competent nurses from the Sanitarium, in the treatment of common diseases, also a series of lessons in physiology and hygiene, public and private Bible readings, practical religion, morning talks, and readings on the subjects of repentance, conversion, and faith.

A new building has just been erected at Nos. 26 and 28 College Place. It contains about thirty rooms, one a chapel, 28 x 40 feet, capable of seating about 300 people. The building is heated by steam, with passenger elevator. The water for the entire house and elevator is furnished free by the city. There will be no State or city tax upon the property.

Sixteen, or about one fifth of the whole number of converts, are devoting their entire time, and three a portion of their time, to some branch of the work. [Oct. 28.]

STATISTICS OF HOME AND FOREIGN CONFERENCES AND MISSIONS.

(Report of U. Smith, Recording Secretary of the General Conference.)

In the columns for Ministers and Licentiates is given the actual number expected to labor in each Conference during the coming year, according to the recommendations of the General Conference, and not the number receiving credentials or licenses from each Conference. Otherwise the report is for eight months only, ending June 30, 1888.

HOME AND FOREIGN CONFERENCES.	DATES OF ORGANIZATION.	NUMERICAL STANDING.				TITHES PAID IN.
		Minis- ters.	Licenti- ates.	Chur.	Mem- bers.	
1. Arkansas	May 21, 1888 ..	1	2	10	226	\$ 119.30
2. Australia	Sept., 1888	3	5	5	266	3,426.34
3. California	Feb. 15, 1873 ..	18	10	31	2,000	25,350.06
4. Canada	Aug. 16, 1880 ..	2	1	3	143	298.47
5. Central Europe ..	May 26, 1884 ..	8	1	25	716	2,461.75
6. Colorado	Sept. 26, 1883 ..	5	..	9	300	3,587.97
7. Dakota	Sept. 16, 1880 ..	3	4	22	652	5,455.71
8. Denmark	May 30, 1880 ..	4	2	10	244	537.29
9. Illinois	June 9, 1871 ..	7	3	26	805	4,836.05
10. Indiana	Sept. 20, 1872 ..	8	7	47	1,135	6,000.00
11. Iowa	Sept. 20, 1863 ..	10	5	69	1,594	13,731.57
12. Kansas	Sept. 10, 1875 ..	9	17	57	1,883	4,095.16
13. Kentucky	May 20, 1876 ..	..	..	..	..	186.00
14. Maine	(Now under Tennessee.) Nov. 1, 1867 ..	5	4	20	436	1,244.37
15. Michigan	Oct. 5, 1861 ..	27	28	119	4,355	20,310.26
16. Minnesota	Oct. 4, 1862 ..	12	6	67	1,754	12,471.95
17. Missouri	June 2, 1876 ..	7	4	24	677	2,827.16
18. Nebraska	Sept. 25, 1878 ..	7	6	34	670	7,827.78
19. New England ..	Aug. 24, 1871 ..	7	6	24	766	5,426.00
20. New York	Oct. 25, 1862 ..	8	5	29	803	3,546.26
21. North Pacific ..	Oct. 25, 1877 ..	4	8	21	542	6,962.31
22. Norway	June 10, 1887 ..	3	..	4	197	373.21
23. Ohio	Feb. 22, 1863 ..	8	4	47	1,062	6,460.69
24. Pennsylvania ..	Sept. 17, 1879 ..	7	7	41	843	4,868.48
25. Sweden	March 12, 1882 ..	2	..	10	325	674.81
26. Tennessee	—1880 ..	5	..	8	158	627.59
27. Texas	Nov. 18, 1878 ..	2	6	13	..	1,878.40
28. Upper Colum. ..	—1880 ..	6	7	13	366	2,998.08
29. Vermont	June 12, 1863 ..	5	2	18	457	1,898.98
30. Virginia	Aug. 5, 1884 ..	3	..	5	121	561.61
31. West Virginia ..	Sept. 15, 1887 ..	1	1	5	106	456.70
32. Wisconsin	June 22, 1871 ..	10	7	59	1,766	6,882.94
MISSIONS.	Total	207	158	875	25,378	\$158,383.25
British .....	..	3	2	6	152	700.00
General Southern ..	..	8	4	18	400	1,000.00
New Zealand .....	..	2	..	2	130	852.06
Other Pacific Isl'ds.	..	1	1	..	..	..
South African .....	..	2	..	..	27	2,193.92
Not elsewhere counted.	..	9	3	..	25	..
Total .....	..	232	168	901	26,112	\$163,129.23

FINANCIAL STATEMENT OF THE GENERAL CONFERENCE.

(Report of A. R. Henry, Treasurer of the General Conference, for Eight Months,
Ending June 30, 1888.)

Cash on hand Nov. 1, 1887.....	\$ 1,250.61	
Rec'd to June 30, 1888.....	25,383.97	
Total		\$26,634.58
Paid to ministers	\$17,514.06	
Paid to sundries	1,602.73	
Total		\$19,116.79
Balance on hand June 30, 1888		\$7,517.79
Tithe for 1888 (8 months).....	\$25,383.97	
Tithe for 1887 (12 months).....	15,923.50	
Increase.....		\$9,460.47

FINANCIAL STATEMENT OF THE GENERAL CONFERENCE ASSOCIATION.

(Report of A. R. Henry, Treasurer of the General Conference Association,
for Eight Months, ending June 30, 1888.)

Due from missions	\$28,271.98	
Due from Pacific Press.....	5,119.78	
Due on notes (bills receivable).....	100.00	
Due on personal accounts	9,589.22	
Real estate (mission and other property).....	60,031.35	
Total		\$103,112.33
Due to funds.....	\$12,585.74	
Due to Review and Herald	9,386.66	
Due on notes (bills payable).....	19,453.46	
Due on personal accounts	1,655.12	
Present worth	60,081.35	
Total.....		\$103,112.33

FINANCIAL STATEMENT OF ECHO PUBLISHING HOUSE, AUSTRALIA,
JUNE, 1888.

Publishing house plant	\$ 5,417.89	
Inventory (publications, personal accounts, etc.)....	15,584.10	
Bank deposits and cash	2,633.67	
Total.....		\$23,635.59
Personal accounts.....	\$10,456.68	
Net worth above all indebtedness.....	13,178.91	
Total		\$23,635.59

FINANCIAL STATEMENT OF THE CENTRAL EUROPEAN PUBLISHING HOUSE, BASEL,
SWITZERLAND, JUNE, 1888.

Real estate	\$32,756.50	
Inventory (machinery, publications, stock, furniture, etc.)	25,663.69	
Total		\$58,420.19
Notes payable	\$ 2,942.31	
Mortgages	3,723.27	
Overdraft at bank	12,714.37	
Personal accounts	7,312.32	
Net worth above all indebtedness	31,727.92	
Total		\$58,420.19

FINANCIAL STATEMENT OF THE SCANDINAVIAN PUBLISHING HOUSE,
CHRISTIANA, NORWAY, APRIL, 1888.

Real estate	\$26,881.72	
Inventory (machinery, publications, etc.)	34,418.92	
Total		\$61,300.64
Bills payable	\$ 1,961.52	
Mortgages	13,978.48	
Personal accounts	34,586.12	
Net worth above all indebtedness	10,774.52	
Total		\$61,300.64

FINANCIAL STATEMENT OF THE ENGLISH MISSION,
APRIL, 1888.

Due on personal accounts		\$14,379.01
Inventory (machinery, fixtures, furniture, publica- tions, etc.)	\$5,967.12	
Due from personal accounts	5,583.36	
Present indebtedness	2,828.53	
Total		\$14,379.01

FINANCIAL STATEMENT OF THE SOUTH AFRICAN MISSION,
JUNE, 1888.

Expense of starting mission, sending tents, publications, etc.	\$6,963.30	
Donations paid in to date on this fund	6,155.84	
Present indebtedness		\$807.46

At the date of this report, the International Sabbath-school Association had in its possession several thousand dollars belonging to the mission. This money was not paid over in time to appear in the June report.

EDUCATIONAL WORK.

(*Report of W. W. Prescott, Educational Secretary, for the year 1888.*)

At the session of the General Conference held in 1887, the Constitution of that body was so amended as to provide for an Educational Secretary, and the present incumbent was elected to fill the office thus created. The objects sought in this step were that there might be a greater unity of purpose and action in the educational work among Seventh-day Adventists. It is hoped that some progress has been made in this direction, though the Secretary has been able to give but little time exclusively to the duties of his new office, owing to the fact that his other duties were in no way lightened.

In May, 1888, he spent about ten days at the South Lancaster Academy, South Lancaster, Mass. This was rather a critical time in the history of that institution, as influences had been at work for some time tending to draw the school away from the special purpose for which it was founded. Several addresses upon educational topics, and especially upon the relation of religion to education, were delivered, and much time was spent in council with the Board of Trustees as to the future of the school. Subsequent developments seem to justify the wisdom of the course taken and the suggestions made at that time.

After the meeting at South Lancaster, the Secretary visited Gen. Armstrong's school for colored students and Indians, at Hampton, Va. At this institution, as much as at any other in the United States, and perhaps more, labor and study are combined; and it was to see the practical working of this plan, and to become familiar with its details, that this visit was made. A cordial reception and hospitable entertainment were given, and the occasion was rich in new ideas and suggestions which it is hoped have been of benefit to our general work.

In the latter part of May, and during the month of June, the Secretary attended camp-meetings in Kansas, Iowa, Minnesota, and Wisconsin, speaking several times in English upon educational topics, and also, through an interpreter, to the Scandinavians, making especially prominent the position which religious instruction should occupy in the plan of character development. Later in the season, he also attended camp-meetings in Ohio and in Michigan, laboring in much the same line. The general results of these efforts seemed to be to arouse a stronger interest on the part of old and young in the topics presented, and to settle in the minds of many the necessity of establishing and maintaining our own denominational schools wherever practicable. At the annual meeting of the Minnesota Conference, held in connection with the camp-meeting in that State, it was voted to open a Conference school as soon as possible, and the President of the Conference, Eld. A. D. Olsen, at once made application to the Secretary for a principal and two assistant teachers. This demand was met by sending Prof. C. C. Lewis, who was released by the Trustees of Battle Creek College from his engagement in that institution for that express purpose, and Miss Sarah E. Peck and Miss Elsie M. Westphal, who graduated at Battle Creek College in June, 1888. The Secretary attended the General Conference held at Minneapolis, Minn., in November, 1888, spoke once upon the subject of education, and had opportunity to counsel with the school committee of the Minnesota Conference with reference to the opening of their school, and also to advise with the Kansas Conference Committee, who had in the mean time decided to open an English school in their Conference, a German school having been in session one year.

At the suggestion of members of the General Conference Committee, it was determined to hold at Battle Creek, Mich., a general Teachers' Institute at the close of the school year in June, 1888. The following report of that gathering, prepared by the Secretary of the Institute, Prof. C. C. Lewis, will give an outline of the work done:—

A Seventh-day Adventist Teachers' Institute was held at Battle Creek, Mich., June 21-26, 1888, conducted by the Educational Secretary, W. W. Prescott. There were about thirty teachers in attendance, including representatives from Battle Creek and Healdsburg colleges, South Lancaster Academy, and the Oregon and Upper Columbia Conference schools. Eld. Butler was present at nearly all the meetings, taking an active part in the exercises; and Elds. Smith and Kilgore attended some of the sessions and joined in the discussions. Two sessions, of three hours each, were held each day, besides one evening meeting. The following were the principal topics considered:—

1. Relation of our educational work to the third angel's message.
2. What object should guide us in the education of our young people?
3. Church schools—their necessity, establishment, management, grade, and support.
4. Relation of primary schools to our higher educational institutions.
5. What provision should be made, if any, for a more special theological training, for the benefit of those who desire to labor publicly?
6. To what extent should students be encouraged to take long courses of study, and to graduate from our institutions?
7. What position shall we take with reference to the granting of degrees?
8. To what extent can religious instruction be given consistently and profitably in connection with the school work?
9. In what way can instruction in methods of labor in our cause be best given to those who desire it?
10. What proportion of teachers to the number of students can be employed, in harmony with reasonable economy and the best interests of our schools?
11. Is it advisable to establish a course of reading and study for the intellectual and spiritual improvement of our people, to be conducted somewhat after the plan of the Chautauqua reading circle?
12. What should be the general plan of discipline? and on what principles should it rest?
13. By what means can we best promote the spiritual interests of our schools?
14. What is the best plan for teaching the English Bible?
15. How shall manual training be best carried on in connection with our schools?
16. How can our Students' Homes be so managed as to secure the best results socially and morally?
17. What is the best plan for the management of domestic labor in connection with our Student's Homes?

It will be seen from a perusal of the foregoing topics, that the matters usually considered at Teachers' Institutes, such as methods of teaching, etc., were not taken up. It was designed at this Institute to dwell only upon those points concerning which our teachers would not be likely to gain information elsewhere,—questions connected with the educational problem in our own denomination. The objects of the Institute, as stated by the President in his opening address, were to discuss questions of interest arising in our educational work, to lay plans for carrying it on, to unify the work, and to become more thoroughly imbued with the spirit of our special work,—the proclamation of the third angel's message.

Concerning church schools, it was the unanimous opinion that schools should not be established until teachers are well prepared to take charge of them, and the people are ready to support them, both with their sympathies and with their means. The burden of the responsibility of church schools should be assumed by the Conference under a general supervision, and should not be left to private responsibility and management.

With reference to long courses of study, it was thought best not to encourage persons well advanced in years to take them; but it was thought that we need a more extensive course for those whose mental capacity would warrant it, and who could finish such a course at from twenty-two to twenty-five years of age. Men of thorough education are greatly needed. Men who are loyal to the truth, and who have a thorough knowledge of Greek, Latin, Hebrew, German, and other languages, to make original research in libraries of those languages, with the view of gaining historical evidence bearing upon the different points of our faith; nor ought we to be obliged to fall back upon worldly institutions for the preparation of teachers to give instruction in these languages.

The subject of a course of reading brought out a very interesting discussion, which resulted in the passing of the following resolution:—

Resolved, That it is the opinion of this Institution that a course of general reading and study, to meet the wants of Seventh-day Adventists, ought to be adopted, and that the General Conference be requested to take the matter under consideration at its next session.

These are but a few of the conclusions reached by the Institute, but they will serve to give some idea of the nature of the work done. All felt that the Institute had been a profitable one.

Seventh-day Adventists believe in education. Their belief that the second coming of Christ is near has not been pleaded as an excuse on their part that they should not make the most of all the time which was granted them, in order to secure the proper development of their own powers and those of their children. Indeed, the very consideration of the shortness of time has been an incentive to them to redeem the time in this as well as in other respects. Believing, as they do, that religious instruction should have a prominent place in the education of youth, and recognizing the fact that this could not properly be expected of the public schools, and that even if it could, the kind of religious instruction would not accord with what they regard as the true teaching of the Bible, they began as early as 1872 to agitate the question of denominational schools. In 1874, Battle Creek College was opened to students, and since that time the number of such schools has increased until there are eight now maintained in this country, besides special schools of short duration, which might more properly be termed institutes. Time has amply proved the wisdom of this course, and the Educational Secretary would recommend that Conference and church schools be established as rapidly as suitable persons can be found to take charge of them. The developments of the past year emphasize the need of such schools. Whatever may be their excellencies in other directions, when the religion of the majority is taught by law in the public schools, Seventh-day Adventists will feel the need of other facilities for the education of their children. It is the part of wisdom to provide beforehand for emergencies whose coming can be plainly observed.

FOREIGN CONFERENCES AND MISSIONS.

(*Report of W. C. White, Foreign Mission Secretary.*)

THE work of the Seventh-day Adventist Church, in other countries than the United States and Canada, has employed, during the year 1888, twenty-six ministers of the gospel, seven lay preachers (licentiates), ten editors, one hundred colporters, fifteen Bible-readers, five teachers and business managers, and not less than seventy-five translators, printers, and binders. Forty of these laborers have been sent to these fields from the United States, twenty-eight of whom have been wholly supported by the American churches. Of the one hundred colporters, there are about seventy-five who are wholly self-supporting, and twenty-five who receive some aid from the society. Twelve of the American laborers, and fifteen of the twenty-five native preachers, translators, and Bible-readers, are wholly supported by contributions from the churches where they labor; while the remaining ten are supported partly by American, and partly by native, contributions.

During the past year, a large part of the time of those of most experience in mission work, has been devoted to the education and training of younger laborers, and to the writing, or revision and translation, of books indispensable to the colporters, and necessary to the success of the work.

SCANDINAVIA.

Sweden. — The past year has witnessed some increase in the number of Sabbath-keepers in Sweden. A tent-meeting has been held by J. M. Erickson, which was largely attended, and some eighteen or twenty have commenced to keep the Sabbath. Two churches have been organized during the year, one at West Boda, with sixteen members, and one at Gefle, with fourteen members. The whole number baptized during the year was forty-seven. A good degree of interest to hear the truth is manifested in many places. Since the close of the mission school, twenty-eight colporters have been at work, and have had a good degree of success, so that with a little assistance they have paid their own way. The aggregate amount of book sales up to Sept. 1, amounts to \$5,410.09. Sweden seems to be a good field for labor, but we lack both men and means to push the work as would be desirable.

Denmark.—Here also an increase of interest is manifest. A tent-meeting has been held at Holbek the past summer, with a good degree of interest. Quite a number have commenced to obey the truth. One new church was added to the Conference. The whole number baptized was forty. Since the close of the mission school, fourteen colporters have been at work. The book sales amounted to about \$558. In Denmark we find many calls for labor, and a rising interest in a number of places. The obstacles in the way of the canvassing work are very great, as the laws of the land are unfavorable to our plan of selling books.

Norway.—Since the close of the Conference, K. Brorsen has labored in the northern part of the kingdom, where he has met with very encouraging success. On different islands there, he has found people very anxious to hear. In one place eighteen had commenced the observance of the Sabbath at his last writing. There are also Sabbath-keepers at other places. In Southern Norway, also, we find an interest is being awakened at different places. Much could be done if we only had the needed laborers, and means with which to carry the work forward. We have in Norway seven active colporters. Since the close of our mission school, their book sales have amounted to about \$1,461.21. All of them are of good courage, and some of them are meeting with excellent success for this country.

Summary.—There are now in Scandinavia twenty-four churches against twenty-one last year, with a membership of 766, showing an increase of fifty-three members since last report. Scattered Sabbath-keepers, not yet organized into churches, number 265, making a total of 1,031 believers. Tithes and donations, \$1,585.31, against \$593.38 last year. The number of ministers is eight; colporters, forty-nine. Book sales for the year, \$8,063. Books printed during the year: "Life of Christ," in the Swedish language, 4,000; in the Danish, 4,000; besides 4,000 Home Hand Books in each of these languages. Number of tracts and pamphlets in both languages, and of all sizes, from a four-page tract to the largest pamphlet, 135,000 copies. Periodicals printed: *Tidende* (Danish Religious Journal), 24,000; *Harolden* (Swedish Religious Journal), 24,000; Danish Health Journal, 90,000; Swedish Health Journal, 50,000; with about 4,000 subscribers to each.

CENTRAL EUROPE.

In Central Europe we have witnessed the development of some very encouraging features during the past year. Obstacles have presented themselves on every hand, and have seemed to hedge up the progress of the work in every direction; but the providence of God has opened the way, amidst all the difficulties, for the work to advance and gain strength. A goodly number of believers have been added to our churches, especially in Switzerland and Russia.

The greatest opposition is met in Russia, yet the work advances more rapidly there than in any other field under the care of this Conference. There are now in the Crimea, the Caucasus, on the Volga, and in Southern Russia, 255 Sabbath-keepers in all. The only laborer in that field is C. Laubhan. The Russian laws are growing more oppressive to Protestants, so that at present a Protestant minister is not allowed to enter Russia, or even pass through her territory.

Some interest has been awakened in Austria; but the papacy has such complete control there that none of the later Protestant sects, such as the Methodists, can hold public meetings in the empire, and in case they meet with private families, only such are allowed to attend as get permission to do so from government officials. At present but little can be done in this field, except with reading matter.

The most encouraging feature of the work in Central Europe during the past year, is the success of the colporters. Until our first subscription book adapted to the European field, the "Life of Christ," appeared in the German and French languages, about a year ago, the colporters had not been able to make their work

self-supporting, and could only be kept in the field at a constant expense; but during the past year, the work has been made self-supporting in Germany and Switzerland, and a goodly number of workers have been kept in the field. At present there are six companies in the field, numbering thirty-two canvassers. These have sold during the year ending Oct. 1, 1888, about 7,000,000 pages of reading matter, at a retail price of \$17,000. Aside from the time spent on the journals and a few tracts, our presses have been crowded, and about thirty-five printers and binders have been kept busy to supply the demand for books. The larger companies have regular hours for study each day, when the leader gives instruction in the work, and on Bible topics. Much interest has been manifested in Bible readings. As soon as means can be provided for it, doubtless much can be done by city mission labor.

Another feature which is of special encouragement, is the success of the first camp-meeting held in Central Europe. Much prejudice existed against such meetings, many preferring to travel in the beaten track of centuries rather than take a new and unpopular way. But notwithstanding, the meeting was appointed to be held at Tramelan, Switzerland, Aug. 17-27, and the Lord signally blessed the effort. The meeting was attended by more than two hundred of our people from France, Germany, and Switzerland. The best of order prevailed, and besides being a great blessing to those present, the meeting had a wide-spread influence abroad for the good of the cause. This was the largest gathering of Sabbath-keepers ever held in Europe by our people.

Our publishing house in Basel is increasing in facilities, and enjoys a good reputation and credit in business circles. During the past year, more than ten million pages of reading matter were printed, as compared with a little more than three millions of pages issued the preceding year. As our workers extend the circulation of reading matter, the attention of the nations about us is called more and more to our work.

During the past season, the mission has also witnessed the establishment of its first school. All children in this country are compelled to attend school until the age of fourteen; and so far, all efforts have failed to secure their exemption from attending school on the Sabbath. The only way to accomplish this is to have schools of our own. As a private enterprise, some of our brethren have erected a dwelling, with the first story fitted for school purposes. In these rooms, a primary school has been opened, where our children can enjoy the benefits of an education without attending school on the Sabbath. As soon as facilities can be provided, it is hoped to extend the school, that our people may receive a higher education in the various branches of the work.

The Sabbath-keepers in this field now number *not less than* 314 in Switzerland, 55 in France, 53 in Germany, 15 in Holland, 26 in Italy, 255 in Russia, 3 in Roumania, and 5 in Corsica, making a total of 726.

On the whole, we have reason for deep gratitude to God for what has been accomplished in this field during the past year, and we trust that his guiding hand will be over the work in the future.

ENGLAND.

For centuries England has been the battle ground of Protestantism and Catholicism, conformists and non-conformists, truth and error. It is an old country, and the customs of its people are stereotyped, notwithstanding its being filled with controversies. Though the Episcopal Church is the established religion, other denominations are at liberty to present their views if they choose. A person is just as free in England as in America, to pitch a tent and hold meetings for the purpose of teaching any religious views he may desire; but notwithstanding this freedom, England is a very hard field of labor, owing to the castes in society. Many of those who would be benefited by attending meetings, will not come. This caste makes London the hardest field of labor in all En-

gland. Yet it is advantageous in one respect; namely, when a family become interested in the truth, the light extends to their friends in different parts of the city, so there is no limit to the field, or the demand for laborers.

It is estimated that the average annual increase of houses in London, is over fifteen thousand. In 1883 there were added 22,110 new houses to the vast aggregate of dwellings, forming 368 new streets and one new square, and extending a distance of sixty-six miles. It has an average of forty miles of street opened yearly. It has four hundred daily and weekly newspapers. It is estimated that one thousand ships and ten thousand sailors are in its ports every day.

Such is the city in which our work is centered. The printing-office, in which *Present Truth* is published semi-monthly in an edition of five thousand copies, was removed from Grimsby to 45 Holloway Road, London, in September, 1887; and a business office was opened at 48 Paternoster Row in April, 1888. A training-school was also opened at the Chaloners, Anson Road, Tufnell Park, London, N., in charge of Eld. D. A. Robinson and wife, just returned from Africa.

The opening of the work in Paternoster Row is a move which has contributed largely to the interest of the work in London. The church now numbers thirty-three, with a usual attendance on the Sabbath of fifty or sixty. The Sabbath-school has about fifty members. During the past summer a tract society has been organized, and is meeting with much encouragement in sending out publications. Not a few letters are received from different parts of the kingdom, expressing a deep interest in the reading matter received, and, as a result, a few have accepted the truths which we teach.

In June, 1888, Bro. Wm. Arnold arrived from Australia, and spent a few weeks canvassing for "Thoughts on Daniel and the Revelation." His efforts were attended with marked success. The willingness to read on the subjects presented in the Bible readings which have been held, is continually increasing, and many families have become interested in different parts of the city. Several soldiers at the barracks at Southampton have embraced the truth principally by reading.

Small companies of Sabbath-keepers and isolated believers are scattered all over Great Britain. There are a few in Ireland, a few in Scotland, and a few in Wales. In 1888, one meeting-house was built at Ulceby, capable of seating about two hundred. Believers in England are conscientious about paying their tithe, and are ready to co-operate in any advance move among our people.

AUSTRALIA.

Prosperity has attended the work in this field the past year. Three laborers have been employed, two of whom have labored largely in Tasmania. A company of thirty embraced the truth in Hobart, the capital of that colony, and about seventy in other parts of Australia. Two canvassers have been in that field, who have sold a great many books. Three hundred copies of "Thoughts on Daniel and the Revelation" were sold in one town alone.

The printing work had grown so that the quarters first occupied became too small, and as a building suitable for such work could not be rented, ground was bought and a building erected, 33 x 65 feet, with press room 22 x 36 feet. The main building is three stories high, the upper one of which is, for the present, to be occupied as a meeting room for the Melbourne church. The cost of the property will be not far from \$13,000. Nearly one half of this amount has been subscribed in stock, and fifty per cent of the subscriptions paid.

The *Bible Echo* is now regularly on file in many of the libraries of the colonies, and already the reading of that paper is bearing some fruit. Until January of the present year, this paper was a monthly, but is now issued semi-monthly. Through missionary efforts, a few are now keeping the Sabbath in Sydney, the capital of

New South Wales, and that city is being worked by our canvassers. During a portion of the past year, the great Melbourne Exposition has been in progress, which has given a favorable opportunity to distribute reading matter. Space was secured in which to exhibit our publications, and in this way the *Bible Echo* was quite freely distributed. The work done at the Exposition has been somewhat expensive, but we think it will pay in the end.

Since the organization of the Australian Conference the latter part of last year, the demands for laborers in that field have been increasing, and we pray that God will raise up more workers to carry on the work to its final consummation.

NEW ZEALAND.

This colony, though a field by itself, is nevertheless much like that of Australia, as far as our work is concerned. As in Australia, the truth has prospered in this field during the past year. In Auckland, the largest city of the North Island, a meeting-house has been built, and the church there placed on a permanent footing. In Napier, where the last tent effort was made, a deep interest was manifested, and a good company identified themselves with the work of the third angel's message. There are now three churches in the North Island.

In numerous localities an interest has been created through the reading of the *Bible Echo*, and by the distribution of tracts. An excellent opportunity is afforded in Auckland for doing missionary work on ships and steamers, as many leave that port for the principal islands of the Pacific, as well as the ports of Europe and America. Two ministers are laboring in this colony, besides quite a number of experienced Bible workers. We have reason to be greatly encouraged by what has been done in New Zealand since the work was opened there.

SOUTH AFRICA.

The work for the past year in South Africa has many encouraging features. Through the efforts of those sent from America, aided by two native laborers, about sixty have commenced the observance of the Sabbath, making the whole number of believers about one hundred persons. In one place a church has been organized with a membership of thirty-six, and a missionary society numbering forty-five. The tithe for the past year amounted to \$1,472.50, making a larger average per member than any other church in the denomination.

The reports show that the brethren in South Africa are heartily interested in evangelical work. They have given 407 Bible readings, made 2,380 visits, and written 390 letters. Of books, pamphlets, and tracts, 1,466,452 pages have been distributed by colporters, and 577,484 pages by members of the tract society. The number of periodicals given away has amounted to 8,598, and 513 subscriptions have been obtained. The sale of publications has amounted to \$1,682.66.

Two libraries have been furnished with bound books, twenty reading-rooms have been supplied with religious journals, and three with health and temperance literature.

Tent meetings have been held in several places, and in some instances the churches have been opened for the use of our ministers. Especially has this been the case when the subjects of health, temperance, and practical religion have been the chief topics presented. The curse of drink has had a blighting influence upon Africa, and the need and value of temperance work are keenly felt by those who have the genuine well-being of society at heart.

The canvassing work has been especially prosperous, and hundreds of our books are now in the hands of earnest searchers for truth.

SUPPORT OF FOREIGN WORK.

The amount received for foreign missions by the treasurer of the General Conference Association for the year ending June 30, 1888, was as follows:—

CONFERENCES.	Christmas Offerings.	Weekly Offerings, Quarter ending Mar. 30, 1888.	CONFERENCES.	Christmas Offerings.	Weekly Offerings, Quarter ending Mar. 30, 1888.
Michigan	\$5,000.56	\$378.93	Tennessee	98.15	5.00
California	4,655.71	.....	Texas	65.65	6.65
Iowa	2,019.84	177.06	Canada	65.52	.....
New England	1,502.00	124.22	West Virginia	10.00	.....
Minnesota	1,515.22	93.90	Virginia	45.75	.....
Illinois	1,000.60	68.79	Kentucky	41.15	6.59
Kansas	1,253.76	42.50	NOT ORGANIZED INTO		
New York	821.79	49.58	CONFERENCES.		
Wisconsin	702.00	50.46	Florida	64.76	.....
North Pacific	788.48	44.55	District of Columbia	58.00	.....
Ohio	585.29	21	Alabama	56.00	.....
Dakota	606.41	34.29	Georgia	54.75	.....
Pennsylvania	704.85	45.64	Louisiana .....	.....	.....
Vermont	663.17	.....	Mississippi	5.00	.....
Missouri	496.94	34.86	Maryland	1.60	.....
Nebraska	568.34	20.65	Miscellaneous	102.75	11.05
Indiana	513.13	10.10			
Colorado	288.94	12.25			
Maine	233.70	.....	Total	\$25,589.81	\$1,231.46

Special gifts and payment of pledges amounted to \$11,891.48, making a total of \$38,712.75. Other amounts, such as the Sabbath-school contribution to missions, and the weekly offerings for the second quarter, which were not reported in time to appear in this report, would show the total amount raised during the year in America for our missions, to be \$45,000. This, divided by 25,000, the probable membership of the Seventh-day Adventist churches in America, shows an average of \$1.80 per member.

The amount received up to June 30, nearly \$39,000, was appropriated to the several missions as follows:—

Central European	\$14,000
Scandinavian	12,000
British	10,000
Australian and Pacific	3,000

But these amounts have not been sufficient to carry forward the work, and to furnish an ample stock of books for the colporters; therefore the Treasurer has borrowed such sums as seemed absolutely necessary to carry forward the work.

From a study of these figures, and of the work laid out for the present year, we conclude that something more than \$60,000 will need to be raised in America for our foreign missions. This amount will probably be furnished as follows:—

Christmas donations	\$28,000
Sabbath-school contributions	12,000
Weekly (first-day) offerings	20,000

This will leave the large gifts and the payments on pledges, to meet the debt incurred during the past four or five years of building and stocking our mission printing-houses.

The question sometimes arises as to how far the work in these foreign countries may become self-supporting. In Switzerland, aside from the publishing-house, the work has been self-supporting for nearly three years. In New Zealand, all the expenses of the work are met by home contributions, except the transportation of laborers from America. In South Africa, the friends of the mission propose to meet its expenses from this time forward. In Victoria, Australia, the tithes from the churches meet the expenses of all employed in that colony. But in close proximity to each of these, with perhaps the exception of New Zealand, there are extensive mission fields, calling loudly for help. Victoria is but one of the five Australian colonies, and we cannot expect the churches of that colony to bear the burden of sending the message to New South Wales, to South Australia, to West Australia, and to Queensland. This illustrates the situation in Central Europe and other foreign countries. Our churches in other lands are fully as faithful and self-sacrificing, in the support of the gospel, as the churches in America, and are as liberal, according to their ability, in contributing to missionary enterprises. But we cannot wait for these churches to gain strength to carry the message to the wide mission fields beyond. It is evidently our duty largely to increase the number of trained laborers, and the volume of contributions from the United States.

The question of our mission printing-houses' becoming self-sustaining, must receive a similar answer. The subscriptions to the journals fall short, about one fourth, of meeting the expense of their publications. The larger books, which are sold by the trained colporters, meet the expense of publication, and are a source of small profit. Some of the smaller works, while quite necessary, have not sufficient sale to meet the expense of their publication. Should we continue the publishing work as it is, without enlargement, it would nearly pay its way. But this we cannot do.

There is now an urgent call for tracts and pamphlets in Russian, Polish, Hungarian, Armenian, Finnish, Portuguese, Spanish, Greek, Chinese, Indian, Hawaiian, and the native languages of the Pacific Islands. Besides the considerable expense of translating and publishing a few small works in each of these languages, the greater part of which must be distributed gratuitously, larger works are demanded in the French, German, Dutch, and Scandinavian languages. To translate and publish such a work as "The Life of Christ," the "History of the Sabbath," or "Thoughts on Daniel and the Revelation," in four languages, requires the investment of five to eight thousand dollars, to bring the books to completion, and as long as the sale of any work is active, considerable capital must be employed in printing it.

A considerable part of the money expended in our foreign work for the last four years, has been devoted to building and equipping the printing-houses, and in furnishing supplies of books for the colporters. The present value of our mission printing-houses and book depositories, above all indebtedness, is not far from \$65,000. As our foreign work enters new fields, new books will be demanded, and as the publication of each new work calls for capital, we shall need each year to set apart a liberal sum for this purpose.

We earnestly hope that the friends of this work will carefully consider the facts and figures given above, and thereby discern how small our efforts have been, compared with the magnitude of the work, with the efforts of older and stronger societies, and with what we may do, if each member of the church will take hold of the work in earnest.

INTERNATIONAL TRACT SOCIETY PROCEEDINGS.

TWENTY-SEVENTH ANNUAL SESSION.

HELD AT MINNEAPOLIS, MINN., OCTOBER 19 TO NOVEMBER 4, 1888.

S. N. Haskell, Presiding Officer, Miss M. L. Huntley, Secretary.

THE first meeting of this session was called Oct. 19, 1888, at 2:30 p. m. After the opening exercises, it was ascertained that 107 members and delegates were present, the representation of the different societies being as follows:—

DELEGATES.

Arkansas, 1; California, 3; Colorado, 1; Dakota, 8; Iowa, 15; Illinois, 5; Indiana, 3; Kansas, 5; Michigan, 15; Minnesota, 17; Maine, 1; Missouri, 2; New England, 2; New York, 2; Nebraska, 4; Ohio, 4; Pennsylvania, 2; Tennessee, 1; Texas, 1; Upper Columbia, 1; Vermont, 1; Virginia, 1; Wisconsin, 9; West Virginia, 2; Central Europe, 1.

INTRODUCTORY REMARKS

Were made by the President relative to the object of the society, outlining briefly the work thus far accomplished, and opening a vast field for future effort, both in America and in foreign countries. He referred particularly to New York City, which, with the adjoining population, constitutes the second city in size on the globe; to its fifty-three lines of steamships which sail regularly to other ports; to its 116 lines sending out steamships irregularly; and to its 199 local river and coast lines; all of which afford excellent opportunities for the transmission of reading matter. Kansas City, through which 4,000,000 people pass annually, averaging about 11,000 each day, and other central cities in America, were referred to.

He also spoke of some of the large cities of Great Britain, — London, with a population of 5,000,000; Glasgow, with over 600,000; Liverpool, with 550,000; Manchester and Birmingham, with 500,000 each; Dublin and Leeds, over 300,000 each; Sheffield, Edinburgh, New Castle, Belfast, Salford, and Bristol, over 200,000 apiece, making an aggregate of nearly 10,000,000 people; while in the United States, twenty-one of the largest cities contain less than 7,000,000 people. England has 25,000,000 people, or 490 to the square mile. The most thickly populated of the United States is Rhode Island, in which the average number of people to the square mile is only 220. In Massachusetts, which ranks next to Rhode Island in this respect, the average is 214 to the square mile. The State of New York has only about 1,700 square miles less than England, and yet England contains only about 5,000,000 less people than half the number found in the whole United States. London, Cambridge, Oxford, and Clifton have some of the oldest and most noted scientific, religious, and missionary schools in the world.

Outlining the work to be accomplished in foreign countries where our views have never been presented, except by publications, the President gave many interesting statistics respecting the wonderful progress made within fifty years by the missionary societies in these various countries. He spoke in particular of

ANNUAL SUMMARY OF MISSION-

FOR THE YEAR ENDING

SOCIETIES.	<i>a</i> No. agents.	No. other members.	<i>b</i> Per cent Conf. mem.		Letters written.		Visits made.		Bible readings held.		No. subs. obtained for periodicals.		Pages of publications distributed by ag'ts.
			<i>c</i> Per cent reporting.	<i>d</i> Agents.	Other mem.	Agents.	Other mem.	Agents.	Other mem.	Agents.	Other mem.		
<i>g</i> Arkansas	124	.....	.....	.....	108	.....	253	.....	111	.....	31	.....	.....
California	1,393	.....	.....	.....	10,544	.....	5,096	7,853	5,096	4,877	647	804	2,840,225
Colorado	10	214	74	20	40	423	1,770	2,050	116	330	563	88	101,570
Dakota	14	500	68	41	49	2,348	713	3,451	173	533	26	891	340,950
Ga. and Fla.	20	60	56	17	129	166	5,492	423	698	68	275	87	16,725
Iowa	654	e74	e90	262	1,620	1,618	4,640	1,084	870	15	680	87,124	.....
<i>f</i> Illinois	38	842	44	21	651	792	8,169	4,544	920	1,197	3,012	155	436,458
Indiana	28	519	e49	e23	150	1,101	8,000	928	1,858	.....	1,011	1,503,471	.....
<i>f</i> Kansas	64	1,144	e40	e45	511	2,529	871	5,394	96	183	5,818	397	2,717,900
Kentucky	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Michigan	44	2,680	e63	e18	369	7,690	9,966	10,657	2,225	2,420	152	1,526	2,457,921
Minnesota	.....	1,100	62	26	.....	2,820	.....	10,965	.....	3,155	.....	586	.....
<i>f</i> Maine	.....	247	57	35	.....	429	.....	1,527	.....	25	.....	624	.....
Missouri	.....	262	e38	e12	.....	450	.....	2,042	.....	485	.....	218	.....
New England	25	425	61	31	459	2,488	8,013	7,007	321	1,027	499	828	270,591
New York	10	485	61	21	140	610	1,158	1,146	188	341	84	108	76,498
Nebraska	17	442	e65	e46	108	9,384	4,735	2,983	2,389	378	1,896	368	221,369
North Pacific	.....	275	e74	e44	.....	1,128	.....	750	.....	332	.....	.....	.....
Ohio	49	581	59	18	21	1,509	260	2,322	30	711	.....	2,312	1,682,000
Pennsylvania	.....	596	e76	e55	.....	1,649	.....	5,838	.....	1,915	.....	2,086	.....
Quebec	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Texas	16	214	57	21	.....	371	.....	618	.....	82	.....	93	.....
Tennessee	10	78	e54	e17	55	96	150	230	37	48	17	30	8,275
Upper Columbia	.....	194	53	.....	.....	710	.....	1,023	.....	150	.....	519	.....
Vermont	15	319	74	26	190	797	2,854	5,184	358	271	.....	.....	99,380
Virginia	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
West Virginia	3	33	31	17	.....	82	571	833	31	16	.....	69	177,264
Wisconsin	41	917	54	25	77	1,912	1,062	5,426	93	1,240	257	516	213,237
Totals	401	13,938	55	24	3,211	51,841	60,408	88,067	13,855	22,618	13,261	14,027	13,250,967
Australia	.....	126	.....	.....	.....	362	.....	804	.....	287	.....	179	.....
Central Europe	.....	249	.....	.....	.....	2,118	.....	1,207	.....	322	.....	51	.....
Great Britain	10	56	.....	.....	8	214	3,133	354	958	21	17	10	419,169
New Zealand	.....	73	.....	.....	.....	137	.....	407	.....	230	96	111	.....
Scandinavia	.....	70	.....	.....	.....	49	.....	432	.....	118	1,950	49	.....
South Africa	4	45	.....	.....	.....	390	.....	2,380	.....	407	.....	523	1,466,452
Totals	418	14,557	55	24	3,219	55,111	63,541	96,651	14,813	23,993	15,324	14,950	15,136,588

a Includes canvassers and others employed by Conferences.

c Per cent of Conference members reporting.

e Church membership last year.

f Nine months.

g One quarter.

ARY LABOR AND STATISTICS.

JUNE 30, 1888.

Pages of publications distributed by other members.	No. periodicals distributed.		Publications sold.		Fourth Sabbath donations.	Other donations.	Total receipts of Society funds.	Excess of resources.	Amount of unpaid pledges.	Total receipts of State Secretary.
	Agents.	Other mem.	Agents.	Other mem.						
59,790		1,233					482.93			482.93
1,750,938	73,140	347,581			1,940.95	851.02	6,514.87	4,332.85		8,820.48
200,621	33	4,529	2,345.39	78.30		100.00	3,595.28	1,826.67	597.80	5,005.54
736,714	628	19,568	2,063.30	279.14	134.86	50.54	3,069.96	6,161.40	6,819.50	5,725.09
78,159	1,884	2,144	943.75	15.20	9.77	82.55	1,219.00	40.50	30.00	1,520.88
898,261	2,634	39,087	4,773.70			546.93	10,441.36	7,289.49	21,500.00	21,041.57
544,918	11,076	16,775	5,373.88							15,764.61
501,156		45,744			105.93		6,207.83	2,976.65		6,207.83
270,112		230,109	4,169.20		381.19	19.35	8,777.42	3,379.85		10,199.55
1,310,206	2,518	161,465	4,566.67	1,390.75			12,474.37	3,871.00		17,333.72
2,120,600		48,675	6,075.18	4,050.12		396.50	12,336.96	12,507.98	12,500.00	17,627.99
179,624		7,478	312.57			39.24	19.27	854.35	201.24	854.35
204,605		9,928	1,376.64	250.00		67.64	2,642.89	5,093.35	2,633.86	3,000.00
100,689	17,855	54,496	3,904.14	237.09		924.14	52.00	9,753.97	2,447.88	13,658.43
127,761	23,997	11,029	1,687.29	6.87		339.26	5.52	2,987.69	2,082.74	3,955.00
649,421	22,884	66,128	7,326.00	2,312.42	16.00	1,724.88	6,494.98	6,292.84	4,869.70	15,883.00
828,000		28,000		2,000.00			6,000.00	2,000.00		2,000.00
503,207		22,516	2,931.83	300.00			5,419.67	10,591.60		9,754.03
1,265,270		34,817	8,641.36	446.23	769.18	68.40	10,925.17	5,052.33	1,200.00	14,160.65
200,846		6,296	3,626.02	36.60		97.77	3,188.84	759.04	2,389.30	3,568.84
40,000	403	1,000	900.00	377.97	10.00	80.05	1,277.97	179.99	372.10	1,355.47
145,183		9,399	325.92			83.66	2,320.65	1,309.65	1,090.00	2,804.75
264,920	2,947	15,328	203.41	161.76	71.85	92.96	1,698.06	551.28	7,614.70	2,671.81
29,888		597					431.99	84.27		431.99
878,999	451	49,940	1,727.71				5,189.69	2,200.65	15,648.50	9,054.97
17,479,226	160,450	12,33,862	\$63,273.46	\$11,942.39	\$4,810.01	\$414.26	\$126,763.36	\$69,692.16	\$96,441.20	\$196,120.35
214,488		9,590			43.64		742.07			
46,239		7,113	6,500.00			180.29	253.27	37.50		253.27
101,780	30,818	4,923	1,579.50	44.84			1,656.17			1,724.56
32,420		6,200					16.87		550.00	
843		8,282	4,457.58			306.03	358.48			358.48
577,484		8,598	1,383.62	299.04			1,815.96	1,665.61		
18,452,549	191,268	1,278,568	\$77,194.16	\$12,285.77	\$4,853.65	\$900.58	\$131,508.68	\$71,385.27	\$56,991.20	\$198,456.66

b Per cent of Conference members belonging to the Tract and Missionary Society.

d Probably more than half of the labor performed by "agents" during the year is included in the report of "other members" in this summary. Where the report of agents is not given separately, it is included with that of other members.

India, which contains over 256,000,000 inhabitants, of whom nearly 2,000,000 are claimed as Christians; of China, where it is said that 26,000 embraced Christianity last year, and in which the Christian population is estimated at 50,000; of Japan, having over 200 organized churches, with nearly 20,000 members, of whom over 4,000 were added during the past year; of Africa, which embraces the Congo Mission, with over 1,000 converts; of the West Indies, Greenland, and the islands of the Pacific Ocean. Many of the missions in these countries have a direct connection with London, by means of training-schools and other institutions for their support in that city. In all these countries, there are many English-speaking people, besides a large number of natives who have embraced Christianity.

The necessity of issuing publications in the Russian, Polish, and other languages was also mentioned.

SUMMARY OF THE YEAR'S WORK.

This was presented by the Secretary of the society, as follows:—

In proportion to the time covered, it little differs from the report of last year. It represents the labor performed by about one fourth of the church members, or a little more than one half of the tract society members. In Pennsylvania, over one half of the church members report labor performed. In *Dakota*, eighty-one per cent of the church members are members of the tract society. The increase in tract society membership is 1,254, over one half of which has been added in four States,—Minnesota, Ohio, California, and Michigan. The highest average of book sales per church member was in Nebraska,—\$13.76. In Pennsylvania, the average was \$10.77. The average in ten societies was less than \$5.00. The whole number of cities entered by canvassers, Bible workers, etc., in this country, is 106; within the territory of foreign societies, forty. The number of cities within the limits of the State societies, containing 20,000 or more inhabitants, not yet entered, is fifty-eight, of which twenty-four are in the New England Conference; within the limits of foreign societies the number reported is 232, of which 114 are in Germany, and 109 in Great Britain. In this country, 318 libraries contain our bound books; in foreign countries, 123. One hundred and thirty-four reading-rooms are supplied with religious periodicals in this country, and eighty-seven with health and temperance periodicals. Australia supplies 250 reading-rooms with religious periodicals; the *British Society*, 108. The *British Society* also supplies 240 reading-rooms with health and temperance periodicals, also the same to fifty-six ships.

The work of the International Society in the distribution of publications during the year, has extended to China, South Africa, Holland, the West Indies, Pitcairn, and various other islands in the Pacific Ocean, through persons now laboring in these countries. It has sent publications to these several localities and others too numerous to mention, by mail and otherwise. Several sets of bound books have also been placed in large and influential colored schools in the Southern States. [Oct. 19.]

FINANCIAL REPORT.

Cash on hand at beginning of year.....	\$7,061.97	
Receipts during the year.....	7,414.28	
Total.....		\$14,476.25
Expenditures.....	\$5,192.04	
Balance on hand.....	9,284.21	
Total.....		\$14,470.25

SOCIETIES ADMITTED.

ARKANSAS, AUSTRALIA, NORTH CAROLINA.

These newly-organized societies were received by the International Society, and interesting incidents given by S. H. Lane, J. P. Henderson, and J. M. Rees, from the Southern field, showing that the publications sent there during the last few years have won many warm friends among the best citizens. [Oct. 22, 24.]

COMMITTEES FOR THE SESSION,

(Appointed by the Chair.)

ON NOMINATIONS. — I. D. Van Horn, Wm. Ostrander, Geo. B. Starr.

ON RESOLUTIONS AND PLANS FOR FUTURE WORK. — W. C. White. L. R. Conradi, A. T. Robinson, C. Eldridge, G. G. Rupert.

UNFINISHED BUSINESS.

COMMITTEE ON MANUAL FOR BOOK-KEEPING, PASS-BOOKS,
REPORT BLANKS, etc.

This committee, consisting of L. C. Chadwick, H. P. Holser, and C. Eldridge, reported verbally through the last-named member, stating—

1. That the duties assigned to them had been performed, and presenting the printed books, blanks, etc., which they had been recommended to prepare; also calling attention to certain defects therein.

2. *Voted*, That the Chair appoint a committee of three to examine the blanks in the members' pass-books, also the librarians' and district and State secretaries' report-blanks, and to suggest such changes as will make all such blanks correspond. [Oct. 24.]

SPECIAL COMMITTEE ON BLANKS, ETC.

L. C. Chadwick, E. W. Farnsworth, and R. M. Kilgore were appointed as this committee. They reported as follows:—

Your committee appointed to examine the blank reports in the members' pass-books, and those for the use of librarians and district and State secretaries, and to suggest such changes as will make all such blanks correspond, would respectfully submit the following:—

We find by a careful examination of these blanks, that (1.) the reports in the members' pass-books contain a few items that are not in the other blanks; (2.) all these blanks have been prepared with a place for reporting the amount of first-day offerings paid to the librarians by the members; (3.) this item was inserted in these reports to assist in carrying out the fourth recommendation of the Committee on Finance, found on page 45 of the Year Book for 1888 [page 56 of this Year Book], said recommendation having been adopted by the General Conference at its last session. We find further, that (4.) after the last General Conference closed, a recommendation was made through the *Review*, that the first-day offerings be paid to church treasurers, instead of librarians, although we cannot find that any reason was given for the change. We find by consulting with several State secretaries, that (5.) this change has caused a great deal of confusion, and necessitated a great many explanations of the blanks; therefore in view of these facts, —

First-Day Offerings to Be Paid to Librarians.

1. *We recommend*, That the Committee on Resolutions, either in the International Tract Society or General Conference, or both, present a resolution at this session of these bodies, indorsing the recommendation adopted last year, above referred to, and advising our people everywhere to pay their first-day offerings to librarians, with their quarterly reports. [Oct. 28. See Resolution 4, page 56.]

Blanks to Be Revised.

2. *Resolved*, That we request our publishing houses to print a revised blank for the use of librarians and district and State secretaries, at once; and we urge our State secretaries to order the new blanks in time to supply the district and State secretaries before the close of this quarter. [Committee on Resolutions, Nov. 2.]

3. *Resolved*, That the Chair be empowered to appoint a committee of three to prepare copy for the revised blanks, which shall be made to correspond in every particular with the blanks in the members' pass-books; said copy to be furnished to the representative of the publishing houses at this meeting, so that there need be no delay in issuing the blanks. [Committee on Resolutions, Nov. 2.]

L. C. Chadwick, Geo. B. Starr, and M. L. Huntley were appointed.

COMMITTEE ON RESOLUTIONS AND PLANS.

Members of committee: W. C. White, L. R. Conradi, A. T. Robinson, C. Eldridge, G. G. Rupert, whose amended report stands as follows:—

As we consider the wide range of usefulness, and the many lines of missionary effort provided for in the Constitution of the International Tract Society, we are led to inquire to what extent the operations of the society may be made to correspond with the provisions of the Constitution.

As this is not the foreign missionary society of the denomination, and as confusion often occurs from our common use of the term "missionary society," we recommend the term "International Tract Society," as a convenient title for general use, and a pleasant substitute for the abbreviation, "T. and M. Society."

Art. II., Sec. 3, gives as one of the objects of the society, "to secure an extensive and systematic distribution of our publications in foreign countries, and in those portions of our own land not included in State organizations."

Art. IV. reads, "It is the duty of the Executive Board to carry out the decisions of the society; to furnish publications and employ agents as they may see fit; to audit all accounts; and to fill any vacancies that may occur in their number by death, resignation, or otherwise."

By a careful examination of the resolutions and decisions made by the society at its last meeting, we see that eighteen of them related to the work of the State societies, and three, wholly or in part, to the great field outside of these organizations. Whatever has been done by the society in the execution of these suggestions, is due to the faithfulness of the Secretary; for the Executive Board was so scattered, that during the year it has been impossible for more than three of its members to assemble for consultation, and therefore it has not really performed the duties of an Executive Board.

We would respectfully suggest that while the society should have secretaries and business agents in every land, we believe that its Executive Board should be composed of members, a majority of whom can assemble as often as once in three months for executive council.

When we consider the immensity of the foreign mission field, and are reminded over and over again that there are scores of countries in which we are not at present prepared to locate missionaries; and when we consider the fact

often demonstrated by experience, that the most successful and inexpensive way to introduce the gospel into these lands, is by means of publications, we must conclude that the International Tract Society could do a most glorious work, and be a most important auxiliary in the foreign missionary operations of our people, by the early publication and wide circulation, by correspondence and through agents, of religious tracts and pamphlets in those languages, and among those people, not provided for as yet by any of the publishing houses of the denomination.

There are at present urgent calls for publications in the Russian, Spanish, Portuguese, Armenian, Greek, Chinese, Indian, Polish, Bohemian, Finnish, and Hawaiian languages, and in the native tongues of the Pacific islanders. In most of the above, there are persons coming to the light who feel a deep interest for their countrymen, and are anxious to engage as soon as possible in the work of circulating the publications among them. In several cases their anxiety is so great that they have begun, upon their own responsibility, the translation of some of our smaller books into their native languages. There is already quite a stir among some of our people, because we are so slow in the matter of printing in these tongues.

Why should not the International Tract Society enter upon this important work immediately? It ought not to interfere with the work of any of our publishing houses, nor should it assume burdens that they are willing to carry. But there is a great and important work outside and beyond the range of their operations, which no one seems to be planning for, and which is very important and urgent. And who would be expected to feel the burden of this work, if not the officers of the International Tract Society?

There is another branch of international work which promises a rich harvest, — the placing of our publications within the reach of the tens of thousands of summer tourists from every nation, tongue, and people who visit Switzerland, Southern Germany, and parts of France, during the summer season. It is by far the surest and quickest way to get the truth before these people. The tourists are usually from the most influential classes of the nations that they represent. They are the most inquiring, intelligent, and wealthy, and are just the ones to carry the third angel's message to the ends of the earth.

This field is a wide one, and it is ripe for the harvest. The efforts of Eld. Wm. Ings have demonstrated the fact that the best hotels entertaining tourists, will gratefully accept files of our religious journals, in the English, German, French, Dutch, Swedish, and Danish languages. Why should not the International Tract Society take hold of this great work?

We might depend upon the missions in whose territory the work was done, to bear one half of the expense of the distribution, and in those fields where we have no missions, the International Society could bear the entire expense.

Another line of work which is of the greatest importance, might be set in operation on a much broader scale than at present, by the holding of a three months' school, or institute, for the training of foreign missionary correspondents, and secretaries for the foreign branches of the International Tract Society. Perhaps two or three such institutes might be held during the coming year, under the leadership of the Secretary of the society. While the class is in progress, as well as afterward, its members should labor by correspondence, to secure the introduction of religious reading matter into all the colonies and to all the nations where as yet we have no living missionaries.

Each of these lines of work will require for its successful accomplishment the careful planning and active co-operation of a wise and energetic committee.

Should there not be at this meeting a definite apportionment of the surplus funds of the society to these most important enterprises, and the appointment of a committee to take charge of each appropriation? For example, ought we not to appropriate \$1,000 in cash, to meet the expense of the distribution of such reading matter as shall be donated to the society by the printing-houses of the denom-

inances? also \$500 or \$1,000 to furnish publications, stationery, and postage for the use of the Secretary and her classes of missionary correspondents? also \$2,000, to begin the work of translation and publication of tracts into those languages whose people have not as yet heard the third angel's message?

We believe that a liberal fund might be raised for this latter work. Some of our brethren would give freely to it.

If it is thought that a three months' course at the proposed institutes for the instruction of international correspondents and secretaries, is sufficient, it would appear that there ought to be three such institutes held the coming year; one in Battle Creek, one in Chicago, and one in the Eastern States.

Your committee would respectfully submit the following resolutions:—

FOREIGN WORK.

Fund for Translating Publications.

1. *Resolved*, That \$2,000 of the surplus fund of the International Tract Society be appropriated to the translation and publication of such tracts in foreign languages as our publishing houses have not published, and are not prepared to publish. [Oct. 30.]

In harmony with this action, the following resolutions (2 and 3) were adopted by the Executive Board:—

Tracts in Various Languages.

2. *Resolved*, That leaflets of four pages each be issued on the subjects of the Second Advent, the Sabbath, and the Suffering of Christ, in the Russian, Polish, Bohemian, Finnish, Armenian, Spanish, Portuguese, Chinese, and Maori languages, and that an illustrated work on the last-named subject be prepared as a pioneer publication, acceptable to both Catholics and Protestants. [Nov. 14.]

3. *Resolved*, That the International Society secure the translation of these publications, furnish the plates and paper, and request each of our publishing houses to print free of charge such editions as are needed in adjacent territory. [Nov. 14.]

Fund for Distributing Publications.

4. *Resolved*, That \$1,000 of the surplus fund be appropriated to meet the expenses of distributing in foreign lands such reading matter as may be donated by our publishing houses. [Oct. 30.]

The Executive Board appointed S. N. Haskell, L. R. Conradi, and D. A. Robinson, a committee to take charge of this fund. [Nov. 11.]

Committee to Supply Ships with Reading Matter.

5. *Resolved*, That S. N. Haskell, M. L. Huntley, and C. Eldridge be a committee to supply ships with reading matter during the year, the expenditure not to exceed \$2,000. [Executive Board, Nov. 17.]

Contributions Solicited.

6. *Resolved*, That we invite liberal contributions to the International Tract Society, to increase its funds, that the objects for which it was designed may be advanced. [Oct. 30.]

Institutes to Develop Secretaries, etc.

7. *Resolved*, That institutes be established for the training of young people of different nationalities to act as secretaries and correspondents with their respective people. [Oct. 30.]

In harmony with No. 7, the following resolutions (8-10) were adopted by the Executive Board:—

8. *Resolved*, That we make arrangements for such an institute to be held in Chicago, in March or April. [Nov. 17.]

Foreign Missionary Societies in Our Schools.

9. *Resolved*, That we request the Battle Creek College to encourage the organization of a foreign missionary society among the students, the object of which shall be to enable them to become better informed concerning foreign countries, people, methods of work, etc. [Nov. 17.]

Missionary Library.

10. *Resolved*, That whenever such a society is established by the College, the International Society will meet half of the expense (not to exceed \$50) of providing missionary periodicals and books for a special library; and that the same offer be extended to other schools. [Nov. 17.]

HOW LOCAL SOCIETIES MAY BECOME ACTIVE.

All Church Members Should Be Workers.

Whereas, Our spiritual growth depends upon our laboring for others; therefore, —

11. *Resolved*, That we urge upon all Seventh-day Adventists the duty of becoming members of and workers in the tract and missionary society. [Oct. 30.]

Weekly Meetings in Each Church.

Whereas, Our interest in the work depends largely upon the time and thought we devote to it; therefore, —

12. *Resolved*, That we recommend the holding of weekly meetings, even by small churches and companies; and further, —

13. *Resolved*, That we indorse the plan of uniting the missionary meeting and the prayer meeting, where it is not thought practicable to devote an entire evening to each. [Oct. 30.]

Canvassing and Bible Work not the only Missionary Work.

Whereas, The efficiency of the tract society depends upon the activity of its entire individual membership, and the working of all its branches; therefore, —

14. *Resolved*, That the introducing of new and efficient methods of labor, such as canvassing and Bible work, does not lessen the importance of other branches of our work, such as personal labor by visiting, and the loaning of books and tracts, also the mailing of tracts and periodicals, and missionary letters; and it is our conviction that souls may be brought to the knowledge of the truth in these ways, that would be reached in no other. [Oct. 30.]

Correspondence between Societies.

15. *Resolved*, That we encourage an interchange of correspondence between local tract societies, through the State officers; and that the officers of State societies correspond freely with each other. [Oct. 30.]

The following originated with the Executive Board: —

16. *Resolved*, That the President be requested to write an appeal to Conference Committees and State tract societies, setting forth the necessity of employing secretaries or assistant secretaries to carry on the work of corresponding with local societies, scattered members, etc., thereby maintaining a healthful interest and activity in missionary work, said appeal to appear in the *Review* or *Review Extra*. [Nov. 17.]

The appeal was written, and the recommendation is being adopted generally.

THE CANVASSING WORK.

Canvassers Removing from One State to Another.

17. Resolved, That no canvasser remove or be removed from any State to work in another, without permission from the State agents of both such States, or from the State secretaries, in case there are no State agents. [Oct. 31.]

Conformity, or No Books.

18. Resolved, That we are opposed to our publishing houses' furnishing books to agents who do not conform to the rules adopted by this society, whether in territory controlled by the publishing houses, or in the territory of any State society. [Oct. 31.]

Cash, or Its Equivalent.

Whereas, The tendency of the credit system is to burden our canvassers and tract societies with debt; therefore, —

19. Resolved, That we recommend the State societies to adhere to the rule adopted at the 1886 session of this society, which reads as follows: "Our tract societies shall do a cash business with agents," recommending that acceptable security be given, or the C. O. D. plan adopted, where cash cannot be paid in advance. [Oct. 31.]

Canvassing Companies and Leaders.

20. Resolved, That we recommend the State agent to organize his canvassers into companies wherever it is practicable to do so, and appoint a leader for each company; said leaders to direct the movements of their companies in harmony with the plans of the State agent, and to canvass on commission when not engaged in assisting agents. [Nov. 2.]

MISCELLANEOUS.

The State District and Its Members.

21. Resolved, That we recommend that the names of canvassers, Bible workers, and all who are employed by the Conference and tract societies, be transferred from the register of the local societies and districts, and placed upon a State list, called the State district; and that they be recommended to obtain their supplies from the State society, and make their contributions and reports to the same. [Oct. 31.]

22. Resolved, That the Secretary of the International Tract Society be requested to send a circular letter to each of the State secretaries, giving full explanations of the intent of the above resolution (21), and suggesting the best methods for carrying it into effect. [L. C. Chadwick, Oct. 31.]

A Series of Lessons on Missionary Work.

23. Resolved, That the international officers, with competent assistants, be requested to furnish a complete series of lessons, giving thorough instruction in various branches of the missionary work. [Oct. 31.]

Home Missionary Journal and Fourth Sabbath Readings.

Resolutions concerning a monthly missionary journal and the fourth Sabbath reading (referred to the Executive Board and the General Conference Committee), were disposed of as follows:—

24. Resolved, That the International Society publish a monthly paper to be called the *Home Missionary*, to contain the fourth Sabbath readings, and such other matter respecting home and foreign missions as the committee may think

profitable to be read on the Sabbath, the price to be ten cents a year [now being issued regularly]; and that E. W. Farnsworth, D. T. Jones, W. C. Sisley, A. T. Jones, and Miss M. L. Huntley be a committee to provide for the fourth Sabbath readings during the year. [Nov. 17.]

Missionary Department in the "Review."

25. Resolved, That we request of the Central Publishing Association a missionary department in the *Review* (also a supplement, when thought advisable), to be conducted by such persons as the Trustees may appoint.

J. O. Corliss and Miss M. L. Huntley were chosen Nov. 17 to take charge of this department, which is now being conducted.

Committee to Examine New Books, etc.

26. Resolved, That a committee of seven be appointed by the Chair to examine the new works issued during the year by our several publishing houses, in this and other countries, and to make suggestions as to the field of usefulness of each. [Oct. 31.]

COMMITTEE TO EXAMINE NEW BOOKS.

This committee consisted of L. C. Chadwick, E. E. Miles, C. A. Hall, D. T. Jones, L. R. Conradi, J. F. Hansen, and D. T. Bourdeau. They reported Nov. 2, as follows:—

Your committee appointed to examine the new works issued during the year by our several publishing houses, in this and other countries, and to make suggestions as to the field of usefulness of each, would respectfully submit the following report:—

"Bible Readings for the Home Circle."

1. We find the new book, "Bible Readings for the Home Circle," greatly improved in its appearance and arrangement over the old collection of readings, and believe it to be worthy of a wide circulation. We recommend that our State agents make a thorough effort to enlist those who have had some experience in Bible work, and such others as in their judgment should engage in its sale, and that our Bible workers use it as a help in conducting Bible readings.

"Great Controversy."

2. We find that the "Great Controversy," in its revised and enlarged form, is much improved, and its selling qualities greatly increased. It presents in a clear and concise manner the reasons for the views which it advocates, thus being better adapted to the general reader than the former edition, which was more especially intended for our own people; and we heartily recommend it as one of the most important of our subscription books.

"Prophetic Lights."

3. It is the opinion of the committee that "Prophetic Lights" is well adapted for use as a premium book with our periodicals, to awaken an interest in the study of the prophecies, and create a demand for "Thoughts on Daniel and the Revelation," and other publications on the same subject. We regard it as worthy of a wide circulation, and recommend that a vigorous effort be made to secure subscriptions for the *Signs of the Times*, using the paper-covered book as a companion volume; and also that the book in cloth binding be placed on sale for those who do not wish to avail themselves of the combination offer.

"Fathers of the Catholic Church."

4. We believe the "Fathers of the Catholic Church" to be a valuable book for all students of the Bible, and especially adapted to such as do not have in their libraries more exhaustive works on the history of the church. We would especially recommend it to ministers, Bible workers, church officers, missionary workers, and others who wish to prepare themselves to maintain the claims of the Bible Sabbath against those who would attempt to overthrow it or weaken its claims, by referring to the example and teachings of the early Fathers.

New Pamphlets in French.

5. We hail with pleasure the appearance, in French, of three new pamphlets; viz., "Exposition of Matthew 24," revised; "Truth Found;" and "Immortality, or Christ Our Life;" and we invite our people, especially our French brethren, to give them a wide circulation, using the first-named pamphlet largely as a means to open the way for the introduction of other works.

Pamphlets in German.

6. The publishing house in Basel, feeling the necessity of preparing our publications in such a way as to meet the wants of the German field, has revised and prepared a number of pamphlets with this in view, by adding or using valuable testimony from standard German authors. Though but recently printed, some of these have already attained a large circulation, and have proved a great help in the canvassing work in Europe. Your committee would therefore also recommend these publications for extended use here; namely, "Matthew 24," an illustrated pamphlet, to be used by the canvassers and the tract societies in general, to awaken a desire for other reading matter pertaining to present truth; the "Ministration of Angels," which, especially the second part, has been rewritten and revised; the pamphlet, "Truth Found," which is well adapted to be used by our missionary workers, to give their German neighbors a short, comprehensive reason for the observance of the Sabbath.

"The Prophecies of Jesus."

7. This is a work of about 350 pages, now published in the Danish and Swedish languages, written by Eld. J. G. Matteson. It is divided into four parts: (1.) The prophecies of Christ in Matthew 24, concerning wars, famine, pestilence, and earthquakes, love waxing cold, and the gospel being preached to all nations; the siege and destruction of Jerusalem, fate of the Jews, great tribulation of the elect, signs in the sun, moon, and stars, and the coming of Christ; the fulfillment of prophecy, as proved by interesting extracts from history. (2.) Prophecies of the apostles concerning the last days, such as 1 Thess. 5; 2 Thess. 2; 1 Tim. 4; 2 Tim. 3; 2 Peter 3; and Acts 2:19, 20. (3.) Prophecies of Daniel—a brief exposition of Dan. 2; 7; 8; 11; 12. (4.) Prophecies of John—brief exposition of Rev. 12; 13; 14; 15; 19; 21. The whole is a summary of the lectures given by Eld. Matteson to the Scandinavian people on these subjects, presented in a brief and very simple manner. The book contains thirty illustrations. Bound in cloth, price, \$1.00.

"The Reign of the Saints with Christ a Thousand Years, and the Gathering of Israel to Their Land."

8. This pamphlet, 144 pages, eight illustrations, is in Danish and Swedish, by the same author. It presents the doctrines of the Scriptures on the points mentioned. These questions are at present much agitated among the Scandinavians, as well as other nations. Paper cover, price, 25 cents.

“*The New Earth.*”

9. This is an old work by the same author, revised and improved in appearance, and accompanied with eight illustrations. It shows how the saints will inherit the earth when it is made new, and paradise is restored, after the second coming of Christ. It is a book that is read with interest by the Scandinavian people everywhere. Paper cover, price, 25 cents.

“*Sundhedsvennen*” and “*Helsevænner.*”

10. These are the names of health journals published in Danish and Swedish, edited by J. H. Kellogg, M. D., and Eld. J. G. Matteson. It goes out in the spirit and after the manner of *Good Health*, 12 pages, monthly, illustrated, price, eighty cents per year. Of this journal, L. J. Damm, M. D., professor of chemistry in the Minneapolis College of Physicians and Surgeons, says: “After perusing the first number of *Helsevænner*, I think it is an excellent paper, and if it gets its merited circulation, it will do a great deal of good in the families of our countrymen.” Your committee would recommend that the Scandinavian members in our various State societies make a vigorous effort to circulate the above-mentioned book, pamphlets, and journals among all the Scandinavians who can possibly be reached with them.

The “*Abiding Sabbath and the Lord’s Day.*”

11. This is a pamphlet of about 175 pages, in the English language, by Eld. A. T. Jones, being a review of the \$500 and \$1,000 prize essays. We believe it to be worthy of a more extended circulation than is usually given to our pamphlets of the same size. To secure this, we recommend that the publishers make a special discount to the tract societies, on this pamphlet, if they can consistently do so, and that the tract societies take steps to secure for it not only a large sale, but where it is practicable, that the State societies, through the agency of the local societies, try to have it placed in the hands of editors and prominent men everywhere.

COMMITTEE ON NOMINATIONS.

Members of committee: I. D. Van Horn, Wm. Ostrander, Geo. B. Starr, whose recommendation that the following-named persons act as officers for the coming year, was adopted Oct. 31, without amendment:—

EXECUTIVE BOARD.—S. N. Haskell, W. C. White, L. R. Conradi, D. A. Robinson, O. A. Olsen, W. C. Sisley, A. J. Breed, C. Eldridge, Geo. B. Starr.

OFFICERS.—*Pres.*, S. N. Haskell; *Vice-Pres.*, W. C. White; *Rec. Sec.*, T. A. Kilgore; *Cor. Sec.*, M. L. Huntley; *Treas.*, Review and Herald Office; *Asst. Secretaries*, Anna L. Ingels, Mrs. F. H. Sisley, W. A. Spicer, H. P. Holser, Josie L. Baker, Elizabeth Hare, Mary Heilesen, Mrs. C. L. Boyd, Mrs. Eliza Palmer.

AMENDMENTS TO THE CONSTITUTION.

The following were offered by W. C. White, and adopted Oct. 28:—

1. *Resolved*, (a.) That Article II., Section 2, be stricken out; (b.) that Section 3 be numbered 2; (c.) that Section 3 shall be: “To publish, and to secure the publication of, tracts and pamphlets in those languages wherein there is a call for reading matter that cannot be readily obtained from any of the Seventh-day Adventist publishing houses;” (d.) to add the following, which shall be called Section 6: “To place religious books and periodicals in public libraries and reading-rooms in all parts of the world.”

2. *Resolved*, That Article III. be so amended as to read: “The officers of this society shall consist of a President, a Vice-President, a Treasurer, a Recording Secretary, a Corresponding Secretary, and as many assistant secretaries as may from year to year be deemed necessary, and an Executive Board of nine, of which the President and Vice-President shall be members.”

INTERNATIONAL SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

ELEVENTH ANNUAL SESSION,

HELD AT MINNEAPOLIS, MINNESOTA, OCTOBER 18 TO NOVEMBER 2, 1888.

C. H. Jones, Presiding Officer; Mrs. Jessie F. Waggoner, Secretary.

THE session was opened with the usual exercises, after which (the Secretary, Mrs. E. H. Whitney, being absent) Mrs. Jessie F. Waggoner was chosen Secretary *pro tem*.

THE DELEGATES,

According to Article II. of the Constitution, consisted of all accredited ministers, and all members and workers from any Sabbath-school association, who were present.

INTRODUCTORY REMARKS.

The President gave an interesting sketch of the Sabbath-school work, comparing the number of schools, members, amount of contributions, etc., for 1888, with those of 1887 and previous years, each item showing a marked increase. The extension of the work in foreign fields — England, Norway, Sweden, Denmark, Switzerland, Russia, Africa, South America, the islands of the Pacific, etc., — was referred to as a source of great encouragement and an unmistakable evidence of Divine favor, demanding, in return, gratitude of heart, and more earnest labor in the future.

ASSOCIATIONS ADMITTED.

On report of S. H. Lane, J. P. Henderson, and J. M. Rees, who gave an interesting historical outline of organization and present standing, the following associations were welcomed into the International Association: —

AUSTRALIA,

Embracing six schools, with 350 members.

ARKANSAS,

Consisting of fourteen schools, with a membership of 350.

NORTH CAROLINA;

With four schools, and seventy-five members.

GEORGIA, FLORIDA, SOUTH CAROLINA,

Combined as one association, comprising seventeen schools, with 165 members.

TOPICS FOR CONSIDERATION.

The attention of the Association was called by the President to the following subjects to be considered during the session: (1.) The Senior Lessons for 1890; (2.) Articles in the *Signs and Review* upon the subjects of these lessons; (3.) Children's meetings at the camp-meetings; (4.) The *Sabbath-school Worker*; (5.) The Sabbath-school Manual; (6.) Contributions for the coming year.

The President also appointed Miss Lillie Affolter to read an essay upon "Object Teaching for the Little Ones;" E. J. Waggoner, to give an address on "The Sabbath-school and the Home,—Their Proper Relation;" and Jessie F. Waggoner, to present "Our Present Needs."

COMMITTEES FOR THE SESSION.

(Appointed by the Chair.)

ON NOMINATIONS. — R. M. Kilgore, A. T. Robinson, A. J. Breed.

ON RESOLUTIONS. — E. J. Waggoner, C. C. Lewis, M. C. Wilcox, M. B. Miller, W. W. Sharp.

ON AUDITING. — F. E. Belden, M. H. Brown, A. D. Olsen.

COMMITTEE ON RESOLUTIONS.

Members of committee: E. J. Waggoner, C. C. Lewis, M. C. Wilcox, M. B. Miller, and W. W. Sharp, who reported Oct. 31 and Nov. 1, 2, as follows:—

Gratitude to God for Prosperity.

1. *Resolved*, That we recognize the blessing of God in the prosperity that has attended the Sabbath-school work during the past year, both in the line of the organization of new schools and associations, and in the increased interest on the part of those previously engaged in the work; further,—

2. *Resolved*, That this blessing shall be received by us only as an incentive and an encouragement to greater consecration to the work.

Converted Teachers Necessary.

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

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

Knowledge of Sabbath-School Work Recommended to All.

Whereas, The formation of new schools rests largely in the hands of the ministers, and the instruction given at the time when the school is organized has much to do in shaping its future course; therefore,—

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

5. *Resolved*, That we request the officers of the various Conferences to insist that such knowledge shall be a necessary qualification of those whom they send out to labor in the ministry.

Correspondence Not to Be Neglected.

Whereas, The experience of the past has shown that our Sabbath-schools have made the most progress when a systematic correspondence has been kept up with them by the officers of the Association; therefore, —

6. Resolved, That while we would most earnestly encourage personal work by the officers to as great an extent as possible, we express it as our belief that nothing can take the place of regular correspondence, and that we urge the State secretaries to keep in constant communication with all the schools in their respective associations, so that they may know the exact standing of each, and be enabled to give the instruction that is needed; and further, —

7. Resolved, That it is the sense of this Association, that when a State association has secured a competent secretary, she should be encouraged to devote her entire time to this work.

CAMP-MEETING SCHOOLS.

Instruction to Be Given at each Meeting.

8. Resolved, That the International Association send a representative to each State camp-meeting, to direct and aid in giving instruction to officers and teachers, and to counsel with the State officers concerning the best means to advance the Sabbath-school work in the State.

Children's Meetings.

Whereas, Good results have followed the holding of children's meetings in connection with our camp-meetings, and the lessons and suggestions sent out in pamphlet form have contributed much to this success; therefore, —

9. Resolved, That still greater attention be given to this branch of the work, and that we request that a few additional lessons and suggestions be prepared to be used in connection with those already in use, and that the subject of temperance be included in the list.

Camp-meeting Supplies.

10. Resolved, That each State Sabbath-school association order its camp-meeting supplies from the General Association, and pay for them from their State fund.

SABBATH-SCHOOL PUBLICATIONS, LESSONS, ETC.

The "Sabbath-school Worker."

Whereas, The officers of the Association need a medium of communication whereby they may give instruction to the officers and teachers of the Sabbath-schools throughout the world; and, —

Whereas, This medium needs to be in a form convenient for reference, and separate from matter that is designed for general circulation; therefore, —

11. Resolved, That the Executive Committee be authorized to revive the *Sabbath-school Worker*, as a quarterly, in such a form as they think best. [Twenty pages, 25 cents a year. First number issued.]

The "Youth's Instructor."

Whereas, There is an urgent call from all parts of the field for a paper devoted wholly to the interests of the children; therefore, —

12. Resolved, That we request the *Review and Herald* to adapt their excellent paper, the *Youth's Instructor*, to meet this want. [Being adapted.]

Children's Lessons in the "Instructor."

13. *Resolved*, That we request the Executive Committee to furnish, and the Review and Herald Office to publish in the *Instructor*, a continued series of children's lessons in place of the lessons for the senior division. [Two new series will probably begin in July.]

Form of Lesson Pamphlet.

14. *Resolved*, That we request the Executive Committee to issue the Senior Lesson Pamphlet in such form that it may be conveniently carried in the pocket. [Issued.]

Lessons on Liberty.

15. *Resolved*, That the Executive Committee be requested to have a series of lessons prepared upon the subject of tithes and offerings, to begin in July, 1889. [Written.]

Health and Temperance Lessons.

16. *Resolved*, That we request the preparation of lessons upon health and temperance, to be used as soon as practicable.

Object Lessons for Little Ones.

17. *Resolved*, That we request the Executive Committee to secure the publication in pamphlet or book form of a series of object lessons for little ones from three to six years of age, on the life of Christ, to be accompanied with illustrations, instructions for teaching, and appropriate songs. [Being prepared.]

Tent-meeting Lessons.

18. *Resolved*, That we request the Executive Committee to prepare at once a series of lessons for adults, suitable for use in connection with tent-meetings.

Use of Contributions for 1889, etc.

Whereas, The General Conference has voted to buy and use for missionary purposes, if found to be suitable, the ship in which Eld. Cudney sailed for Pitcairn Island; and, —

Whereas, The work which has been begun in Russia, and which has prospered in the face of the greatest difficulties, is much crippled for lack of means; therefore, —

19. *Resolved*, That we recommend that all our Sabbath-schools throughout the world devote their missionary contributions for the first quarter of 1889 to the purchase of the above-mentioned ship; that the contributions for the second quarter be given to the Russian Mission; and that the contributions for the remaining half of the year be devoted to the establishment of a city mission in Hamburg, Germany; and further, —

20. *Resolved*, That we request the Executive Committee to prepare, as soon as possible, a statement containing as much information as can be secured concerning the Missionary Ship, and also interesting items relating to the situation and work in Russia and Hamburg, which shall be sent to all the schools, in order to make more real to the pupils the objects for which they contribute.

COMMITTEE ON NOMINATIONS.

This committee consisted of R. M. Kilgore, A. T. Robinson, and A. J. Breed. Their report as amended (Oct. 23) is as follows:—

EXECUTIVE COMMITTEE.—C. H. Jones, W. C. White, E. J. Waggoner, A. T. Robinson, F. E. Belden, E. W. Farnsworth, Roderick S. Owen.

OFFICERS.—*Pres.*, C. H. Jones; *Vice-Pres.*, W. C. White; *Sec.*, Mrs. C. H. Jones; *Cor. Sec.*, Jessie F. Waggoner; *Treas.*, Pacific Press.

AMENDMENTS TO THE CONSTITUTION.

ARTICLE III.

1. *Section 1* was so amended that the office of Treasurer is now separate from that of the Secretary, also that the Secretary need not be on the Executive Board, as follows: "The officers of this Association shall consist of a President, a Vice-President, a Secretary, a Treasurer, a Corresponding Secretary, and an Executive Board of seven, of which the President and Vice-President shall be members. These officers shall be elected annually." [W. C. White, Oct. 23.]

ARTICLE V.

2. *Section 2*, as far as it pertained to the treasurer, was struck out, and a third section added, as follows: "The duties of the Treasurer of this Association shall be to receive and hold all moneys belonging to the Association, giving receipts therefor, and paying out the same as the Association or the Executive Board may direct, through the written order of the President." [E. J. Waggoner, Oct. 29.]

MISCELLANEOUS REPORTS.

FINANCIAL STATEMENT OF THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION,
YEAR ENDING OCT. 16, 1888.*Receipts.*

Balance on hand, Oct. 31, 1887, on International Sabbath-school Association funds	\$ 499.29
Balance on hand on African Mission donations, Oct. 31, 1887.....	536.96
Received on tithes, donations, and sales.....	664.39
Received on account African Mission.....	4,131.65
Credit account African Mission, by overcharge on map	27.21
Received on London Mission.....	3,934.28
Credited on Sabbath-school lessons.....	135.00
Credited by overcharge on supplies.....	2.25
Total	\$9,931.03

Expenditures.

Paid for lessons, camp-meeting supplies, etc.....	\$ 447.19
Paid for map of Africa out of mission funds.....	237.05
Paid for postage and stationery.....	23.67
Paid to lesson writers	156.00
Paid to African Mission	4,458.77
Paid to London Mission	3,934.28
Total	\$9,256.96
Balance on hand, Oct. 16, 1888	\$674.07

STATISTICAL SUMMARY.

The President read the following report for the year ending June 30, 1888:—

Number of schools June 30, 1888.....	955
Increase over last year.....	40
New members enrolled.....	25,294
Members dropped from record.....	17,978

Gain in membership.....	3,172
Present membership.....	25,560
Present attendance.....	18,743
Number of scholars who are church members.....	11,849
Number of classes.....	3,583
Number of members in senior division.....	12,361
Number in primary and intermediate divisions.....	9,913
Number of <i>Instructors</i> taken.....	11,170
Contributions received by schools (1887).....	\$11,010.64
Contributions received by schools (1888).....	16,944.56
Donations to missions to June 30, 1887.....	2,233.07
Donations to missions to June 30, 1888.....	10,076.01
Donations to State associations, June 30, 1887.....	994.22
Donations to State associations, June 30, 1888.....	1,346.70
Donations to International Association to June 30, 1887.....	141.30
Donations to International Association to June 30, 1888.....	217.07

REPORTS FROM STATE ASSOCIATIONS.

Short verbal reports were given of the Sabbath-school work in California, Dakota, Indiana, Illinois, Kansas, Kentucky, Michigan, Minnesota, New York, and Nebraska. Most of these reports were of a very encouraging nature, showing that not only the number of schools and amount of contributions are increasing, but that the interest in the work is greater than ever before. In some places there has been a very marked improvement. Plans are being laid in every State to facilitate the work in the future, and there is every reason to believe that there will be a grand forward march in all the associations during 1889.



AMERICAN HEALTH AND TEMPERANCE ASSOCIATION PROCEEDINGS.

TENTH ANNUAL SESSION,

HELD AT MINNEAPOLIS, MINN., OCT. 26-31, 1888.

J. H. Kellogg, M. D., Presiding Officer; L. J. Rousseau, Secretary.

THE opening exercises were followed by the election of L. J. Rousseau as Secretary *pro tem.*, in the absence of Mrs. E. E. Kellogg, the Secretary of the Association, after which was presented the following—

ANNUAL SUMMARY :

Three new State societies have been organized during the year—Arkansas, Georgia and Florida, and Upper Columbia (eastern part of Oregon and Washington Territory). The State organizations which have been actively engaged in the work, offer universal testimony that the interest of members is good, and that there is an appreciable improvement in public sentiment in favor of health and temperance. Most of the State societies have held interesting and well-attended meetings in connection with the camp-meetings, resulting in an increase of membership and much good generally.

Special instruction in health and temperance and social purity topics was given in connection with the special course at Battle Creek College, and also in connection with several of the State camp-meetings.

MICHIGAN.

Four new clubs have been organized during the year, and 167 new names added to the membership, one of whom was a moderate drinker, and three, tobacco users. Seven others were tea and coffee devotees. Twenty-two meetings have been held, some of which were of great interest. Children's meetings were also conducted in connection with the camp-meetings, resulting in much profit.

MAINE

Sends a report of considerable literature distributed.

ILLINOIS.

Three new clubs have been organized, with forty-eight new members. Six meetings have been held, and the interest in the work is good.

INDIANA.

The health and temperance work in this State received a new impetus at the recent camp-meeting and meetings held just previous. Excellent work was done at the camp-meeting, and thirty new members added.

COLORADO.

A large number of lectures have been given, followed by a good interest. Three clubs have been started, and more than fifty new members added. The President has been greatly hindered in his work by illness.

MINNESOTA.

Six new clubs have been organized, and 274 persons have become members, the majority of whom signed the teetotal pledge. Of these, seventy-five were tea and coffee users, six, tobacco devotees, and three, moderate drinkers. There have been distributed 150,000 pages of health and temperance literature, and over 200 meetings have been held.

WISCONSIN.

The work in this State was wholly re-organized one year ago, since which time the interest has been increasing. Four clubs have been organized, and 167 full members and ninety-four pledge members added during the year.

IOWA.

This State, which previously had a large membership, has added sixty-nine full members and 174 pledge members during the year. Two new clubs have been formed.

DAKOTA.

Lectures have been given and other efforts made in the line of health and temperance work.

NEW YORK.

Interest in the work is increasing. Temperance meetings which have resulted in much good have been held in various parts of the State. Fifty-two additional members have been received during the year, and 112,360 pages of health and temperance publications distributed.

PENNSYLVANIA.

Meetings of the State society were held in connection with the camp-meetings, and considerable interest awakened. Eighteen additional members are reported.

KANSAS.

The work in this State has been wholly re-organized within a short time. The interest is good. Two clubs have been formed, and 250 members added. Some of the States where work has been done, have sent in no report.

AN OPENING ADDRESS

Was delivered by the President, in which he compared the past and present of the health and temperance work in America, especially among Seventh-day Adventists, demonstrating, by interesting incidents and experiences of travel in other countries, in America, and among our own people, the necessity for more thorough acquaintance with the principles of sanitary reform.

Short and entertaining reports were then given by different persons whose time had been wholly or in part devoted to the advancement of the health and temperance work during the year. S. N. Haskell spoke on the question of "Health Reform in the Old World," and showed the advancement that had been made in the last few years. The efforts there seem to be more energetic than here, and, consequently, there is a demand for temperance literature. The *Good Health* has a hearty reception in England. In London alone there are over 100 "vegetarian restaurants," where this journal is now read eagerly by thousands. An interesting report was also received from J. N. Loughborough, one of the editors of the *Pacific Health Journal*.

COMMITTEES FOR THE SESSION.

ON NOMINATIONS. — D. T. Jones, E. H. Gates, H. L. Phelps.

ON RESOLUTIONS. — W. H. Wakeham, M. H. Brown, L. C. Chadwick.

COMMITTEE ON RESOLUTIONS.

Introductory.

Whereas, Reports from different parts of the field indicate a general advance in the health and temperance work, and a desire on the part of our people to understand its principles; therefore, —

1. *Resolved*, That we express our gratitude to God for these favorable indications, and hereby pledge ourselves anew to the advancement of this important branch of the third angel's message.

A Request to State Conferences.

2. *Resolved*, That in accordance with the recommendation of the General Conference at its session of 1886, each of our State Conferences be requested to appoint one or more persons to devote themselves especially to the health and temperance work, and that these persons be encouraged and assisted to prepare themselves for this branch of the work.

INSTRUCTION RECOMMENDED TO BE GIVEN

In the Churches.

3. *Resolved*, That we earnestly recommend our ministers, church elders, and leaders to qualify themselves to give instruction in the principles of true health reform.

In the Sabbath-Schools.

Whereas, We recognize in the Sabbath-schools one of the most potent agencies in the education of our people; therefore, —

4. *Resolved*, That we recommend the Executive Committee of the International Sabbath-school Association to secure the preparation of a series of health and temperance lessons, to be used at the earliest opportunity. [E. J. Waggoner, C. C. Lewis, and W. H. Wakeham were appointed to confer with said committee.]

5. *Resolved*, That it is the sense of this Association that the teaching of health and temperance principles should be combined, as far as practicable, with the Sabbath-school work, and that we earnestly request the officers of our State Sabbath-school associations to give due attention to this work.

At Health and Temperance Club Meetings, etc.

Whereas, The plan of sending out monthly readings has proved a great benefit to the local tract societies; and, —

Whereas, We believe a similar plan carried out in our health and temperance clubs, would result in much good; therefore, —

6. *Resolved*, That we request the officers of this Association to secure the preparation of monthly readings on the subject of health and temperance, to be sent to the secretaries of the State societies for distribution to the local clubs, and to the officers of such churches as have no temperance clubs.

At Camp-meetings.

7. *Resolved*, That we request the State Conferences at each of their annual camp-meetings to give time equivalent to one hour a day to the health and temperance work.

At Home, by Consistent Example.

8. *Resolved*, That we endorse the teachings of the "Testimonies" on this question, and recommend our people everywhere to study carefully and put in practice the principles therein brought to view.

Whereas, The experience of individuals and the concurrent testimony of physicians, conclusively prove that much disease and deformity result from improper dress; therefore,—

9. *Resolved*, That we recommend the adoption of such wearing apparel as will permit the free action and healthful development of all the muscles and organs of the body; and,—

Circulating Health and Temperance Literature.

10. *Resolved*, That we urge upon all our people the importance of increasing the circulation of our health journals, and distributing such other literature as will advance the interests of the health and temperance work.

11. *Resolved*, That a committee of five be appointed by the Convention, to devise plans during the coming year, for carrying on a system of missionary work with health and temperance literature. [W. H. Wakeham was appointed chairman.]

COMMITTEE ON NOMINATIONS.

The report of this committee, consisting of D. T. Jones, E. H. Gates, and H. L. Phelps, was adopted as follows:—

Pres., J. H. Kellogg, M. D.; *Vice-Pres.*, D. A. Robinson; *Sec. and Treas.*, Mrs. E. E. Kellogg.

AMENDMENT TO THE CONSTITUTION.

Article III. was amended to include the presidents of all State associations as members of the Executive Committee.



CENTRAL SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION PROCEEDINGS.

TWENTY-NINTH ANNUAL SESSION,

HELD AT MINNEAPOLIS, MINN., OCT. 25, 26; AND AT BATTLE CREEK,
MICH., NOV. 7, 1888.

The President, Geo. I. Butler, being absent on account of sickness, the first meeting was called to order by the Secretary, W. H. Edwards, and opened by prayer, as usual, after which U. Smith was elected chairman *pro tem*. The minutes of the last annual meeting were then read and accepted, followed by the report of the Treasurer, A. R. Henry, which stands as follows:—

FINANCIAL STATEMENT OF THE CENTRAL S. D. A. PUBLISHING ASSOCIATION,

For Eleven Months, ending Oct. 1, 1888.

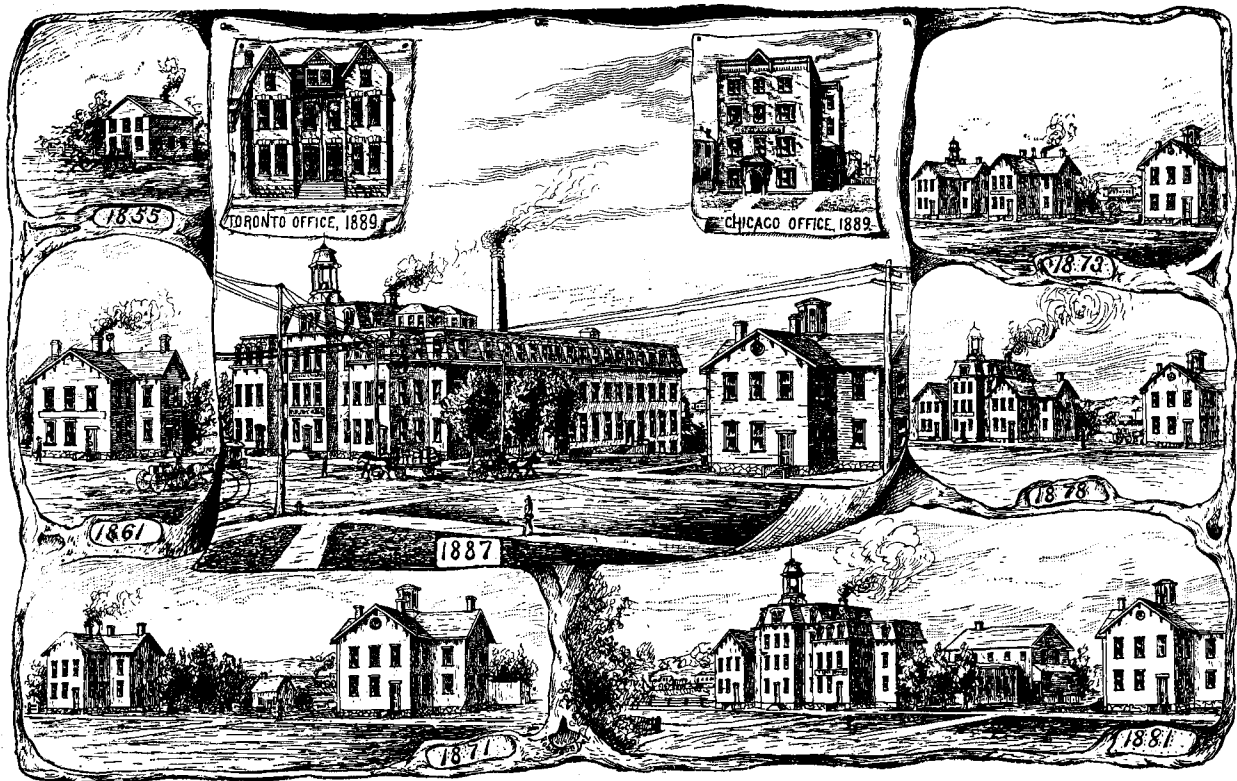
RESOURCES.

Real estate.....	\$ 54,200.00	
Accounts receivable.....	103,050.64	
Notes receivable.....	12,377.19	
Due from banks.....	11,666.72	
Cash on hand.....	2,701.94	
Office donations.....	1,632.22	
Inventory:—		
Material.....	\$31,506.04	
Unfinished work.....	16,747.49	
Books on hand.....	68,595.77	
Type.....	8,360.37	
Cuts and engravings.....	7,381.00	
Machinery, etc.....	45,296.68	
Plates and molds.....	9,379.92	
Fuel.....	1,000.00	188,267.27
 Total.....		 \$373,895.98

LIABILITIES.

Notes payable.....	\$101,152.30
Demand notes.....	25,752.32
Capital stock.....	45,790.00
Accounts payable.....	69,615.79
Donations and legacies.....	14,532.33
Surplus.....	116,401.75
Net gain for year ending Oct. 1, 1888.....	2,651.49
 Total.....	 \$373,895.98

The Auditor certifies that the accounts have been correctly kept.



COMMITTEES.

The following were appointed by the Chair at the legal meeting held at Battle Creek:—

ON NOMINATIONS. — I. D. Van Horn, R. M. Kilgore, D. E. Lindsey.

ON RESOLUTIONS. — C. Eldridge, E. W. Farnsworth, Dan. T. Jones.

COMMITTEE ON RESOLUTIONS.

The resolutions originated with the committee appointed at Minneapolis, whose report was indorsed by the committee appointed at the legal meeting, as follows:—

1. *Resolved*, That we express our gratitude to God for the prosperity which has attended the Association during the past year.

2. *Resolved*, That we express our sincere sorrow for, and sympathy with, Eld. Geo. I. Butler, President of this Association, in his sickness, which prevents his being present at our annual meeting, *and assure him of an interest in our prayers.*

3. *Resolved*, That we approve of the action of the Trustees, in providing for the establishment of branch offices in Chicago, Toronto, and some point in the South.

4. *Resolved*, That we request the Trustees to *take immediate steps* to establish a branch office in London, England, if in their judgment it is deemed advisable. [The Trustees subsequently requested the Pacific Press to establish this branch. Arrangements are being made to do so.]

5. *Voted*, That the Board of Trustees be authorized to take the necessary steps for the reorganization of the Association, as far as in their judgment seems advisable.

COMMITTEE ON NOMINATIONS.

The following is the adopted report of the committee appointed to nominate the Trustees of the Association for the year:—

TRUSTEES. — Geo. I. Butler, A. R. Henry, U. Smith, C. Eldridge, H. W. Kellogg, Harmon Lindsay, F. E. Belden.

The Board was subsequently organized as follows:—

OFFICERS. — *Pres.*, Geo. I. Butler; *Vice-Pres. and General Manager*, C. Eldridge; *Sec.*, F. E. Belden; *Treas.*, A. R. Henry; *Auditor*, H. W. Kellogg.

PUBLISHING COMMITTEE. — Geo. I. Butler, U. Smith, F. E. Belden.

SKETCH OF THE CENTRAL PUBLISHING
ASSOCIATION.

THIS Association (commonly known as Review and Herald) was organized at Battle Creek, Mich., May 3, 1861. The building then occupied is shown in the upper left-hand corner of the illustration; the other buildings, with their accompanying dates, represent the principal stages of growth since that time.

The main structure, averaging three stories high, now has a street-frontage of 120 x 185 ft., is supplied with two steam elevators, and equipped for doing first-class book and job printing, book-binding, and stereotyping and electrotyping, on an extensive scale, having twelve steam presses of various sizes (including a large \$6,000 stop-cylinder, just purchased), several hand presses, steam and lever

paper cutters, machines for folding, stitching, embossing, and ruling, besides a full equipment of machinery in the foundry, an electric dynamo, etc., etc., all of which are operated by an engine of 100 horse-power.

The building on the opposite side of Washington St. is 50 x 100 ft., two and a half stories high, with an addition recently built, capable of holding \$60,000 worth of finished books. This building is devoted to the general business offices, sales-room, packing and shipping departments, etc., and is connected with the main building by a telephone system and speaking tubes. Both buildings are heated by steam, and lighted by electricity, and have a combined aggregate floor space of 50,000 sq. ft., — more than an acre.

The number of pages of denominational books, pamphlets, tracts, periodicals, etc., issued during eleven months of the year ending Sept. 30, 1888, is as follows: —

	COPIES.	PAGES.
<i>Review and Herald</i>	416,000	6,656,000
<i>Youth's Instructor</i>	534,000	2,413,332
<i>Gospel Sickle</i>	162,500	1,300,000
<i>Tidende</i> (Danish)	61,600	985,600
<i>Harolden</i> (Swedish)	53,300	853,800
<i>Herold der Wahrheit</i> (German)	58,700	939,200
<i>Bijbel Lezer</i> (Dutch)	22,700	363,200
Total	1,308,800	
Books, pamphlets, tracts		23,017,014
Grand total pages		36,528,146

Total number of pages issued since the organization of the Association, 518,246,893.

Weight of books shipped out during the eleven months referred to, 125 tons; periodicals, fifty-four tons. Book sales (wholesale rates), \$69,693.53.

Besides the publishing of denominational literature, the manufacturing department has turned out during the year other work to the amount of \$88,176.76.

Over 200 persons are employed in the institution at the present time; average number of employees, 175.



PACIFIC PRESS PUBLISHING COMPANY

PROCEEDINGS.

THIRTEENTH ANNUAL SESSION,

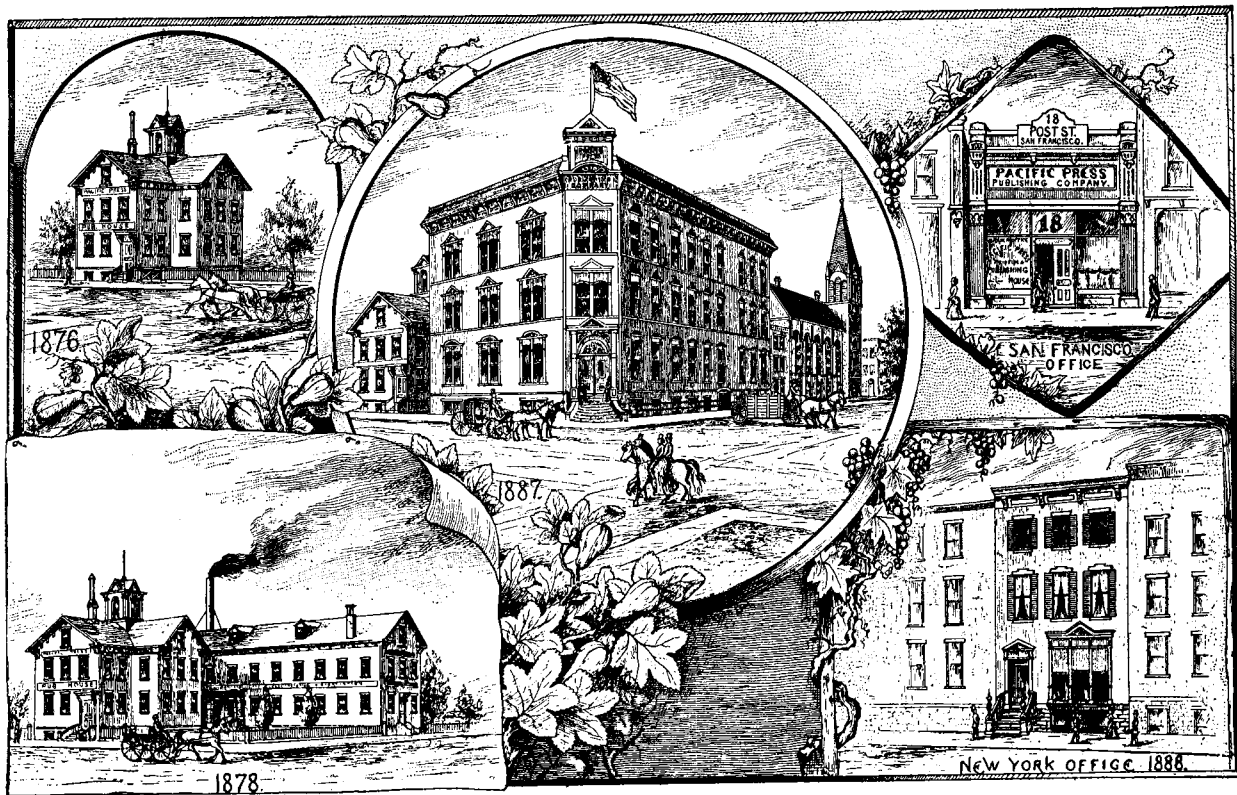
HELD AT OAKLAND, CALIFORNIA, APRIL 23, 1888.

In the absence of the President, S. N. Haskell, Vice-President C. H. Jones presided. After the opening exercises, interesting remarks were made by the Chair, in which he called attention to the new building erected during the year, the new machinery purchased, the book sales, and the circulation of periodicals, giving a general summary of the work done. He reported the financial credit of the institution as excellent.

The revenue account and balance sheet for the year ending March 30, 1888, were then read by the Secretary. These showed the net profit for the year to be \$9,159.36, and the surplus capital, \$26,006.30.

PACIFIC PRESS PUBLISHING COMPANY BALANCE SHEET.

APRIL 1, 1887, TO MARCH 31, 1888.	BALANCE OF AC- COUNTS.		Inventory.	REVENUE STATE- MENT.		FINANCIAL STATE- MENT.	
	Dr.	Cr.		Losses.	Gains.	Resources.	Liabilities.
Stock capital		\$88,510.00					\$88,510.00
Cal. Pub. Fund (don.)		13,379.10					13,379.10
Loss and gain		16,846.94			\$16,846.94		
Bills payable		81,828.65					81,828.65
Certificates of deposit		70,248.86					70,248.86
Bills receivable	\$18,669.55					\$18,669.55	
Job Printing Dep't.	44,754.16		\$60,206.93		15,452.77		60,206.93
Book Binding Dep't.	3,763.94		9,074.49		5,310.55		9,074.49
Sub. and trade book	33,409.96		35,009.96		1,600.00		35,009.96
Signs of the Times	3,137.41				\$3,137.41		
American Sentinel		954.11				954.11	
Boarding House	2,591.59		2,426.36		165.23		2,426.36
Real estate	67,500.00		72,550.00		5,050.00		72,550.00
Machinery plant	40,457.59		40,094.00		363.59		40,094.00
Office furniture	2,794.92		2,768.25		26.67		2,768.25
Office fixtures	2,000.00		2,000.00				2,000.00
Miscellaneous prop.	2,096.47		2,024.70		71.77		2,024.70
Editorial library	997.60		898.60		99.00		898.60
Fuel	2,431.49		70.00		2,361.49		70.00
Sundry expenses	12,648.45				12,648.45		
Prov. for Accrued Int.					1,750.00		1,750.00
" Doubtful Debts					300.00		300.00
Rents		860.50				860.50	
Cash discounts		855.04				855.04	
Accounts payable		73,268.62					73,268.62
" receivable	57,605.72					57,605.72	
Cash balance	1,892.97					1,892.97	
	\$296,751.82	\$296,751.82					
			\$227,123.29				
<i>Net Gain to March 31, 1887</i>					16,846.94		
<i>Net Gain from April 1, 1887, to March 31, 1888</i> ..					9,159.36		
					\$46,929.91	\$46,929.91	
			Surplus				26,006.30
						\$305,291.53	\$305,291.53



1876

1877

1878

18 POST ST.
SAN FRANCISCO
OFFICE

NEW YORK OFFICE 1888

COMMITTEES.

ON NOMINATIONS. — N. C. McClure, Wm. Healey, John Morrison.

ON RESOLUTIONS. — E. J. Waggoner, W. C. White, A. T. Jones

STOCK REPRESENTED.

There were 1,178 shares represented by stockholders present, 1,126 by proxy.

COMMITTEE ON RESOLUTIONS.

The following were presented and adopted, interspersed with interesting remarks by Mrs. E. G. White, C. H. Jones, W. C. White, E. J. Waggoner, G. C. Tenney, and others:—

Whereas, The blessing of God has been upon the work in a marked measure during the past year, (1) in enabling us to make such extensive improvements in building and machinery; (2) in protecting the workers from any serious accident during the progress of the work; (3) in aiding the managers to establish the office upon a solid financial basis; (4) in giving us the confidence of the better portion of the people, not only of this vicinity, but of the State; and (5) in prompting all to work together so harmoniously; therefore, —

1. *Resolved*, That we have abundant reason to be grateful to Him, and that we will show our gratitude by more humbly and faithfully doing the work that He has given us to do.

2. *Resolved*, That with gratitude we note the enlargement of our denominational work in the Pacific Press, in the publication of books in the foreign languages, and in the increase for the year just past of more than 5,000,000 pages over the work of last year.

Whereas, Eld. S. N. Haskell, who during his seven years' presidency has done much to build up this institution to its present position, has now been called to a foreign field; therefore, —

3. *Resolved*, That our thanks are due to him for the interest that he still feels in the work here, an evidence of which is seen in the letter of advice, counsel, and encouragement that he has sent us, and that we hereby assure him that he is not forgotten, but that we sympathize with him in his arduous labors in trying to establish the work in London, that our prayers ascend to Heaven in his behalf, and that we will aid him in that work by every consistent means.

4. *Resolved*, That we approve the action of the Trustees in changing the name of the corporation from "Pacific Seventh-day Adventist Publishing Association," to "Pacific Press Publishing Company," as a step which will simplify business transactions, and prevent much misunderstanding.

Whereas, At our annual meeting one year ago it was voted to recommend the immediate erection of such a building as would enable the office to meet pressing wants; and, —

Whereas, With the smallest possible outlay, a building has been erected, and is now in use, which for economy of space and facility in transacting business, is acknowledged by all competent judges to be a model of its kind; therefore, —

5. *Resolved*, That we heartily approve of the improvements that have been made, believing the wisdom of the action has already been demonstrated; and further, —

6. *Resolved*, That it is but just that we express our appreciation of the untiring energy and able management of Bro. C. H. Jones, to which, under the blessing of God, is largely due the present prosperity of the institution.

Whereas, There is a large number of young men and women employed at the Pacific Press, many of whom have not completed even a common school education; and, —

Whereas, These young people are capable of becoming much better workmen and better members of society if they will but carry forward a regular line of study while learning and practicing their trades; therefore, —

7. *Resolved*, That we recommend the managers of the office to establish an evening school for book-keeping, arithmetic, language, and the science of the printing business.

8. *Resolved*, That we approve the proposition of the Board to establish a branch office in New York City, and the stationing of an agent there to purchase material, keep a stock of our publications, and work up a wider sale of our subscription books in the Eastern States.

9. *Resolved*, That we heartily adopt the resolution passed at the last annual meeting of the Central Publishing Association, recommending the calling into the office of young men and women of talent and Christian character, who shall be given an opportunity to gain a general knowledge of the publishing work, while thoroughly learning one of its branches; and further, —

10. *Resolved*, That the recent agitation by the Labor Union has demonstrated the wisdom of manning the office with those whose interests are identified with our special work.

11. *Voted*, That the Chair appoint a committee of three to prepare a telegraphic cipher, and circular explaining the same, to be used between this office and the *Bible Echo* office in Australia. [The Chair appointed as this committee, G. C. Tenney, W. C. White, and E. M. Morrison.]

COMMITTEE ON NOMINATIONS.

This committee submitted the names of the following persons, who were elected for the year: —

DIRECTORS. — S. N. Haskell, C. H. Jones, J. N. Loughborough, Wm. Saunders, W. C. White, Joseph Leininger, M. J. Church.

PUBLISHING COMMITTEE. — E. J. Waggoner, W. C. White, C. H. Jones.

At a meeting of the Board of Directors, held April 25, 1888, the following organization was effected: —

OFFICERS. — *Pres.*, C. H. Jones; *Vice-Pres.*, Wm. Saunders; *Sec.*, S. C. Stickney; *Treas.*, E. A. Chapman; *Auditor*, Geo. H. Heald.

SKETCH OF THE PACIFIC PRESS PUBLISHING COMPANY.

THIS Association (under the name "Pacific Seventh-day Adventist Publishing Association") was incorporated April 1, 1875, with a capital stock of \$28,000. In the following year the first building was erected, since which time, as shown by the illustration, the constant growth of business has required a corresponding increase of buildings and equipments, until now this establishment is the largest and most complete printing and publishing house west of the Rocky Mountains.

The main building, corner Central Ave. and Castro St., is 68 x 100 ft., four stories high, including basement. Nine cylinder and three job presses are kept in constant operation, and about 175 hands are employed in the various departments. The entire investment in real estate and stock amounts to over \$225,000.

The manufacturing departments are located in the new building, and occupy

large, spacious rooms. The first story is occupied by the job printing department, job stock-room, with counting-room and business offices in front. Above this, on the second floor, is located the main composing-room, with editorial rooms in front, while the bindery occupies the entire third floor. The book and stationery department requires the larger portion of the building first erected, facing Castro St., and the electrotype and stereotype foundry is located in the building just in the rear of this, the whole aggregating a floor space of 50,000 sq. ft.

There are two steam elevators, one in the new building and one in the old, with street entrances, and landings on each floor. The new building is heated entirely by steam, and all the departments are connected by a system of speaking-tubes.

This Company, like the Review and Herald, has two branch offices. One is in San Francisco, and one in New York.

The following statement shows the number of pages of periodicals, books, pamphlets, etc., printed at this office for the year ending March 31, 1888:—

	COPIES.	PAGES.
<i>Signs of the Times</i>	694,400	11,110,400
<i>American Sentinel</i>	253,000	2,024,000
<i>Pacific Health Journal</i>	26,000	832,000
Pages books, pamphlets, and tracts printed		18,700,800
Grand total pages.....		32,667,200

The total business done during the year amounted to \$163,935.42. Tons of books shipped out for year ending Sept. 30, 1888, seventy; periodicals, fifty.



FOREIGN PUBLISHING HOUSES.

CENTRAL EUROPEAN.

THE office of publication in Central Europe was established in 1884, at Basel, Switzerland. The building is a stone structure, 64 x 76 ft., four stories high, and is well equipped with type, presses, engine, binders, machinery, etc., representing a total investment of nearly \$60,000. Thirty-nine persons are employed in the institution.

Its management is in the hands of a board of seven appointed annually by the General Conference Committee, and for the year 1889 consisting of H. P. Holser, J. H. Waggoner, E. W. Whitney, L. R. Conradi, and J. Erzenberger. A publishing committee is also appointed, the members at the present time being J. H. Waggoner, H. P. Holser, L. R. Conradi, A. Kunz, and J. Vuilleumier.

The total number of pages printed at this office for the year ending Sept. 30, 1888, is as follows:—

BOOKS, PAMPHLETS, AND TRACTS.

In the French language.....	4,772,600
In the German language.....	5,388,000
In the Dutch language.....	214,000
Total pages.....	10,374,600

PERIODICALS.

<i>Les Signes des Temps</i> (French).....	45,550
<i>Educateur Missionnaire</i> “.....	2,000
<i>Herold der Wahrheit</i> (German).....	41,350
<i>Missions Arbeiter</i> “.....	2,000
<i>Ultimo Messaggio</i> (Italian).....	2,000
Total pages.....	92,900

Grand total of pages of books, pamphlets, tracts, and periodicals printed during the year, 10,467,500, against 3,894,500 issued the year previous.

Total amount of reading matter sold, 7,125,000 pages. Wholesale price of books sold, \$10,276.

SCANDINAVIAN.

THE work of publishing in Christiana, Norway, was commenced in 1880, and gradually enlarged until the building shown in the engraving was required in 1885. It is 46 x 69 ft., two stories and basement, well arranged and equipped for carrying forward the work of printing, stereotyping, etc. Cost of real estate, machinery, and furnishings, \$60,000.

The managing board for the present year consists of O. A. Olsen, N. Clausen, E. G. Olsen, H. Steen, O. J. Olsen, Jacob Hansen, and J. Syvertsen. Publishing committee, O. A. Olsen, Lewis Johnson, N. Clausen, C. Melin, J. M. Erickson.

Books printed during the year: “Life of Christ,” in the Swedish language, 4,000 copies; in the Danish, 4,000; besides 4,000 copies of “Home Hand-Book of Domestic Hygiene,” in each of these languages. About thirty-five hands are constantly employed.

Tracts and pamphlets printed in both languages, and of all sizes, from a four-page tract to the largest pamphlet, 135,000 copies.

Periodicals printed: *Tidende* (Danish religious journal), 24,000; *Harolden* (Swedish religious journal), 24,000; Danish Health Journal, 90,000; Swedish Health Journal, 50,000.

AUSTRALIAN.

IN 1886, the year following the opening of mission work in Australia, a sixteen-page monthly (now semi-monthly) paper was started, entitled *Bible Echo and Signs of the Times*, which for nearly three years was printed in the building shown in the engraving. Recently a lot has been bought, and a building erected, 33 x 65 ft. at a cost of about \$13,000, which, with the necessary machinery and fixtures for carrying forward the printing and publishing work, makes the total valuation about \$25,000.

An illustrated monthly paper, entitled *Our Australian Youth and Sabbath-school Guide* is also issued at this office, and a variety of such other publications as are needed in that field.

The institution is under the management of a mission board appointed by the General Conference Committee, or elected by the Australian Conference.

BRITISH.

THE publishing work in England was commenced in the spring of 1884, at Great Grimsby, being confined to the issuance of a sixteen-page semi-monthly journal called *Present Truth*. In September, 1887, it was removed to 451 Holloway Road, London, N., with its business office in Paternoster Chambers, 48 Paternoster Row, London, E. C., the entrance to which is shown in the accompanying sketch. The *Present Truth* now has a circulation of about 5,000 copies.

The equipment of this office is not yet complete, only about \$5,000 having been invested in machinery, fixtures, etc.; but the demand for publications in the British field led the General Conference at its last annual session to recommend the establishment of the work in London on a broader basis, and the Pacific Press Publishing Company has decided to undertake the work, thus relieving the General Conference of the care and expense required to make the publishing house in London what it should be.

At present, S. N. Haskell, D. A. Robinson, and J. H. Durland constitute the Managing Board for the British Mission, and S. N. Haskell, D. A. Robinson, and A. Smith, the publishing committee.





1884. BASLE, SWITZERLAND.

1885

MELBOURNE, AUSTRALIA.

CHRISTIANIA, NORWAY. 1885

ENTRANCE TO PATERNOSTER ROW, LONDON, ENGLAND. 1884-87

SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY PROCEEDINGS.

FOURTEENTH ANNUAL SESSION

HELD AT BATTLE CREEK, MICH., NOV. 7, 1888.

At the request of Geo. I. Butler, President of the Board of Trustees, U. Smith acted as chairman. After the usual opening exercises, it was ascertained that 463 shares of stock were represented in person and by proxy.

The Auditor, C. Eldridge, stated that he had examined the books and accounts for the past year, and found them correctly kept. The Treasurer, A. R. Henry, then reported as follows:—

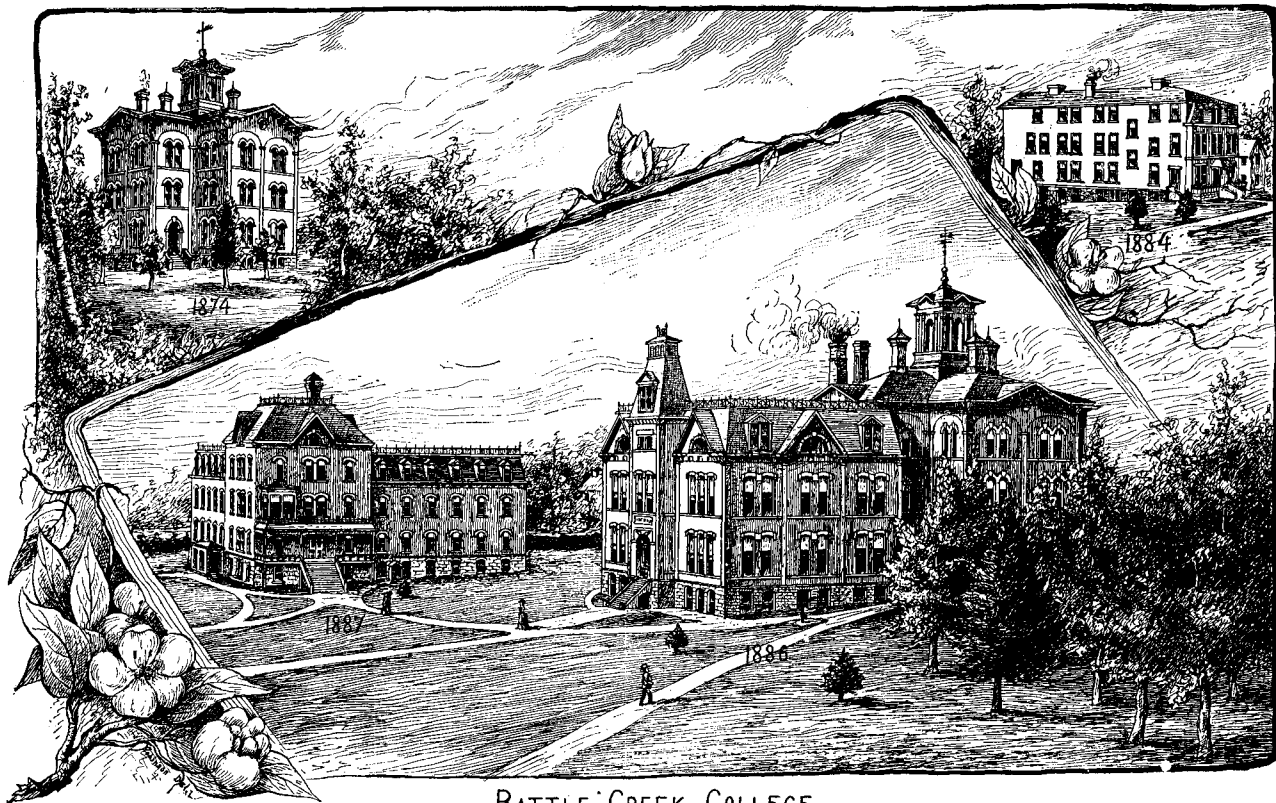
FINANCIAL STATEMENT OF THE SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY, FOR YEAR ENDING JUNE 30, 1888.

RESOURCES.

Real estate	\$93,975.47
Carpenter department	567.97
Book-stand	1,088.43
Philosophical apparatus	1,092.10
Library	1,440.21
Museum	505.95
Personal property	692.00
Bills receivable	786.74
Ice	40.00
Provisions	106.90
Furnishing	6,075.61
Laundry	50.70
West College Hall, fuel	122.50
Dress-making department	43.90
Printing department	3,301.77
Tent department	1,629.78
Personal accounts	668.50
Cash on hand	43.37
Total	\$112,231.90

LIABILITIES.

Bills payable (notes bearing interest)	\$19,118.03
S. D. A. Pub. Soc.	24,586.85
Personal accounts	252.60
Net worth	68,274.42
Total	\$112,231.90



COMMITTEES.

ON NOMINATIONS. — H. W. Miller, R. A. Underwood, A. J. Breed.

ON RESOLUTIONS. — A. T. Robinson, E. W. Farnsworth, I. D. Van Horn.

COMMITTEE ON RESOLUTIONS.

The following were adopted, 1-3 originating with the committee: —

1. *Resolved*, That we express our deep gratitude to God for the prosperity which has attended Battle Creek College during the past year, and that we express our full confidence in its present management.

2. *Resolved*, That we express ourselves as in full sympathy with the suggestions of the General Conference Committee tending to unity in our educational work.

3. *Resolved*, That the stockholders of this society approve of the action of the Board of Trustees in sending teachers to help in other schools, and recommend that such a policy be pursued in the future, so far as it can be done without crippling the work at the College.

4. *Resolved*, That the question of reorganizing the society be left with the Board of Trustees, with the request that they take such steps as are necessary to place the organization on a proper basis.

COMMITTEE ON NOMINATIONS.

This committee submitted the following report, and the persons named were duly elected for the year: —

TRUSTEES. — Geo. I. Butler, W. W. Prescott, J. H. Kellogg, U. Smith, A. R. Henry, W. C. Sisley, C. Eldridge.

The Board was afterward organized as follows: —

OFFICERS. — *Pres.*, Geo. I. Butler; *Vice-Pres.*, U. Smith; *Sec.*, W. W. Prescott; *Treas.*, A. R. Henry; *Auditor*, C. Eldridge.

SKETCH OF BATTLE CREEK COLLEGE.

THE Seventh-day Adventist Educational Society was chartered in 1874, the object, as set forth in the By-laws, being "the establishment and management of a college for the purpose of giving instruction to persons of both sexes in the sciences, languages, and the Holy Scriptures, to qualify them for usefulness in life, and to benefit others." A substantial brick building was erected at Battle Creek, Mich., the same year, and the institution was opened to students. Additions have been made from time to time to the facilities for caring for students, until the present equipment consists of the original college building, enlarged to nearly double its first capacity, a dormitory for ladies, a dormitory for gentlemen (the two having accommodations for rooming and dining 225 students), and four cottages for the use of members of the faculty.

The course of study is substantially the same as at other institutions of like character, the most marked exception, perhaps, being that a continuous study of the Bible, with daily recitation for two years, is a required part of every course. This is largely historical and practical, provision being made in other ways for doctrinal instruction. One-half hour each day is devoted to physical culture in the gymnasium, under the direction of an instructor. An industrial department is maintained, with the following branches: printing, carpentry, sewing, cooking, and drawing. The preparatory department comprises a regular graded school of eight grades. The present attendance in both departments is about 425.

For further particulars, address the president, or send for catalogue.

HEALDSBURG COLLEGE PROCEEDINGS.

SIXTH ANNUAL SESSION,

HELD AT HEALDSBURG, CAL., APRIL 16, 1888.

THE President of the Board, W. C. White, being absent, the Secretary, W. C. Grainger, called the meeting to order, and J. N. Loughborough was elected chairman.

Shares of stock represented in person were 618, and 941 by proxy, making a total of 1,559 shares, which was more than a majority of the stock that had been issued.

COMMITTEES.

ON NOMINATIONS. — E. J. Waggoner, Geo. W. Mills, James Creamer.

ON RESOLUTIONS. — A. T. Jones, E. J. Waggoner, W. C. Grainger.

The Treasurer's report was then read and accepted, a summary of which is as follows: —

FINANCIAL STATEMENT OF THE HEALDSBURG COLLEGE, FOR THE YEAR ENDING MARCH 31, 1888.

RESOURCES.

Accounts receivable	\$ 5,032.02	
Notes receivable.....	2,399.43	
Cash on hand.....	255.74	
Real estate.....	31,318.63	
Personal property.....	14,732.18	
Total		\$53,738.00

LIABILITIES.

Accounts payable.....	\$ 4,363.18	
Notes payable.....	26,775.00	
Total liabilities.....		31,138.18
Present worth.....		\$22,599.82

COMPARISON.

Present worth, April 1, 1888.....	\$22,599.82	
Present worth, April 1, 1887.....	19,008.95	
Increase during the year.....		\$3,590.87

COMMITTEE ON RESOLUTIONS.

The following resolutions were presented, discussed, and unanimously adopted:—

Whereas, We have abundant evidence that God's hand has led in the work of the College, from its inception; therefore,—

1. *Resolved*, That we express to him our gratitude for the blessings and prosperity that have attended our College through its history, and especially during the past year.

2. *Resolved*, That we express our thanks to the General Conference Committee for the interest they have shown in our success by sending sister M. L. Huntley to take charge of the Missionary Department of our College, and also our appreciation of the faithful services which sister Huntley has rendered in this important branch of our work.

Whereas, There is a great and increasing demand for first-class, consecrated teachers in the work of the third angel's message, and a corresponding scarcity of such teachers; therefore,—

3. *Resolved*, That we approve the action of the Board of Trustees in establishing a Normal Department in connection with the College, and that we will do what we can to encourage suitable persons to prepare themselves for the work of teaching.

4. *Resolved*, That we express our appreciation of the services of the teachers of the College, who have labored untiringly for its success, and of the efforts of the students in their faithful co-operation with the teachers in their work.

5. *Resolved*, That we heartily approve the action of the Board of Trustees, and congratulate the institution in securing the excellent improvements which have been made during the past year, in both the sanitary and heating arrangements of the Students' Home.

COMMITTEE ON NOMINATIONS.

The adopted report of this committee stands as follows:—

TRUSTEES.—W. C. White, J. N. Loughborough, W. C. Grainger, John Morrison, Joseph Leininger, N. C. McClure, E. J. Waggoner.

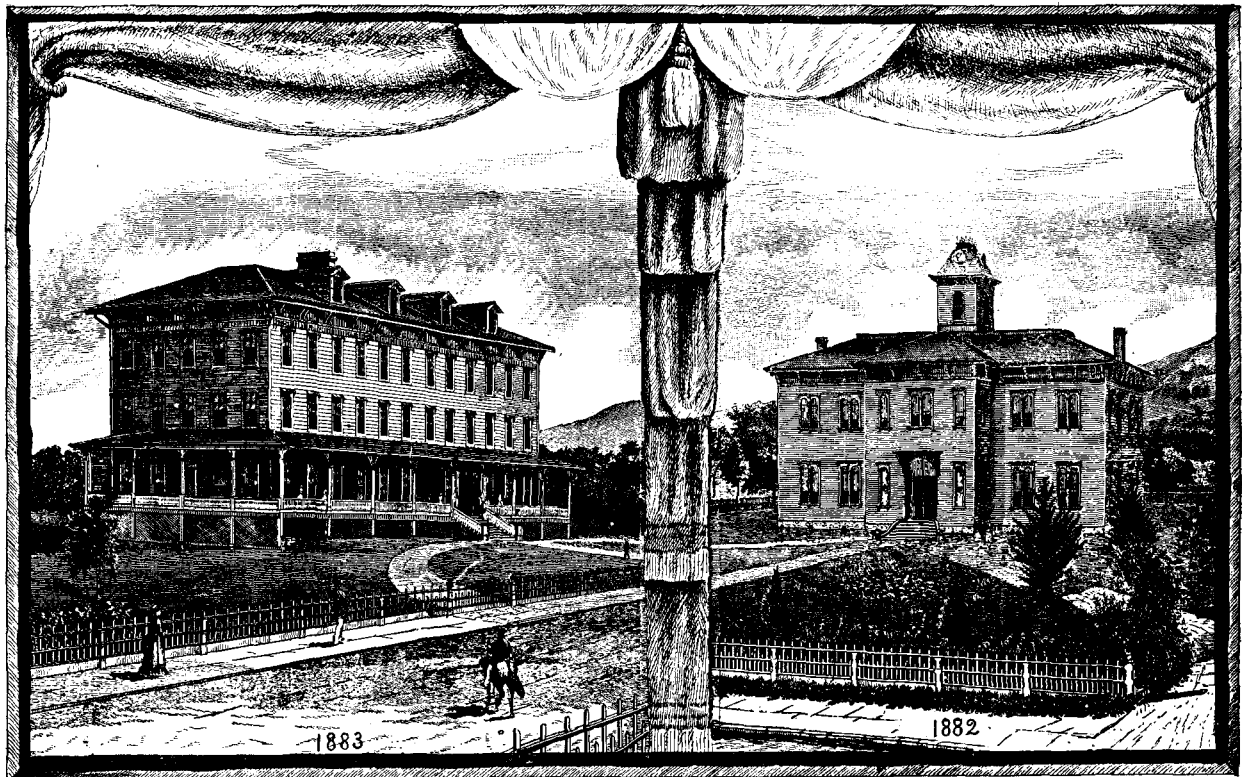
The Board was subsequently organized with the following—

OFFICERS.—*Pres.*, W. C. White; *Sec.*, W. C. Grainger; *Treas.*, Joseph Leininger.

SKETCH OF HEALDSBURG COLLEGE.

IN 1882 this, the second educational institution among Seventh-day Adventists, was opened at Healdsburg, Cal., having been chartered under the name of Healdsburg College. There are two buildings, South College Hall for recitations, and the Student's Home, with a capacity for about 100 persons. A cottage, recently built, and also five rooms in the rear extension of an adjoining church building, are in use by the College. The grounds consist of eleven acres, ten of which are under cultivation. The general plan of the school is substantially the same as that adopted by the Battle Creek College, the object being to provide instruction under the most favorable influences, and by such methods as will secure the most careful intellectual, moral, and physical training in the elementary branches, the sciences, the languages, and in the precepts of morality and religion. The attendance for the present year is about 175.

Catalogue furnished on application.



SOUTH LANCASTER ACADEMY PROCEEDINGS.

FIFTH ANNUAL SESSION,

HELD AT SOUTH LANCASTER, MASS., JAN. 11-15, 1889.

IN the temporary absence of the President, S. N. Haskell, the first meeting was called to order by the Secretary, G. W. Caviness acting as chairman. The President, who presided at the second and third meetings, was authorized to appoint the usual —

COMMITTEES.

ON NOMINATIONS. — F. B. Reed, F. W. Mace, J. C. Tucker.

ON RESOLUTIONS. — W. C. White, G. W. Caviness, A. T. Robinson.

The shares represented by members present, were 219, and by proxy, forty-eight. At a subsequent meeting, the amount of stock represented was increased to 324 shares.

COMMITTEE ON RESOLUTIONS.

This committee reported Jan. 14, as follows, the various resolutions calling out interesting and forcible remarks from S. N. Haskell, W. C. White, Mrs. E. G. White, G. W. Caviness, and others: —

Whereas, The warning message of Revelation 14 must be carried to all classes of people, and those who bear it will need, more and more, a special fitting up for the work; and, —

Whereas, The spiritual growth of those who have heard the truth, and especially of the young, depends upon activity in the cause of God; therefore, —

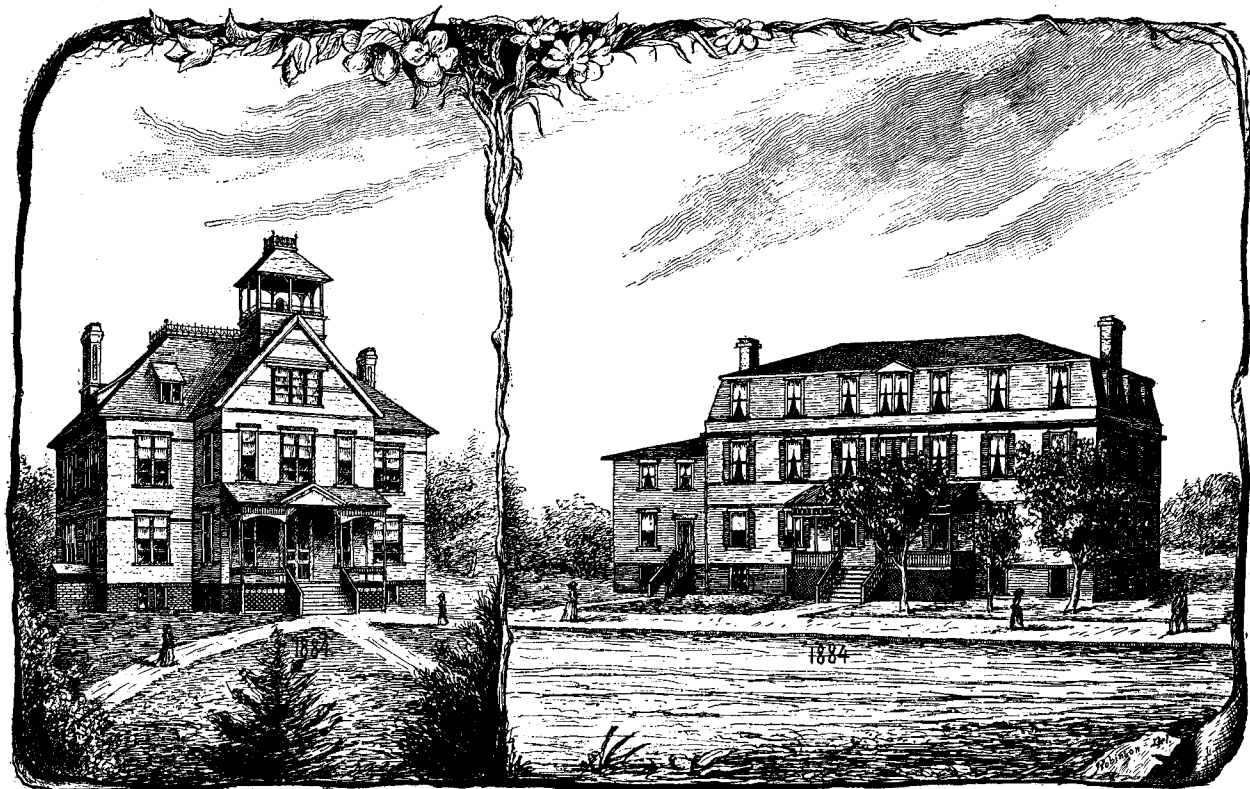
1. *Resolved*, That we will press our educational work with increasing energy and with a zeal corresponding to the demands of the times.

Whereas, The established rates of board and tuition at the Academy are so low that we cannot expect the school to pay its running expenses, and a large interest account in addition thereto; therefore, —

2. *Resolved*, That we request the friends of the Academy who can do so, to loan it money without interest; and further, —

3. *Resolved*, That we manifest our interest in the Academy, and in the cause of education which it represents, by taking more stock ourselves, and by encouraging others to do the same, that its indebtedness may be lessened. [Stock taken by persons present amounted to \$945.]

4. *Resolved*, That we note with pleasure the fact that during the past year some twenty-five persons who have been connected with the Academy, have labored with a good degree of success in the canvassing and other branches of the home missionary work.



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SOUTH LANCASTER ACADEMY AND BOARDING HALL.

5. *Resolved*, That we heartily approve of the present economical management, and would recommend that, as far as possible, the financial cares of the school be lessened by renting the farm, the printing-office, and the wood-yard to responsible persons who will manage them on their own account.

This resolution was referred to a committee of thirteen, who reported the following recommendations: (1.) That the management of the printing-office be referred to a joint meeting of the Board of Directors and the tract society officers; (2.) That a suitable person be employed to devote his entire time to running the farm; (3.) That the wood-yard be disconnected from the running of the school, either by selling or renting it.

6. *Resolved*, That we extend an urgent invitation to Eld. A. T. Jones to attend our special course at the close of the school year.

COMMITTEE ON NOMINATIONS.

Their report, submitted Jan. 15, stands adopted as follows, the persons named constituting the Board for the year 1889:—

TRUSTEES.—S. N. Haskell, W. W. Prescott, G. W. Caviness, A. T. Robinson, C. W. Comings, E. P. Farnsworth, W. B. Mason.

SKETCH OF SOUTH LANCASTER ACADEMY.

IN 1883 the third educational institution among Seventh-day Adventists, the South Lancaster Academy, South Lancaster, Mass., was incorporated. The following year an academy building was erected, and also a Students' Home, the latter having a capacity for about seventy-five. Another dormitory building is also owned by the institution, capable of accommodating thirty-five; making the entire lodging capacity nearly 125. Three other buildings belong to the school, besides a farm of twenty-six acres.

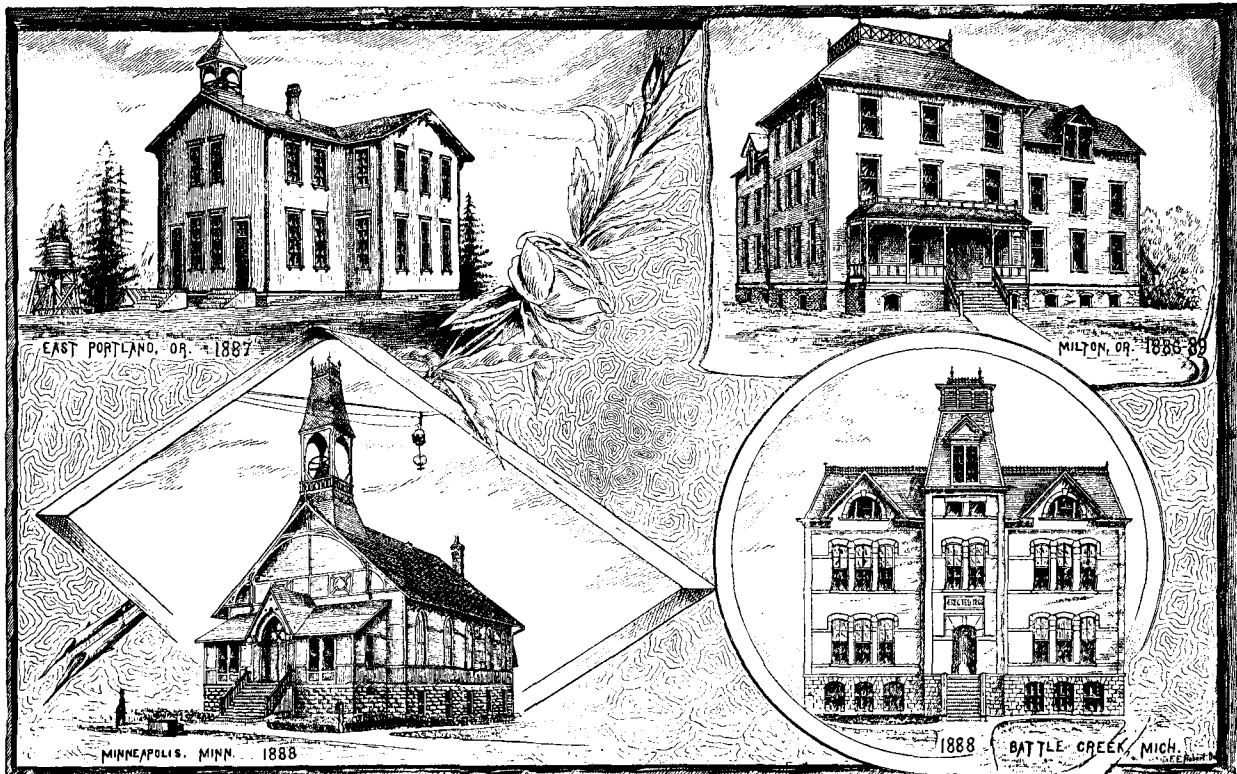
A good academical course of instruction is maintained, including special Bible study, and an industrial department; and although a denominational institution, this, like other schools controlled by Seventh-day Adventists, is open to all students of good moral character. The present attendance at the Academy is about seventy-five.

PREPARATORY SCHOOLS.

IN addition to the three educational institutions mentioned, there are four preparatory schools in successful operation, besides the one connected with Battle Creek College. The first of these was established at Milton, Oregon, in 1886. A good school building and a Students' Home, erected during the last season, constitute the equipment of the institution. A similar school has been maintained for about the same length of time at East Portland, Oregon. The annual enrollment at each of these schools has been nearly one hundred. The third preparatory school was established at Minneapolis, Minn., in Nov., 1888. The attendance during the past year has been about seventy. The fourth preparatory school was opened at Ottawa, Kan., about the same time. For two years past a German school has been maintained at Lehigh, Kan., with an attendance of about fifty students. The work is carried on entirely in the German language.

It is designed to maintain in all preparatory schools a thorough course in the common school studies up to and including a good grammar grade, in addition to which prominence is given to the study of the Bible and the doctrines held by Seventh-day Adventists.

A list of the instructors in these institutions will be found in its appropriate place in another part of this Year Book.



HEALTH INSTITUTIONS AND SANITARY REFORM.

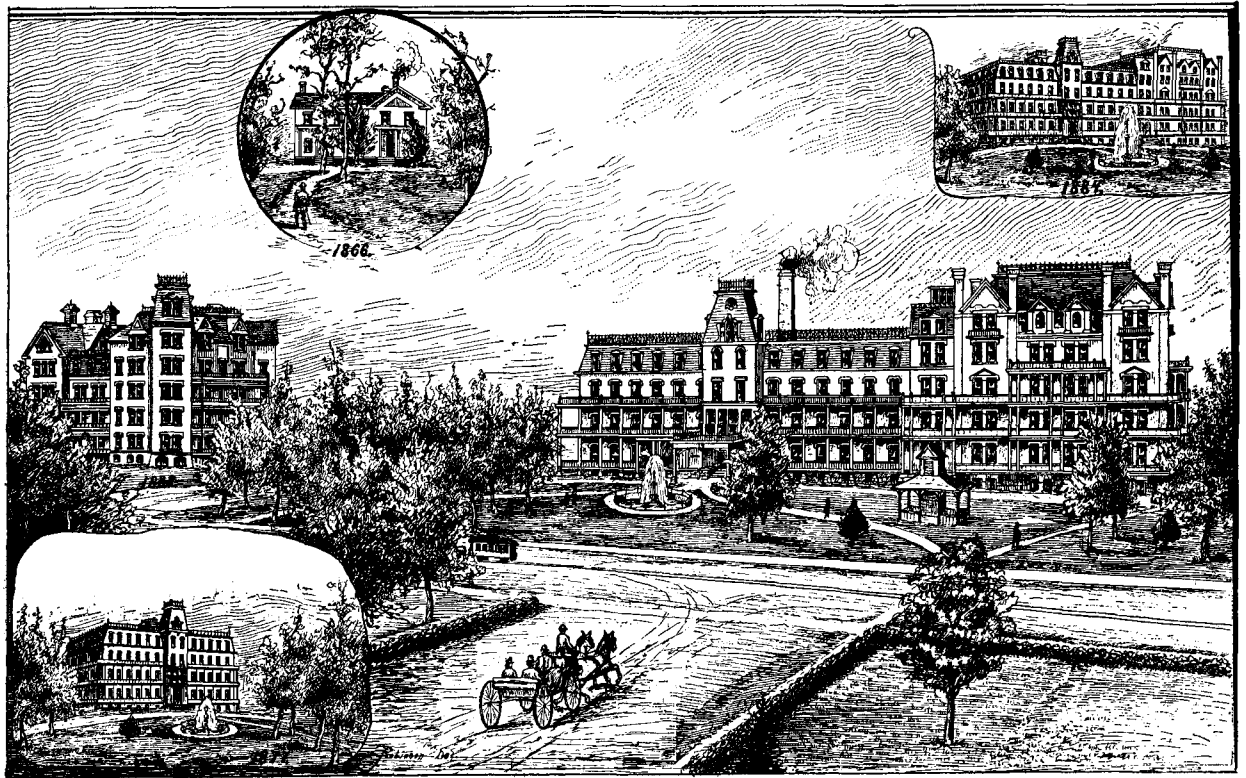
EARLY in the history of the Seventh-day Adventist denomination, the work of sanitary reform was recognized as a matter eminently fitted to be associated with the great work of moral reform in which Seventh-day Adventists were so earnestly engaged. Eld. Joseph Bates, one of the pioneers in the denomination, was the first to adopt a strictly hygienic regimen, and to demonstrate practically the benefits to be secured by subsisting upon a plain and simple dietary. As early as the year 1863, Eld. James White and Mrs. E. G. White, seeing the importance of a reform in the dietetic habits then prevalent, commenced a work in connection with their religious labors, which has developed proportions probably far beyond their most sanguine hopes. Like all other work of a reformatory character, this work began small. Its literature was for some years limited to a few tracts, pamphlets, and newspaper and magazine articles from the pens of Eld. White, Mrs. White, Elds. Joseph Bates, J. N. Loughborough, J. N. Andrews, R. F. Cottrell, and a few others.

In August, 1866, the site now occupied by the Battle Creek Medical and Surgical Sanitarium, was purchased, and an institution known as the Health Reform Institute was opened for the reception and care of invalids. Financially speaking, that institution was not a marked success for the first ten years of its existence, yet it stood during those years as a finger-board pointing the way to health, and affording a quiet resting-place to many a weary and distressed pilgrim who, having fallen into the hands of disease, sought its aid. In 1876, a change took place in the management of the affairs of the institution, its medical work passing in that year into the hands of its present management. Under the new administration, surgery was introduced as one of the leading features of the work. The old name, "Health Reform Institute," was dropped, and the name "Medical and Surgical Sanitarium," adopted. Since 1876, the Sanitarium has progressed in a wonderful manner, until it is at the present time one of the largest and best equipped institutions of the kind in the world.

As this reform movement came to be regarded as a part of the great work engaged in by Seventh-day Adventists, it was but natural that it should develop in various parts of the country in connection with other institutions under the fostering care of that denomination. In 1877 was founded the Rural Health Retreat, located two and one-half miles from St. Helena, Napa Co., Cal. Little progress was made during the first seven years of its history; but during the last four years, it has been largely patronized, and has been the means of restoring health to many who have passed years in affliction, and has accomplished great good in this direction.

In 1888, the Health Home, or Mount Vernon Sanitarium, as it is now called, located at Mount Vernon, Ohio, was opened for the treatment of the sick. This institution is but recently organized, but it is destined to do a good work for the suffering, and in the cause of sanitary reform.

Each of these institutions is incorporated under the laws of the State in which it is located. Each is managed by conscientious, God-fearing men, whose aim it is to benefit suffering humanity, and to teach the importance of living in accordance with the laws of life and health in order to insure health of body, soundness of mind, and keen moral sensibilities. No dividends have ever been



or ever will be declared by any of these institutions, the profits all being expended in increasing the facilities for caring for the sick, and in the treatment of the poor.

The literature of sanitary reform has made equal progress with other branches of the work. In 1867, it was limited to a few small tracts and pamphlets, and a monthly periodical published by the Health Reform Institute, known as the *Health Reformer*. In 1873, a small work bearing the title of "The Hygienic Family Physician," was written, and an edition of 8,000 copies published. The entire edition was exhausted in a few months, but the work was not republished.

In 1875, the name *Health Reformer* was exchanged for *Good Health*. This journal has been enlarged and improved from time to time, and its circulation has kept pace with the increasing interest in the subject, until it now has a larger patronage than any other similar journal published in the United States.

Several other important health works have been published, among which may be enumerated, "Plain Facts about Sexual Life," "Home Hand-Book of Domestic Hygiene and Rational Medicine," "Ladies' Guide," and "Man, the Masterpiece." These four books are large and exhaustive works on the subjects upon which they treat, aggregating more than 3,600 pages, and have had a circulation up to the present time varying from 30,000 to 130,000 copies of each. "Sunbeams of Health and Temperance," "Social Purity," and other small works, have had a circulation of more than 100,000 copies. Several million tracts have also been prepared and circulated.

In 1885 a monthly journal called the *Pacific Health Journal*, was started in connection with the Rural Health Retreat, in California. This journal is an able exponent of the principles of reform, and is having a wide circulation.

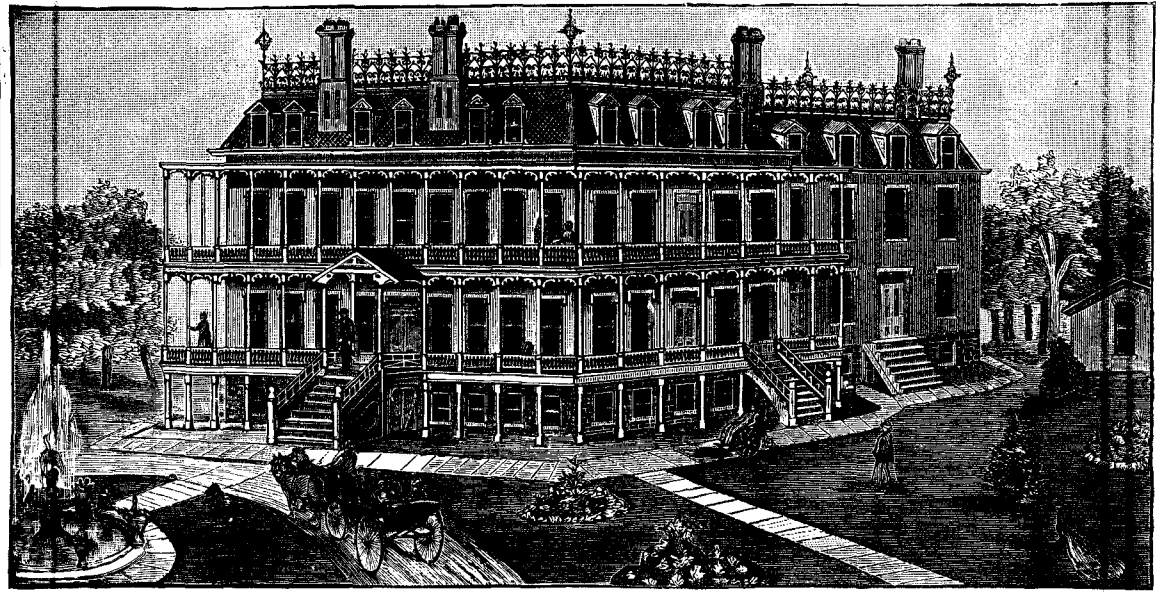
With the increase of information on health topics, there has been a corresponding increase in the demand for nurses skilled in caring for the sick, and possessed of an intelligent comprehension of the hygienic requirements of the sick-room. To meet this demand, a training-school for nurses was established at the Battle Creek Sanitarium in 1884. This school has more than met the expectations of its founders, and is now eagerly sought by a numerous class of intelligent young ladies and gentlemen, who wish to fit themselves for the profession of nursing. The training-class numbers, the present year, nearly one hundred students.

A school of domestic economy is also connected with the Battle Creek Sanitarium, in which students are instructed in every branch of domestic work, special instruction being given in the art of hygienic cookery. A full description of these various Sanitariums and schools can be obtained by addressing them.

The accompanying cuts will give the reader some idea of the buildings erected in the interest of this work.







MOUNT VERNON SANITARIUM.

GENERAL CONFERENCE ASSOCIATION *

CONSTITUTION.

(Article VII. of Constitution Amended. See page 63.)

ARTICLE I. — NAME.

THE *name* of this Corporation is "GENERAL CONFERENCE ASSOCIATION OF THE SEVENTH-DAY ADVENTISTS."

ARTICLE II. — LOCATION OF OFFICE.

The *place* where its principal office is located is the city of Battle Creek, county of Calhoun, and State of Michigan.

ARTICLE III. — OBJECT.

The *object* of this Corporation is to diffuse moral and religious knowledge and instruction, by means of publishing houses for such purpose, publications therefrom, and the further means of missionaries, missionary agencies, and all other instrumentalities and methods appropriate and available for and tending to the advancement of the ends and aims above specified.

ARTICLE IV. — LIMIT OF REAL ESTATE.

This Corporation may own *real estate* not exceeding in value *five hundred thousand dollars* (\$500,000).

ARTICLE V. — LIMIT OF PERSONAL PROPERTY.

This Corporation may own *personal property* not exceeding in value *five hundred thousand dollars* (\$500,000).

This Corporation may receive and apply to the ends, aims, and objects hereinbefore specified, all such loans, gifts, and advances, and accept and execute all such trusts in aid thereof, as may be offered for that purpose: *Provided*, that the value of the property at any time owned by the Corporation shall not exceed the limits in real and personal property hereinbefore specified.

This Corporation expressly takes to itself the power under said Act conferred by Section 4; to wit, that it, said Corporation, for the uses and purposes contemplated by said Act and specified in these Articles, may acquire, possess, hold, and convey real and personal property in any foreign State or country, to an amount not forbidden by the Constitution or laws of such foreign State or country.

* Dec. 15, 1887, the Board of Trustees of the General Conference Association met and re-incorporated under "Act number Three Hundred and Ten, of the Public Acts of 1887" (State of Michigan). Said Act, in full, may be found in the Year Book for 1888, pp. 147-149, and reasons for its reorganization on pp. 49-51. Persons desiring more explicit information, should address the General Conference Association, Battle Creek, Mich. Legal counsel has been employed to examine titles and furnish advice to parties wishing to do business with the Association; and all documents pertaining to the transfer of property, should be submitted to one or more of its officers for examination, in order that the same may comply with the requirements of the law in every particular.

ARTICLE VI. — NUMBER OF TRUSTEES.

The *number of Trustees* of this Corporation is *five* (5), who hold their offices until the next annual meeting of the religious body named in the next section, and until their successors are duly elected and appear to enter upon their duties.

ARTICLE VII. — DENOMINATION.

The *name and denomination* of the *religious body* with which the Trustees who sign these Articles are connected, are as follows: —

NAME: General Conference of the Seventh-day Adventists, which is an unincorporated body.

DENOMINATION: Seventh-day Adventist.

ARTICLE VIII. — DURATION.

The *duration* of this Corporation is until the eighteenth day of January, A. D. 1916.

ARTICLE IX. — DUTIES OF TRUSTEES.

SECTION 1. The Trustees of this Corporation shall have full and exclusive power and authority to enact all of the By-laws of the Corporation.

SEC. 2. The Trustees shall have full power to appoint such officers, ministers, missionaries, delegates, agents, and servants as they shall think proper, and prescribe their powers, duties, and obligations, and fix their compensation, and make regulations for their change and removal.

SEC. 3. The Trustees shall have the ordering and conduct of the affairs of the Corporation, the management and disposal of its property, and the execution of all trusts confided to it.

SEC. 4. In the case of a vacancy occurring in the Board of Trustees for any year, the remaining Trustees shall immediately fill it by appointment under their hands, and such appointee shall hold during the remainder of the term, and until the election of a successor and his appearance to assume office.

SEC. 5. The purposes and essence of this Corporation being purely benevolent, charitable, and philanthropic, it is hereby expressly declared that this is a corporation not for gain, and that no dividends shall be paid on any funds, but that all of its property, real and personal, may be used and expended in carrying into effect the legitimate ends and aims of its being.

BY-LAWS.

ARTICLE I. — TRUSTEES.

SECTION 1. The Trustees shall elect annually, from their numbers, a President, Vice-President, Secretary, Treasurer, and Auditor, who shall hold their respective offices one year, and until others are chosen in their stead and appear to enter upon their duties.

SEC. 2. The duties of said officers shall be such as usually pertain to said offices.

SEC. 3. The President and Treasurer (or the Secretary in lieu of either absentee) shall sign all instruments and obligations of the Corporation; *Provided*, however, that the majority of all the Trustees, duly convened, may authorize a named agent to sign the name of the Corporation, and bind it to a named obligation or class of obligations.

SEC. 4. The compensation of all officers shall be fixed by the Board of Trustees, by the vote of any three of said Trustees duly convened.

SEC. 5. At each annual meeting of the General Conference of the Seventh-day Adventists, the Board of Trustees shall make to said Conference or a duly appointed Committee thereof, a complete statement of the affairs and business of this Corporation.

SEC. 6. The Board of Trustees shall meet on Thursday, the 15th day of December, A. D. 1887, at 10 o'clock A. M., at the office of the Seventh-day Adventist Publishing Association in the city of Battle Creek, Calhoun County, Michigan, and said Board shall always be in session, and any business of this Corporation may be done in case three of said Trustees are actually convened: *Provided*, however, that the concurrence of three Trustees shall be necessary to pass any measure coming before said Board.

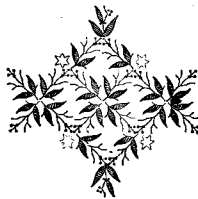
ARTICLE II. — SEAL.

The Board of Trustees shall provide a seal of the ordinary size, inscribed as follows: —

“General Conference Association of the Seventh-day Adventists.” (The same to form an outer circle, inclosing the word “seal.”)

ARTICLE III. — AMENDMENTS.

These By-laws may be added to, amended, or repealed, by the vote of any three Trustees actually convened.



GENERAL CONFERENCE

CONSTITUTION.

(Article II. Section 2 Amended. See page 62.)

ARTICLE I. — NAME.

THIS Conference shall be called the General Conference of Seventh-day Adventists.

ARTICLE II. — OFFICERS.

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

SEC. 2. The Executive Committee shall have power to fill any vacancies that may occur in their number by death, resignation, or otherwise, and to appoint, in connection with the President and Secretary of the International Tract Society, a general canvassing agent.

SEC. 3. The officers shall be elected at the regular meetings of the Conference, and shall hold their offices for the term of one year, or until their successors are chosen.

ARTICLE III. — MEMBERS.

This Conference shall be composed of delegates from the State Conferences, of the officers of the Conference, and of such ministers as shall have been in the employ of the General Conference during any part of the year. And the Executive Committee are authorized to issue credentials to such ministers as are delegates to the Conference.

ARTICLE IV. — PRESIDENT AND SECRETARIES.

The duties of the President and Secretaries shall be such as usually pertain to those offices.

ARTICLE V. — TREASURER.

It shall be the duty of the Treasurer to receive and disburse means under the direction of the Executive Committee, and to keep an account of the same, and make a full report thereof to the regular meetings of the Conference.

ARTICLE VI. — COMMITTEE.

SECTION 1. It shall be the duty of the Executive Committee to take the general supervision of all ministerial labor, and see that the same is properly distributed; and they shall take the special supervision of all missionary labor, and as a missionary Board shall have the power to decide where such labor is needed, and who shall go as missionaries to perform the same.

SEC. 2. When any State Conference desires ministerial labor from a minister not a resident within the bounds of such Conference, its request shall be made to the General Conference Executive Committee, and ministers sent by said Com-

mittee shall be considered under the jurisdiction of the Conference committee of such State: *Provided*, 1. That if such minister consider the State committee inefficient, or their action so far wrong as to render his labor ineffectual, he may appeal to the General Conference Executive Committee: *Provided*, 2. That if such State committee consider such minister inefficient, they may appeal to the General Conference Committee, who shall decide on the matter of complaint, and take such action as they may think proper.

SEC. 3. The General Conference Executive Committee shall have power during the intervals between the yearly meetings to license ministers who may be raised up in mission fields.

ARTICLE VII. — FUNDS.

SECTION 1. For means to carry on its work, the General Conference shall receive the tithes of the State Conferences.

SEC. 2. In addition to the tithes, the Executive Committee is authorized to call for donations from State Conferences, churches, or individuals, as the wants of the cause may, in their judgment, demand.

ARTICLE VIII. — MINISTERS' REPORTS.

SECTION 1. It shall be the duty of the ministers and others in the employ of the General Conference, to make a written report to each annual meeting thereof of each week's occupation during the Conference year, or such portion of the year as they may have been in the employ of the Conference.

SEC. 2. It shall be the duty of the Conference to select a committee of six delegates who have not been in the employ of the Conference the preceding year, who, with the Executive Committee, shall audit and settle all accounts with ministers and others who have been in the employ of the Conference.

ARTICLE IX. — DELEGATES.

Each State Conference shall be entitled to one delegate in the General Conference, without regard to numbers, and one additional delegate for every three hundred church members in the Conference. Such delegates may be elected by the Conference, or appointed by its Executive Committee.

ARTICLE X. — MEETINGS.

SECTION 1. The regular meetings of the Conference shall be held annually, and the time and place of holding the same shall be determined by the Executive Committee, by whom due notice thereof shall be given through the *Review*.

SEC. 2. Special meetings may be called at the option of the Committee.

ARTICLE XI. — AMENDMENTS.

This Constitution may be altered or amended by a three-fourths' vote of the members present at any meeting.



INTERNATIONAL TRACT SOCIETY

CONSTITUTION.

(Articles II. and III. Amended. See page 91.)

ARTICLE I. — NAME.

THIS Society shall be known as the International Tract and Missionary Society.

ARTICLE II. — OBJECT.

The objects of this Society are, (1.) To take an oversight of the various State tract societies, and to suggest such plans as will secure uniformity of action; (2.) To secure an extensive and systematic distribution of our publications in foreign countries and in those portions of our own land not included in State organizations; (3.) To publish, and to secure the publication of, tracts and pamphlets in those languages wherein there is a call for reading matter that cannot be readily obtained from any of the Seventh-day Adventist publishing houses; (4.) To place upon steamers and vessels sailing to different portions of the world, such reading matter as is thought to be best adapted to promote the interests of present truth; (5.) To send packages of our publications to the different ports visited by ships; (6.) To place religious books and periodicals in public libraries and reading-rooms in all parts of the world. In short, the object of this Society is to seek out and make use of every possible means by which the light of present truth can be carried to all portions of the world.

ARTICLE III. — OFFICERS.

The officers of this Society shall consist of a President, a Vice-President, a Treasurer, a Recording Secretary, a Corresponding Secretary, and as many assistant secretaries as may from year to year be deemed necessary, and an Executive Board of nine, of which the President and Vice-President shall be members.

ARTICLE IV. — EXECUTIVE BOARD.

It is the duty of the Executive Board to carry out the decisions of the Society; to furnish publications and employ agents as they may see fit; to audit all accounts, and to fill any vacancies that may occur in their number by death, resignation, or otherwise.

ARTICLE V. — MEMBERSHIP.

All persons paying the sum of ten dollars, shall become life-members of this Society, and shall receive certificates of life-membership.* They shall also be entitled to all the privileges of members of State societies.

* *Resolved.* That Article V. of the Constitution gives the members of this Society no privileges in any local society, above those of the local members. They may draw publications at the discretion of the local officers, to be used while in that locality, and are expected to make donations toward meeting the expenses of the local society, according to their ability, the same as other members.

ARTICLE VI. — REPRESENTATION.

SECTION 1. This Society shall be represented by delegates and life-members.

SEC. 2. The State officers of any tract and missionary society present shall be considered delegates. In the absence of State officers, the deficiency may be supplied by persons from the same society who may be present.

SEC. 3. Any company of Seventh-day Adventists organized according to the plan adopted by our State societies, not included in any Conference tract organization, shall be entitled to one or more delegates, according to the number of districts in the organization.

ARTICLE VII. — FUNDS.

The funds of this Society shall consist of receipts for life-membership, and donations from societies and individuals.

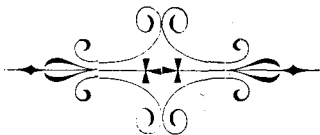
ARTICLE VIII. — MEETINGS.

SECTION 1. This Society shall convene annually for the election of officers and the transaction of necessary business, at such time and place as the President may appoint.

SEC. 2. Special meetings may be called by a majority of the Executive Board, at such times and places as they shall deem necessary for the interests of the organization.

ARTICLE IX. — AMENDMENTS.

This Constitution may be amended by a two-thirds' vote at any annual meeting.



INTERNATIONAL SABBATH-SCHOOL ASSOCIATION

CONSTITUTION.

(Articles III, and V. Amended. See page 96.)

ARTICLE I. — NAME.

This Society shall be known as the International Sabbath-school Association of Seventh-day Adventists, and shall be composed of all the Sabbath-school associations and Sabbath-schools outside of these associations, that shall report quarterly to this body.

ARTICLE II. — REPRESENTATION.

This Association shall be represented by all accredited ministers and licentiates, and by all members and workers from any Sabbath-school association present at any regular meeting of this Association.

ARTICLE III. — OFFICERS.

SECTION 1. The officers of this Association shall consist of a President, a Vice-President, a Secretary, a Treasurer, a Corresponding Secretary, and an Executive Board of seven, of which the President and Vice-President shall be members. These officers shall be elected annually.

SEC. 2. The secretaries of all associations outside of the United States shall be considered Corresponding Secretaries of this Association.

SEC. 3. The presidents of all associations outside of the United States shall be considered as honorary Vice-Presidents of this Association, and entitled to take part in the deliberations of the Executive Board, whenever present at its meetings.

ARTICLE IV. — DUTIES OF THE PRESIDENT.

The duties of the President shall be to take the general oversight of the work of the Association, to preside at all meetings of the Association and of the Executive Board, and to call special meetings thereof.

The Vice-President, in the absence of the President, shall perform the duties of that office.

ARTICLE V. — DUTIES OF THE SECRETARY AND TREASURER.

SECTION 1. The duties of the Secretary shall be, (1.) To record the proceedings of the Association, and to present a yearly summary of the same at the annual meeting; (2.) To present such other summary reports as may from time to time be ordered; (3.) To make reports at such other times as may be ordered.

SEC. 2. The duties of the Corresponding Secretary shall be to advance by correspondence the interests of the Sabbath-school Association in all parts of the world, and to give isolated schools and associations such instruction as shall enable them to act in harmony with the body.

SEC 3. The duties of the Treasurer of this Association shall be to receive and hold all moneys belonging to the Association, giving receipts therefor, and paying out the same as the Association or Executive Board may direct, through the written order of the President.

ARTICLE VI. — DUTIES OF THE EXECUTIVE BOARD.

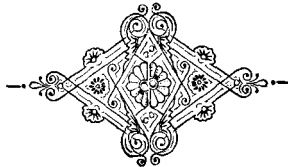
The functions of the Executive Board shall be, (1.) To represent this Association when not in session assembled, to execute all its recommendations and orders, and to fill all vacancies which may occur from death or otherwise; (2.) To assist, either personally or by authorized agents, in organizing and conducting Sabbath-schools, Sabbath-school associations, and Sabbath-school conventions; (3.) To induce those possessing the requisite ability and having a heart in the work, to write in the interest of Bible study and proper Sabbath-school instruction, and to secure the publication and distribution of needed Sabbath-school literature, and to provide suitable lessons for all divisions of the Sabbath-school; (4.) To make all necessary provisions for rendering the sessions of this Association interesting and profitable, and, in general, to labor to make our Sabbath-schools efficient in preparing their members to be fruitful workers in the grand mission of the third angel's message.

ARTICLE VII. — FUNDS.

The funds for defraying the expenses of this Association shall be obtained by the tithes from the State Associations, and by contributions and donations.

ARTICLE VIII. — AMENDMENTS.

This Constitution may be altered or amended by a two-thirds' vote of the members present at any regular meeting.



STATE SABBATH-SCHOOL ASSOCIATION

CONSTITUTION.

ARTICLE I. — NAME.

This Society shall be known as the _____ Sabbath-school Association of Seventh-day Adventists.

ARTICLE II. — MEMBERSHIP.

This Association shall be composed of all the members of such Sabbath-schools as shall report quarterly to the Secretary, and also of all accredited ministers and licentiates within its bounds.

ARTICLE III. — REPRESENTATION.

This Association shall be represented by all members of the Association who may be present at any regular meeting.

ARTICLE IV. — OFFICERS.

The officers of this Association shall be a President, a Vice-President, a Secretary, and an Executive Board of five, of which the President, Vice-President, and Secretary shall be members. These officers shall be elected at the annual meeting of the Association.

ARTICLE V. — DUTIES OF THE PRESIDENT.

The duties of the President shall be to take the general oversight of the work of the Association, to preside at all the meetings of the Association and of the Executive Board, and to call special meetings thereof.

ARTICLE VI. — DUTIES OF THE SECRETARY.

SECTION 1. *As Secretary*, (1.) He shall keep a record of the proceedings of the Association, and present a yearly summary of its workings at the annual session; (2.) He shall execute all correspondence ordered by the Association and the Executive Board.

SEC. 2. *As Treasurer*, He shall receive and hold all moneys belonging to the Association, giving receipts therefor, and paying out the same as the Association or the Executive Board may direct.

ARTICLE VII. — DUTIES OF THE EXECUTIVE BOARD.

The functions of the Executive Board shall be, (1.) To represent this Association when not in session assembled, and to execute all its recommendations and orders; (2.) To co-operate with all accredited ministers laboring in the limits of the Association, in furthering the interests of the Sabbath-school work; (3.) To assist, either personally or by authorized agents, in organizing and conducting Sabbath-school conventions and Sabbath-schools and Sunday-schools in those places where an attendance can be secured and where the truths of the Bible can be plainly taught; (4.) To make all necessary provisions for rendering the sessions of the Association interesting and profitable; and in general, to labor to make our Sabbath-schools efficient in preparing their members to be fruitful workers in the grand mission of the third angel's message.

ARTICLE VIII. — FUNDS.

The funds for defraying the expenses of the Association shall be obtained by tithes from the Sabbath-schools in the State, and by donations.

ARTICLE IX. — AMENDMENTS.

This Constitution may be altered or amended by a two-thirds' vote of the members present at any regular meeting.

AMERICAN HEALTH AND TEMPERANCE ASSOCIATION

CONSTITUTION.

(Article III. of the Constitution Amended. See page 101.)

ARTICLE I. — NAME.

This organization shall be known as the American Health and Temperance Association.

ARTICLE II. — OBJECTS.

1. To promote the health of those who become members of it.
2. To advance the cause of temperance in its truest and broadest sense, by the circulation of health and temperance literature, by securing popular lectures upon these subjects in various parts of the country, and by the wide circulation of suitable pledges, and by earnest efforts to secure numerous signers.

ARTICLE III. — OFFICERS.

SECTION 1. The officers of this Association shall consist of a President, Vice-President, Secretary, who shall also act as Treasurer, and an Executive Board, consisting of the President, Vice-President, Secretary, and the Presidents of all State associations. The President, Vice-President, and Secretary shall be elected by vote of a majority of those present at any regular annual meeting.

ARTICLE IV. — MEMBERSHIP.

SECTION 1. Any person of good moral character may become a full member of this Association by paying an initiation fee of twenty-five cents, and signing the Constitution and one of the three pledges.

SEC. 2. Any person may become a pledge member of this Association by signing one of the three pledges.

SEC. 3. Two grades of membership shall be recognized, as designated in Sections 1 and 2 of this article.

SEC. 4. PLEDGES. *Teetotal Pledge.*—I do hereby solemnly affirm that with the help of God I will wholly abstain from the voluntary use as a beverage, or in any equivalent manner, of alcohol, tea and coffee, and from the use of tobacco, opium, and all other narcotics and stimulants.*

Anti-Rum and Tobacco Pledge.—I do hereby solemnly affirm that with the help of God I will wholly abstain from the voluntary use of alcohol in any form, as a beverage, or in any equivalent manner, and from smoking, chewing, or snuffing tobacco, or using it in any other form, and from in any way encouraging the use of these poisons.

Anti-Whisky Pledge.—I do hereby solemnly affirm that with the help of God I will totally abstain from the voluntary use as a beverage, or in any equivalent manner, of all liquids or substances containing alcohol.

*By the term *stimulants* is meant what are commonly known as such. Salt and other condiments are not included

Purity Pledge for Men.—I hereby solemnly promise by the help of God, (1.) To obey the law of purity in thought and act; (2.) To refrain from, and to discountenance in others, vulgarity of speech, and indecent jests and allusions; (3.) To avoid all books, amusements, and associations calculated to excite impure thoughts; (4.) To uphold the same standard of purity for men and women; (5.) To oppose all laws and customs which tend to the degradation of women, and to labor for their reform; (6.) To endeavor to spread the knowledge of these principles, and to aid others in obeying them. [Signed.]

Purity Pledge for Women.—I hereby solemnly promise by the help of God, (1.) To obey the law of purity in thought and act; (2.) To refrain from, and to discountenance in others, all conversation upon impure subjects, and to avoid all books, amusements, and associations which tend in the direction of impurity; (3.) To be modest in language, behavior, and dress; (4.) To uphold the same standard of purity for men and women; (5.) To oppose all laws and customs which tend to the degradation of women, and to labor for their reform; (6.) To endeavor to spread the knowledge of these principles, and to aid others in obeying them. [Signed.]

ARTICLE V.—ANNUAL DUES.

Each full member of this Association shall annually pay into the treasury the sum of ten cents, to defray the incidental expenses of the Association, and such other sums, not to exceed twenty-five cents annually, as may be assessed by the Executive Board when authorized by a two-thirds' vote of the members present at any annual meeting.

ARTICLE VI.

This Constitution may be amended by a two-thirds' vote of the full members present at any of the annual meetings of the Association.

BY-LAWS.

ARTICLE I.—DUTIES OF OFFICERS.

SECTION 1. The President shall preside over the meetings of this Association, shall issue certificates of membership, and shall perform such other duties as are usually required of such an officer in similar societies.

SEC. 2. The Vice-President shall perform the duties of the President in his absence.

SEC. 3. The Secretary shall keep a faithful record of all the business transacted by the Association, and shall keep a roll of membership, and attend to such other duties as usually devolve upon such an officer.

SEC. 4. It shall be the duty of the Executive Board to devise ways and means for the carrying out of the purposes of the Association; to appoint special agents, and prepare plans for the organization of State and local societies of a similar character in various parts of the country; to direct the appropriation of funds; to settle questions of discipline which may be brought before them; and to attend to other matters pertaining to the general management of the Association.

ARTICLE II.—DUTIES AND PRIVILEGES OF MEMBERS.

SECTION 1. It shall be the duty of each member of this Association to keep most religiously the pledge which he signed upon becoming a member of the Association; to exert himself to the utmost of his ability, as far as consistent with other duties, for the advancement of the interests of this Association, in the promulgation of correct ideas of health and temperance, by the circulation of health and temperance literature, by the circulation of pledges, and by all other proper means.

SEC. 2. Members who have paid the initiation fee will receive a certificate of membership, and will be entitled to all the rights and privileges of members.

SEC. 3. None except those who sign the teetotal pledge will be eligible to office.

SEC. 4. Those who sign the pledge but do not pay the initiation fee, will be considered as "pledge members," and will not be entitled to hold office, or to take part, as members, in the proceedings of the Association. They can become full members at any time by paying the initiation fee.

SEC. 5. All full members in good standing present at any annual meeting of the Association, shall be entitled to participate in the proceedings of the meeting.

ARTICLE III. — MEETINGS.

An annual meeting of this Association shall be held at such time and place as shall be appointed by the Executive Board.

ARTICLE IV. — USE OF FUNDS.

Whatever moneys shall accrue from the collection of initiation fees, annual dues, and assessments, shall be used in meeting incidental expenses, any surplus being expended for health and temperance literature for gratuitous distribution.

ARTICLE V. — DISCIPLINE.

SECTION 1. The Executive Board, with three additional persons who shall be annually appointed by the President, shall constitute a Committee of Discipline.

SEC. 2. When a person has committed a breach of discipline, by violation of his pledge or otherwise, his case shall be referred to the Committee of Discipline, who shall consider the case, and shall report upon it to the Association. If the decision of the committee is in favor of dismissal, the member may be dismissed from the Association by a two-thirds' vote of the members present at any regular meeting.

SEC. 3. Persons who have been dismissed from this Association for violation of the pledge, may be taken back on trial, on recommendation of the Committee of Discipline, and a vote of two-thirds of the members present at any regular meeting.

ARTICLE VI.

These By-Laws may be amended by a two-thirds' vote of the members present at any regular meeting.



REGULATIONS FOR CANVASSERS.

1. The subscription-book departments of the several Publishing Houses in the denomination shall be recognized as the heads of the subscription-book work in all territory occupied by them; and all who take agencies shall act in harmony with plans suggested by the subscription-book department of the publishing house whose territory they occupy; said plans having been first approved by the Board of Trustees, and the International Tract Society at its annual sessions.

2. The tract societies in the several States shall act as the *sole agents* of the said offices of publication for all their religious subscription books, provided that an efficient man is kept in the territory occupied by them, who shall superintend the work of qualifying, appointing, and working local sub-agents in accordance with principles of order and thoroughness; said tract societies to report to the publishing houses each week the number of orders taken for each subscription book. Provided always, that the publishing houses furnish no books to agents who do not conform to the rules adopted by the International Society, whether in territory controlled by the publishing houses, or in the territory of any State society.

3. Wherever it is practicable to do so, the State agent shall organize his canvassers into companies, and appoint (with the approval of the leading Conference and tract society officers) a leader for each company, who shall direct its movements in harmony with the plans of the State agent; said leader to canvass on commission when not actually engaged in assisting inexperienced members of his company.

4. No person shall be appointed on religious subscription books who is not properly recommended to the State agent, or by him known to be a suitable person.

5. No canvasser shall remove or be removed from any State to work in another, without permission from the State agents of both such States, or from the State secretaries, in case there are no State agents.

6. The tract societies shall do a cash business with agents; security to be given or the C. O. D. plan adopted when cash cannot be paid in advance.

7. No agent in the employ of any of the tract societies shall be allowed to solicit orders for more than one subscription book at a time, except by the consent of the State agent.

8. Every State society shall furnish its local agents with subscription books at one half the retail prices; the transportation charges being paid by the agent, unless books are ordered in lots of 100 lbs. or more, and in time so that they can be sent by freight direct from the office of publication, in which case the office pays freight.

9. No agent or other person shall be permitted to canvass for any subscription book who hereafter knowingly violates the important rule of *one price*, except as herein provided:—

(a.) That a book may be given away, or damaged copies may be sold below the regular price.

(b.) That Seventh-day Adventist ministers, colporters, Bible workers, and all others who devote their *entire time* to any branch of the missionary work, may purchase subscription books of the State secretary, and for their own private use *exclusively*, at fifty per cent discount from the retail prices. If an agent furnishes them, the cost of postage, express, or freight must be added.

(c.) That twenty per cent discount be allowed ministers of all other denominations.

10. Agents shall take no orders outside the territory that has been assigned them, on penalty of forfeiting the profits on all such orders. They are required, however, to *work both sides of the road on their north and east boundary lines* (whether one or more townships or counties), and to *leave both sides of the road unworked on the south and west*, except in cases where territory is not bounded by roads. All exceptions and variations must be reported to the State agent.

11. Agents working alone shall, at the end of each week, report to the State secretary the number of orders taken during the week, giving the styles of bindings desired, and the time set for delivery; also ordering in time the *total number* of books necessary for any given delivery, and reporting the number delivered when the work is completed.

12. Agents working with a company shall report weekly to the leader, who in turn shall make a full company weekly report to both the State agent and State secretary, also ordering of the latter the books required for the deliveries of the entire company, and reporting the number of each book delivered by the company.

13. The agent's regular commission on all subscription books sold by ministers, colporters, or others, *not working under a regular contract*, shall constitute a canvassers' reserve fund, under the control of each State society; and this regular percentage on books thus sold prior to or while an appointed agent is canvassing the territory, shall be paid to such agent on the completion of his work, if in the judgment of the secretary and the State agent such work has been faithfully performed. Otherwise the amount shall revert to the society.

14. Whenever and wherever our city missions are established, they shall be protected by the society in whose territory they are located, as sole agents for all religious subscription books, provided they work in harmony with the plans of the State agent; and the agent's usual commission on books sold by mission workers who do not obtain their support by canvassing, shall be used for the support of the mission with which they are connected.

FUNDAMENTAL PRINCIPLES OF SEVENTH-DAY ADVENTISTS.

As elsewhere stated, Seventh-day Adventists have no creed but the Bible; but they hold to certain well-defined points of faith, for which they feel prepared to give a reason "to every man that asketh" them. The following propositions may be taken as a summary of the principal features of their religious faith, upon which there is, so far as we know, entire unanimity throughout the body. They believe, —

I. That there is one God, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal; infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139:7.

II. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom he created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in heaven, where, through the merits of his shed blood, he secures the pardon and forgiveness of the sins of all those who penitently come to him; and as the closing portion of his work as priest, before he takes his throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out (Acts 3:19) and borne away from the sanctuary, as shown in the service of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven. See Lev. 16; Heb. 8:4, 5; 9:6, 7; etc.*

* NOTE.—Some thoughtless persons accuse us of rejecting the atonement of Christ entirely, because we dissent from the view that the atonement was made upon the cross, as is generally held. But we do nothing of the kind; we only take issue as to the *time* when the atonement is to be made. We object to the view that the atonement was made upon the cross, because it is utterly contrary to the type, which placed the atonement at the *end* of the yearly sanctuary service, not at the *beginning* (see scriptures last referred to), and because it inevitably leads to one of two great errors. Thus, Christ on the cross bore the sins of all the world. John said, "Behold the Lamb of God which taketh away [margin, *beareth*] the sin of the world!" John 1:29. Peter tells us when he thus bore the sins of the world: "Who his own self bare our sins in his own body on the tree." 1 Peter 2:24. Paul says that "he died for all." 2 Cor. 5:14, 15. That which Christ did upon the cross, therefore, was done indiscriminately and unconditionally for all the world; and if this was the atonement, then the sins of all the world have been atoned for, and *all will be saved*. This is Universalism in full blossom. But all men will *not* be saved; hence the sins of all were not atoned for upon the cross; and if Christ's work there was the atonement, then his work was partial, not universal, as the scriptures above quoted assert, and he atoned for only a favored few who were elected to be saved, and passed by all others who were predestined to damnation. This would establish the doctrine of election and predestination in its most ultra form, — an error equally unscriptural and objectionable with the former. We avoid both these errors, and find ourselves in harmony with the Mosaic type, and with all the declarations of the Scriptures, when we take the position that what Christ did upon the cross was to provide a divine *sacrifice* for the world, sufficient to save all, and offered it to every one who will accept of it; that he then, through the merits of his offering, acts as mediator with the Father till time shall end, securing the forgiveness of sins for all who seek him for it; and that, as the last service of his priesthood, he will blot out the sins of all who have repented and been converted (Acts 3:19), the atonement not being completed till this work of blotting out sin is done. Thus Christ atones, not for the sins of the whole world, to save all, not for a favored few only, elected from all eternity to be saved, but for those who, as free moral agents, have voluntarily sought from him the forgiveness of sin, and everlasting life. And all for whom the atonement is made, will be forever saved in his kingdom. This view in no way detracts from the merit of Christ's offering, nor from the value and glory of his atoning work for men. While on this line, we are not driven into Universalism on the one hand, nor into election and reprobation on the other.

III. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain a full revelation of his will to man, and are the only infallible rule of faith and practice.

IV. That baptism is an ordinance of the Christian church, to follow faith and repentance, — an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in his burial and resurrection, and through that, in the resurrection of all the saints at the last day; and that no other mode more fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Rom. 6: 3-5; Col. 2: 12.

V. That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts; First, a moral change wrought by conversion and a Christian life (John 3: 3, 5); second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and if living, are changed to immortality in a moment, in the twinkling of an eye. Luke 20: 36; 1 Cor. 15: 51, 52.

VI. That prophecy is a part of God's revelation to man; that it is included in that Scripture which is profitable for instruction (2 Tim. 3: 16); that it is designed for us and our children (Deut. 29: 29); that so far from being enshrouded in impenetrable mystery, it is that which especially constitutes the word of God a lamp to our feet and a light to our path (Ps. 119: 105; 2 Peter 1: 19); that a blessing is pronounced upon those who study it (Rev. 1: 1-3); and that, consequently, it is to be understood by the people of God sufficiently to show them their position in the world's history and the special duties required at their hands.

VII. That the world's history from specified dates in the past, the rise and fall of empires, and the chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy; and that these prophecies are now all fulfilled except the closing scenes.

VIII. That the doctrine of the world's conversion and a temporal millennium is a fable of these last days, calculated to lull men into a state of carnal security, and cause them to be overtaken by the great day of the Lord as by a thief in the night (1 Thess. 5: 3); that the second coming of Christ is to precede, not follow, the millennium; for until the Lord appears, the papal power, with all its abominations, is to continue (2 Thess. 2: 8), the wheat and tares grow together (Matt. 13: 29, 30, 39), and evil men and seducers wax worse and worse, as the word of God declares. 2 Tim. 3: 1, 13.

IX. That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time; that no prophetic period is given to reach to the second advent, but that the longest one, the two thousand and three hundred days of Dan. 8: 14, terminated in 1844, and brought us to an event called the cleansing of the sanctuary.*

*The Adventists of 1844 expected that the end of the world would come in that year, because they held that certain prophecies would then transpire, which they believed reached to the coming of the Lord. Chief among these was the prophecy of Dan. 8, 13, 14, which says that at the end of the prophetic period of 2300 days (years) the sanctuary should be cleansed. They believed that the earth was the sanctuary then to be cleansed, and that its cleansing was to be accomplished with fire, which would accompany the manifestation of the Lord from heaven. From these premises, the conclusion seemed inevitable that when the 2300 years ended, in 1844, the Lord would come.

But the day passed by, and no Saviour appeared. Suspended between hope and fear, and waiting until every plausible allowance for possible inaccuracies of reckoning and variations of time, was exhausted, it became at length apparent that a great mistake had been made, and that the mistake must be on one or both of the following points: either, first, the period of the 2300 days did not end at that time, and they had made a mistake in supposing that they would terminate in that year; or, secondly, the cleansing of the sanctuary was not to be the burning of the earth at the second coming of Christ, and hence they had made a mistake in expecting such an event at that time. While there was a possibility that they had made a mistake on both these points, it was certain that they had made a mistake on one of them; and either one would be sufficient to account for the fact that the Lord did not then appear.

X. That the sanctuary of the new covenant is the tabernacle of God in heaven, of which Paul speaks in Hebrews 8 and onward, and of which our Lord, as great high priest, is minister; that this sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation (Heb. 8:1-5, etc.); that this, and not the earth, is the sanctuary to be cleansed at the end of the two thousand and three hundred days, what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith, by making the atonement and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment (Lev. 16; Heb. 9:22, 23); and that this work in the antitype, beginning in 1844, consists in actually blotting out the sins of believers (Acts 3:19), and occupies a brief but indefinite space of time, at the conclusion of which the work of mercy for the world will be finished, and the second advent of Christ will take place.

XI. That God's moral requirements are the same upon all men in all dispensations; that these are summarily contained in the commandments spoken by Jehovah from Sinai, engraven on the tables of stone, and deposited in the ark, which was in consequence called the "ark of the covenant," or testament (Num. 10:33; Heb. 9:4, etc.); that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high, which is also, for the same reason, called the ark of God's testament; for under the sounding of the seventh trumpet we are told that "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

XII. That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties; that this is the only weekly Sabbath known to the Bible, being the day that was set apart before Paradise was lost (Gen. 2:2, 3), and which will be observed in Paradise restored (Isa. 66:22, 23); that the facts upon which the Sabbath institution

A movement which had enlisted the whole interest of thousands upon thousands, and thrilled their hearts with enthusiastic hope, was not to be abandoned, especially by its more conservative and sincere adherents, without earnest thought and reflection. The whole field of evidence was therefore carefully re-surveyed. It soon became apparent that two methods were being adopted to account for the fact that the Lord did not come when he was expected, and to explain the consequent disappointment.

One class at one rash bound, reached the conclusion that they had made a mistake in the time, and that the prophetic periods had not expired. This was, of course, to abandon the whole previous movement, with all its accompanying manifestations of divine power; for if the time was wrong, everything was wrong.

Another class, impressed with the fact that God had given too much evidence of his connection with the movement to allow them to abandon it, carefully reviewed the evidence on every point. The result with them was a clearer conviction of the strength and harmony of the argument on chronology. They saw no ground to change their views upon the reckoning of the time, but felt more convinced than ever that the 2300 days were correctly applied, and that they terminated at the time appointed in 1844. Thus they became satisfied that the error lay in their previous views of the subject of the sanctuary and its cleansing, and that they had made a mistake in supposing that the earth would be burned at the end of the 2300 days, because the prophecy said that then the "sanctuary" should "be cleansed." This brings us to note the difference between Seventh-day Adventists and those called First-day Adventists, as respects chronology. The latter, believing that the prophetic periods were given to make known the time of Christ's coming, and that they have not yet ended, are held to one of two conclusions: either that all that is said in the Bible about these periods is so much of revelation unrevealed, or else that the time of Christ's coming is to be known. The first conclusion, as consistent believers in the Bible, they cannot adopt, and hence their continual efforts to re-adjust the prophetic periods, and fix upon some new time for Christ to come. From this has arisen, in these later years, all the fantastic time-setting which has very naturally disgusted the world, and worse than this, has brought a stigma of reproach upon all prophetic study. On the other hand, Seventh-day Adventists set no time. While they believe that the prophetic periods are to be understood, they believe also that these periods have been correctly interpreted, and have all terminated; so that now there is no data from which to reason respecting a *definite* time for the Lord to come.

is based confine it to the seventh day, as they are not true of any other day; and that the terms *Jewish Sabbath*, as applied to the seventh day, and *Christian Sabbath*, as applied to the first day of the week, are names of human invention, unscriptural in fact, and false in meaning.

XIII. That as the man of sin, the papacy, has thought to change times and laws (the law of God, Dan. 7:25), and has misled almost all Christendom in regard to the fourth commandment, we find a prophecy of a reform in this respect to be wrought among believers just before the coming of Christ. Isa. 56:1, 2; 1 Peter 1:5; Rev. 14:12, etc.

XIV. That the followers of Christ should be a peculiar people, not following the maxims, nor conforming to the ways, of the world; not loving its pleasures nor countenancing its follies; inasmuch as the apostle says that "whosoever therefore will be" in this sense, "a friend of the world, is the enemy of God" (James 4:4); and Christ says that we cannot have two masters, or, at the same time, serve God and mammon. Matt. 6:24.

XV. That the Scriptures insist upon plainness and modesty of attire as a prominent mark of discipleship in those who profess to be the followers of Him who was "meek and lowly in heart," that the wearing of gold, pearls, and costly array, or anything designed merely to adorn the person and foster the pride of the natural heart, is to be discarded, according to such scriptures as 1 Tim. 2:9, 10; 1 Peter 3:3, 4.

XVI. That means for the support of evangelical work among men should be contributed from love to God and love of souls, not raised by church lotteries, or occasions designed to contribute to the fun-loving, appetite-indulging propensities of the sinner, such as fairs, festivals, oyster suppers, tea, broom, donkey, and crazy socials, etc., which are a disgrace to the professed church of Christ; that the proportion of one's income required in former dispensations can be no less under the gospel; that it is the same as Abraham (whose children we are, if we are Christ's, Gal. 3:29) paid to Melchisedec (type of Christ) when he gave him a tenth of all (Heb. 7:1-4); the tithe is the Lord's (Lev. 27:30); and this tenth of one's income is also to be supplemented by offerings from those who are able, for the support of the gospel. 2 Cor. 9:6; Mal. 3:8, 10.

XVII. That as the natural or carnal heart is at enmity with God and his law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration, or conversion.

XVIII. That as all have violated the law of God, and cannot of themselves render obedience to his just requirements, we are dependent on Christ, first, for justification from our past offenses, and, secondly, for grace whereby to render acceptable obedience to his holy law in time to come.

XIX. That the Spirit of God was promised to manifest itself in the church through certain gifts, enumerated especially in 1 Cor. 12 and Eph. 4; that these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that, in specifying the various channels of its operation, that Spirit has simply made provision for its own existence and presence with the people of God to the end of time, to lead to an understanding of that word which it had inspired, to convince of sin, and to work a transformation in the heart and life; and that those who deny to the Spirit its place and operation, do plainly deny that part of the Bible which assigns to it this work and position.

XX. That God, in accordance with his uniform dealings with the race, sends forth a proclamation of the approach of the second advent of Christ; and that this work is symbolized by the three messages of Revelation 14, the last one bringing to view the work of reform on the law of God, that his people may acquire a complete readiness for that event.

XXI. That the time of the cleansing of the sanctuary (See proposition X.), synchronizing with the time of the proclamation of the third message (Rev. 14: 9, 10), is a time of investigative judgment, first, with reference to the dead, and secondly, at the close of probation, with reference to the living, to determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation, — points which must be determined before the Lord appears.

XXII. That the grave, whither we all tend, expressed by the Hebrew word *sheol* and the Greek word *hades*, is a place, or condition, in which there is no work, device, wisdom, nor knowledge. Eccl. 9: 10.

XXIII. That the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness. Ps. 146: 4; Eccl. 9: 5, 6; Dan. 12: 2.

XXIV. That out of this prison-house of the grave, mankind are to be brought by a bodily resurrection; the righteous having part in the first resurrection, which takes place at the second coming of Christ; the wicked, in the second resurrection, which takes place in a thousand years thereafter. Rev. 20: 4-6.

XXV. That at the last trump, the living righteous are to be changed in a moment, in the twinkling of an eye, and with the risen righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord. 1 Thess. 4: 16, 17; 1 Cor. 15: 51, 52.

XXVI. That these immortalized ones are then taken to heaven, to the New Jerusalem, the Father's house, in which there are many mansions (John 14: 1-3), where they reign with Christ a thousand years, judging the world and fallen angels, that is, apportioning the punishment to be executed upon them at the close of the one thousand years (Rev. 20: 4; 1 Cor. 6: 2, 3); that during this time the earth lies in a desolate and chaotic condition (Jer. 4: 23-27), described, as in the beginning, by the Greek term *abussos* (*ἀβυσσος*) "bottomless pit" (Septuagint of Gen. 1: 2); and that here Satan is confined during the thousand years (Rev. 20: 1, 2), and here finally destroyed (Rev. 20: 10; Mal. 4: 1); the theater of the ruin he has wrought in the universe being appropriately made, for a time, his gloomy prison-house, and then the place of his final execution.

XXVII. That at the end of the thousand years the Lord descends with his people and the New Jerusalem (Rev. 21: 2), the wicked dead are raised, and come up on the surface of the yet unrenewed earth, and gather about the city, the camp of the saints (Rev. 20: 9), and fire comes down from God out of heaven and devours them. They are then consumed, root and branch (Mal. 4: 1), becoming as though they had not been. Obad. 15, 16. In this everlasting destruction from the presence of the Lord (2 Thess. 1: 9), the wicked meet the "everlasting punishment" threatened against them (Matt. 25: 46), which is everlasting death. Rom. 6: 23; Rev. 20: 14, 15. This is the perdition of ungodly men, the fire which consumes them being the fire for which "the heavens and the earth, which are now, . . . are kept in store," which shall melt even the elements with its intensity, and purge the earth from the deepest stains of the curse of sin. 2 Peter 3: 7-12.

XXVIII. That new heavens and a new earth shall spring by the power of God from the ashes of the old, and this renewed earth, with the New Jerusalem for its metropolis and capital, shall be the eternal inheritance of the saints, the place where the righteous shall evermore dwell. 2 Peter 3: 13; Ps. 37: 11, 29; Matt. 5: 5.

NOTE. — In the catalogue of publications issued by the Review and Herald, Battle Creek, Mich., and the Pacific Press, Oakland, Cal., will be found works treating at length upon the principal themes mentioned in the preceding propositions. Catalogue of publications in English or in foreign languages, sent free.

BEGINNING AND CLOSE OF SABBATHS,

DURING 1889.

MONTH.	Day of the Month.		Latitude of Boston.		Latitude of Pittsburg.		Latitude of New Orleans.	
			SUN SETS.		SUN SETS.		SUN SETS.	
JANUARY	4	5	4 42	4 43	4 46	4 47	5 15	5 15
	11	12	4 49	4 50	4 53	4 55	5 20	5 21
	18	19	4 57	4 59	5 01	5 02	5 26	5 27
FEBRUARY	25	26	5 06	5 07	5 09	5 11	5 32	5 33
	1	2	5 15	5 17	5 19	5 20	5 38	5 39
	8	9	5 24	5 26	5 27	5 28	5 44	5 45
MARCH	15	16	5 33	5 35	5 35	5 37	5 50	5 50
	22	23	5 42	5 43	5 44	5 45	5 55	5 56
	1	2	5 51	5 52	5 51	5 52	6 00	6 00
APRIL	8	9	5 59	6 00	6 00	6 01	6 04	6 05
	15	16	6 07	6 08	6 07	6 08	6 09	6 09
	22	23	6 15	6 16	6 14	6 16	6 13	6 14
MAY	29	30	6 23	6 24	6 22	6 23	6 17	6 18
	5	6	6 31	6 32	6 29	6 30	6 21	6 22
	12	13	6 39	6 40	6 36	6 37	6 26	6 26
JUNE	19	20	6 47	6 48	6 43	6 44	6 30	6 31
	26	27	6 54	6 55	6 50	6 51	6 34	6 35
	3	4	7 02	7 03	6 57	6 58	6 39	6 39
JULY	10	11	7 10	7 11	7 04	7 05	6 43	6 44
	17	18	7 17	7 18	7 11	7 12	6 48	6 48
	24	25	7 24	7 25	7 17	7 18	6 52	6 53
AUGUST	June.							
	31	1	7 30	7 30	7 23	7 23	6 56	6 56
	7	8	7 34	7 35	7 27	7 28	6 59	7 00
SEPTEMBER	14	15	7 38	7 38	7 31	7 31	7 02	7 02
	21	22	7 40	7 40	7 33	7 33	7 04	7 04
	28	29	7 40	7 40	7 34	7 34	7 05	7 05
OCTOBER	5	6	7 39	7 39	7 33	7 32	7 05	7 04
	12	13	7 36	7 36	7 30	7 30	7 03	7 03
	19	20	7 32	7 31	7 26	7 25	7 00	7 00
NOVEMBER	26	27	7 25	7 24	7 21	7 20	6 57	6 56
	2	3	7 18	7 16	7 13	7 12	6 52	6 51
	9	10	7 09	7 07	7 06	7 04	6 46	6 45
DECEMBER	16	17	6 59	6 57	6 56	6 55	6 39	6 38
	23	24	6 48	6 46	6 46	6 44	6 32	6 31
	30	31	6 37	6 35	6 35	6 34	6 24	6 23
JANUARY	6	7	6 24	6 23	6 24	6 22	6 16	6 14
	13	14	6 12	6 11	6 12	6 11	6 07	6 06
	20	21	6 00	5 58	6 01	5 59	5 59	5 57
FEBRUARY	27	28	5 48	5 46	5 49	5 47	5 50	5 49
	4	5	5 36	5 34	5 37	5 36	5 41	5 40
	11	12	5 24	5 22	5 26	5 25	5 33	5 32
MARCH	18	19	5 13	5 11	5 16	5 14	5 26	5 25
	25	26	5 02	5 01	5 05	5 04	5 19	5 18
	1	2	4 52	4 52	4 57	4 56	5 13	5 12
APRIL	8	9	4 45	4 44	4 49	4 48	5 08	5 07
	15	16	4 38	4 37	4 42	4 41	5 04	5 04
	22	23	4 33	4 32	4 38	4 37	5 01	5 01
MAY	29	30	4 29	4 29	4 34	4 34	5 00	5 00
	6	7	4 28	4 28	4 33	4 33	5 01	5 01
	13	14	4 28	4 29	4 34	4 34	5 02	5 02
JUNE	20	21	4 31	4 31	4 36	4 36	5 05	5 05
	27	28	4 35	4 36	4 40	4 40	5 09	5 10

“Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.” Ex. 20:8-11.

GENERAL INFORMATION.*

POSTAL GUIDE.

DOMESTIC RATES OF POSTAGE.

ALL mailable matter for transmission by the United States mails within the United States, is divided into four classes, under the following regulations:—

FIRST-CLASS MATTER.

This class includes letters, postal cards, and anything sealed or otherwise closed against inspection, or anything containing writing not allowed as an accompaniment to printed third-class matter.

Rates of letter postage to any part of the United States, **two cents per ounce or fraction thereof.**

Rates on local or drop letters at free-delivery offices, two cents per ounce or fraction thereof. At offices where there is no free delivery by carriers, one cent per ounce or fraction thereof.

Rates on postal cards, one cent. Nothing must be added or attached to a postal card, except that a printed address slip may be pasted on the address side. The addition of anything else subjects the card to letter postage. A card containing any offensive dun, or any scurrilous or indecent communication, will not be forwarded. Nothing but the address must be placed on the face, or stamped side.

Rates on specially delivered letters, ten cents on each letter in *addition* to the regular postage. This entitles the letter to immediate delivery by special messenger. Special delivery stamps are sold at post-offices, and must be affixed to such letters. An ordinary ten-cent stamp affixed to a letter will *not* entitle it to special delivery.

Prepayment by stamps invariably required. Postage on all letters should be *fully* prepaid, but if prepaid one full rate and no more, they will be forwarded, and the amount of deficient postage collected on delivery; if wholly unpaid, or prepaid with less than one full rate, and deposited at a post-office, the addressee will be notified to remit postage, and if he fails to do so, the letter will be sent to the Dead Letter Office. Such letters will, however, be returned to the sender if he is located at the place of mailing, and if his address is printed or written upon it.

Letter rates are charged on all productions by the typewriter or manifold process.

Letters (but no other class of mail matter) will be returned to the sender free, if a request to that effect is printed or written on the envelope. There is no limit of weight for first-class matter.

Prepaid letters will be re-forwarded from one post-office to another, upon the written request of the person addressed, without additional charge for postage. The direction on forwarded letters may be changed as many times as may be necessary to reach the person addressed.

SECOND-CLASS MATTER.

This class includes all newspapers, periodicals, or matter exclusively in print and regularly issued at stated intervals as frequently as four times a year, from a known office of publication or news agency, to actual subscribers or news agents, and transient newspapers and publications of this character mailed by persons other than publishers.

Rates of postage to publishers and news agents, **one cent a pound or fractional part thereof**, prepaid by special stamps. Publications designed primarily for advertising or free circulation, or not having a legitimate list of subscribers, are excluded from the pound rate, and pay third-class rates.

Publications sent to actual subscribers in the county where published, are free, unless mailed for local delivery at a letter-carrier office.

Rates of postage on transient newspapers, magazines, or periodicals, **one cent for each four ounces or fraction thereof.** It should be observed that the rate is one cent for each four ounces, not one cent for each paper. These rates do not apply for transient publications mailed for local delivery by carriers at a free-delivery office.

*For many of the valuable items found in this department, credit is due the "Detroit Journal Year Book," the "World's Almanac," the *American Sentinel*, etc.

Sample copies (which must be exactly like regular edition) may be sent by publishers from the office of publication, at the pound rate, to persons not subscribers, for the purpose of inducing them to subscribe, or advertise, or become agents thereof. They are not entitled to free circulation in the county where issued, and must be mailed separately from editions that are. They must not be included in the same package with copies intended for subscribers. They cannot be mailed by news agents at the pound rate.

News agents and newsboys are persons engaged in the business of selling second-class publications. A mere local or traveling agent for a publication is not a news agent. The news agent must file with the postmaster at his office of mailing, a statement showing the names of the periodicals which he mails, the post-office to which they are directed, the number of subscribers to each on his list, with dates to which their regular subscriptions extend.

Supplements and extra editions may, without extra postage, be folded within the regular issues of second-class publications; but they must in every case be issued with the publication, and contain matter omitted from the regular issue for want of space, time, or greater convenience. If mailed separately, they must be prepaid as third-class matter.

A mark, without words, may be used to call attention to a word or passage; or a typographical error may be corrected. The words *marked copy* may then be written on the publication.

THIRD-CLASS MATTER.

Mail matter of the third class includes printed books, pamphlets, engravings, circulars (in print or by the hectograph, electric pen, or similar process), and other matter wholly in print, proof-sheets, corrected proof-sheets, and manuscript copy accompanying the same.

The rate on matter of this class is **one cent for each two ounces or fraction thereof.**

Manuscript, unaccompanied by proof-sheets, must pay letter rates.

Third-class matter must admit of easy inspection, otherwise it will be charged letter rates on delivery. It must be fully prepaid, or it will not be forwarded. Its wrapper must bear no writing or printing except the name and address of the sender, and a return request.

The limit of weight is four pounds, except single books in separate packages, on which the weight is not limited.

The name and address of the sender, preceded by the word *from*, may be written upon the package, and a simple manuscript dedication may appear in a book or upon the article inclosed.

FOURTH-CLASS MATTER.

Fourth-class matter is all mailable matter not included in the three preceding classes, which is so prepared for mailing as to be easily withdrawn from the wrapper and examined. It embraces merchandise and samples of every description, and coin or specie.

Rate of postage, **one cent for each ounce or fraction thereof** (except seeds, roots, bulbs, cuttings, cions, and plants, the rate on which is *one cent for each two ounces or fraction thereof*). This matter must be fully prepaid, or it will not be forwarded.

Articles of this class that are liable to injure or deface the mails, such as glass, sugar, needles, nails, pens, etc., must be first wrapped in a bag, box, or open envelope, and then secured in another outside tube or box, made of metal or hard wood, without sharp corners or edges, and having a sliding clasp or screw lid, thus securing the articles in a double package. The public should bear in mind that the first object of the department is to transport the mails safely, and every other interest is made subordinate.

Such articles as poisons, explosives, or inflammable articles, live animals, insects, or substances exhaling a bad odor, will not be forwarded in any case.

The regulations respecting the mailing of liquids are as follows: Liquids, not ardent, vinous, spirituous, or malt, and not liable to explosion, spontaneous combustion, or ignition by shock or jar, and not inflammable (such as kerosene, naphtha, or turpentine), may be admitted to the mails for transportation within the United States. When contained in glass bottles or vials, such bottles or vials must be strong enough to stand the shock of handling in the mails, and must be inclosed in a wooden or *papier-mache* block or tube not less than three sixteenths of an inch thick in the thinnest part, strong enough to support the weight of mails piled in bags, and to resist rough handling; and there must be provided, between the bottle and its wooden case, a cushion of cork-crums, cotton, felt, asbestos, or some other absorbent, sufficient to protect the glass from shock in handling, the block or tube to be closed by a tightly-fitting screw lid of wood or metal, with a rubber or other pad so adjusted as to make the block or tube water-tight, and to prevent the leakage of the contents, in case of breaking of the glass.

When inclosed in a tin cylinder, metal case, or tube, such cylinder, case, or tube should have a screw lid with a rubber or cork cushion inside in order to make the same water-tight, and should be securely fastened in a wooden or *papier-mache* block (open only at one end), and not less in thickness and strength than above prescribed. It would be well always to consult the postmaster in reference to the proposed mailing of liquids. The limit of admissible liquids and oils is four ounces, liquid measure.

Limit of weight of fourth-class matter (excepting liquids), four pounds.

The name and address of the sender, preceded by the word *from*, also the names and number (quantity) of the articles inclosed, may be written on the wrapper of fourth-class matter without additional postage. A request to the delivering postmaster may also be written, asking him to return the package if not delivered.

REGISTRATION.

All kinds of postal matter, *except second-class matter*, can be registered at the rate of *ten cents for each package* in addition to the regular rates of postage, to be fully prepaid by stamps. Each package must bear the name and address of the sender, and a receipt will be returned from the person to whom addressed.

The Post-Office Department or its revenue is not by law liable for the loss of any registered mail matter.

MONEY-ORDERS.

Domestic money-orders are issued by money-order post-offices for any amount up to \$100, at the following rates:—

For sums not exceeding \$5, five cents; for \$5 to \$10, eight cents; for \$10 to \$15, ten cents; for \$15 to \$30, fifteen cents; for \$30 to \$40, twenty cents; for \$40 to \$50, twenty-five cents; for \$50 to \$60, thirty cents; for \$60 to \$70, thirty-five cents; for \$70 to \$80, forty cents; for \$80 to \$100, forty-five cents.

When more than \$100 is required, additional orders must be obtained, but not more than three orders will be issued in one day to the same payee, payable at the same office.

POSTAL NOTES.

These will be issued for sums less than \$5, for a fee of three cents, and are payable to any person presenting them, either at the office designated on the note, or at the office of issue within three months of date of issue.

LETTER-SHEET ENVELOPES.

The Post-Office Department now issues a combined letter sheet and envelope of the denomination of two cents. The prices are as follows: one, three cents; two, five cents; five, twelve cents; ten, twenty-three cents; one hundred, \$2.30; one thousand, \$23.

STAMPED ENVELOPES.

Embossed, stamped envelopes and newspaper wrappers of several denominations, sizes, and colors are kept on sale at post-offices, singly or in quantities, at a small advance on the postage rate.

FREE DELIVERY.

The free delivery of mail matter at the residences of the people desiring it, is required by law in every city of 50,000 or more population, and may be established at every place containing not less than 20,000 inhabitants.

The franking privilege was abolished July 1, 1873, but the following mail matter may be sent free by legislative saving clauses; viz:—

1. All public documents printed by order of Congress, the Congressional Record, and speeches contained therein franked by members of Congress or the Secretary of the Senate, or Clerk of the House.

2. Seeds transmitted by the Commissioner of Agriculture, or by any Member of Congress, procured from that department.

3. All periodicals sent to subscribers within the county where printed.

4. Letters and packages relating exclusively to the business of the Government of the United States, mailed only by officers of the same, publications required to be mailed to the Librarian of Congress by the copyright law, and letters and parcels mailed by the Smithsonian Institution. All these must be covered by specially printed "penalty" envelopes or labels.

All communications to Government officers, and to or from Members of Congress, are required to be prepaid by stamps.

SUGGESTIONS TO THE PUBLIC.

(From the United States Official Postal Guide.)

Mail all letters, etc., as early as practicable, especially when sent in large numbers, as is frequently the case with newspapers and circulars. The trouble of the post-office is much diminished if letters, when mailed in large numbers, are tied in bundles, with the addresses all in one direction.

Make the address legible and complete, giving the name of the post-office, county, and State. The name of the street and number of the house should also be given on letters addressed to cities where letter-carriers are employed; while the letter will eventually reach its destination without a number, the omission is often a cause of hesitation and delay. In the case of letters for places in foreign countries, and especially in Canada, in which country there are many post-offices having the same name as post-offices in the United States and in England, the name of the country as well as the post-office should be given in full. Letters addressed, for instance, merely to "London," without adding "England," are frequently sent to London, Canada, and *vice versa*, thereby causing delay, and often serious loss. Letters addressed to Burlington, N. S. (Nova Scotia), often go to Burlington, New York, on account of the resemblance between S and Y when carelessly written. It would be better to write out names of States in full.

Avoid, as much as possible, using envelopes made of thin paper, especially where more than one sheet of paper, or any other article than paper, is inclosed. Being often handled, and even in the mail-bags subject to pressure, such envelopes not unfrequently split open, giving cause of complaint against officials who are entirely innocent in the matter.

Never send money or any other article of value through the mail, except by means of a money-order, or in a registered letter. Any person who sends money or jewelry in an unregistered letter not only runs the risk of losing his property, but exposes to temptation every one through whose hands his letter passes, and may be the means of ultimately bringing some clerk or letter-carrier to ruin.

See that every letter contains the full name and post-office address of the writer, with county and State, in order to secure the return of the letter, if the person to whom it is directed cannot be found. A much larger portion of the undelivered letters could be returned if the names and addresses of the senders were always fully and plainly written or printed inside or on the envelopes. Persons who have large correspondence find it most convenient to use "special request envelopes;" but those who mail only an occasional letter, can avoid much trouble by writing a request to "return if not delivered," etc., on the envelope.

When dropping a letter, newspaper, etc., into a street mailing box or the receptacle at a post-office, always see that the packet falls into the box, and does not stick in its passage; observe, also, particularly, whether the postage stamps remain securely in their places.

Postage stamps should be placed on the upper right-hand corner of the address side of all mail matter.

Postmasters are not obliged to accept in payment for postage stamps or stamped envelopes, wrappers, etc., any currency which may be so mutilated as to be uncurrent, or the genuineness of which cannot be clearly ascertained. They are not obliged to receive more than twenty-five cents in copper or nickel coins. They are not obliged to affix stamps to letters, nor are they obliged to make change, except as a matter of courtesy. They must not give credit for postage.

Letters cannot be carried out of the mail except in postage-stamped envelopes. Even if a person is not acting as a common carrier, there is no objection to his carrying a sealed letter, whether in a stamped envelope or not; but to continue the practice, or receive money for so doing, would subject the party to a penalty of one hundred and fifty dollars. Newspapers, magazines, and periodicals may be carried out of the mail for sale or distribution to subscribers, but if they are put into a post-office for delivery, the postage must be paid thereon.

It is forbidden by the regulations of the Post-Office Department for postmasters to give to any person information concerning the mail matter of another, or to disclose the name of a box-holder at a post-office.

Mail matter deposited in any receptacle erected by the Post-Office Department, such as street mailing-boxes for the reception of mail matter to be collected by letter-carriers, or boxes in railroad depots for the reception of matter to be collected by employees of the railway mail service, cannot be reclaimed by any one under any circumstances. If letters intended for city delivery are deposited in boxes in railroad depots, it is at the risk of the person doing so. Such mail cannot be reclaimed, except through the Dead Letter Office.

Letters addressed to persons temporarily sojourning in a city where the Free Delivery System is in operation, should be marked "Transient" or "General Delivery," if not addressed to a street and number, or some other designated place of delivery.

All matter concerning lotteries, gift concerts, or schemes devised to defraud the public, or for the purpose of obtaining money under false pretenses, is denied transmission in the United States mails.

RATES OF POSTAGE TO FOREIGN COUNTRIES.

CANADA.

LETTERS, per ounce, prepayment compulsory, 2 cents; postal cards, each, 1 cent; newspapers, per 4 ounces, 1 cent; samples of merchandise, not exceeding 8 ounces, 10 cents.

Any article of correspondence may be registered for ten cents. Patterns and samples are construed to be *bona fide* specimens of goods on hand and for sale, having no intrinsic value aside from their use as patterns and samples. The weight of each package is limited to eight ounces, and the postage charge is ten cents per package, prepayment compulsory. They are subject to the regulations of either country to prevent violation of the revenue laws; must not be closed against inspection, and must be so wrapped and inclosed as to be easily examined.

MEXICO.

Letters, newspapers, printed matter, and samples are now carried between the United States and Mexico at the same rates as in the United States.

COUNTRIES OF THE UNIVERSAL POSTAL UNION.

To the following countries and colonies, which, with the United States and Canada, comprise the Universal Postal Union, the rates of postage are as follows:—

Letters, per 15 grams ($\frac{1}{2}$ ounce).....	5 cents.	
Postal cards, each.....	2 cents.	
Newspapers and other printed matter, per 2 ounces.....	1 cent.	
Commercial papers. {	Packets not in excess of 10 ounces.....	5 cents.
	Packets in excess of 10 ounces, for each 2 ounces, or fraction thereof.....	1 cent.
Samples of merchandise. {	Packets not in excess of 4 ounces.....	2 cents.
	Packets in excess of 4 ounces, for each 2 ounces or fraction thereof.....	1 cent.
Registration fee on letters or other articles.....	10 cents.	

All correspondence other than letters must be prepaid, at least partially.

Argentine Republic.	FRENCH COLONIES.—	Luxemburg.	Siam.
Austria-Hungary.	1. <i>In Asia</i> : French establishments in India and Cochin China. 2. <i>In Africa</i> : Senegal and dependencies, Reunion, Madagascar. 3. <i>In America</i> : French Guiana, Guadeloupe, Martinique, St. Bartholomew, St. Pierre.	Montenegro.	Spain, including the Canary Islands, the Spanish possessions on the north coast of Africa, the Republic of Andorra, and the postal establishments of Spain on the west coast of Morocco.
Barbadoes.	4. <i>In Oceania</i> : New Caledonia, Tahiti, Marquesas Islands, Gambier.	NETHERLAND COLONIES.—	SPANISH COLONIES.—
Belgium.	Germany.	1. <i>In Asia</i> : Borneo, Sumatra, Java, Celebes. 2. <i>In Oceania</i> : New-Guinea. 3. <i>In America</i> : Surinam, Curacao, St. Eustatius.	1. <i>In Africa</i> : Fernando Po.
Bermudas.	Great Britain and Ireland.	Newfoundland.	2. <i>In America</i> : Cuba and Porto Rico. 3. <i>In Oceania</i> : Ladrones and the Caroline Islands. 4. <i>In Asia</i> : The Philippine Archipelago.
Bolivia.	Gibraltar and Cyprus.	Nicaragua.	Straits Settlements (Singapore, Penang, and Malacca).
Brazil.	Greece.	Norway.	St. Thomas, W. I.
British Colonies on West Coast of Africa.	Greenland.	Nubia, Soodan.	Sweden.
British Colonies in West Indies.	Guatemala.	Paraguay.	Switzerland.
British Guiana.	Hawaii.	Patagonia, Eastern part.	Trinidad, W. I.
British Honduras.	Hayti.	Persia.	Turkey, European and Asiatic.
British India.	Italy.	Peru.	Uruguay.
Bulgaria.	Iceland.	Portugal, including Madeira and the Azores.	Venezuela.
Ceylon.	Japan and Jinsen (Corea).	PORTUGUESE COLONIES.—	
Chili.	Liberia.	1. <i>In Asia</i> . 2. <i>In Africa</i> : Cape Verde, Mozambique.	
Colombia, U. S. of.		Roumania.	
Costa Rica.		Russia, including Finland.	
Congo, State of.		Salvador.	
Denmark.		San Marino.	
Dominica.		Serbia.	
Ecuador.			
Egypt.			
France, including Algeria, Monaco, Tunis, Tangier, Cambodia, Tonquin.			

COUNTRIES NOT OF THE UNIVERSAL POSTAL UNION.

COUNTRIES.	Letters, per $\frac{1}{2}$ oz	Newspapers, per 2 oz	COUNTRIES.	Letters, per $\frac{1}{2}$ oz	Newspapers, per 2 oz
Australia.* — N. S. Wales, Queensland, and Victoria (Melbourne mail) . . .	12	2	Madagascar (except French stations)	23	6
Other parts of Australia . . .	5	2	Morocco (except Span. pos.) . . .	15	2
New Zealand via London* . . .	12	2	Natal	15	4
Cape Colony	15	4	Orange Free State	15	4
China, via San Francisco* . . .	5	2	St. Helena*	15	4
			Transvaal*	21	5

Prepayment compulsory, except to places marked *. Registration allowed on letters to Australia and New Zealand, 10 cents; on all mail matter to South African Colonies and States, 10 cents.

PROPOSED AMENDMENTS TO THE CONSTITUTION OF THE UNITED STATES.

BEWARE OF THE FIRST TWO.

RELIGION TO BE TAUGHT IN THE PUBLIC SCHOOLS, by Senator Blair, of New Hampshire: "Each State in this Union shall establish and maintain a system of free public schools adequate for the education of all the children living therein, between the ages of six and sixteen years inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion. . . . The United States shall guaranty to every State, and to the United States, the support and maintenance of such a system of free public schools as is herein provided. . . . Congress shall enforce this Article by legislation when necessary."

WOMAN'S SUFFRAGE, by Senator Blair, of New Hampshire: "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex."

LIQUOR PROHIBITION, by Senator Blair, of New Hampshire: "The manufacture, importation, exportation, transportation, and sale of all alcoholic liquors as a beverage shall be, and hereby is, forever prohibited in the United States and in every place subject to their jurisdiction."

THE EXECUTIVE VETO, by Mr. Stewart, of Vermont: The proposed amendment substitutes a majority vote of both Houses for a two-thirds' vote to repass a bill over the President's veto.

DISTRICT OF COLUMBIA TO BE REPRESENTED IN CONGRESS, by Senator Blair, of New Hampshire: "The District of Columbia shall be entitled to representation in the Congress of the United States by one senator, and by one or more representatives, according to the rule of apportionment established by Article XIV. of the Constitution. Said district shall also be entitled to as many electors for President and Vice-President of the United States as it has members of Congress."

A SECOND VICE-PRESIDENT, by Mr. Dibble, of South Carolina: Provides for the election of a second Vice-President by the people.

LIMITING HOURS OF LABOR, by Senator Davis, of Minnesota: "Congress shall have power, by appropriate legislation, to limit the time during which persons may be daily employed in manufactories of textile fabrics, and other industries."

TO MAKE THE PRESIDENTIAL TERM EIGHT YEARS, by Mr. Hudd, of Wisconsin: To amend Art. II., first paragraph in Sec. 1, so as to make the presidential term "eight years," and that the President "shall be ineligible for re-election to a second or other term of office as President of the United States of America."

ELECTION OF SENATORS BY THE PEOPLE, by Mr. Herman, of Oregon: "The Senate of the United States shall be composed of two senators from each State, chosen by the people thereof for six years; and each senator shall have one vote."

POLYGAMY AND BIGAMY PROHIBITED, by Senator Cullom, of Illinois: "The only institution or contract of marriage within the United States, or any place subject to their jurisdiction, shall be that of the union in marriage of one man with one woman; and bigamy or polygamy is forever prohibited, any law, custom, form, or ceremony, civil or religious, to the contrary notwithstanding."

AN "INDEPENDENT" CLUSTER.

The Constitution itself requires no amendment; but what is required is the removal from it of the patches impairing its symmetry, its comprehensiveness, its elasticity, its durability, which have been imposed on it by the judiciary. — *Frances Wharton, L. L. D., in New York "Independent," Jan. 10, 1889.*

I have your letter asking what changes had better be made in the Constitution. I know of none; if any change is needed, it is in ourselves, that we may more and more respect that body of primal law. — *George Bancroft, in New York "Independent," Jan. 10, 1889.*

I think it is a most happy arrangement that sudden whiffs and gusts of popular feeling are not always able to execute and carry out the rash purposes with which they are inspired. — *Justice Bradley, Judge of the United States Supreme Court, in a letter to the New York "Independent," Jan. 10, 1889.*

I am so old-fashioned as to think that the Constitution, administered according to its letter and spirit, is well enough as it is. And I am of the opinion of the late Governor Andrew, that it is not desirable to Mexicanize our Government by proposing Constitutional amendments as often as there is supposed to be a disturbance in its practical working. — *Justice Gray, of the U. S. Supreme Court, in the "Independent," of Jan. 10, 1889.*

I am satisfied with the Constitution as it is. It cannot be bettered. Constitution thinkers are in a poor business. If there are ills, it is better to bear them than fly to others that we know not of. — *Justice Blatchford's letter to the "Independent," Jan. 10, 1889.*

National Reformers: "What can be done to induce such men to keep still?" *Beelzebub:* "Corrupt their morals."

THE BLAIR RELIGIOUS AMENDMENT.

As the United States Constitution now stands, there is a total separation between religion and the State; but when the proposed Blair Amendment, or any amendment of like character, shall have been adopted, there will be a union. The amendment to which we refer is sometimes called the "Blair Educational Amendment," but it would more properly be called the "Church and State Amendment," or the "Blair Religious Amendment" to the Constitution of the United States, because that is what it really is.

The amendment is as follows:—

"ARTICLE.

"SECTION 1. No State shall ever make or maintain any law respecting an establishment of religion, or prohibiting the free exercise thereof.

"SEC. 2. Each State in this Union shall establish and maintain a system of free public schools adequate for the education of all the children living therein, between the ages of six and sixteen years inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion. But no money raised by taxation imposed by law, or any money, or other property, or credit belonging to any municipal organization, or to any State, or to the United States, shall ever be appropriated, applied, or given to the use or purposes of any school, institution, corporation, or person, whereby instruction or training shall be given in the doctrines, tenets, belief, ceremonials, or observances peculiar to any sect, denomination, organization, or society, being, or claiming to be, religious in its character; nor shall such peculiar doctrines, tenets, belief, ceremonials, or observances be taught or inculcated in the free public schools.

"SEC. 3. To the end that each State, the United States, and all the people thereof, may have and preserve governments republican in form and in substance, the United States shall guaranty to every State, and to the United States, the support and maintenance of such a system of free public schools as is herein provided.

"SEC. 4. That Congress shall enforce this Article by legislation when necessary."

This amendment to the national Constitution has been presented by Senator Blair, and is now pending in Congress. It is a singular sort of document, though hardly any more so than was to be expected in the promotion of the purpose which underlies it; *i. e.*, the establishment of a national religion. The proposed amendment is just about as flatly self-contradictory as any proposition could be. Section 1 reads:—

"No State shall ever make or maintain any law respecting an establishment of religion, or prohibiting the free exercise thereof."

The first sentence of Section 2 reads:—

"Each State in the Union shall establish and maintain a system of free public schools adequate for the education of all the children living therein, between the ages of six and sixteen years inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion."

That is to say, no State shall ever make or maintain a law respecting an establishment of religion; but every State in this Union shall make and maintain laws establishing the principles of the Christian religion. And to make assurance doubly sure, Section 3 declares that—

"The United States shall guaranty to every State, and to the people of every State and of the United States, the support and maintenance of such a system of free public schools as is herein provided."

And that is to say, the United States Government pledges itself that every State shall establish and maintain the principles of the Christian religion. This proposed amendment, therefore, at one stroke, establishes Christianity as the national religion, because it declares that every State shall maintain the principles of the Christian religion in the public schools, and the nation is pledged to see that this is done. Therefore there must be a national decision of some kind declaring just what are the principles of the Christian religion. Then when that decision shall have been made, every State will have to receive from the nation just those principles of religion which the nation shall have declared to be the principles of the Christian religion, and which the nation will have pledged itself shall be taught in the public schools of every State. In other words, the people of the United States will then have to receive their religion from the Government of the United States, and no longer from the Bible, as their own conscience,

enlightened by the Spirit of God, may dictate. Therefore, if Senator Blair's proposed amendment to the national Constitution does not provide for the establishment and maintenance of a national religion, then no religion was ever established or maintained in this world.

But how shall this national decision be made as to what are the principles of the Christian religion? It would seem that the second sentence of Section 2 makes provision for this. It declares that no "instruction or training shall be given in the doctrines, tenets, belief, ceremonials, or observances peculiar to any sect, denomination, organization, or society, being, or claiming to be, religious in its character; nor shall such peculiar doctrines, tenets, belief, ceremonials, or observances be taught or inculcated in the free public schools."

As therefore no religious tenets, doctrines, or belief can be taught in the schools, except such as are common to all denominations of the Christian religion, it will follow inevitably that there shall be officially called a national council of the churches to decide what are the principles common to all, and to establish a national creed which shall be enforced and inculcated by national power in all the public schools in the United States. And that will be the establishment of a national religion. And that is exactly what Senator Blair's Constitutional Amendment assures, so surely as it or anything similar to it shall ever be adopted.

Another important consideration is this: Under this amendment, the teachers in the public schools will have to inculcate the principles of the Christian religion. Who are to compose the examining board that shall pass upon the qualifications and orthodoxy of the teachers? Assuredly none but the leading theologians in the churches. This will require that such a board shall be statedly convened to deal out what shall have been decided by each successive council to be the principles of the Christian religion.

It was in this way precisely that the thing was worked in the fourth century and onward. Constantine made Christianity the recognized religion of the Roman empire. Then it became at once necessary that there should be an imperial decision as to what form of Christianity should be the imperial religion. To effect this, an imperial council was necessary to formulate that phase of Christianity which was common to all. The Council of Nice was convened by imperial command, and an imperial creed was established, which was enforced by imperial power. That establishment of an imperial religion ended only in the imperious despotism of the papacy.

As surely as the complete establishment of the papacy followed and grew out of that imperial recognition of Christianity in the fourth century, just so surely will the complete establishment of a religious despotism after the living likeness of the papacy, follow and grow out of this national recognition of Christianity provided for in the Constitutional amendment proposed by Senator Blair, and which is now pending in Congress.

ACCORDING to the Year Book of the Y. M. C. A. for 1888, there are 1,240 associations in America, and 3,804 in the world. The American associations have a membership of 175,000; they own buildings valued at \$5,609,265; and have a total net property of \$7,261,658. Last year they expended \$1,181,388 in local work, and \$104,949 in general work. Some 752 men are devoting their entire time to local, State, and international work as secretaries and assistants. Seventy-seven associations are engaged especially in work among railroad men; ten work among German-speaking young men; 373 in colleges; twenty-nine are colored, and eighteen Indian.

SOME people seem to think that the reason why the Roman Catholic Church is dangerous, is because of its false doctrines, and that its advances politically should be repelled on this ground. A greater mistake could not be made. The only danger from Catholicism is in its having political power at all. It was this that made it Catholic in the first place, and corrupted its doctrines. Let the great churches of this country "come together harmoniously and issue their edict," to be obeyed by the legislative powers, as Mr. Sam Small desires, and we should have a condition of things as bad as when *papal Rome ruled Europe*. Their doctrines and professions might be as pure as those of the apostles, but that would not lessen the ill effects of their combining to direct legislation. Their doctrines would soon be corrupt enough to suit the enemy of all righteousness, and we should have an American Catholic Church. Let it be understood and remembered that a church exercising civil power is what constitutes the papacy, no matter what nor where the church is. — *American Sentinel*.

THE BLAIR SUNDAY REST BILL.

FIRST, AS ORIGINALLY PRESENTED; SECOND, WITH CHANGES DESIRED.

THE proposed Blair Religious Amendment to the Constitution was made necessary by a bill that had been offered in the United States Senate five days before, establishing a national Sunday law, sometimes called a Sabbath law. It was introduced May 21, 1888, and provides for religious legislation. It is a religious bill entirely,—it could be nothing else and be a Sunday bill, or a Sabbath bill either.

THE BILL AS PRESENTED.

In the Senate of the United States, May 21, 1888, Mr. Blair introduced the following bill, which was read twice, and referred to the Committee on Education and Labor:—

"50th CONGRESS, } S. 2963.
1st SESSION. }

"A Bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no person or corporation, or the agent, servant, or employee of any person or corporation, shall perform or authorize to be performed any secular work, labor, or business to the disturbance of others, works of necessity, mercy, and humanity excepted; nor shall any person engage in any play, game, or amusement, or recreation, to the disturbance of others, on the first day of the week, commonly known as the Lord's day, or during any part thereof, in any Territory, district, vessel, or place subject to the exclusive jurisdiction of the United States; nor shall it be lawful for any person or corporation to receive pay for labor or service performed or rendered in violation of this Section.

"SECTION 2. That no mails or mail matter shall hereafter be transported in time of peace over any land postal-route, nor shall any mail matter be collected, assorted, handled, or delivered during any part of the first day of the week: *Provided*, That whenever any letter shall relate to work of necessity or mercy, or shall concern the health, life, or decease of any person, and the fact shall be plainly stated upon the face of the envelope containing the same, the postmaster-general shall provide for the transportation of such letter or letters in packages separate from other mail matter, and shall make regulations for the delivery thereof, the same having been received at its place of destination before the said first day of the week, during such limited portions of the day as shall best suit the public convenience, and least interfere with the due observance of the day as one of worship and rest: *And provided further*, That when there shall have been an interruption in the due and regular transmission of the mails, it shall be lawful to so far examine the same when delivered as to ascertain if there be such matter therein for lawful delivery on the first day of the week.

"SEC. 3. That the prosecution of commerce between the States and with the Indian tribes, the same not being work of necessity, mercy, or humanity, by the transportation of persons or property by land or water in such way as to interfere with or disturb the people in the enjoyment of the first day of the week, or any portion thereof, as a day of rest from labor, the same not being labor of necessity, mercy, or humanity, or its observance as a day of religious worship, is hereby prohibited, and any person or corporation, or the agent, servant, or employee of any person or corporation, who shall willfully violate this section, shall be punished by a fine of not less than ten nor more than one thousand dollars, and no service performed in the prosecution of such prohibited commerce shall be lawful, nor shall any compensation be recoverable or be paid for the same.

"SEC. 4. That all military and naval drills, musters, and parades, not in time of active service or immediate preparation thereof, of soldiers, sailors, marines, or cadets of the United States, on the first day of the week, except assemblies for the due and orderly observance of religious worship, are hereby prohibited, nor shall any unnecessary labor be performed or permitted in the military or naval service of the United States, on the Lord's day.

"SEC. 5. That it shall be unlawful to pay or to receive payment or wages in any manner for service rendered, or for labor performed, or for the transportation of persons or of property in violation of the provisions of this act, nor shall any action lie for the recovery thereof, and when so paid, whether in advance or otherwise, the same may be recovered back by whoever shall first sue for the same.

"SEC. 6. That labor or service performed and rendered on the first day of the week in consequence of accident, disaster, or unavoidable delays in making the regular connections upon postal-routes and routes of travel and transportation, the preservation of perishable and exposed property, and the regular and necessary transportation and delivery of articles of food in condition for healthy use, and such transportation for short distances from one State, district, or Territory into another State, district, or Territory, as by local laws shall be declared to be necessary for the public good, shall not be deemed violations of this act, but the same shall be construed, so far as possible, to secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath day."

If Congress should pass this bill, it would not immediately affect citizens under the laws of any State, such not being subject to the exclusive jurisdiction of the United States. It would refer to the army, navy, the custom house, the District of Columbia, and the Territories, they being under the control of the national Government. But the effect in a short time would be extended to the States: for if the nation should pledge itself to such a system of legislation as is herein provided, it would open the way for the same system to be carried out in all the States.

Section 5 provides that if any person works for any other person on Sunday, and receives payment for it at any time, then any one, except the parties concerned, can enter suit, and recover the money so paid. If you work for me on Sunday, and I pay you for it, then the first man that finds it out can sue you and get the money. The bill says that when wages are paid for Sunday work, whether in advance or otherwise, the same may be recovered back by whoever shall first sue for the same. "Whoever," is a universal term. Therefore this bill deliberately proposes that when any man who is subject to the exclusive jurisdiction of the United States, receives payment for work done on Sunday, except of necessity or mercy, he may be sued for that money by whoever first learns that he has received it, and that person shall get the money.

To think that any such legislation as is embodied in this section should ever be thought of by any sane person, is sufficiently strange; but that it should not only have been thought of, but should have been embodied in a bill, and introduced into the United States Senate by a United States Senator, and favored by millions of citizens, is simply astonishing.

The same spirit is in the first section. It is unreasonable; it is subversive of liberty; and it savors of tyranny. One phrase in this section says: "No work shall be done to the disturbance of others, nor shall any person engage in any play, game, or amusement, or recreation to the disturbance of others on the Lord's day, or during any part thereof."

This leaves it entirely with the other man to say whether what you do disturbs him or not. If it does, he can have you arrested and brought before the courts and tried. Then whether the judge or the jury will confirm his decision, is the question. If the decision is confirmed, the fine is anywhere from \$10 to \$1,000. Judge Sullivan, of California, in a recent decision relative to a law involving the question of what constituted disturbance of an individual (not regarding Sunday, however), said:—

"Any condition of the law which allows the test of criminality to depend on the whim or caprice of judge or jurors, savors of tyranny."

The principles of the ordinance denounced by Judge Sullivan, are identical with the principles in the first section of the Blair Sunday bill. If it was a Seventh-day Sabbath bill, the principle would be the same, and ought to be opposed. The Blair bill embodies a dangerous doctrine, is uncertain and unreasonable, subversive of liberty, savors of tyranny, and is anti-Christian.

THE BILL, WITH CHANGES DESIRED BY THE AMERICAN SABBATH UNION.

The "Special Committee" that made this report, consisted of Col. Elliot F. Shepard, Bishop Hurst, Dr. Sunderland, Dr. Ruskin, Dr. Knowles, Dr. Elliott, and others, with Mrs. J. Ellen Foster as legal adviser. Changes are indicated by bold-faced letters and stars. As changed, the bill was unanimously adopted Dec. 12, 1888.

"A Bill to secure to the people the enjoyment of the **Lord's day, commonly known as Sunday**, as a day of rest, and to **protect** its observance as a day of religious worship.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That **on Sunday**, no person or corporation, or the agent, servant, or employee of any person or corporation, shall perform, or authorize to be performed, any secular work, labor, or business, * * * works of necessity, mercy, and humanity excepted; nor shall any person engage in any play, game, **show, exhibition, or amusement * * * open to the public, or of a public character, in any Territory, district, vessel, or place** subject to the exclusive jurisdiction of the United States; nor shall it be lawful for any person or corporation to receive pay for labor or service performed or rendered in violation of this section.

"SECTION 2. That no mails or mail matter shall hereafter be transported in time of peace over any land postal-route, nor shall any mail matter be collected, assorted, handled, or delivered during any part of **Sunday**.

"SEC. 3. That the prosecution of commerce between the States and with the Indian tribes, * * * by the transportation of persons or property by land or water * * * on the first day of the week * * * is hereby prohibited, and any person or corporation, or the agent, servant, or employee of any person or corporation, who shall * * * violate this

section, shall be punished by a fine of not less than ten nor more than one thousand dollars, and no service performed in the prosecution of such prohibited commerce shall be lawful, nor shall any compensation be recoverable or be paid for the same."

"Sec. 6. That labor or service performed and rendered on **Sunday** in consequence of accident or disaster, or unavoidable delays in making the regular connections upon postal-routes and routes of travel and transportation, the * * * transportation and delivery of **milk before 5 A. M. and after 10 P. M.** * * * shall not be deemed violations of this act, but the same shall be construed, so far as possible, to secure to the whole people rest from toil during **Sunday**, their mental and moral culture, and the **protection** of the religious observance of the * day.

The reasons for the changes asked are, in part, as follows:—

For religious purposes we prefer the name *Lord's day* or *Christian Sabbath*, but as *Sunday* is already used in national laws, we think it better to use that uniformly in this bill, with the one exception of the double name in the title.

The word *promote* in the title goes beyond what many, even your Christian citizens, believe to be the proper function of government with reference to "religious worship," while the word *protect* (see also last line) expresses a duty which government owes to all legitimate institutions of the people.

Experience in the courts has shown that the words *show* and *exhibition*, should be added to the list of prohibited Sunday amusements, and the words *in public*, in place of *to the disturbance of others*, as the latter clause has been construed as requiring that persons living in the neighborhood of a Sunday game or show must testify that they have been disturbed, in order to a conviction, which cannot be done in some cases without personal peril.

In Section 2, we believe that the exceptions for letters relating to sickness, etc., are unnecessary in this age of the telegraph; and that they would be used by unscrupulous men in business correspondence, and that this would destroy most of the benefits of the law in its bearing on Sunday mails.

In Section 3, we believe the exceptions made would greatly interfere with the administration of the law. The exception for work of mercy and necessity is made, once for all, in the first section. The reference to "the disturbance of others" is objectionable for reasons already given, and the word *willfully* is an old offender in Sabbath legislation, and requires evidence very hard to get in regard to one's motive and knowledge of the law. In other laws it is assumed that one knows the law, and the law-making power should see that the laws are well published, and leave no room for one to escape by agnosticism.

In Section 5 (as in Section 1 also), we would omit *Lord's day*, and in Section 6, *Sabbath*, in order to preserve uniformity in using the less religious term, *Sunday*.

In Section 6, we think refrigerator cars make Sunday work in transportation of perishable food, except milk, unnecessary, and the new stock cars, with provision for food and water, do the same for stock trains. So many of the State Sunday laws have proved almost useless in protecting the rights of the people to Sunday rest and undisturbed worship, by the smallness of their penalties and the largeness of their exceptions, that we covet from Congress a law that shall make itself effective by small exceptions and large penalties.

With a little care in comparison, the reader can readily see what changes have been made in the bill. We have omitted Sections 4 and 5 from the revised bill, because they are the same as the corresponding sections in the original bill, with the single exception of *Sunday* being substituted for *Lord's day*, in the last line of Section 4. Any one can see that the changes are in the line of greater stringency. We note only the most prominent points:—

1. The change from *Lord's day* to *Sunday*, although a proper one, is in reality no change at all, since the term *Lord's day* is still used at the beginning, and it is expressly stated that *Sunday* is used only as a matter of custom. It is understood that it is as a *religious* day, indicated by the term *Lord's day*, that they want the observance of the first day of the week enforced; but if the term *Sunday* is quite generally used, it will no doubt "take" better.

2. In asking for the "protection of the religious observance of the day," instead of the "promotion of its observance as a day of religious worship," the committee meant to hit those who are "on the fence" in regard to religious legislation. As it stands, it amounts to nothing; for there is not a State or Territory in the Union where any religious service held on Sunday would not be protected.

3. The most important change of all, however, is the substitution of the words "in public" instead of "to the disturbance of others," in Section 1. This will certainly make the law more effective. It is obvious that if a man were to engage in work a mile from a dwelling-house, it would be quite a task for the owner of the house to convince even an ordinary jury that such labor disturbed him; but by the terms of the amended bill, the man may be convicted if he is working in a public place, provided anybody can get near enough to him to see him.

4. Notice the radical change made in Section 2. As amended, it is most sweeping, allowing of no exception. The mail is not to be carried at all on Sunday, even in case of sickness and death, lest some "unscrupulous" person should mention business on that day. If the mail is not carried, of course that will make him a good man! It is no concern of ours how they propose to carry out this law, but we can't help wondering what they will do when Sunday comes, and a train carrying the mail is on the way, say from Chicago to New Orleans. The train is owned by a corporation, and is not in a part of the country "subject to the exclusive jurisdiction of the United States," and therefore could not be forced to lie over. The only way out of the difficulty, under the provision of this bill, would be to dump all the mail out at the nearest station, and let it lie there till Sunday was past.

This, however, would not be done. What would be done would be the passing of laws by the several States, forbidding all labor within their jurisdiction, and it is this for which these zealous people are scheming. This United States law is designed as a precedent, and as a lever with which to secure the religious observance of Sunday by all the people in the United States, whether or not they are religious.

The Rev. Wilbur F. Crafts, speaking in Baltimore before the preachers of that city, urged them to use all the means in their power to have the present bill before Congress pass, and become a law. He said that the bill aims to get the general Government to stop the carriage of mails, and the running of interstate trains on Sunday. Having done this, a good example would be set, "which would be followed, and result in the better observance of Sunday, and the enforcement of the now-existing Sunday laws [in the various States]."

This is the secret of the whole movement. They ask now for that which seems easy to reach, and which would create but little prejudice in the popular mind. If Congress grants that, a precedent will have been established in the nation for legislating on religious questions, which would remove objections to further legislation in the same direction. Having gained this point, it will be easy to amend existing laws, to make the restrictions cover more ground; and in this way time will bring to these National Reformers just what they now want, but what they dare not ask for at first. Let the Government once legislate on such matters, and there will be no end to that kind of work. Should objections afterward be raised against meddling in those things, the established precedent of the first act in that direction, at the instance of millions of petitioners, would be cited as authority enough for further action.

5. Special attention is called to the last sentence to the "reason for the changes asked." It says: "So many of the State Sunday laws have proved almost useless in protecting the rights of the people to Sunday rest and undisturbed worship, by the smallness of their penalties and the largeness of their exceptions, that we covet from Congress a law that shall make itself effective by *small exceptions and large penalties.*" There the real spirit of the dragon exhibits itself. In that simple statement is compressed a world of bigotry and animosity. History has abundantly shown that the bitterness and hate which bigoted men feel toward those who differ with them in religious opinion, are the worst of all. It is very natural for a bigoted man to imagine that when *his* views are not respected, it is a direct insult to the Lord, and that he is the divinely-appointed agent to punish all such offenses. But we believe that there are many thousands of people in the United States who are not willing to forge chains with which to bind themselves, nor lend themselves to the work of binding others. No scheme more iniquitous, nor more opposed to the spirit of the gospel of Christ, was ever set on foot in this country.

NO DISCRIMINATION WANTED.

THE National Prohibition party, in their platform in a convention held at Indianapolis, declare "for the preservation and defense of the Sabbath as a civil institution, without oppressing any who observe the same or any other day than the first day of the week." But we should like to know by what right they would oppress a man who does not observe any day of the week. Notice this says: "Without oppressing any who religiously observe any other day than the first day," which clearly implies that they are willing to oppress the man who does not religiously observe any day of the week. But notice another statement in this, "For the defense and preservation of the Sabbath as a civil institution." To be sure! Remember the Sabbath day to keep it *civilly*. Is not that what the commandment says?—No; it says, "Remember the Sabbath day to keep it holy," and holiness is not an attribute of civil government.

THE POWERS THAT BE.

"THEN went the Pharisees, and took counsel how they might entangle him in his talk. . . . We know that thou art true, and teachest the way of God in truth. . . . Tell us, therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Matt. 22:15-21.

In these words Christ has established a clear distinction between Cæsar and God; that is, between the civil and the religious powers, and between what we owe to the civil power and what we owe to the religious power. That which is Cæsar's is to be rendered to Cæsar alone, that which is God's is to be rendered to God alone. To say that we are to render to Cæsar that which is God's, or that we are to render to God by Cæsar that which is God's, is to pervert the words of Christ, and make them meaningless.

Webster defines religion as "the recognition of God as an object of worship, love, and obedience," and another definition is, "a man's relation of faith and obedience to God." It is evident, therefore, that religion and religious duties pertain solely to God, and that which is God's is to be rendered to him, and not to Cæsar. It follows inevitably that civil government can never of right have anything to do with religion—with a man's personal relation of faith and obedience to God.

In support of the doctrine that civil government has the right to act in things pertaining to God, the text of Scripture is quoted which says, "The powers that be are ordained of God."

This passage is found in Rom. 13:1. The first nine verses of that chapter are devoted to the subject, showing that the powers that be are ordained of God, and enjoining upon Christians, upon every soul, in fact, the duty of respectful subjection to civil government.

By those who advocate a religious amendment to the Constitution, it is argued that because the powers that be are ordained of God, it must have something to do with men's relations to God. Is it a sound argument to say that because a thing is ordained of God, it is ordained to every purpose and work under the sun? A minister of the gospel is ordained of God,—but for what?—To preach the gospel; and not, as too many ministers now-a-days seem to think, as ministers of the law or politics. No minister of the gospel was ever ordained as a minister of the law, either moral or civil; and when a minister enters on any such work as that, he is doing a work that Christ never sent him to do.

In Jer. 27:1-8 is clearly shown that the power of Nebuchadnezzar, king of Babylon, was ordained of God; nor to him alone; but to his son, and his son's son, which is to say, that the power of the Babylonian empire, as an imperial power, was ordained of God; but when that power overstepped the authority delegated to it, and commanded all men to worship the golden image that Nebuchadnezzar had set up, the three Hebrews said firmly, "We are not careful to answer thee in this matter. . . . We will not serve thy gods, nor worship the golden image which thou hast set up." Dan. 3:16, 18. After they had been cast into the fiery furnace, the king exclaimed, "Lo! I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." By this it is demonstrated that the power of the kingdom of Babylon, although ordained of God, was not ordained in things pertaining to men's consciences. And it was written for the instruction of future ages, and for our admonition upon whom the ends of the world are come.

The power of Media and Persia was also ordained of God, as proved in Dan. 11:1. Darius made Daniel prime minister of the empire, but a number of the presidents and princes, envious of his position, sought to unseat him. After earnest attempts to find occasion against him, they were forced to confess that there was neither error nor fault in his conduct. "Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." Dan. 6:5. They therefore assembled together to the king, and told him that all the presidents of the kingdom, and the governors, and the princes, and the captains, had consulted together to establish a royal statute, and to make a decree that whoever should ask a petition of any God or man except the king, for thirty days, should be cast into the den of lions. Darius, never dreaming of what they were after, signed the decree. Daniel knew that the decree had been made, and that it had been signed by the king, but he went into his house, and his windows being opened in his chamber toward Jerusalem, he knelt three times a day, and prayed and gave thanks before God, as he did aforetime. He paid no attention to the decree that had been made, although the decree forbade his doing as he did, under the penalty of being thrown to the lions. He knew that although the power of Media and Persia was ordained of God, it was not ordained unto any such purpose as that to which it was here employed.

Daniel staid in the den of lions all night; but in the morning, when the king called to him, he said, "My God hath sent his angel, and hath shut the lions' mouths." Thus again it is manifest that although the powers that be are ordained of God, they are not ordained in things that pertain to men's relation toward God. Christ's words are a positive declaration to that effect, and Rom. 13:1-9 is a further exposition of the principle.

The first section of the Blair Sunday bill provides for legislation in regard to the

Lord's day, as we have seen. But this principle is *contrary to the words of Christ*, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." What has any civil government to do with the observance or the non-observance of any day, whether it is the Lord's day or not? Religion pertains to God,—"Render unto God the things that are Gods," not render to the civil government that which is God's. No civil law has the right to demand of a person that which he owes to God. That is between a person and his God; and when Cæsar puts himself in that place **where he will command obedience due to God, he puts himself in the place of God, and exacts that which pertains to God, and God is disobeyed in so far as the civil government is obeyed.**

To enforce upon men the laws of Christian morality is nothing else than an attempt to compel them to be Christians, and does, in fact, compel them to be hypocrites.

The national Constitution of the United States as it stands, is the sole monument of all history representing the principle that Christ established for earthly government. And under it, in civil and religious liberty, in enlightenment and in progress, this nation has deservedly stood as the beacon light to all other nations for a hundred years. And shall we now permit the lifted hand of bigotry to grasp the throat of freedom, without a protest and a battle?

MONOPOLY.

If the Lord should take away from Satan all opportunity to do wrong, would not he, on this ground, be a Christian? If he had no chance, he could do no wrong, and so he would be compelled to do right; and if one does right, is he not good? Take away from Satan his power to do wrong, and he will be Satan still. No man was ever made a saint by religious legislation.

To show that National Reformers will not be easily satisfied, we give an extract from a speech before the U. S. Senate Committee on Labor and Education, by Dr. Wilbur F. Crafts, for national Sunday legislation. Speaking in regard to closing the post-office on Sunday, he says:—

"A law forbidding the opening between ten and twelve, would accomplish this, and would be better than nothing; *but we want more.*" Again: "A law forbidding any handling of Sunday mail at such hours as would interfere with church attendance on the part of the employees, would be better than nothing; *we want more than this.*" Again: "Local option in deciding whether a local post-office shall be open at all on Sunday, we should welcome as better than nothing; . . . *but we desire more than this.*" And again: "A law forbidding all carrier delivery of mail on Sunday, would be better than nothing; *but we want more than this.*"

When is he going to have enough? "The Horse-leech hath three daughters, crying, 'give, give,' this one has four crying, 'more, more.'" They cannot be satisfied with the first step; for the first step logically involves the last. If church members do not like to go to church now, they will not like to go when they are compelled to go; if they carry out their theory, they must act as they did in the fourth century; and if they don't, then human nature is not what it was then.

In the fourth century they wanted control of the civil power, that they might make the theocratical theory effective. The Bishops sent up their petitions in favor of Sunday legislation for this purpose. And here they frame petitions, and send them to Congress with precisely the same object in view. At that time, Sunday laws were the means, and so it is to-day. A theocratical theory involved the papacy then, and a theocratical theory will involve an image of the papacy now. In other words, two things which are so much alike in the making, will be alike when they are made. They have an amendment to the United States Constitution before the national legislature asking the establishment of a Christian religion. They have a petition asking for a national Sunday law. What is it all for?—For the church. Dr. Crafts says that the post-office is the competitor of the churches, and that the Sunday newspaper is the competitor of the preacher. That is it. The church cannot withstand the competition. It wants a monopoly. That is the fourth century over again. As Neander tells us, in the competition between the church and the theater, the church got beaten, and as she could not endure that, she sought for a monopoly. And she got it, too. You may talk about the evils of monopolies, and trusts, and political intrigues, grasping for money and power in the Government, but the most dangerous of all monopolies is a religious monopoly. Give the church or any party a civil monopoly of religion, and you will have a religious despotism.

RELIGIONS OF THE WORLD.

THE inhabitants of the globe, estimated in even millions, according to religious creed are as follows: Christians, 338,000,000; Buddhists, 340,000,000; Mohammedans, 210,000,000; devotees of Brahma, 175,000,000; of Confucius, 80,000,000; of Shintoism, 14,000,000; Jews, 7,000,000.

In Europe there are 147,300,000 Roman Catholics, 71,500,000 Protestants, and 69,300,000 in the Greek Church and other Eastern churches; in Asia are 4,900,000 Catholics, 1,800,000 Protestants, and 3,500,000 Greek Catholics, etc.; in Africa are 1,100,000 Catholics, 1,200,000 Protestants, and 3,200,000 connected with the Eastern churches; in America are 47,300,000 Roman Catholics, and 30,000,000 Protestants; in Australia and Polynesia are 400,000 Catholics, and 1,500,000 Protestants; totals, 201,000,000 Catholics, 106,000,000 Protestants, and 81,000,000 in the Greek Church and other Eastern churches.

Denominations in the United States.	Chur.	Members.	Denominations in the United States.	Chur.	Members.
Adventists	91	11,100	Method., Epis., Af. Zion	* 2,200	314,000
Adventists, Second	583	63,500	Method. Epis., Unit. B...	4,332	185,103
Adventists, Seventh-day	798	23,817	Methodists, Epis. Col...	2,016	165,000
Baptists	30,522	2,732,570	Methodists, Protestant..	1,799	133,514
Baptists, Anti-mission..	900	40,000	Methodists, Evang. As'n	1,808	132,508
Baptists, Free-will	1,542	82,323	Methodists, Am. Wes'n	495	17,727
Baptists, other Free	650	34,144	Methodists, Cong'l	70	13,750
Baptists, Disciples	4,536	582,800	Methodists, Free	358	12,314
Baptists, Christians, N..	1,662	122,000	Methodists, Independ...	35	5,800
Baptists, Christians, S..	75	18,000	Methodists, Primitive...	125	3,897
Baptists, Church of God	500	45,000	Methodists, U. Am. Col.	50	3,500
Baptists, Seventh-day...	94	8,720	Moravians	83	10,686
Baptists, Dunkards	350	60,000	Presbyterians, N	6,231	661,809
Baptists, Six-principle..	16	1,450	Presbyterians, S.	2,198	143,743
Christian Union	1,500	120,000	Presbyt'n, Cumberland.	2,546	138,564
Congregationalists	4,277	436,379	Presbyt'n, Cnm. Col...	500	13,000
Episcopalians, Prot.	4,434	418,531	Presbyterians, United...	831	91,086
Episcopalians, Ref.	90	12,000	Presbyterians, Reform...	121	10,856
Friends, Orthodox	600	70,000	Presb., Welsh Calvinistic	175	9,563
Fr'ds, Non-affil. Orth...	100	12,000	Presb., Asso. Reform, S.	112	7,015
Friends, "Hicksite" .....	.....	23,000	Presb., Ref. Gen. Syn...	54	6,800
German Evangelical	675	125,000	Reformed (late Dutch)..	536	33,037
Lutherans, Gen. Synod ..	1,449	138,988	Reformed (late German)	1,468	176,387
Lutherans, Unit. Syn. S.	360	29,683	Roman Catholics	10,191	*7,000,000
Lutherans, Gen. Council	1,835	258,408	Swedenborgians	90	5,015
Lutherans, Syn. Conf...	2,006	297,631	Unitarians	365	* 20,000
Lutherans, Ind. Syn....	1,923	206,120	Universalists	695	35,550
Mennonites	550	100,000			
Methodists, Epis., N.	20,263	1,990,377	Total	135,716	19,018,977
Methodists, Epis., S.	10,951	1,056,028			
Methodists, Epis., Af. ...	2,800	500,000	*Estimated.		

HOW TO FILL THE CHURCHES.

At the last meeting of the Monday Congregational Club, in San Francisco, one of the ministers read a paper entitled, "Why the Masses Do Not Attend the Churches." Among the principal reasons, he cited "the unfortunate circumstance of our having no Sunday law." "People," said he, "go to saloons, and engage in gambling and lottery schemes, instead of going to church."

The gentleman doubtless revealed more than he intended to. He showed clearly the one real object of all Sunday legislation, namely, to fill up the empty churches. Men may talk as much as they please about Sunday laws' being mere "police regulations," intended for the physical good of the people; but we well know, what they cannot always keep concealed, that such laws are for no other purpose than to compel people to listen to preaching which has lost its power to draw them. They assure us that they have no idea of compelling anybody to keep Sunday, or to attend church against his will; but their assertion is not in harmony with reason. Does anybody need to be told that when they have passed a Sunday law in order to fill up their empty churches, they will enforce not only the letter but the spirit of that law, and compel attendance on church service, when it is not done voluntarily?—We trow not.

This matter of Sunday laws is now a live issue. In many State legislatures, as well as in Congress, organized and persistent efforts will be made this winter to secure the passage of such laws; and the friends of religious freedom should be on the alert.—*American Sentinel.*

THE CALENDAR.

It is probable that the reckoning of time began with the lunar month of twenty-nine or thirty days, and that the year was suggested by the round of the seasons. But an even number of lunar months does not make a solar year, or a complete revolution of the earth around the sun. The Egyptians, accordingly, had a year of twelve thirty-day months, adding five days at the end to make 365. The Jews used the lunar month also, alternately of twenty-nine and thirty days, but at intervals added a short thirteenth month; and Solon ordained a like arrangement at Athens. The early Roman year was of ten months; but the kings adopted the older system, which was reformed by Julius Cæsar. He established 365 days as the calendar year, with a day added to February every fourth year. The days gained during the confusion of more than four centuries, were dropped, so that the year 46 B. C. had but 445 days. Thus began the Julian Calendar. Under it, however, there is one day too many in about 128 years, as the solar year is not quite $365\frac{1}{4}$ days; and in 1582 Pope Gregory XIII. decreed the suppression of ten days from that year, and that the final year of a century should not be a leap year, unless evenly divisible by 400. The Gregorian Calendar was soon adopted by most Catholic nations, but not in England till 1752, when eleven days were dropped, and the day after September 2 became September 14. George Washington was born February 11, O. S., "old style," which is retained in Russia and Greece, with an error now of twelve days.

The Christian chronology, dating forward and backward from the birth of Christ, was proposed by Dionysius, a monk, 527 A. D., but with an error of four or five years, as is now pretty well proved. The year 1889 is probably 1893 or 1894 after the Incarnation. About thirty other eras are known to history, the more famous of them being the Olympiads, 776 B. C. to 440 A. D., in periods of four years; the Roman, dating from the founding of the city (A. U. C.) 753 B. C.; and the Mohammedan, from the Hegira, or flight of Mohammed to Medina, July 16, 622 A. D. The year of the world (A. M.) is given by adding 4004 B. C., the year of creation in the Ussher chronology, to the given year A. D., as 5893 for 1889. Over 200 calculations of the creative year, however, vary from 3102 to 6984 B. C.

The Romans gave the months the names we have, with slight changes in form; and Cæsar directed their allotments of days. September to December, however, were originally the seventh to tenth months, as their names indicate. The Roman and Greek year began in March, and in many parts of Europe the year opened with March 23, Annunciation or Lady Day. The later Romans adopted January 1 for the first day; but France received it so late as 1563; Scotland, 1600; England, 1752. Dates between January 1 and March 24 were often expressed thus: Jan. 30, 1648-49, time of King Charles's execution, 1648 in England, 1649 in Scotland. Washington's birthday appears in the family Bible as occurring Feb. 11, 1733½. Christmas or Easter in some lands began the year.

Our day names come from the old superstition that a heavenly body—in order, the sun, the moon, Mars, Mercury, Jupiter, Venus, Saturn—presides over the first hour of each day. The last five names became Germanized, and in time took their present form. The ecclesiastical day was from sunset to sunset, and many persons still keep their Sabbath accordingly. The international date-line, at which navigators westward drop one day, and eastward add one, is a very irregular line in the Pacific Ocean, between 117° east and 168° west longitude, with a general north and south direction.

THOSE SUNDAY PAPERS.

WHEN the subject of annihilating Sunday papers was under discussion by the preachers day before yesterday, various remedies were proposed. One of them was that the ministers should not print the notices of their services in the Sunday papers—boy-cott them, in short. That is an old story,—

"Said Aaron to Moses,
Let's bite off our noses."

Somehow they always get in. Some deacon or elder, more interested in the business than in the spiritual welfare of the church, and who knows that advertising is the life of all enterprises, comes around, and, explaining that the minister is a little high-strung and old-fashioned in his notions, asks for an insertion of the notice.

Another remedy was that the papers be shown that their financial interests would be promoted by stopping the obnoxious issue. That was tried once in this city. During the early part of 1886 there was a three weeks' revival meeting in the Methodist Church block. The evils of Sunday papers were dwelt on. Efforts were made to convert the offenders. It was stated that if any publisher would reform, he could be sure of the solid and profitable backing of a great share of the community. One paper tried it. Its sole reward was a large assortment of resolutions, thanks, and prayers. It lost a number of the subscribers it had, and gained no new ones to speak of. It was a victim of what the worldly would call "a confidence game." After trying it awhile, it resumed its Sunday issue, and intends to continue its publication indefinitely.—*Chicago Tribune*, November 23, 1888.

LIGHTNING CALCULATORS.

THE following letter shows what Cardinal Gibbons thinks of the present effort to sanctify the day which Rome has called holy ever since she set it apart as a day of rest, in place of the Bible Sabbath:—

“CARDINAL'S RESIDENCE,
408 N. CHARLES STREET, BALTIMORE,
Dec. 4, 1888. }

“REV. W. F. CRAFTS—*Rev. Dear Sir:* I have to acknowledge your esteemed favor of the 1st inst., in reference to the proposed passage of a law by Congress 'against Sunday work in the Government's mail and military service,' etc.

“I am most happy to add my name to those of the millions of others who are laudably contending against the violation of the Christian Sabbath by unnecessary labor, and who are endeavoring to promote its decent and proper observance by legitimate legislation. As the late Plenary Council of Baltimore has declared, the due observance of the Lord's day contributes immeasurably to the restriction of vice and immorality, and to the promotion of peace, religion, and social order, and cannot fail to draw upon the nation the blessing and protection of an overruling Providence. If benevolence to the beasts of burden directed one day's rest in every week under the old law, surely humanity to man ought to dictate the same measure of rest under the new law.

“Your obedient servant in Christ,

“JAMES CARDINAL GIBBONS,
“Archbishop of Baltimore.”

When the National Convention of the American Sunday Union met in the Foundry M. E. Church, Washington, D. C., Dec. 11-13, the auditorium was draped with long strips of red cotton, on which were pasted the petitions of over six millions of Protestants, in behalf of a National Sunday law. But when Mrs. Bateham (Superintendent of the department of Sabbath observance, of the W. C. T. U.) pointed to the festoons of petitions, and said she was reminded of the scripture which says we are “compassed about with so great a cloud of witnesses,” she announced that there were *fourteen millions* of these witnesses in the petitions hanging upon the pillars of the building. The question was how the number could have grown so much larger so suddenly. This was explained by the fact that Cardinal Gibbons had written a letter (the one above quoted) indorsing the Blair bill, and solely upon the strength of his name seven million two hundred thousand Catholics were counted as *petitioners*.

Was there any authority in that letter for doubling the number of signatures to the Sunday-law petition? There is not the slightest hint in it that the Cardinal thought he was acting officially. He said, “I am happy to add *my name*,” etc. He did not say that he added, or that he wished to add, seven million two hundred thousand others with his name, or in his name. But the over-weening anxiety of these *Christian* Protestant (?) Sunday-law workers for petitions was so great that, without a twinge, they could and did multiply *one* Catholic name into seven million two hundred thousand *and one*. Yet this was not so much to be wondered at, because the same principle had been acted upon before throughout the country, and when five hundred petitioners could be made out of *one* hundred, and two hundred and forty *thousand* out of two hundred and forty, it was perfectly easy and entirely consistent to make seven million two hundred thousand and one out of *one*.

This thing was perfectly consistent also with the principle in another point. The petition read, “We, the undersigned, *adult* residents of the United States, *twenty-one years of age or more*, hereby petition,” etc. In counting these seven million two hundred thousand petitioners in behalf of the Sunday law, they thereby certified that all these were Catholics “twenty-one years of age or more.” But there was not a man in that convention, and there is not a woman in the W. C. T. U., who does not know that there are not that many Catholics in the United States “twenty-one years of age or more.” They virtually certified that all the Catholics in the United States are “twenty-one years of age or more;” for they distinctly announced that “all the Roman Catholics” were petitioning for the Sunday law. But when they had virtually certified the same thing of the Protestant churches throughout the country, why should they not go on and swing in “all the Roman Catholics” in the same way? They could do the one just as honestly as they could do the other. When men and women professing themselves to be Protestant Christians will do such things as that to carry the Catholic Church with them, it is time they ceased to call themselves Protestants. And when they will do such things *for any purpose*, it is time they should cease to call themselves Christians. *Christianity means honesty*.

BIBLES AND THE BIBLE.

The seven bibles, or sacred books of the world, are the Koran of the Mohammedans, the Eddas of the Scandinavians, the Tripataka of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindoos, the Zendavesta, and the Scriptures of the Jews and Christians—the Old Testament for the former, and both the Old and New Testaments for the latter. The Koran is the most recent of these, and is not older than the seventh century of our era. It is largely a compound of quotations from the Old and New Testaments, the Talmud, and the Gospel of St. Barnabas. The Eddas of the Scandinavians were first published in the fourteenth century. The Tripataka of the Buddhists contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ. There is nothing of high excellence in these books, which is not also found in our Bible. The sacred writings of the Chinese are called the Five Kings, king meaning web or cloth, or the warp that keeps the threads in their place. They contain the best sayings of the ancient Chinese sages on the ethico-political duties of life. These sayings cannot be traced to a period earlier than the eleventh century B. C. The three Vedas are the most ancient books of the Hindoos, and it is the opinion of Max Müller, Wilson, Johnson, and Whitney that they are not older than eleven centuries B. C. The Zendavesta of the Persians is said to be the grandest of all sacred books, next to our Bible. Zoroaster, whose sayings it contains, was born in the twelfth century B. C. Moses lived and wrote his Pentateuch fifteen centuries B. C., and therefore his writings are 300 years older than the most ancient of all other so-called sacred writings.

In the fifth century A. D., the Hebrew and Christian Scriptures received the collective title *Biblia*, the Bible—the book above all others, sometimes called by eminence the Book of books. The Old Testament was written in Hebrew, except small parts of Ezra and Daniel, which were in Chaldee. The New Testament was written altogether in Greek, though many think the Gospel of Matthew, prepared primarily for Jewish readers, was first published in the Aramaic dialect of Hebrew. The Jews have also in Hebrew great books of commentaries and interpretations, called the Gemaras and the Mishna, which combined constitute the Jerusalem and Babylonian Talmuds. The Targums are older than these, are written in Chaldee or Aramaic, and furnish explanatory paraphrases and elaborations of the Scripture text, after the following fashion:—

“And the earth was waste and empty; and darkness was upon the face of the abyss; and a wind from the Lord breathed over the face of the waters.”

“But the earth was confusion and emptiness, destitute of the sons of men and bare of all cattle; and darkness was upon the face of the abyss, and the spirit of mercies from before the Lord breathed over the surface of the water.”

“And the Lord created man in his own likeness; in the image of the Lord created he him, with 248 members and 365 sinews, and clothed him with a skin, and filled him with flesh and blood; male and female in their body created he them.”

The entire Bible consists of sixty-six books and 1189 chapters. Its middle chapter, the smallest in the book, is Psalm 117; the middle verse, Psalm 118: 8. Ezra 7: 21 in the English Bible, has all the letters of our alphabet, except *j*; 2 Kings 19, and Isaiah 37, are chapters almost exactly alike.

The Old Testament contains thirty-nine books, believed to have been written in the following order: Job (probably in the sixteenth century before Christ), Genesis, Exodus, Leviticus, Numbers, Deuteronomy (these constitute the Pentateuch, or five books of Moses), Joshua, Judges, Ruth, 1 Samuel and 2 Samuel, Psalms, Songs of Solomon, Ecclesiastes, Proverbs, Joel, Jonah, Amos, Hosea, Isaiah, Micah, 1 Kings and 2 Kings, Nahum, Zephaniah, Jeremiah, Lamentations, Habakkuk, Daniel, Ezekiel, Obadiah, Haggai, Zachariah, 1 Chronicles and 2 Chronicles, Ezra, Esther, Nehemiah, Malachi. In modern arrangement, dating for both Testaments from the latter half of the sixteenth century, the thirty-nine books are divided into 929 chapters and 23,214 verses.

The New Testament comprises twenty-seven books, by eight authors. The probable order of composition is as follows: 1 Thessalonians and 2 Thessalonians, 1 Corinthians and 2 Corinthians, Galatians, Romans, Matthew, Luke, Mark, Acts, Philemon and Colossians, Ephesians, 1 Timothy, Titus, 2 Timothy, James, 1 Peter and 2 Peter, Jude, Hebrews, Revelation, John's Gospel, 1 John, 2 John, and 3 John. The books have 266 chapters and 7,959 verses.

The Old Testament Apocrypha is received by the Catholic churches as canonical, but not by the Protestants, although the Church of England permits it to be read “for example of life and instruction of manners.” It is often found in with the canonical Scriptures, between the Old and New Testaments, and includes fourteen books: 1 Esdras and 2 Esdras, Tobit, Judith, The Rest of Esther, Wisdom of Solomon, Ecclesiastics, or the Wisdom of Jesus the Son of Sirach, Baruch and the Epistles of Jeremiah, The Song of the Three Children, The History of Susanna, Bel and the Dragon, The Prayer of Manasses [Manasseh], 1 Maccabees and 2 Maccabees. These are divided into 183 chapters, and 6,081 verses. There is also a New Testament Apocrypha, nowhere of canonical authority, and included in none of our Bibles. It has no less than twenty-two Gospels, ten in Greek, and twelve in Latin, thirteen Acts of the Apostles, all originally in Greek, and seven Apocalypses, or books of Revelation. Some of them are of slight historical or critical value.

The perusal of the whole Bible may be compassed in a year, by reading three chapters each week-day and five on Sabbath. Some of the chapters of peculiar interest and profit are the “bottomless” chapter, Ephesians 3; the “character” chapter, Job 29;

RELIGIONS OF THE WORLD.

THE inhabitants of the globe, estimated in even millions, according to religious creed are as follows: Christians, 338,000,000; Bnddhists, 340,000,000; Mohammedans, 210,000,000; devotees of Brahma, 175,000,000; of Confucius, 80,000,000; of Shintoism, 14,000,000; Jews, 7,000,000.

In Europe there are 147,300,000 Roman Catholics, 71,500,000 Protestants, and 69,300,000 in the Greek Church and other Eastern churches; in Asia are 4,900,000 Catholics, 1,800,000 Protestants, and 8,500,000 Greek Catholics, etc.; in Africa are 1,100,000 Catholics, 1,200,000 Protestants, and 3,200,000 connected with the Eastern churches; in America are 47,300,000 Roman Catholics, and 30,000,000 Protestants; in Australia and Polynesia are 400,000 Catholics, and 1,500,000 Protestants; totals, 201,000,000 Catholics, 106,000,000 Prot-estants, and 81,000,000 in the Greek Church and other Eastern churches.

Denominations in the United States.	Chur.	Members.	Denominations in the United States.	Chur.	Members.
Adventists.....	91	11,100	Method., Epis., Af. Zion	* 2,200	314,000
Adventists, Second....	583	63,500	Method. Epis., Unit. B...	4,832	185,108
Adventists, Seventh-day	798	23,817	Methodists, Epis. Col...	2,016	165,000
Baptists.....	30,522	2,732,570	Methodists, Protestant...	1,739	138,514
Baptists, Anti-mission..	900	40,000	Methodists, Evang. As'n	1,808	132,508
Baptists, Free-will.....	1,542	82,323	Methodists, Am. West'n	405	17,727
Baptists, other Free.....	650	34,144	Methodists, Cong'l.....	70	18,750
Baptists, Disciples.....	4,586	582,800	Methodists, Free.....	358	12,314
Baptists, Christians, N..	1,662	122,000	Methodists, Independ....	35	5,000
Baptists, Christians, S..	75	18,000	Methodists, Primitive...	125	8,837
Baptists, Church of God	500	45,000	Methodists, U. Am. Col.	50	3,500
Baptists, Seventh-day...	94	8,720	Moravians.....	83	10,686
Baptists, Dunkards.....	350	60,000	Presbyterians, N.....	6,281	661,809
Baptists, Six-principle..	16	1,450	Presbyterians, S.....	2,198	143,748
Christian Union.....	1,500	120,000	Presbyt'ns, Cumberlan...	2,546	138,564
Congregationalists.....	4,277	436,379	Presbyt'n, Cum. Col....	500	18,000
Episcopalians, Prot.....	4,484	418,531	Presbyterians, United...	881	91,086
Episcopalians, Ref.....	90	12,000	Presbyterians, Reform...	121	10,856
Friends, Orthodox.....	600	70,000	Presb., Welsh Calvinistic	175	9,568
Frd's, Non-affil. Orth...	100	12,000	Presb., Asso. Reform. S.	112	7,015
Friends, "Hicksite".....	.....	23,000	Presb., Ref. Gen. Syn....	54	6,800
German Evangelical.....	675	125,000	Reformed (late Dutch)..	536	83,037
Lutherans, Gen. Synod...	1,449	138,988	Reformed (late German)	1,463	176,937
Lutherans, Unit. Syn. S.	360	29,683	Roman Catholics.....	10,191	*7,000,000
Lutherans, Gen. Council	1,835	258,408	Swedenborgians.....	90	5,015
Lutherans, Syn. Conf....	2,006	237,631	Unitarians.....	365	* 20,000
Lutherans, Ind. Syn.....	1,923	206,120	Universalists.....	695	35,550
Mennonites.....	550	100,000			
Methodists, Epis., N.....	20,263	1,990,377	Total.....	135,716	19,018,977
Methodists, Epis., S.....	10,951	1,056,028			
Methodists, Epis., Af...	2,800	500,000	*Estimated.		

HOW TO FILL THE CHURCHES.

At the last meeting of the Monday Congregational Club, in San Francisco, one of the ministers read a paper entitled, "Why the Masses Do Not Attend the Churches." Among the principal reasons, he cited "the unfortunate circumstance of our having no Sunday law." "People," said he, "go to saloons, and engage in gambling and lottery schemes, instead of going to church."

The gentleman doubtless revealed more than he intended to. He showed clearly the one real object of all Sunday legislation, namely, to fill up the empty churches. Men may talk as much as they please about Sunday laws' being mere "police regulations," intended for the physical good of the people; but we well know, what they cannot always keep concealed, that such laws are for no other purpose than to compel people to listen to preaching which has lost its power to draw them. They assure us that they have no idea of compelling anybody to keep Sunday, or to attend church against his will; but their assertion is not in harmony with reason. Does anybody need to be told that when they have passed a Sunday law in order to fill up their empty churches, they will enforce not only the letter but the spirit of that law, and compel attendance on church service, when it is not done voluntarily?—We trow not.

This matter of Sunday laws is now a live issue. In many State legislatures, as well as in Congress, organized and persistent efforts will be made this winter to secure the passage of such laws; and the friends of religions freedom should be on the alert.—*American Sentinel.*

THE CALENDAR.

It is probable that the reckoning of time began with the lunar month of twenty-nine or thirty days, and that the year was suggested by the round of the seasons. But an even number of lunar months does not make a solar year, or a complete revolution of the earth around the sun. The Egyptians, accordingly, had a year of twelve thirty-day months, adding five days at the end to make 365. The Jews used the lunar month also, alternately of twenty-nine and thirty days, but at intervals added a short thirteenth month; and Solon ordained a like arrangement at Athens. The early Roman year was of ten months; but the kings adopted the older system, which was reformed by Julius Cæsar. He established 365 days as the calendar year, with a day added to February every fourth year. The days gained during the confusion of more than four centuries, were dropped, so that the year 46 B. C. had but 445 days. Thus began the Julian Calendar. Under it, however, there is one day too many in about 128 years, as the solar year is not quite 365¼ days; and in 1582 Pope Gregory XIII. decreed the suppression of ten days from that year, and that the final year of a century should not be a leap year, unless evenly divisible by 400. The Gregorian Calendar was soon adopted by most Catholic nations, but not in England till 1752, when eleven days were dropped, and the day after September 2 became September 14. George Washington was born February 11, O. S., "old style," which is retained in Russia and Greece, with an error now of twelve days.

The Christian chronology, dating forward and backward from the birth of Christ, was proposed by Dionysius, a monk, 527 A. D., but with an error of four or five years, as is now pretty well proved. The year 1889 is probably 1893 or 1894 after the Incarnation. About thirty other eras are known to history, the more famous of them being the Olympiads, 776 B. C. to 440 A. D., in periods of four years; the Roman, dating from the founding of the city (A. U. C.) 753 B. C.; and the Mohammedan, from the Hegira, or flight of Mohammed to Medina, July 16, 622 A. D. The year of the world (A. M.) is given by adding 4004 B. C., the year of creation in the Ussher chronology, to the given year A. D., as 5893 for 1889. Over 200 calculations of the creative year, however, vary from 8102 to 6984 B. C.

The Romans gave the months the names we have, with slight changes in form; and Cæsar directed their allotments of days. September to December, however, were originally the seventh to tenth months, as their names indicate. The Roman and Greek year began in March, and in many parts of Europe the year opened with March 25. Annunciation or Lady Day. The later Romans adopted January 1 for the first day; but France received it so late as 1563; Scotland, 1600; England, 1752. Dates between January 1 and March 24 were often expressed thus: Jan. 30, 1648-49, time of King Charles's execution, 1648 in England, 1649 in Scotland. Washington's birthday appears in the family Bible as occurring Feb. 11, 1733½. Christmas or Easter in some lands began the year.

Our day names come from the old superstition that a heavenly body—in order, the sun, the moon, Mars, Mercury, Jupiter, Venus, Saturn—presides over the first hour of each day. The last five names became Germanized, and in time took their present form. The ecclesiastical day was from sunset to sunset, and many persons still keep their Sabbath accordingly. The international date-line, at which navigators westward drop one day, and eastward add one, is a very irregular line in the Pacific Ocean, between 117° east and 168° west longitude, with a general north and south direction.

THOSE SUNDAY PAPERS.

WHEN the subject of annihilating Sunday papers was under discussion by the preachers day before yesterday, various remedies were proposed. One of them was that the ministers should not print the notices of their services in the Sunday papers—boycott them, in short. That is an old story,—

"Said Aaron to Moses,
Let's bite off our noses."

Somehow they always get in. Some deacon or elder, more interested in the business than in the spiritual welfare of the church, and who knows that advertising is the life of all enterprises, comes around, and, explaining that the minister is a little high-strung and old-fashioned in his notions, asks for an insertion of the notice.

Another remedy was that the papers be shown that their financial interests would be promoted by stopping the obnoxious issue. That was tried once in this city. During the early part of 1836 there was a three weeks' revival meeting in the Methodist Church block. The evils of Sunday papers were dwelt on. Efforts were made to convert the offenders. It was stated that if any publisher would reform, he could be sure of the solid and profitable backing of a great share of the community. One paper tried it. Its sole reward was a large assortment of resolutions, thanks, and prayers. It lost a number of the subscribers it had, and gained no new ones to speak of. It was a victim of what the worldly would call "a confidence game." After trying it awhile, it resumed its Sunday issue, and intends to continue its publication indefinitely.—*Chicago Tribune, November 23, 1888.*

LIGHTNING CALCULATORS.

THE following letter shows what Cardinal Gibbons thinks of the present effort to sanctify the day which Rome has called holy ever since she set it apart as a day of rest, in place of the Bible Sabbath:—

"CARDINAL'S RESIDENCE,
408 N. CHARLES STREET, BALTIMORE,
Dec. 4, 1888. }

"REV. W. F. CRAFTS — *Rev. Dear Sir:* I have to acknowledge your esteemed favor of the 1st inst., in reference to the proposed passage of a law by Congress 'against Sunday work in the Government's mail and military service,' etc.

"I am most happy to add my name to those of the millions of others who are laudably contending against the violation of the Christian Sabbath by unnecessary labor, and who are endeavoring to promote its decent and proper observance by legitimate legislation. As the late Plenary Council of Baltimore has declared, the due observance of the Lord's day contributes immeasurably to the restriction of vice and immorality, and to the promotion of peace, religion, and social order, and cannot fail to draw upon the nation the blessing and protection of an overruling Providence. If benevolence to the beasts of burden directed one day's rest in every week under the old law, surely humanity to man ought to dictate the same measure of rest under the new law.

"Your obedient servant in Christ,

"JAMES CARDINAL GIBBONS,
"Archbishop of Baltimore."

When the National Convention of the American Sunday Union met in the Foundry M. E. Church, Washington, D. C., Dec. 11-13, the auditorium was draped with long strips of red cotton, on which were pasted the petitions of over six millions of Protestants, in behalf of a National Sunday law. But when Mrs. Bateham (Superintendent of the department of Sabbath observance, of the W. C. T. U.) pointed to the festoons of petitions, and said she was reminded of the scripture which says we are "compassed about with so great a cloud of witnesses," she announced that there were *fourteen millions* of these witnesses in the petitions hanging upon the pillars of the building. The question was how the number could have grown so much larger so suddenly. This was explained by the fact that Cardinal Gibbons had written a letter (the one above quoted) indorsing the Blair bill, and solely upon the strength of his name seven million two hundred thousand Catholics were counted as *petitioners*.

Was there any authority in that letter for doubling the number of signatures to the Sunday-law petition? There is not the slightest hint in it that the Cardinal thought he was acting officially. He said, "I am happy to add *my name*," etc. He did not say that he added, or that he wished to add, seven million two hundred thousand others with his name, or in his name. But the over-weening anxiety of these *Christian* Protestant (?) Sunday-law workers for petitions was so great that, without a twinge, they could and did multiply *one* Catholic name into seven million two hundred thousand *and one*. Yet this was *not* so much to be wondered at, because the *same principle* had been acted upon before throughout the country, and when five hundred petitioners could be made out of *one* hundred, and two hundred and forty *thousand* out of two hundred and forty, it was perfectly easy and entirely consistent to make seven million two hundred thousand and one out of *one*.

This thing was perfectly consistent also with the principle in another point. The petition read, "We, the undersigned, *adult* residents of the United States, *twenty-one years of age or more*, hereby petition," etc. In counting these seven million two hundred thousand petitioners in behalf of the Sunday law, they thereby certified that all these were Catholics "twenty-one years of age or more." But there was not a man in that convention, and there is not a woman in the W. C. T. U., who does not know that there are not that many Catholics in the United States "twenty-one years of age or more." They virtually certified that all the Catholics in the United States are "twenty-one years of age or more;" for they distinctly announced that "all the Roman Catholics" were petitioning for the Sunday law. But when they had virtually certified the same thing of the Protestant churches throughout the country, why should they not go on and swing in "all the Roman Catholics" in the same way? They could do the one just as honestly as they could do the other. When men and women professing themselves to be Protestant Christians will do such things as that to carry the Catholic Church with them, it is time they ceased to call themselves Protestants. And when they will do such things *for any purpose*, it is time they should cease to call themselves Christians. *Christianity* means *honestly*.

BIBLES AND THE BIBLE.

The seven bibles, or sacred books of the world, are the Koran of the Mohammedans, the Eddas of the Scandinavians, the Tripataka of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindoos, the Zendavesta, and the Scriptures of the Jews and Christians—the Old Testament for the former, and both the Old and New Testaments for the latter. The Koran is the most recent of these, and is not older than the seventh century of our era. It is largely a compound of quotations from the Old and New Testaments, the Talmud, and the Gospel of St. Barnabas. The Eddas of the Scandinavians were first published in the fourteenth century. The Tripataka of the Buddhists contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ. There is nothing of high excellence in these books, which is not also found in our Bible. The sacred writings of the Chinese are called the Five Kings, king meaning web or cloth, or the warp that keeps the threads in their place. They contain the best sayings of the ancient Chinese sages on the ethico-political duties of life. These sayings cannot be traced to a period earlier than the eleventh century B. C. The three Vedas are the most ancient books of the Hindoos, and it is the opinion of Max Müller, Wilson, Johnson, and Whitney that they are not older than eleven centuries B. C. The Zendavesta of the Persians is said to be the grandest of all sacred books, next to our Bible. Zoroaster, whose sayings it contains, was born in the twelfth century B. C. Moses lived and wrote his Pentateuch fifteen centuries B. C., and therefore his writings are 300 years older than the most ancient of all other so-called sacred writings.

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The perusal of the whole Bible may be compassed in a year, by reading three chapters each week-day and five on Sabbath. Some of the chapters of peculiar interest and profit are the “bottomless” chapter, Ephesians 3; the “character” chapter, Job 29;

the "wisdom" chapter, Job 28; the "rest" chapter, Hebrews 4; the "resurrection" chapter, 1 Corinthians 15; and "victory" is well described in Romans 8. For "duty," read Ezekiel 33, and for "work," James 2. "Courage" is in Joshua 1, which, with the convert's chapter, Isaiah 12, forms a harmonious duet. Psalm 121 is for the traveler, while Psalm 61 is for the prodigal. Luke 15 is the "lost and found" chapter. The minister's chapter is Ezekiel 34, while "charity" is the beginning and the end of 1 Corinthians 13. For "atonement," read Hebrews 9, and then Leviticus 16. None will know how to fast acceptably until they have read Isaiah 58, nor can promises be found that reach higher up, or go farther down, than in John 14. The "blessing" chapter is Deuteronomy 28, and where is heaven spoken of so beautifully as in Revelation 21? When one feels his feet slipping, he should go to the "rock" chapter, Deuteronomy 32. Hypocrites should read their chapter, Matthew 22. "Come" is the keyword of Isaiah 55, and "gifts" is the subject of 1 Corinthians 12. Special studies may also be made of the seven blessings in Revelation, the five precious things in Peter's letters, the seven walks in Ephesians, the seven "togethers" in Galatians, and the seven in John's Gospel that were saved.

ABOUT OUR COMPANY.

It is sometimes said that a man is known by the company he keeps; and that is true. But, like every other good rule, this one has its exceptions. A religious man should not be condemned because he associates with an infidel in circulating a subscription paper for the benefit of an unfortunate neighbor, or because he unites his efforts with those of an infidel in repelling the attack of a foreign invader, or the plottings of a conspirator against the government that protects them both. An infidel and a Christian standing on the bank of a river in which a man is drowning, will unite their efforts to save the drowning man, and discuss their religious differences afterward. So when one sees the life or liberty of an individual, or of the nation, in danger, it is his duty to use every means in his power to avert the calamity, and to call to his aid any one who is willing to assist, regardless of his political views or his religious profession, leaving a discussion of those questions till the danger is past.

Not long since, a newspaper made the statement that no one was doing anything to oppose the passage of Sunday laws except Seventh-day Adventists and infidels; and then the question was sarcastically asked, "How do you like the company?"

The thought at once suggests itself, What are the rest of the Christian world doing, that they should leave to Seventh-day Adventists alone, with only the help of infidels, the work of defending the Constitution of the best government that God ever permitted to exist, against the attacks of bigoted, intolerant conspirators, under the name of "National Reformers"? But perhaps that is where the trouble lies. These good Christian people are ashamed to engage in a work with which an infidel has anything to do. Were they ashamed to stand by the side of an infidel in suppressing the late rebellion? Who is the greater traitor: the one who openly and boldly proclaims his disloyalty, and takes up arms against his country, or the one who, under the guise of loyalty, seeks to subvert the government, and trample on the rights of free citizens by passing laws which will subject them to religious tests?

We ask again, What are the Christian people doing to hinder this work of legislating on religious questions?—So far from doing anything to hinder the work, they are using their utmost endeavor to help it along. And how are they doing it?—By circulating petitions for *adult* residents of the United States *twenty-one years of age or more*, to sign, and then accepting the signatures of *children*; by *securing* the signatures of *one* Catholic, and *counting* 7,200,000 Catholic signers, when *they* know there are not that number of Catholics in the United States twenty-one years of age or more, and when *we* know that the signatures of a goodly number of Catholics have been secured to a remonstrance; by resorting to schemes to further their designs, which, if exposed, would cause the cheek of an infidel to crimson with shame, to think that he is obliged to live in a community where such things are practiced.

And this is the class of people who, when the proffered assistance of an infidel is accepted to resist a common enemy, will ask, with cool effrontery, "How do you like your company?"

The *Lutheran Observer*, in an enthusiastic report of the Sunday Convention held in Washington, says: "The church in which the convention was held was festooned with petitions from probably ten millions of people, representing Protestant and papal churches, labor unions, saints, and sinners." Talk about company! If any saints were there, it was because they were blindfolded.

ANOTHER evidence, or rather admission, that all Sunday legislation is religious legislation, is found in the remarks of Dr. Goodwin, of Chicago, in presenting to the ministers' meeting the resolutions prepared by Dr. Herrick Johnson in regard to Sunday newspapers and Sunday observance. The Doctor said that "to strike at the Christian Sabbath is to strike at the very corner-stone of all our Christian institutions." Therefore a law in favor of Sunday, the so-called Christian Sabbath, is a law in favor of the Christian religion; and since no open law-breaker can hope to be elected to public office, it follows that the enactment of Sunday laws is squarely opposed to that part of the Constitution of the United States which says that no religious test shall ever be required as a qualification to any office or public trust under the United States.—*American Sentinel*.

CHIEF COUNTRIES OF THE WORLD.

COUNTRIES.	Population.	Sq. Miles.	COUNTRIES.	Population.	Sq. Miles.
China.....	382,000,000	4,179,559	Chili.....	2,115,340	307,525
British Empire.....	320,676,000	9,079,711	Denmark.....	2,045,179	14,842
Russian Empire.....	132,970,000	8,614,100	Bulgaria.....	2,007,919	24,700
France and Colonies.....	63,672,048	970,477	Greece.....	1,979,458	24,977
United States.....	63,000,000	3,602,990	Württemberg.....	1,971,118	7,531
German Empire.....	46,852,430	212,028	Servia.....	1,820,000	18,757
Austro-Hungary.....	39,206,052	261,591	Guatemala.....	1,278,311	46,774
Japan.....	36,700,118	147,669	Ecuador.....	1,146,000	248,370
Holland and Col'n's.....	33,042,238	778,187	Transvaal.....	800,000	110,193
Turkish Empire.....	32,000,000	1,731,289	Uruguay.....	520,596	72,112
Italy.....	29,690,785	111,410	Paraguay.....	476,900	92,000
Spain and Colonies.....	24,873,621	361,953	Honduras.....	458,000	42,658
Sokoto.....	12,600,000	178,300	Dominican Republic.....	300,000	20,596
Corea.....	10,519,000	91,490	Hawaii.....	66,097	6,587
Brazil.....	10,200,000	3,219,000			
Mexico.....	10,007,000	751,177			
Congo Free State.....	8,000,000	.....		
Persia.....	7,653,600	636,000			
Portugal and Col'n's.....	7,249,050	240,691			
Sweden and Norway.....	6,806,381	494,000			
Morocco.....	6,554,448	265,714			
Belgium.....	5,853,278	11,373			
Siam.....	5,700,000	280,550			
Roumania.....	5,376,000	46,314			
Colombia.....	4,000,000	331,420			
Afghanistan.....	4,000,000	279,000			
Argentine Republic.....	3,026,000	609,386			
Madagascar.....	3,000,000	228,570			
Abyssinia.....	3,000,000	129,000			
Saxony.....	2,972,805	5,789			
Pern.....	2,970,000	405,040			
Switzerland.....	2,906,752	15,981			
Bolivia.....	2,325,000	481,600			
Bokhara.....	2,130,000	92,300			
Venezuela.....	2,121,988	566,159			

Of these, the United States of America, the United States of Colombia, France, Switzerland, Mexico, the Argentine Republic, Guatemala, Peru, Bolivia, Ecuador, Uruguay, Paraguay, Honduras, Nicaragua, Salvador, Costa Rica, Hayti, the Orange Free State, the Transvaal, and the Dominican Republic, are republics; Great Britain, Germany, Austro-Hungary, Holland, Spain, Italy, Portugal, Sweden and Norway (together), Denmark, Belgium, Saxony and Württemberg (both in the German empire), Roumania, Bulgaria, Greece, Servia, Brazil, and Hawaii, are limited monarchies; Russia, Turkey, Egypt, absolute monarchies; and China, Corea, Sokoto, Persia, Morocco, Siam, Afghanistan, Bokhara, Abyssinia, and Madagascar, absolute despotisms. Russia, Austro-Hungary, Germany, China, Japan, and Brazil are ruled by emperors.

POPULATIONS OF FOREIGN CITIES.

CITIES.	Year.	Populat'n	CITIES.	Year.	Populat'n
London.....	1886	4,149,538	Osaka, Japan.....	1884	353,970
Paris.....	1886	2,344,550	Melbourne.....	1885	345,380
Canton.....	est.	1,600,000	Leeds.....	1886	399,057
Berlin.....	1885	1,315,412	Sheffield.....	1886	310,976
Vienna.....	1880	1,103,857	Hamburg.....	1885	305,690
St. Petersburg.....	1884	929,100	Breslau.....	1885	298,893
Tokio.....	1884	902,897	Milan.....	1881	295,543
Constantinople.....	1885	873,565	Copenhagen.....	1886	285,700
Calcutta.....	1881	871,504	Lucknow.....	1881	284,779
Bombay.....	1881	773,196	Shanghai.....	est.	278,000
Moscow.....	1881	753,469	Rome.....	1881	273,268
Glasgow.....	1881	674,095	Kioto, Japan.....	1884	255,403
Liverpool.....	1886	586,329	Dublin.....	1881	249,602
Pekin, China.....	est.	500,000	Barcelona.....	1877	248,943
Naples.....	1881	463,172	Lisbon.....	1878	246,342
Birmingham.....	1886	434,381	Dresden.....	1885	245,312
Buda-Pesth.....	1886	422,557	Bordeaux.....	1886	240,585
Brussels.....	1886	416,659	Edinburgh.....	1881	236,003
Warsaw.....	1882	406,361	Turin.....	1881	230,182
Madras.....	1881	405,848	Bucharest.....	1876	221,805
Lyons.....	1886	401,999	Bristol.....	1886	220,915
Madrid.....	1877	397,816	Sydney, N. S.W.....	1881	220,427
Manchester.....	1886	376,895	Bradford, England.....	1886	219,412
Marseilles.....	1884	376,143	Nottingham, England.....	1886	217,733
Amsterdam.....	1886	372,328	Stockholm.....	1885	215,688
Cairo.....	1882	368,108	Salford, England.....	1886	211,241
Rio de Janeiro.....	1885	357,332	Alexandria.....	1882	208,755
Hyderabad, India.....	1881	354,692	Belfast.....	1881	207,671

SUNDAY-LAW MANUFACTURING CO.

WHEN the Sunday-law petitions were being presented to the Senate, Jan. 16, Mr. Blair arose and made the following presentation, which we copy from the *Congressional Record* of Jan. 17:—

“Mr. Blair: I present petitions of several bodies, praying for the passage of a Sunday-rest law. Of the petitions, the following analysis is submitted by those who desire their presentation:—

“PETITIONS FROM NATIONAL BODIES.

“CONTENTS:

“1. Individual signatures.....	407
“2. Representative signatures by indorsements of bodies and meetings.....	14,174,937
“Total	14,174,744

“Analysis of the latter:—

“First indorsement is that of the American Sabbath Union, which was officially constituted by official action of the General Conference of the Methodist Episcopal Church, the Home Missionary Society of the Baptist Church, the General Assemblies of the Presbyterian Church (North and South), and the Synod of the Reformed Church, five denominations whose membership together is 5,977,693. Of the membership of the Brotherhood of Locomotive Engineers, the indorsement of whose international convention stands second, at least 20,000 citizens of the United States. Of the Knights of Labor, the indorsement of whose international convention stands third, at least 219,000 citizens of the United States. The Presbyterian General Assembly (North), whose action stands next, had at the time of the indorsement 722,071 members. The convention of Christian Workers, whose indorsement is next, had 450 present when the unanimous vote of indorsement was taken. The Woman's Christian Temperance Union, which comes next, had 185,521 members at the time of the vote. The Roman Catholics, for whom Cardinal Gibbons speaks, number 7,200,000.”

From this official analysis it appears that of the alleged 14,174,937 signatures to the Sunday-law petitions, only 407 were actual signatures. This being too insignificant a portion to be noted, the whole number was secured by vote.

Now let us look a little closely at the votes by which this number of alleged signatures was obtained. Take the Knights of Labor Assembly. That assembly, it is true, was a representative body. But the members of that body were elected to represent the organization in all questions pertaining to the government and policy of the organization, and not to represent the personal opinions of all the individual members, on matters foreign to the workings of the organization. They were not elected for the purpose of acting on any such question as the enactment of a Sunday law. Therefore, when they voted on the petition which Mr. Crafts submitted to them, they did so only as individuals. If we knew how many men there were present at that meeting of the General Assembly of the Knights of Labor, and how many of them voted, we could tell just how many Knights of Labor have indorsed the Sunday-law petition.

We know that there are thousands of Workingmen and Knights of Labor who are opposed to a Sunday law of any kind; yet they are, against their will, paraded as favoring one. The action of that assembly could no more be taken as showing how the great body of Knights of Labor stand on the Sunday question, than similar action concerning religion or politics could have shown to what church or political party all the members adhere.

The same may be said of the Brotherhood of Locomotive Engineers, and also of the various religious organizations that are paraded. We say this advisedly, for we know that very many members of each of the churches mentioned have, *with their own hands*, signed counter-petitions. These are facts, and people who have a love for truth and justice, should see that they are set before the law-makers in their proper light, to undo, as far as possible, the false impression that has been made as to the strength of Sunday-law sentiment.

The way in which these petitions have been handled, stamps the whole thing as un-American. The leaders in this affair have deprived the people of a fair representation. Their action is more adapted to an aristocracy or a despotism, than a republic. If they do not know that their whole procedure was fraudulent, it shows that they have so far imbibed the spirit of papal Rome that they can no longer appreciate the genius of American liberty. Certain it is that an abominable fraud has been perpetrated in order to boom the Sunday-law bill; and we intend to cry aloud, and spare not.—*American Sentinel*.

POPULATION OF CITIES IN THE UNITED STATES.

PLACES.	1888.*	1880.	1870.	PLACES.	1888.*	1880.	1870.
Albany.....	98,000	87,584	76,216	Milwaukee.....	210,000	115,712	71,440
Allegheny City...	100,000	78,472	53,180	Minneapolis.....	222,000	48,323	13,066
Altoona.....	80,000	19,978	10,610	Mobile.....	40,000	31,295	32,084
Atlanta.....	65,000	45,000	21,789	Montgomery.....	28,000	16,796	10,588
Baltimore.....	450,000	330,000	267,254	Nashville.....	80,000	43,543	25,865
Bay City.....	34,000	20,638	7,064	Newark, N. J.....	170,000	137,162	105,059
Bloomington, Ill..	25,377	17,700	14,590	Newburg, N. Y.....	25,000	18,076	17,014
Boston.....	450,000	363,938	250,526	New Bedford.....	37,000	26,926	21,320
Bridgeport.....	44,000	29,153	18,969	New Brunswick.....	20,000	17,186	15,058
Brooklyn.....	805,000	556,930	396,099	New Haven.....	83,500	62,861	50,840
Buffalo.....	242,000	149,500	117,714	New Orleans.....	250,000	215,239	191,418
Burlington, Ia.....	27,000	19,000	14,980	Newton, Mass.....	21,121	16,994	12,825
Cambridge, Mass..	65,000	52,680	39,634	New York.....	1,611,092	1,209,561	942,292
Camden, N. J.....	65,000	41,757	20,045	Norwich, Conn.....	25,000	21,145	16,653
Charleston.....	61,000	49,027	48,956	Oakland, Cal.....	60,000	34,700	10,500
Chelsea, Mass.....	28,500	21,780	18,547	Omaha.....	110,000	30,642	16,083
Chicago.....	800,000	503,298	298,977	Oswego.....	24,000	21,102	20,910
Cincinnati.....	330,000	255,809	216,239	Paterson.....	75,000	50,950	33,579
Cleveland.....	250,000	159,504	92,029	Pawtucket, R. I.....	24,500	19,530	6,519
Cohoes, N. Y.....	23,000	19,556	15,357	Peoria, Ill.....	45,000	31,780	22,849
Columbus, O.....	95,000	51,850	31,274	Petersburg, Va.....	25,000	21,652	18,950
Council Bluffs.....	33,100	18,400	10,020	Philadelphia.....	1,050,000	847,452	704,022
Dallas, Texas.....	46,000	33,486	.....	Pittsburg, Pa.....	200,000	153,883	86,076
Davenport, Ia.....	30,000	21,812	20,098	Portland, Me.....	40,000	33,824	31,413
Dayton, O.....	60,000	38,751	30,473	Portland, Or.....	45,000	21,000	8,293
Denver.....	100,000	35,718	4,759	Providence.....	125,000	104,760	68,904
Des Moines.....	50,000	22,900	12,035	Reading, Pa.....	60,000	43,230	33,930
Detroit.....	232,000	115,007	79,577	Richmond.....	83,000	63,243	51,098
Dubuque.....	30,000	12,276	18,434	Rochester.....	120,000	87,057	62,336
East Saginaw.....	37,000	19,065	11,350	Sacramento.....	40,000	23,000	16,823
Elizabeth, N. J.....	33,000	28,143	20,832	St. Joseph, Mo.....	60,000	35,000	19,565
Elmira, N. J.....	30,000	20,646	15,863	St. Louis.....	450,000	375,000	310,864
Eric, Pa.....	40,000	28,346	19,646	St. Paul.....	160,000	41,639	20,030
Evansville, Ind.....	48,000	29,366	21,830	Salem, Mass.....	28,500	27,347	24,117
Fall River, Mass..	65,000	48,909	26,766	San Antonio.....	48,000	20,504	12,256
Fort Wayne.....	40,000	26,048	17,718	San Francisco.....	320,000	233,066	149,473
Galveston.....	38,500	22,308	13,818	Savannah.....	52,000	32,916	28,225
Gloucester.....	22,000	19,288	15,389	Scranton, Pa.....	85,000	45,925	35,092
Grand Rapids.....	75,000	32,037	16,507	Somerville, Mass..	35,000	24,964	14,685
Harrisburg.....	40,000	30,728	23,104	Springfield, Ill..	26,000	19,500	17,364
Hartford.....	50,000	42,560	37,180	Springfield, Mass.	42,000	33,149	26,703
Haverhill, Mass..	25,000	18,478	13,092	Springfield, O.....	35,000	20,727	12,652
Hoboken.....	50,000	30,942	20,297	Syracuse.....	83,540	52,158	43,051
Holyoke, Mass.....	32,000	24,926	10,733	Taunton, Mass.....	27,000	21,252	18,629
Indianapolis.....	120,000	76,200	48,244	Terre Haute.....	35,000	26,512	16,103
Jackson, Mich.....	24,500	16,103	.....	Toledo.....	90,000	53,635	31,584
Jersey City.....	171,000	123,207	82,546	Trenton.....	55,000	29,938	22,874
Kansas City.....	175,000	56,764	32,350	Troy.....	65,000	57,000	46,465
Kingston, N. Y.....	25,000	18,387	16,429	Utica.....	44,700	33,927	28,804
Lancaster, Pa.....	32,000	28,846	20,233	Washington.....	180,500	161,111	109,199
Lawrence, Mass.....	42,000	39,068	28,921	Waterbury, Conn..	29,000	20,319	10,826
Leavenworth, Kan.	35,000	18,000	17,873	Wheeling.....	36,000	31,186	19,280
Lewiston, Me.....	23,000	19,082	13,200	Wilkesbarre.....	40,000	23,340	10,174
Lexington, Ky.....	30,000	16,684	14,801	Williamsport, Pa..	30,000	18,902	16,030
Louisville.....	200,000	126,566	100,763	Wilmington.....	55,000	42,000	30,841
Lowell.....	80,000	59,340	40,923	Worcester.....	80,000	58,040	41,105
Lynn.....	50,000	38,376	28,233				
Manchester, N. H..	40,000	32,458	23,536				
Memphis.....	75,000	35,000	40,026				

* From estimates certified to be "just and fair" by the mayor or a leading editor in each city.

THE nationality or nativity of the foreign-born inhabitants of the United States, according to the census of 1880, was as follows: Germany, 1,966,742; Ireland, 1,854,571; British America, 717,084; England, 662,676; Sweden, 194,337; Norway, 181,723; Scotland, 170,136; France, 106,971; China, 104,467; Switzerland, 88,621; Bohemia, 85,361; Wales, 83,302; Mexico, 68,399; Denmark, 64,196; Holland, 58,090; Poland, 48,557; Italy, 44,230; Austria, 39,663; Russia, 35,720; Belgium, 15,535; Luxembourg, 12,836; Hungary, 11,526; West Indies, 9,484; Portugal, 8,138; Cuba, 6,917; Spain, 5,121; Australasia, 4,906; South America, 4,566; India, 1,707; Turkey, 1,205; Sandwich Islands, 1,147; Greece, 776; Central America, 707; Japan, 401; Malta, 305; Greenland, 129.

FOURTH CENTURY PARALLEL.

THE steps which led to a union of church and state in the fourth century, were these:—

The people were so engaged that they did not attend public worship on Sunday, so a law was made compelling the mechanics and other towns-people to cease work on that day. But this opened the way for theater and circus going, and as the people preferred to go to the shows rather than to the church, they took the second step, demanding that these places be closed. The Bishops wanted a congregation, so finding that the people would not go to the church, even after the theaters and circuses were closed, there was one step further to be taken, and that was to compel them. The Bishops were equal to the occasion, and supplied the demand in its logical connection. Augustine is the man who did this. This is what he taught:—

“It is indeed better that men should be brought to serve God by instruction than by fear of punishment or by pain. But because the former means are better, the latter must not therefore be neglected. . . . Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain to the highest grade of religious development.”—*Schaff's Church History, vol. 2, sec. 27.*

That is it. If a man will not be persuaded to serve God, and cannot be brought by instruction to the highest stage of religious development, then lay upon him the rod of temporal suffering, and punish him until he reaches the highest stage. All the papacy has ever done from beginning to end, in the iniquity of the Inquisition, was nothing but the carrying out of this theory of Augustine's. The Inquisition was intended always to compel men to act contrary to their convictions of right and wrong. It did not want them dwelling in heresy, so it would torment them until they would recant, or confess, and then when the pope absolved them, they would frequently be put to death to prevent their committing the same crime again. Neander says:—

“It was by Augustine, then, that a theory was proposed and founded, which . . . contained the germ of that whole system of spiritual despotism, of intolerance and persecution, which ended in the tribunals of the Inquisition.”—*Neander, Ibid, p. 217.*

Then it is a fact that through Sunday laws, as shown in history, the church gained control of the civil power for the furtherance of her own ends. And the first step logically and inevitably led to the last one. Thus was formed the papacy. The Inquisition is the logic of the premises upon which Sunday laws were made at that time; and the Inquisition is the logic of the premises upon which Sunday laws are called for in the United States to-day.

A little over a year ago there was a Sunday law convention held in Elgin, Ill. It was “called by the members of the Elgin Association of Congregational Ministers and Churches, to consider the prevalent desecration of the Sabbath, and its remedy.” Many leading evangelists were present. The following resolutions are among those passed by that convention:—

“Resolved, That we recognize the Sabbath as an institution of God, revealed in nature and the Bible, and of perpetual obligation on all men; and also as a civil and American institution, bound up in vital and historical connection with the origin and foundation of our Government, the growth of our polity, and necessary to be maintained in order for the preservation and integrity of our national system, and therefore as having a sacred claim on all patriotic American citizens.”

“Resolved, That we look with shame and sorrow on the non-observance of the Sabbath by many Christian people, in that the custom prevails with them of purchasing Sabbath newspapers, engaging in and patronizing Sabbath business and travel, and in many instances giving themselves to pleasure and self-indulgence, setting aside by neglect and indifference the great duties and privileges which God's day brings them.”

But what do they do to rectify the matter? Do they resolve to preach the gospel better; to be more faithful themselves in bringing up the consciences of the people by showing them their duty in regard to these things?—

“Resolved, That we give our votes and support to those candidates or political officers who will pledge themselves to vote for the enactment and enforcing of statutes in favor of the civil Sabbath.”

They are ashamed and sorry that Christians will not act like Christians, morally and religiously, so they will compel them to act thus, by enforcing upon them a civil Sabbath! If men will not obey the commandment of God without being compelled to do it by the civil law, then when they obey the civil law, are they obeying God? Is not the civil law then put in the place of the law of God, and the civil government in the place of God? The National Reformers are doing precisely what was done in the fourth century.

AREA AND POPULATION OF STATES AND TERRITORIES.

NAMES.	Land Surf'ce, Sq. mil's	Acreege improv'd.	Popula-tion 1880.	NAMES.	Land Surf'ce, Sq. mil's	Acreege improv'd.	Popula-tion 1880.
Alabama.....	51,540	6,875,706	1,262,595	Montana.....	145,810	262,611	39,159
Arizona.....	112,920	56,971	49,440	Nevada.....	76,185	5,504,702	452,492
Arkansas.....	53,045	3,593,603	802,525	Nevada.....	109,740	344,423	62,266
California.....	155,980	10,669,698	864,694	N. Hamp.....	9,005	2,208,112	346,991
Colorado.....	103,645	616,169	194,327	New Jersey...	7,435	2,096,397	1,131,116
Connecticut...	4,845	1,642,188	622,700	New Mexico...	122,460	237,392	119,565
Dakota.....	147,700	1,150,413	135,177	New York....	47,630	17,717,862	5,082,871
Delaware.....	1,960	746,958	146,608	N. Carolina...	48,580	6,481,191	1,399,750
Dist. Colum. .	60	12,632	177,624	Ohio.....	40,760	18,081,091	3,108,062
Florida.....	51,240	947,640	209,493	Oregon.....	94,560	2,198,645	174,768
Georgia.....	58,980	8,204,720	1,542,180	Pennsylvania	44,985	13,423,007	4,282,891
Idaho.....	84,290	197,407	32,610	Rhode Island	1,085	298,486	276,531
Illinois.....	56,000	26,115,154	3,077,871	S. Carolina...	30,170	4,132,050	995,377
Indiana.....	35,910	13,993,738	1,978,301	Tennessee...	41,750	8,496,556	1,542,359
Indian Ter. .	64,090			Texas.....	262,290	12,650,314	1,591,749
Iowa.....	55,475	19,866,541	1,624,615	Utah.....	82,190	416,105	143,963
Kansas.....	81,700	10,739,566	996,096	Vermont....	9,135	3,286,461	392,286
Kentucky.....	40,000	10,731,683	1,648,690	Virginia.....	40,125	8,510,113	1,512,565
Louisiana.....	45,400	2,739,972	939,746	Washington	66,880	484,346	75,116
Maine.....	29,895	3,484,908	648,936	W. Virginia.	24,645	3,792,307	618,457
Maryland....	9,860	3,342,700	934,943	Wisconsin...	54,450	9,162,528	1,315,497
Mass.....	8,040	2,128,311	1,783,985	Wyoming....	97,575	83,122	20,789
Michigan....	57,430	8,296,862	1,636,937	Unorganized.	5,740		
Minnesota...	79,205	7,246,693	780,773				
Mississippi...	46,340	5,216,937	1,131,597	Total.....	2,970,000	284,771,042	50,155,783
Missouri.....	68,735	16,745,031	2,168,380				

SINFUL AND TYRANNICAL.

In the year 1785, Thomas Jefferson said: "To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical." The Blair Educational bill proposes to do this very thing. Section 2 provides that each State "shall establish and maintain" free public schools, in which, along with "the common branches of knowledge," shall be taught "the principles of the Christian religion." Section 4 declares, "That Congress shall enforce this Article by legislation when necessary." That is to say, should any State, or all the States, decide not to establish and maintain such schools, the national Government can compel them to. Or, in other words, the Jew and the freethinker can be forced to furnish contributions of money for the propagation of opinions which they cannot indorse. On the same principle, a man could be taxed to support Sunday-schools, as their work is to teach "the principles of the Christian religion." According to the Jeffersonian doctrine, this would be "sinful and tyrannical."

The proposed measure is a high-handed outrage upon American citizens, and the proposition ought to be treated with the contempt it so richly deserves. Should there come before Congress a proposal to establish free public schools, in which should be taught the principles of Paine and Ingersoll, what a howl of indignation would go up from Senator Blair and his friends all over the land, and with what zeal would they protest; and this would be right. Civil government has no right to legislate upon the people atheism or infidelity, Judaism or Christianity. The "powers that be" may not recognize a man as an atheist, or a deist, or a Mohammedan, or a Jew, or a Christian, but as a citizen. Congress cannot legislate in favor of religion or irreligion, heathenism or Christianity. It has nothing to do with such subjects. It cannot legislate against the Jew and the infidel, nor in favor of the Christian and his religion, and vice versa. Civil government has to do with civil affairs, not religious. — *American Sentinel*.

A HIBERNIAN policeman, having taken in a refractory prisoner, whom he had pounded until he was out of breath, attempted to reason with him as follows: "It is not because I hate you that I bate you, but because I have the authority to do so."

The above is commended to the attention of those who call themselves National Reformers, who profess that if they only get the power, they will not harm a single individual who conscientiously differs with them. No doubt they are sincere in their asseverations; at least we are willing to give them credit for being sincere. But they seem to have as little knowledge of human nature as they have of the gospel. The Irishman "clothed with a little brief authority," was a different man from the Irishman with no power at all. We prefer to keep the club out of the hands of the National Reformers, both because we know how power affects even those with the best of intentions, and because, from the spirit that many of them have already shown toward "dissenters," we feel sure that they could not say, with the Irishman, "It is not because I hate you that I bate you."

"OLD-STYLE DEPRAVITY."

The definition given by Senator Blair to the term "principles of the Christian religion," as used by him in his proposed Constitutional amendment, is found in his letter to the *New York Mail and Express*. After making a thrust at common sense, he defines his foolishness thus:—

"There is a great deal of old-style depravity in the alleged apprehension that our liberties will be endangered by informing the otherwise heathen Anglo-Saxon child of the contents of the Ten Commandments, the *Sermon on the Mount*, and even teaching him to recite the Golden Rule."

Suppose, for instance, the teacher be a Methodist. He will give the pupils under his charge such a knowledge of the ten commandments as is in accordance with the faith of the Methodist Church. Among the latter, there will be, not unlikely, one or more children of Catholics, or of Jews, or Sabbatarians, or antinomians, or possibly atheists. Following the line of belief adhered to by the Methodist faith, the teacher instructs all these that the ten commandments, as given in Ex. 20:3-17, constitute God's moral law, which is unchangeable, and binding upon all. Result: The Roman Catholic parent raises an objection on the ground that the ten commandments have been changed by the church,—the second having been dropped and the tenth divided,—and he does not wish his children taught otherwise; the Jew and the Sabbatarian object on the ground that the fourth commandment makes it binding upon all to keep Saturday as the Sabbath, and do not wish their children taught that Sunday is the Sabbath, or that the commandment does not refer to a particular day of the week; the antinomian believes that the ten commandments have been abolished, and hence does not wish his children taught that they are yet binding; and the infidel of course objects *in toto* to any teaching, in school or out, of a distinctly religious character. How long could that teacher proceed in his new task of expounding the "principles of the Christian religion"? "Old-style depravity" claims that he would stop short, "never to go again." New-style depravity thinks such trifling objections would only serve to oil the machinery. It would oil the machinery — of the Inquisition.

A WORD FROM THE WORKINGMEN.

Ideas of Reform, is a paper published at Broken Bow, Neb., and devoted to the interests of the workingman. It is in every sense of the word a Labor Reform paper, and is as outspoken against monopolies of every description, and the oppression of the laboring man by soulless capital, as any labor paper we have ever seen. We state these points, so that full weight may be given to the following, which we take from one of its editorials of Jan. 1, 1889.—

"Fourteen million people have petitioned Congress, asking for the enforcement of a Sunday law. This is evidently preliminary to an attempt to unite the church and state. A halt should be called at once. Religion, by faith in God, is good, and no Christian, under our Constitution, is deprived of the privilege of observing Sunday as strictly as he desires. Religion, by law, by force, without conversion, is bad, and contrary to the principles of good government. . . . The United States Constitution says: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' Our petitioners would in substance say: 'Do away with the Constitution, and give us a law that we may imprison or fine every one whom we have been unable to convert to our faith, and who does not give tribute to our support.' Now, if this clamor for a Sunday law, coupled with the Blair Educational bill — which advocates the teaching of the Christian religion in public schools — is not an attempt to unite the church and state, neither was the act of Constantine in making Christianity the recognized religion of the Roman empire. It is hardly time to allow 14,000,000 people to dictate how 60,000,000 people shall worship, in a free country like ours."

Did somebody say that the National Reform Association was working for a law that would compel such an editor to keep still? There is evidently a misunderstanding between the National Reformers and the Workingmen.

THERE is a very great difference between toleration and liberty. Toleration is a concession which may be withdrawn; it implies a preference for the ruling form of faith and worship, and a practical disapproval of all other forms. It may be coupled with many restrictions and disabilities. We tolerate what we dislike, but cannot alter; we tolerate even a nuisance, if we must. Acts of toleration are wrong from a government by the force of circumstances, and the power of a minority too strong to be disregarded.

—Dr. Philip Schaff.

SUNDAY-SCHOOL STATISTICS.

OF ALL COUNTRIES.

COUNTRY.	Schools	Members.
NORTH AMERICA —		
United States.....	99,762	9,141,648
British Am. Provinces	6,322	489,206
Central America, Mexico, and West Indies	850	38,250
EUROPE — Eng. & Wales		5,794,212
Scotland.....	614,875	
Ireland.....		326,794
Italy.....	200	13,410
Switzerland.....	1,591	97,593
Denmark.....		49,000
Germany.....	2,851	263,000
Holland.....	1,291	145,440
Norway.....		70,600
Sweden.....		216,700
France.....	1,197	126,370
Spain.....	100	8,400
Portugal.....	30	2,100
Belgium.....	57	2,510
Bohemia.....	92	3,139
Moravia.....	30	1,230
Russia.....		11,536
Not enumerated above		10,500
ASIA — Persia	107	5,316
India.....		105,000
Japan.....	150	7,019
Central Turkey.....	60	7,600
Other portions.....		32,000
AFRICA — Egypt	62	2,649
Other portions.....		167,100
SOUTH AMERICA	350	153,000
OCEANIA — Australasia		451,340
Hawaiian Islands.....		16,300
Other portions.....		26,500
The world.....		18,400,137

OF THE UNITED STATES.

Alabama, 3,048 schools and 177,427 members; Alaska, 8 and 1,577; Arizona, 32 and 1,591; Arkansas, 1,368 and 78,912; California, 725 and 67,272; Colorado, 273 and 23,883; Connecticut, 1,033 and 160,351; Dakota, 801 and 36,471; Delaware, 217 and 25,619; Dist. Columbia, 177 and 88,810; Florida, 670 and 40,695; Georgia, 5,291 and 314,311; Idaho, 43 and 3,619; Illinois, 6,477 and 603,978; Indian Territory, 222 and 9,679; Indiana, 4,491 and 413,532; Iowa, 4,500 and 333,000; Kansas, 3,544 and 246,554; Kentucky, 2,647 and 237,407; Louisiana, 522 and 36,748; Maine, 1,325 and 104,375; Maryland, 2,241 and 279,969; Massachusetts, 1,623 and 255,854; Michigan, 3,373 and 300,000; Minnesota, 1,732 and 107,957; Mississippi, 1,614 and 96,444; Missouri, 3,260 and 259,471; Montana, 80 and 4,650; Nebraska, 2,150 and 137,975; Nevada, 31 and 3,591; New Hampshire, 524 and 54,688; New Jersey, 1,977 and 266,099; New Mexico, 45 and 1,570; New York, 6,584 and 1,023,933; North Carolina, 4,197 and 231,513; Ohio, 6,751 and 706,163; Oregon, 296 and 23,280; Pennsylvania, 8,776 and 1,078,649; Rhode Island, 371 and 46,565; South Carolina, 1,667 and 116,369; Tennessee, 3,840 and 234,160; Texas, 3,097 and 213,786; Utah, 81 and 6,182; Vermont, 631 and 61,188; Virginia, 3,652 and 320,459; Washington, 129 and 7,871; West Virginia, 1,888 and 140,023; Wisconsin, 1,610 and 130,080; Wyoming, 54 and 2,693; total, 99,762 and 9,141,648.

The first Sabbath-school (not Sunday-school) among Seventh-day Adventists, was held less than thirty years ago. The work has steadily grown until now there are nearly 1,000 schools, with a membership of over 25,000.

SEVEN TIMES IN A DAY.

THE California Prohibition platform recognizes the Lord as supreme ruler, "to whose laws all human laws should conform." And the National W. C. T. U. of 1888 resolved that "Christ and his gospel, as universal king and code, should be sovereign in our government and political affairs." Well, let us try it. There is the code, the law. It is the duty of every court to act in accordance with that code. There is a statute in that code which says, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." Remember, they have resolved that this shall be the code in our government. Suppose, then, a man steals a horse. He is arrested, tried, and found guilty. He says, "I repent." Thou shalt forgive him, says the code, and the government must conform to its code. He is released, and repeats the act; is again arrested, and found guilty. He says, "I repent." "Thou shalt forgive him." And if he does it seven times in a day, and seven times in a day turns to the court, saying, I repent, the government must forgive him; for so says that which the Union has resolved should be the governmental code.

All can see in an instant that such a system would be destructive to civil government. This is not saying anything against the Bible, nor against its principles. It is only illustrating the absurd perversion of its principles by these people who want to establish a system of religious legislation here. God's government is moral, and he has made provision for maintaining his government with the forgiveness of the transgression. But he has made no such provision for civil government, and no such provision can be made. No such provision can be made and civil government be maintained. The Bible reveals God's method of saving sinners against his moral government; civil government is man's method of preserving order, and has nothing to do with sin, nor the salvation of sinners. Civil government arrests a man, and finds him guilty of murder. Before the penalty is executed, he repents, and God forgives him; but the government executes the penalty, and it ought to.

"DEVOUT AND HONORABLE"

MEMBERS AND ALLIES OF THE NATIONAL REFORM ASSOCIATION.

THE question may be asked whether an association in this enlightened age that advocates such principles, can have any influence, or be counted worthy of recognition or the fellowship of respectable people? Let us see. Joseph Cook, the Boston Monday lecturer, is a vice-president of that Association. President Seelye, of Amherst College, is also one of the vice-presidents. Bishop Huntington, of New York, is another. The president of the W. C. T. U. is another; and so is Mrs. J. C. Bateham, of the National Union; Mrs. Woodbridge, of the same organization, is another. Miss Mary A. West, editor of the *Union Signal*; Mrs. Hoffman, president of the Missouri Union; Mrs. Lathrop, president of the Michigan Union; Mrs. Sibley, of the Georgia Union, — all these are upon the printed list of vice-presidents of that Association for the present year, and all these are eminently respectable people. They are people of influence.

The influences in favor of the National Sunday law reported in the Illinois Sunday Convention, held in Chicago, Nov. 20, 21, 1888, are the following: —

1. More than 50,000 blank petitions have been sent out to be signed.
2. The Society of Friends of Iowa, numbering 10,500 people, has indorsed the petitions and the work.
3. The Society of Friends in Indiana, numbering 20,000 members, has done the same.
4. Ministers and churches in forty States and Territories have indorsed the petitions.
5. May 21, Senator Blair introduced a bill into the United States Senate, providing a national Sunday law.
6. Petitions were sent to Canada, and Sir John Macdonald replied that they had introduced the matter into the Canadian Parliament.
7. The Methodist General Conference, two Presbyterian General Assemblies, and one Baptist Association, have all appointed committees for the organization of a national Sunday Union.
8. Oct. 18 the Brotherhood of Locomotive Engineers, "with much enthusiasm and with great applause," indorsed the petition in favor of the Blair Sunday bill.
9. Nov. 16 the Knights of Labor general Convention also indorsed it.

Nor is this all. The Third-party Prohibition party is another confederate in this attack upon the Constitution. Geo. W. Baine is a vice-president of the Association.

When it is seen that this legislation is the first step toward the establishment of a religious despotism modeled upon the principles of the Dark Ages, and when this legislation is supported by such men as Joseph Cook, President Seelye, Bishop Huntington, and the others named, and by the W. C. T. U. and the Third-party Prohibition party, is it not time that somebody was saying something in behalf of our Constitution as it is, and of the rights of men under it?

LOGIC.

"LIBERTY of rest for each demands a law of rest for all." This is a favorite proposition among Sunday-law advocates. They tell us it is impossible for a part of the people to keep Sunday properly while the rest are pursuing their regular avocations, or indulging in pleasures and amusements.

That is to say, the Almighty has fixed things in such a way that it is impossible for one person to be a true Christian unless everybody else will be Christians at the same time. And, as there has never been a time when all the people were Christians, and never will be in this world, it is therefore certain that there never were, and never will be, any Christians, and hence nobody can be saved.

This is the logic of religious legislation. But is it true that God has so arranged matters that one man's virtue or piety depends upon that of some other man, so that he cannot serve God acceptably unless the other man does the same? Those who are clamoring for Sunday laws say, "Yes;" the apostle Paul says, "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

It is wonderful how great authorities will differ. Let National Reformers explain the cause. — *American Sentinel*.

FALLIBLE CHURCHES TAKE NOTICE.

"A MEETING of all denominations in Ohio is called to be held at Columbus, Feb. 20, 21, to consider the advisability of a thorough organization 'in the interest of a better observance of the Christian Sabbath.' We Catholics are always in favor of that day's being kept sacredly and strictly, though without the gloomy countenance or the ashes of woe; yet the first thing the members of this convention ought to do, would seem to us to be to show any scriptural command whatsoever to observe the 'Christian Sabbath.' There is authority for the change from the Sabbath to Sunday — ample authority; but it is the authority of the Catholic Church, the only one reaching back to the time of Christ. Fallible churches could make no such change." — *Catholic Columbian, Columbus, Ohio, Jan. 26, 1889.*

INTEREST LAWS AND RULES.

THE legal rate of interest is five per cent in Louisiana; six per cent in Arkansas, Connecticut, Delaware, District of Columbia, Illinois, Indiana, Iowa, Kentucky, Maine, Maryland, Massachusetts, Mississippi, Missouri, Michigan, New Hampshire, New Jersey, New Mexico, New York, North Carolina, Ohio, Pennsylvania, Rhode Island, Tennessee, Vermont, Virginia, and West Virginia; seven per cent in California, Dakota, Georgia, Kansas, Minnesota, Nebraska, South Carolina, and Wisconsin; eight per cent in Alabama, Florida, Oregon, and Texas; ten per cent in Arizona, Colorado, Idaho, Montana, Nevada, Utah, and Washington; and twelve per cent in Wyoming.

The rate of interest allowed by contract is six per cent in Delaware, Maryland, New Hampshire, New Jersey, New York (any rate on call loans of \$5,000 or more, on collateral security), Pennsylvania, Tennessee, and Vermont; eight per cent in Alabama, Georgia, Illinois, Indiana, Kentucky, Louisiana, North Carolina, Ohio, and Virginia; ten per cent in Arkansas, District of Columbia, Iowa, Michigan, Minnesota, Mississippi, Missouri, Nebraska, Oregon, South Carolina, and Wisconsin; twelve per cent in Arizona, Kansas, New Mexico, and Texas; eighteen per cent in Idaho, and any rate in other States and Territories, except Connecticut and West Virginia, where only six per cent can be collected by law, but a higher rate is not accounted usury.

HANDY INTEREST RULES.—The answer in each case being in cents, separate the two right-hand figures of the answer to express in dollars and cents.

Four per cent. — Multiply the principal by the number of days to run, separate right-hand figure from the product, and divide by nine.

Five per cent. — Multiply by number of days, and divide by seventy-two.

Six per cent. — Multiply by number of days, separate right-hand figure, divide by six.

Eight per cent. — Multiply by number of days, and divide by forty-five.

Nine per cent. — Multiply by number of days, separate right-hand figure, divide by four.

Ten per cent. — Multiply by number of days, and divide by thirty-five.

Twelve per cent. — Multiply by number of days, separate right-hand figure, and divide by three.

STICK TO THE TEXT.

THE Iowa Woman's Christian Temperance Union, to its everlasting honor, has severed all connection with the *political* workings of the National Woman's Christian Temperance Union, and has given to the National Union the name of "The National Woman's Political Temperance Union." We heartily approve the action of the Iowa Union, and hope that the good work may go on until the National Woman's Political Christian Temperance Union is destroyed, or else the National Woman's Christian Temperance Union is brought to the point where it will stick to its text, and do Christian work in a Christian way, and not in a political way.

Not one tenth of the great body of W. C. T. U. has any idea of what this alliance with the National Reform Association amounts to. There are multitudes of women in the Union who have no sympathy with the political workings of the leadership of the Union, and many have separated from it on account of its alliance with the National Reform Association. We respect the W. C. T. U. in the line of its legitimate work, and in such work not only bid it God-speed, but unite with it. We are in favor of temperance union, of Christian temperance union, and of woman's Christian temperance union, but not in favor of any kind of political Christian temperance union, nor of *theocratical* temperance union. The Iowa Union has done itself credit; and all the rest of the W. C. T. U. would do well to protest against the political workings of its present leadership, and especially to protest against the union's any longer being made a tool of the National Reform Association. By means of the W. C. T. U., the National Reform Association is having a thousand times as much influence as it could have if left to itself to make its own way and secure a hearing.

SECRET SOCIETIES IN THE UNITED STATES.

THERE are now between two and three hundred secret societies of all kinds in this country, including only those whose members take a solemn oath or obligation, and maintain secret sessions. The membership in this country of the principal organizations of this kind was reported a few months ago by the author of "The Cyclopaedia of Secret Societies," Mr. Wm. M. Butler, of Rochester, N. Y., to be as follows: Free and Accepted Masons, 630,000; Independent Order of Odd Fellows, 533,300; Knights of Labor, 500,000; Grand Army of the Republic, 380,000; Knights of Pythias, 210,000; Independent Order of Good Templars, 200,962; Ancient Order of United Workmen, 191,876; Knights of Honor, 124,756; the Royal Arcanum, 80,000; Improved Order of Red Men, 64,000; American Legion of Honor, 61,664; Knights and Ladies of Honor, 49,200; Sons of Veterans, 47,000; Ancient Order of Foresters, 38,539; Daughters of Rebekah, 33,958; Knights of the Golden Eagle, 30,000; Order of Chosen Friends, 29,271; Independent Order of B'nai Brith, 24,496; Order of United Friends, 20,000; Ancient Order of Druids, 15,000; Knights of the Maccabees, 14,000; United Order of the Golden Cross, 11,000; Benevolent Protective Order of Elks, 6,500. The total membership of Free Masons throughout the world was reported at three to five millions; of Good Templars, 483,103; and of the Druids, 67,000. The figures of the Daughters of Rebekah do not include about 40,000 Odd Fellows (men) who have taken this degree.

THE SCHOOLS, THE SALOONS, AND THE VOTERS.

THE *New York Voice* has made a comparative tabular view of the expenditure per capita of population for the schools and saloons in twenty-two of the States, which furnishes an instructive lesson—rather twenty-two lessons. It is as follows:—

STATES.	Schools.	Saloons.
Alabama.....	\$.55	\$ 2.74
Arkansas.....	.92	2.56
Georgia.....	.42	4.89
Kentucky.....	.39	7.64
Louisiana.....	.44	18.09
Mississippi.....	.67	3.48
North Carolina.....	.44	4.38
South Carolina.....	.39	3.06
Tennessee.....	.61	4.00
Virginia.....	.87	5.54
California.....	3.50	40.16
Connecticut.....	2.67	15.88
Illinois.....	3.09	12.41
Indiana.....	2.53	10.54
Massachusetts.....	3.68	14.74
Michigan.....	2.26	11.41
Minnesota.....	2.12	13.08
New Jersey.....	1.59	21.47
New York.....	2.49	22.78
Ohio.....	2.78	17.81
Pennsylvania.....	2.12	14.78
Wisconsin.....	2.33	14.47

In 1880, it was shown by the census returns and the internal revenue reports, that the ratio of saloons to voters, in all the States east of the Mississippi, was one to 107.7; in the States and Territories between the Mississippi and the Rocky Mountains, one to 112.5; but in the eleven mountain States and Territories, the astounding ratio of one to 43. That is just the figure for Wyoming; naughty Utah had but one to 84; Washington, one to 68; Oregon, one to 58; California and Colorado, one to 37; Idaho, one to 35; Nevada, one to 32; Montana, one to 28; New Mexico, one to 26; and Arizona, one to 25. Dakota had but one to 95; Nebraska, one to 133; Texas, one to 136; and Kansas, one to 224. These ratios must have greatly improved since then, at least in some cases.

THE tenth or last census enumerates 36,761,607 persons of ten years of age and upwards. Of this number, 4,923,451, or 13.4

per cent, are returned as unable to read, and 6,239,958, or 17 per cent, as unable to write. The following States show over 40 per cent of their population as unable to write: Alabama, 60; Florida, 43; Georgia, 50; Louisiana, 49; Mississippi, 50; New Mexico, 65; North Carolina, 48; South Carolina, 55; and Virginia, 41; and the following States with less than 6 per cent unable to read: Connecticut, 4; Dakota, 3; Illinois, 4; Indiana, 5; Iowa, 2; Kansas, 4; Maine, 4; Michigan, 4; Minnesota, 4; Montana, 5; Nebraska, 2½; New Hampshire, 4; New Jersey, 5; New York, 4; Ohio, 4; Oregon, 4; Pennsylvania, 5; Utah, 5; Virginia, 5; and Wisconsin, 4.

COMPARATIVE TAXATION.

COUNTRIES.	Population.	Taxation Per Head.
Great Britain.....	35,241,482	\$12.10
France.....	37,672,048	18.00
Germany.....	45,234,091	8.65
Belgium.....	5,784,958	10.75
Italy.....	28,459,628	10.78
Russia.....	82,930,861	23.50
Spain.....	16,953,178	10.00
Canada.....	4,324,310	34.80
New Zealand.....	459,933	36.00
Victoria.....	373,408	30.00
New South Wales.....	621,268	41.00
United States.....	58,420,000	5.76

In Wyoming Territory, woman's suffrage prevails on the same terms with men's. For several years it prevailed similarly in Washington Territory and Utah, but was set aside in the former last summer by decision of the Supreme Court, and in the latter by the Edmunds law, passed by the XLIXth Congress. In Kansas, women have full suffrage in municipalities, and in Arkansas and Mississippi, they vote on license to liquor sellers, in the form of petition to the granting power. They vote at school meetings and elections, with various restrictions, in Colorado, Dakota, Idaho, Indiana, Kansas, Kentucky, Massachusetts, Michigan, Minnesota, Montana, Nebraska, New Hampshire, New Jersey, New York, Oregon, Vermont, Washington Territory, and Wisconsin. Woman's suffrage bills were defeated in the legislatures of 1887 in Michigan and Massachusetts.

A NEW GOSPEL.

"WHAT can be done to stem the tide of rampant immorality, which is rising all around us?" was the subject of discussion at a recent meeting of ministers. This is a question which is attracting much attention of late, and the usual solution is an appeal to civil law. It is strange that none of them ever think of following the rule laid down by the apostle Paul for use in such cases. He wrote to Timothy of a time when people would not only be immoral, but would choose teachers who would wink at, if not pander to, their lusts, and his injunction was, "Preach the Word!" That old pioneer of Christianity knew of no other way to combat immorality. He said that the weapons of his warfare were "not carnal." But now the appeal is constantly to the civil law. What has caused the change? Is it that men are so differently constituted now that the gospel cannot affect them? or is it because the ministers have not the same gospel that Paul preached?—*American Sentinel.*

FACTS CONCERNING MANKIND.

DISPERSED over the entire globe, on land and sea, the human family is estimated now to number about 1,450,000,000. Yet every one of them could find standing-room in a field 100 miles square; and in one 200 miles square—that is, four times as large—the total number of human beings could be comfortably seated, with a little margin for movement.

In Asia, the so-called "cradle of civilization," there are about 800,000,000 people, averaging 120 to the square mile; in Europe there are 320,000,000, or 100 to the square mile; in Africa, 210,000,000; in America, North and South, 110,000,000, relatively thinly scattered and recent; in the islands, large and small, are probably 10,000,000. The extremes of the white and black races are as five to three, the remaining 700,000,000 being intermediate brown and tawny. Of the entire human race, 500,000,000 are fully clothed,—that is, wear garments of some kind,—and live in houses partly furnished with the appointments of civilization; 700,000,000 are semi-clothed, living in huts and caves with little or no furnishing; 250,000,000 are practically naked, having nothing that can be called a home, and are barbarous and savage. The range is from the topmost round—the Anglo-Saxon civilization, the highest known—down to naked savagery. The portion of the race lying below the line of civilized conditions is, at the very least, three fifths of the whole, or 900,000,000.

In England the population doubles in fifty years; in the United States, Canada, and Australia, in twenty-five years; in Germany, in 105 years; in France and the French-speaking countries, in 140 years.

DENSITY OF POPULATION.

From the compiled work of the two great German statisticians, Behm and Wagner, it is learned that the average density of population throughout the world is twenty-eight persons to each square mile of land area. In Europe the people are so crowded that about 100 of them live on each square mile, or more than ten on each acre; while in Australia and Polynesia, if the land were equally divided, every man, woman, and child would have almost a square mile; and upon some of the reservations of North American Indians, the population is almost as sparse. In Asia there are about 120 persons to each square mile; in Africa, seventeen and one half; and in America, North and South together, five and one half. Were the whole earth as densely populated as Europe is now, the descendants of Adam and Eve would number 4,209,945,600 souls.

The population per square mile of the different countries is: Belgium, 451; England and Wales, 358; Holland, 291; Italy, 237; Japan, 209; Germany, 198; Switzerland, 175; Ireland, Austro-Hungary, 158; France, 150; Denmark, China, 110; Scotland, 109; Portugal, 108; Spain, 90; Sweden and Norway, 21; Turkey, 20; United States, 11; Russia, 10; Mexico, 9; Greece, 7; Brazil, 3.

The earth is 24,899 miles around at the equator; diameter there, 7,925 miles; at the poles, 7,899; mean diameter, 7,916; land surface, 54,500,000 square miles; water, 142,000,000; total, 196,900,000; weight, 6,000 billion billion tons.

DRINKS OF ALL NATIONS.

THE following table exhibits at a glance the beverages of all nations:—

COUNTRIES.	Millions of Dollars.			Alcohol. Gallons per inhabitant.
	Wine.	Beer.	Spirits.	
Great Britain...	15	1,007	37	1.92
France	760	190	76	2.65
Germany	120	880	60	1.60
Russia	30	63	145	1.05
Austria	300	245	30	1.45
Italy	480	20	10	1.76
Spain	60	2	3	1.48
Portugal	20	1	1	1.55
Holland	3	35	12	2.05
Denmark	1	25	8	2.60
Belgium	4	170	10	2.07
Norway and Swed	2	35	27	2.27
British Colonies	108	81	20	1.80
United States ...	30	440	76	1.31
Total	2,133	3,194	473	1.70

Lager beer is commonly known as a German beverage, but in three countries of the world there is more beer drunk per capita than in Germany. The number of gallons drunk annually per person is: United States, 33; Belgium, 32; Great Britain 22; Germany, 12; Denmark, 10½; Holland, 9; Austria, 7½; France, 4½; and Russia, ½. Belgium is the greatest brewing country in the world, producing annually 1,050,000,000 gallons; Great Britain, 900,000,000; Denmark, 513,192,120; Germany, 30,000,000; and the United States, 18,000,000.

The usual percentage of alcohol, by volume, in the various drinks is about as follows: Beer, 4; porter, 4.5; ale, 7.4; cider, 8.6; perry, 8.8. Wines.—Elder, 9.3; Moselle, 9.6; Tokay, 10.2; Rhine, 11; orange, 11.2; Bordeaux, 11.5; hock, 11.6; gooseberry, 11.8; champagne, 12.2; claret, 13.3; Burgundy, 13.6; California, 14.5; Malaga, 17.3; Canary, 18.8; sherry and Vermouth, 19; Malmsey, 19.7; Marsala, 20.2; Madeira, 21; port, 23.2; Curacao, 27; Anisee-seed 33; Maraschino, 34; Chartreuse, 43; gin, 51.6; brandy, 53.4; rum, 53.7. Whisky.—Irish, 53.9; Bourbon, 54; rye, 54; Scotch, 54.3. "Proof-spirit" contains 49.24 per cent of absolute alcohol by weight, or 57.06 in volume.

UNITED STATES PRESIDENTS AND VICE-PRESIDENTS.

PRESIDENT.	VICE-PRESID'NT.	Term of Office.	PRESIDENT.	VICE-PRESID'NT.	Term of Office.
Washington	Adams	1789-1797	Fillmore		1850-1853
Adams	Jefferson	1797-1801			-2 y 8 m
Jefferson	Burr	1801-1805	Pierce	King	1853-1857
Jefferson	Clinton	1805-1809	Buchanan	Breckenridge	1857-1861
Madison	Clinton	1809-1813	Lincoln	Hamlin	1861-1865
Madison	Gerry	1813-1817	Lincoln	Johnson	1865-1 m
Monroe	Tompkins	1817-1825	Johnson		1865-1869
J. Q. Adams	Calhoun	1825-1829			-3 y 11 m
Jackson	Calhoun	1829-1833	Grant	Colfax	1869-1873
Jackson	Van Buren	1833-1837	Grant	Wilson	1873-1877
Van Buren	Johnson	1837-1841	Hayes	Wheeler	1877-1881
Harrison	Tyler	1841-1 m	Garfield	Arthur	1881-64 m
Tyler		1841-1845	Arthur		1881-1885
		-3 y 11 m			3 y 54 m
Polk	Dallas	1845-1849	Cleveland	Hendricks	1885-1889
Taylor	Fillmore	'49-1 y 4 m	Harrison	Morton	1889-

The total popular vote for President at the several elections since 1820 was as follows: 1824, 852,062; 1828, 1,156,928; 1832, 1,217,691; 1836, 1,498,205; 1840, 2,410,772; 1844, 2,686,606; 1848, 2,872,806; 1852, 3,142,877; 1856, 4,053,967; 1860, 4,676,563; 1864, 4,024,792; 1868, 5,724,624; 1872, 6,431,149; 1876, 8,426,073; 1880, 9,218,550; 1884, 10,067,610; 1888, 11,305,562.

NOT AN AMERICAN INSTITUTION.

THE National Reformers have a great deal to say about American institutions, the American Sunday, etc.; but the fact is, the movement is wholly un-American. In a speech the other day, the editor of *Free Thought* made the following point, which we think is exceedingly well taken:—

"Constantine, the Roman emperor, who lived over three hundred years after Christ, first instituted the observance of Sunday as the sacred day—the Sabbath; and we of the nineteenth century are compelled to adjourn the celebration of our national anniversary, the fourth of July, when it comes upon a Sunday, in recognition of Constantine's Sabbath; and every time we do so, our flag is trailed in the dust before the Roman emperor. We want our rights respected."

The whole National Reform movement is but an effort to Romanize America. There is only one error in the above, and that is that Constantine instituted the observance of Sunday as a sacred day. Although he issued the first law that ever existed in regard to Sunday, its observance as a sacred day was unknown till long after Constantine's time. His law was like the one which the National Reformers want; it was not designed to make men very religious, only to make some of them appear so outwardly.—*American Sentinel*.

JANUARY 17 was petition day in the United States Senate. On that day petitions from citizens of twenty-one States, two Territories, and the District of Columbia, were presented by various Senators. In fact, the whole number of signatures—professedly about 14,000,000—were presented, and the petitions were referred to the Committee on Education and Labor. Of course the fact that the Senators presented the petitions from their respective States, proves nothing whatever as to their standing on the matter. But there was one man who did not propose to be, by any remote construction, identified with the thing desired by the petitioners. That was Senator Riddleberger, of Virginia. Said he:—

"I present a petition of citizens of Virginia, containing 1,851 individual signatures, in favor of a National Sunday rest law. I take it for granted it is the same as the other Senators here have presented, because of the red covering; and I present it, recognizing the right of petition; but in presenting it I want to state what other Senators have not done, my unqualified opposition to any such legislation."

It is refreshing to know that some are not prevented by weak sentimentalism from speaking out their honest convictions. It is an encouraging fact, also, that Senator Riddleberger is one of the Committee on Education and Labor, to which these petitions are referred.—*American Sentinel*.

THE Generals commanding the United States Army have been: George Washington, 1775-1783; Henry Knox, 1783-1784; Josiah Harmer, 1788-1791; Arthur St. Clair, 1791-1796; James Wilkinson, 1796-1798; George Washington, 1798-1799; James Wilkinson, 1800-1812; Henry Dearborn, 1812-1815; Jacob Brown, 1815-1823; Alexander Macomb, 1823-1841; Winfield Scott, 1841-1861; George B. McClellan, 1861-1862; Henry W. Halleck, 1862-1864; Ulysses S. Grant, 1864-1869; William T. Sherman, 1869-1883; Philip H. Sheridan, 1883-1888; James M. Schofield, 1888-.

STANDARD AND LOCAL TIMES.

FIVE years ago, the numerous and confusing standards of time in the running arrangements of American railways, demanded a reform. Oct. 11, 1883, a Railway Time Convention met in Chicago, and adopted a uniform and admirable system that went into general use Nov. 18, of the same year. Its basis is the difference of one hour's time for every fifteen degrees of longitude, since the sun (apparently) compasses the globe (360°) in 24 hours. A series of standard meridians was adopted, — 60°, 75°, 90°, 105°, and 120° west from Greenwich, — each of which was made the center of a belt of 15° width, the boundary lines of which, as 75° 30', 90° 30', etc., should approximately limit the use of standard times. The solar times on these meridians give the standard times, which are of course half an hour fast on the western limit, and as much slow on the eastern. The standard meridian for Atlantic, or Intercolonial time (60°), passes between Newfoundland and Nova Scotia; that for Eastern time, near Ogdensburg, N. Y.; Central, through New Orleans and St. Louis; Mountain, near Denver, Colo.; and Pacific, about 2° 30' east of San Francisco. Eastern standard time reaches from the further boundary of Maine to the Detroit and St. Clair rivers, although none of these are exactly on the bounding meridians. Passengers crossing eastward set their watches an hour ahead; westward, an hour behind. Central standard time prevails from Detroit and Port Huron to Mandan, Dak., North Platte, Neb., Dodge City, Kan., and elsewhere on the transcontinental lines. Some State laws require its use in elections, courts, banks, and public offices, and many towns and cities substitute it for the local time, but some of them have returned to the latter, as Detroit, where the difference is 28 minutes.

Local time in Detroit is 37 minutes slower than in New York; Chicago, 56; St. Louis, 1 hour and 6 minutes; Kansas City, 1:24; Omaha, 1:29; Denver, 2:05; Salt Lake City, 2:32; San Francisco, Cal., and Portland, Or., 3:15; City of Mexico, 1:40; Honolulu, 5:36; Yokohama, 10:45; Hong Kong, 11:27. Local time in Boston is 12 minutes faster than in New York; Portland, Me., 15; Bangor, 21; St. John, N. B., 32; Halifax, 51; Dublin, 4:31; London, 4:56; Paris, 5:02; Berlin, 5:50; St. Petersburg, 6:37; Calcutta, 10:50.

WIND AND WEATHER SIGNALS.

THE new system of the United States Signal Service, going into operation March 1, 1887, is as follows: Flag No. 1, white square, indicates clear or fair weather; No. 2, blue square, rain or snow; No. 3, black triangle, temperature flag; No. 4, white square, black in the center, cold wave, usually ordered up at least twenty-four hours in advance. When it is up, No. 3 is not shown. When neither appears, stationary temperature is expected, or a variation not exceeding 5° from the same hour of the previous day. When No. 3 is placed below No. 1, the indications are fair weather, colder; below No. 2, colder, after rain or snow; above No. 2, warmer, with rain or snow; above both Nos. 1 and 2, warmer, fair weather, rain or snow following; No. 4, below No. 1, indicates fair weather, cold wave. Nos. 4, 2, 1, 3, shown together in this order, prophesy cold wave, followed by rain or snow, this by fair weather, colder; Nos. 3, 1, 2, warmer, fair, then rain or snow. If the flags are displayed horizontally, a small streamer shows from which end they are to be read.

The danger or storm signal is a red square flag, with black center. Yellow, with white center, is the cautionary signal, but promises winds that well-appointed and seaworthy vessels may encounter safely. The red pennant, a rather long triangle, indicates winds easterly, from northeast to south inclusive, with storm center approaching; the white pennant indicates westerly winds, from north to southwest inclusive, and in general that the storm-center has passed. The former above the cautionary or storm signal prophesies probable winds from the northeast quadrant; below, winds from the southeast. The latter similarly indicates probabilities of wind from the northwest and southwest. The night storm signals are a red light for easterly winds, and a red and white light for westerly winds.

Many railway trains carry weather signals on the sides of baggage cars.

STRIKES IN 1888.

Bradstreet's report of labor-troubles during 1888 shows that last year was marked by what that journal calls a "receding wave of strikes." There were 679 strikes reported for 1888, in which 211,016 strikers participated, against 872 strikes in 1887, with 345,073 strikers. The proportion of successful strikes, however, was considerably larger, numbering last year 225, or nearly 2.9 per cent, against 368, or 2.4 per cent, in 1887. The decrease was mainly in the coal-mining and building industries, in which 52,672 men were concerned last year, against 115,035 in 1887. On the other hand, the iron and steel workers largely increased the strike record, 1888 numbering 60 strikes, with 69,893 men, while in 1887 the total was 81 strikes, with 32,987 strikers. The low prices for iron and steel enabled manufactures to meet these movements with "lock-outs," so that only 18 out of the 60 strikes of 1888 succeeded, while in the previous year 44 obtained their demands. The record of days of labor lost by strikes is the strongest comment that could be made upon the policy of striking on any occasion except that of severest emergency. Last year 7,562,490 days' labor was lost; in 1887 the loss was 10,253,921 days. As usual, the unsuccessful strikes bore the largest part of this loss, numbering 5,589,573 days' labor in 1888, and 8,418,181 in 1887.—*New York Commercial Advertiser.*

THE TWO LAWS.

WILL it be permitted those who religiously differ with the Sunday law, when it is enacted, to construe its wording: "The Lord's day, the Christian Sabbath," and "the first-day of the week," to mean one day in seven and no definite day in particular; a law enacted simply to secure a weekly rest one day in seven, each week? Will the courts, the ministers, and the churches allow of such construction of the wording of their Sabbath law? and if not, why not? This argument is used by the two latter classes to those who insist on the literal rendering of the Sabbath law, given by Jehovah himself from Sinai, which reads, "the seventh day is the Sabbath." "But," they say, "that expression, the seventh day, does not mean the definite seventh day, but one day in seven. So you are at liberty to rest on Sunday or any other day. Now if this argument is valid when reasoning in reference to the law of God, why would it not be when discussing the laws of men?"

But they tell us: "The definite day prescribed in the law must be insisted upon, or the whole law will be subverted, and general confusion will result. So say we of the law of God. And thus it appears that they and we agree perfectly upon the reading and application of the laws, and that the whole point of difference arises between us in reference to which law we are loyal to, just as it reads—the law of God, or the law of man. And so the real point of conflict, they themselves being the judges, and their line of argument the will, is between the two laws.—*American Sentinel*."

"BATTLE ON THE SABBATH QUESTION."

THE Virginia correspondent of the New York *Examiner* (Baptist) writes as follows to the issue of that paper dated Jan. 24:—

"It looks now as if the Christian people of Virginia are marshaling their forces for making battle on the Sabbath question. Richmond has its local evangelical alliance, and several of its meetings have been devoted to a discussion of this grave and perplexing problem. Christian people of all names seem to agree that we have fallen upon perilous times; that the old reverence for the Sabbath has fallen into decay, and that business and pleasure, as well as vice, seem bent on blotting the Sabbath from our calendar, or, at any rate, on diverting it from its sacred and economic uses. The indications at present point to the holding of a State Sabbath convention, and if this is done, it will be with a view of putting Virginia in line with the National Sabbath Union."

So the ball keeps rolling. We ask all who read the above to take particular notice to see if they can find anything in it about temperance or the workmen. Does it say that the battle is to be waged for temperance or labor?—No! They are "marshaling their forces for making battle on the Sabbath question."

"HIT 'EM WHEN THEY DON'T KNOW IT."

THE *Interior*, of Jan. 24, has an article entitled, "Fortify the Weak Point," which strikes a blow at our public school system, thus:—

"Let us outflank the enemy, and take his fortified position by tapping the public schools low down, and turning the current into Christian intermediate schools, thence into our colleges and seminaries. In that way we will be more likely, at last, to capture 'the powers that be' for religion."

And then, woe to the heretic who dares to oppose those "Christian" powers. It is Rome number two. The people have been led to think that the Catholic Church is the only foe of the public school system; but this is not so. Degenerate Protestantism is anxious to emulate her example.

THE *Catholic Mirror* announces that "His Eminence, Cardinal Gibbons, has been invited to address the convention of the National Teachers' Association at Nashville, Tenn." How fitting that the representatives of the public schools of America should be addressed by the representative of that power which is doing its utmost to overthrow them!

SECULAR power has proved a Satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the State.—*Dr. Schaff, in Church and State in the U. S., p. 11.*

THE time was, when toleration was craved by dissenters as a boon; it is now demanded as a right; but a time will come when it will be spurned as an insult.—*Lord Stanhope, 1827.*

THERE are many who do not seem to be sensible that all violence in religion is irreligious, and that, whoever is wrong, the persecutor cannot be right.—*Thomas Clarke.*

"HUMAN tribunals for the consciences of men, are impious encroachments upon the prerogatives of God."

It is not toleration which is established in our system, but religious equality.—*Judge Cooley.*

WHICH OF THE TWO?

PETITIONS calculated to facilitate the passage of the Blair Sunday bill, and calling for religions legislation in regard to the proper observance of the Lord's day, are being widely circulated. The fact that an amendment to the Constitution should not only be called for, but that petitions indorsing the establishment of a Sunday law should be subscribed to by churches, unions, and parties, as entire bodies, is cause sufficient to justify every American citizen in his best efforts to help circulate the following petition, drawn on the original ideas of religious liberty as evinced by the founders and supporters of our Constitution, as well as on the principles laid down by Christ:—

"We, the undersigned, adult residents of the United States, twenty-one years of age or more, hereby respectfully but earnestly petition your Honorable Body not to pass any bill in regard to the observance of the Sabbath, or Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the national Constitution that would in any way give preference to the principles of any one religion above another, or that will in any way sanction legislation upon the subject of religion; but that the total separation between religion and the State, assured by our national Constitution as it now is, may forever remain as our fathers established it."*

That our Constitution should be preserved as it is, and that the above petition is intended to preserve our Constitution, so far as religion or religious tests are concerned; and that it is in defense of the true principle of religious liberty and rights of conscience, is manifest from the following quotations in the left-hand column, compared with which those on the right hand are about as worthless and treacherous as smooth language can make them.

LIBERTY.

"Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience."—*George Washington*.

"Religion is not in the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance. A connection between them is injurious to both."—*James Madison*.

"Almighty God hath created the mind free; all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercion on either, as was in his almighty power to do. To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical. Be it therefore enacted by the General Assembly, that no man shall be compelled to frequent or support any religious worship, place, or ministry, whatsoever; nor shall be enforced, restrained, molested, or burdened, in his body or goods, nor shall otherwise suffer, on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities.

TYRANNY.

"It is indeed better that men should be brought to serve God by instruction than by fear of punishment or by pain. But because the former means are better, the latter must not therefore be neglected. . . . Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain to the highest grade of religious development."—*St. Augustine, whose doctrine resulted in the tribunals of the Inquisition*.

"All Catholics should do all in their power to cause the Constitutions of the States and legislation to be modeled on the principles of the true church."—*Encyclical letter of Pope XIII*.

"To compel men to do wrong, of course is wrong; but to compel them to do right, is right."—*Pope Pelagius, A. D., 556*.

"Whenever they [the Roman Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them."—*Christian Statesman (organ of the National Reformers), issue of Dec. 11, 1884*.

"Give all men to understand that this is a Christian nation, and that, believing that without Christianity we perish, we must maintain by all means our Christian character. Inscribe this character on our Constitution. Enforce upon all who come among us the laws of Christian morality."—*Christian Statesman, Oct. 2, 1884*.

* Several hundred thousand signatures have thus far been secured to this petition, copies of which may be obtained by addressing the *American Sentinel*, 28 College Place, Chicago, Ill.; or 43 Bond St. New York.

"We are free to declare that the rights hereby asserted are the natural rights of mankind; and that if any act shall be hereafter passed to repeal the present, or narrow its operation, such act will be an infringement of natural right."—*Thos. Jefferson, in General Assembly of Virginia, 1785.*

"The only proper objects of civil government are the happiness and protection of men in the present state of existence; the security of the life, liberty, and property of the citizen; and to restrain and encourage the virtuous by wholesome laws equally extended to every individual. But the duty that we owe to our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge. To judge for ourselves, and to engage in the exercise of religion agreeably to the dictates of our own conscience, is an inalienable right, which, upon the principles on which the gospel was first propagated, and the reformation from popery carried on, can never be transferred to another."—*Presbytery of Hanover, Va., 1776.*

"It is not the legitimate province of the legislature to determine what religion is true or what false. Our government is a civil, and not a religious, institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely, without molestation. The proper object of government is to protect all persons in the enjoyment of their civil as well as their religious rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotic power may invade those rights, but justice still confirms them."—*U. S. Senate, 1829.*

"Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the state and the church forever separate."—*U. S. Grant.*

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."—*U. S. Constitution.*

"The American Constitution, in harmony with the people of the several States, withheld from the Federal government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite spirit of eternal truth might move in its freedom, and purity, and power."—*George Bancroft.*

"MY KINGDOM IS NOT OF THIS WORLD."
"RENDER THEREFORE UNTO CÆSAR THE THINGS WHICH ARE CÆSAR'S; AND UNTO GOD THE THINGS THAT ARE GOD'S."—*Jesus Christ.*

"We want State and religion—and we are going to have it. It shall be that so far as the affairs of State require religion, it shall be religion, the religion of Jesus Christ. The Christian oath and Christian morality shall have in this land "an undeniable legal basis." We use the word religion in its proper sense, as meaning a man's personal relation of faith and obedience to God."—*Jonathan Edwards, D. D. (a Vice-President of the National Reform Association), in a speech in New York City, Feb. 27, 1873.*

"Our remedy for all these malefic influences is to have the Government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it."—*Rev. M. A. Gault, one of the District Secretaries of the National Reform Association.*

"The Woman's Christian Temperance Union, local, State, national, and worldwide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm, and that is that Christ shall be this world's king. Yea, verily, this world's king in its realm of cause and effect, king of its courts, its camp, its commerce, king of its colleges and cloisters, king of its customs and Constitutions. . . . The kingdom of Christ must enter the realm of law through the gateway of politics."—*National W. C. T. U. Convention, 1887.*

"I want to see the day come when the church shall be the arbiter of all legislation, State, national, and municipal; when the great churches of the country can come together harmoniously and issue their edict, and the legislative powers will respect it, and enact it into laws."—*Sam Small, Secretary of the National Prohibition Convention.*

"It is expedient for us that one man should die for the people, and that the whole nation perish not."—*Murderers of Christ.*

"It is better that a few should suffer than that the nation should lose its Sabbath."—*Dr. McAllister, 1888.*

"Resolved, That we give our votes and support to those candidates or political officers who will pledge themselves to vote for the enactment and enforcing of statutes in favor of the civil Sabbath."—*Elgin, Ill., Congregational Sunday Convention, 1887.*

"Resolved, That civil government should recognize Christ as the moral Governor, and his law as the standard of legislation."—*Eighth District, W. C. T. U. Convention, Oct., 1888.*

"I believe that a text-book of instruction in the principles of virtue, morality, and of the Christian religion, can be prepared for use in the public schools by the joint effort of those who represent every branch of the Christian church, both Protestant and Catholic."—*Senator Blair.*

OTHER SENSIBLE PEOPLE.

THE first section of the Sunday-reform bill enforces the observance of the first day of the week upon all, irrespective of religious belief. Differing sects have no rights. They must take the day the State declares sacred, and must obey the State in preference to their God, should their religion differ. No work, business, amusement, or recreation shall be engaged in, that shall disturb others. There is nothing whatever that you could do or say that would be safe from disturbing others. This provision is one of the most outrageous attacks on liberty ever planned. And this, too, in this vaunted age of enlightenment. You may work, play, or amuse yourself, or even gamble, drink, and swear, if so inclined, from Monday morning until Saturday night, yet still be a good citizen; but the moment the first day is ushered in, even a little recreation is more highly criminal than some of the foulest crimes. But the fact is obvious to any candid mind, that they care nothing for the crimes, debauchery, or sins of the people, only so far as they prevent an attendance at church and a full contribution-box on Sunday.—*Chicago News*, Jan. 22, 1889.

THE passage of the Blair bill would be merely the entering wedge, the signal for the various denominations to array themselves against each other in a desperate political struggle for supremacy, and the weaker would go to the wall. The provisions of the bill would be interpreted to suit the prejudices or convictions of the sects that are dominant in their respective localities. . . . There are other religious denominations who do not observe the first day of the week, but worship on the seventh, the day set down in the ten commandments, delivered to Moses amid the fierce lightnings and the roaring thunders on the top of Mount Sinai. Are these people, who mount up in the millions, and who constitute one of the worthiest and most progressive elements of our population, to be forced to conform to a faith which they conscientiously believe to be untrue? . . . So long as Christianity makes its appeals upon its own merits, and accommodates itself to the gradual changes in civilization, it has very little to fear from hostile attacks; but just as soon as the people become convinced that it is trying to avail itself of the civil government as a weapon for the enforcement of its doctrines, public opinion will change, and there will be an angry demand for the preservation of the Constitution in its simplicity, as understood by those who made it, rather than as misinterpreted and distorted by Dr. Sunderland and his co-laborers.—*Baltimore American*, quoted by the *Omaha Daily Bee*, Dec. 25, 1888.

We are told that Senator Blair is supported in his advocacy of his amendment by petitions already aggregating about one quarter of our entire population. I challenge the churchman and the statesman to beware of the danger to which they expose the institutions bequeathed us by our fathers. I exhort you, my people, "Take heed that no man deceive you!" To provide liberally and intelligently for the education and culture of our children is the Constitutional prerogative and duty of our Government, but to "educate our children in the principles of the Christian religion," is the right and duty reserved by the divine Law-giver, and assigned solely to the church of Jesus Christ. It was while pursuing the great object of his ambition through the dark and bloody paths of war and policy, that Constantine is said to have beheld the sign of a cross in the heavens—inscribed, "By this conquer"—and henceforth he assumed the relation of terrestrial father to Christianity that "daughter of the skies." Having acquired political dominion over the States of Europe, he conceived the idea of forming an alliance between the civil and religious organizations in the empire. From this unholy alliance, consummated in the fourth century, has issued a progeny of evil which during many centuries has afflicted both church and state.—*Rev. E. H. Sawyer, pastor of the Calvary Baptist church, Denver, Colorado, in a discourse in opposition to the Blair Educational Amendment Bill published in the "Rocky Mountain News," Jan. 15, 1889.*

PETITIONS remonstrating against the passage of the infamous Blair bill have been circulated freely about town during the past few days, and we have yet to hear of but one who refused to sign it. When our legislators at Washington find it necessary to amend the Constitution of the United States, it will not be for the purpose of forming a combination between church and state that will prove obnoxious to the masses. The passage of such a bill as Mr. Blair has introduced under the guise of 'educational,' . . . might not have been out of place in the fourteenth, fifteenth, and sixteenth centuries, but in this enlightened age the people have no use for a law that advocates and upholds religious intolerance.—*Manuelona (Mich.) Herald*, Jan. 17, 1889.

BROTHER BLAIR, of New Hampshire, to the front again! This time he has a bill to force all creation to submit to his notions concerning Sunday. Why not a bill compelling Brother Blair to go to synagogue on Saturday; and to Quaker meeting on Thursday; and to duly regard those days as sacred?—*St. Louis Globe Democrat*, Dec. 30, 1888.

THE proper object of government is to protect all persons in the enjoyment of their religions as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy.—*Hon. Richard M. Johnson*, 1873.

We herewith call the attention of all our societies to two measures, introduced in the United States Senate; to wit: First, the so-called National Sunday bill, and second, the concurrent resolution, proposing an amendment to the Federal Constitution, the object of which seems to be the establishment of the Christian religion as a national religion. We consider these propositions as an infringement of liberty of conscience, and a violation of the spirit of our Constitution. . . . Taking it all in all, this bill is the boldest assault upon political liberty of the people, yet attempted. . . . The majority of citizens know what endless complications the sacrifice of those provisions of our Constitution which guarantee liberty of conscience and religion to our citizens, would lead to, and we therefore deem it our duty to protest against such reactionary assaults upon our institutions. We call upon our societies to submit this remonstrance to the members of Congress of their respective districts immediately, with the request to oppose Mr. Blair's measures by every means within their power.—*Action taken by the "Turn Verin," of Peoria, Ill., in response to which a meeting was held in Aurora, Ill., Feb. 3, 1889.*

It is right and a duty to give thanks to God and to worship him; bodies of people may properly agree on a day or days to be set apart for that purpose, and they have a right to be secure from interruption therein. But one body of people has no just right to insist on compliance with their ideas in this matter by other bodies of people. One has no right to say to another, "This shall be your day of thanksgiving and worship;" nor, indeed, has any person or association of persons any right to say to another person or persons that he or they shall have or observe a day of worship in any particular manner, or go on Sunday to hear any set of dogmas expounded. Here is the domain of conscience, and in it each man is answerable for himself.—*St. Louis Post-Dispatch, Dec. 29, 1888.*

ROGER WILLIAMS, banished for his Baptist principles, said: "The public or the magistrates may decide what is due from men to men; but when they attempt to prescribe a man's duty to God, they are out of place, and there can be no safety." All of this we respectfully commend to Senator Blair and his friends. Would that our words could be transformed into trumpet tones, that the people of this nation might be aroused to the danger germinant in these bills. This hateful, meddling spirit bears with it the same old car-marks that attached to ecclesiastical despotism all along the way from Constantine the Great down to and through the twelve centuries of popish domination, and from Star-chamber times and Salem-witchcraft courts on to the end of the chapter. We protest and repeat, There is danger in the Blair measures, although they are of Protestant birth, and under the tutorage of Protestant ecclesiastics!

Friends of civil and religious liberty everywhere, PROTEST! PROTEST!! PROTEST!!! We are not alarmed over a small matter. Every despotism that ever cursed the world began in an innocent way, but the beginning was not the end.—*Evening Expositor, (Fresno, Cal.), Jan. 17, 1889.*

If, therefore, the attempt could be made, by whatever majority of Christian citizens, to compel the rest, who have not religious faith in the Biblical Sabbath, to revere and observe the day as though they had, every Christian of real intelligence should resist the attempt, by all the manly means in his power. And this he should do for three reasons: In the first place, he should recognize his neighbors' religious rights, and honor them, because they are rights. And in so doing he should be sure, in the second place, that he would be acting in the true interest of religion, since nothing can make religion more offensive to free men than to find it fastened about their necks by other men's hands. And, furthermore, a wise self-interest would bind any Christian to this course; for he should ask himself, "If my religious conscience, when I am with the majority, can compel other people, why may not other people's religious consciences, when I am in the minority, have the right to compel me?" Such considerations, it would seem, ought to convince every right-minded American Christian that his view of the religious duty of Sabbath-keeping, while it ought to be very authoritative with him and his household, ought, by no means, to be incorporated into American civil law.—*Rev. Hervey D. Ganse, in the Interior, of Oct. 4, 1888.*

AFTER forty years of gratuitous and earnest labor in this blessed cause, I am solemnly convinced that if it was left to the tender mercies of partisan politicians, it would be *assassinated!* God never ordained that conflicts with gigantic sins should be waged with carnal weapons alone, or under the command of Cæsar! I am also convinced that if all the time, money, and effort that have been expended on political movements, had been expended in direct moral efforts to check the drinking usages, and educate the conscience and conduct, and teach to the young lessons of abstinence, and make public sentiment against the diabolical and deadly drink-traffic, then our reform would be a hundred-fold stronger to-day.—*Dr. T. L. Cuyler.*

WHAT other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them.—*Report of Senate Committee on Post-offices and Post-roads, 1828.*

PENNSYLVANIA'S "SHIP OF [CHURCH AND] STATE."

"SHE STARTS."

"If any person shall do or perform any worldly employment or business whatsoever on the Lord's day, commonly called Sunday (works of necessity and charity only excepted), shall use or practice any unlawful game, hunting, shooting, sport, or diversion whatsoever, on the same day, and be convicted thereof, every such person so offending shall, for every such offense, forfeit and pay four dollars, to be levied by distress; or in case he or she shall refuse or neglect to pay the said sum, or goods or chattels cannot be found whereof to levy the same by distress, he or she shall suffer six days' imprisonment in the house of correction of the proper county;

"*Provided always*, That nothing herein contained shall be construed to prohibit the dressing of victuals in private families, bake-houses, lodging-houses, inns, and other houses of entertainment for the use of sojourners, travelers, or strangers, or to hinder watermen from landing their passengers, or ferrymen from carrying over the water travelers, or persons removing with their families on the Lord's day, commonly called Sunday, nor the delivery of milk, or the necessaries of life, before nine of the clock in the forenoon, nor after five of the clock in the afternoon of the same day;

"*Provided always*, That every such prosecution shall be commenced within seventy-two hours after the offense shall be committed."—*Pennsylvania Sunday Law, enacted April 22, 1794.*

"SHE MOVES."

"Members of a society or sect, who conscientiously observe and keep the seventh day of the week as the Christian Sabbath, are, upon conviction for violating the first day of the week, or Sunday, by working or performing any worldly employment, amenable to the penalties inflicted by the act of the Assembly."—*Pennsylvania State Reports*, "by Barr, p. 313.

"SHE SEEMS TO FEEL THE THRILL OF LIFE ALONG HER KEEL."

"The undersigned, citizens of Pennsylvania, respectfully represent that great advantages have accrued to the public and private interests of the people of this State, from the operation of the laws upon our statute-books in relation to the observance of the first day of the week, commonly called Sunday, and they therefore pray your honorable body that no act be passed that will in any way impair the efficiency of the laws which now secure to the tailor his needed weekly rest."—*Petition to the Pennsylvania Legislature, now being widely circulated by the Philadelphia "Sabbath Association," and kindred organizations.*

This, though the oldest and rottenest, is not the only pirate craft that under cover of theological fog is sneaking up to bore holes in the bottom of the grand old Ship of State which for a century has floated on the broad waters of American liberty.

This Pennsylvania "tub," with all others of like character, is ballasted with bones from the Inquisition, however closely its fog-horn imitates that of the good old Ship Zion, or its bunting resembles the stars and stripes of the Ship of State.

A GOOD EXAMPLE.

THE following memorial was introduced into the Colorado Assembly on the last day of January, and was referred to a committee which is said to favor it:—

"To the Honorable, the Senate and House of Representatives of the United States in Congress assembled:

Your memorialists, the General Assembly of the State of Colorado, would respectfully represent:

"Whereas, We heartily indorse the total separation of religion and state, established by our fathers and guaranteed by our National Constitution as it now is; and,—

"Whereas, In our estimation, the Blair Sunday-rest bill and the Blair Educational Amendment are subversive of religious liberty, and tend toward a union of religion and state,—

"Therefore, Your memorialists respectfully pray your honorable bodies not to pass any bill in regard to the observance of the Sabbath, or Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the national Constitution that would in any way give preference to the principles of any one religion above another, or that will in any way sanction legislation upon the subject of religion; but that the total separation between religion and the state, assured by our Constitution as it now is, may forever remain as our fathers established it."

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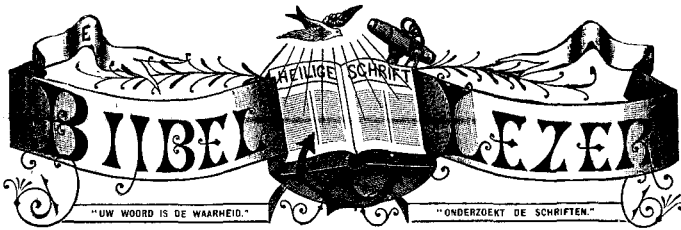
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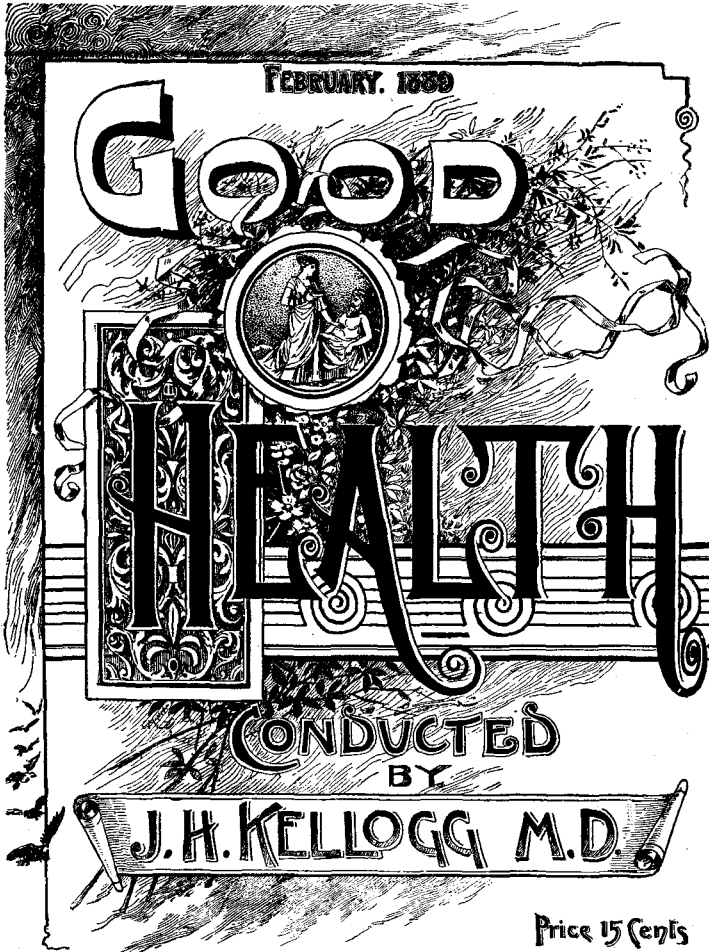
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