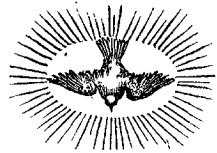


Adventist Review



AND SABBATH HERALD.



"Here is the patience of the Saints: Here are they that keep the commandments of God and the Faith of Jesus." Rev. 14:12.

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CHRIST IS COMING!

BY EMILY H. HAFFORD.

CLOUDS, proudly sailing the heavens in grandeur,
Gird up your strength for the burden of God;
Be his pavilion when, coming in anger,
He smiteth his foes with the wrath of his rod.

Sun, who art shining in bright, flaming beauty,
Pale for the glory which thine shall outshine!
Moon, be ashamed, hide thy face in confusion!
Stars, be put out at the advent divine!

Open, O earth, and be rent, O ye mountains!
Isles, flee away, and depart from his sight!
O puny man, wilt thou boast of thy greatness?
God is descending in garments of light!

Soul, be thou still, witness thou his salvation;
Rise, and behold thy Redeemer and King!
Bright on the eye dawns his second creation;
Rolling through space let the glad anthem ring.
Pennville, Mich.

Our Contributors.

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

UNITY AND LOVE AMONG BELIEVERS.

BY MRS. E. G. WHITE.

THE Spirit of God will not abide where there is disunion and contention among believers in the truth. Even if these feelings are unexpressed, they take possession of the heart and drive out the peace and love that should characterize the Christian church. They are the result of selfishness in its fullest sense. This evil may take the form of inordinate self esteem, or an undue longing for the approbation of others, even if it is obtained undeservedly. Self-exaltation must be renounced by those who profess to love God and keep his commandments, or they need not expect to be blessed by his divine favor.

We call God our Father. We claim to be children of one family; and when there is a disposition to lessen the respect and influence of one another, to build up ourselves, we please the enemy and grieve Him whom we profess to follow. The tenderness and mercy that Jesus has revealed in his own precious life, should be an example to us of the manner in which we should treat our fellow-beings, and especially those who are our brothers in Christ.

God is continually benefiting us, but we are too indifferent to his favors. We have been loved with an infinite tenderness, and yet many of us have little love for one another. We are too severe upon those whom we suppose to be in error, and are very sensitive to the least blame or ques-

tion in regard to our own course. Hints are thrown out, and sharp criticisms of each other, but at the same time the very ones who do this are blind to their own failings. Others can see their errors, but they cannot see their own mistakes. We are daily recipients of the bounties of Heaven, and should have loving gratitude springing up in our hearts to God, which should cause us to sympathize with our neighbors and make their interests our own. Thoughts and meditations upon the goodness of God to us would close the avenues of the soul to Satan's suggestions.

God's love for us is proved daily, yet we are thoughtless of his favors and indifferent to his entreaties. He seeks to impress us with his spirit of tenderness, his love and forbearance. But we scarcely recognize the marks of his kindness, and have little sense of the lesson of love he desires us to learn. It is a wicked pride that delights in the vanity of one's own works, boasts of one's excellent qualities, seeking to make others seem inferior in order to exalt self, claiming more glory than the cold heart is willing to give to God.

The disciples of Christ will heed the Master's instruction. He has bade us love one another even as he has loved us. Religion is founded upon love to God, which also leads us to love each other. It is full of gratitude, humility, long-suffering. It is self-sacrificing, forbearing, merciful, and forgiving. It sanctifies the whole life, and extends its influence over others.

Those who love God cannot harbor hatred or envy. When the heavenly principle of eternal love fills the heart, it will flow out to others, not merely because favors are received of them, but because love is the principle of action, and modifies the character, governs the impulses, controls the passions, subdues enmity, and elevates and ennobles the affections. This love is not contracted so as merely to include "me and mine," but is as broad as the world and as high as heaven, and is in harmony with that of the angel workers. This love cherished in the soul sweetens the entire life and sheds a refining influence on all around. Possessing it, we can but be happy, let fortune smile or frown. If we love God with all the heart, we must also love his children. This love is the Spirit of God. It is the heavenly adorning that gives true nobility and dignity to the soul, and assimilates our lives to that of the Master. No matter how many good qualities we may have, however honorable and refined we may consider ourselves, if the soul is not baptized with the heavenly grace of love to God and one another, we are deficient in true goodness and unfit for heaven, where all is love and unity.

Some who have formerly loved God and lived in the daily enjoyment of his favor, are now in continual unrest. They wander in darkness and despairing gloom. This is because they are nourishing self. They are seeking so hard to favor themselves that all other considerations are swallowed up in this. God, in his providence, has willed that no one can secure happiness by living for himself alone. The joy of our Lord was in enduring toil and shame for others that they might reap a benefit thereby. We are capable of being happy in following his example and living to bless our fellow-men.

We are invited by our Lord to take his yoke and bear his burden. In doing this we may be happy. In bearing our own self-imposed yoke and carrying our own burdens, we find no rest;

but in bearing the yoke of Christ there is rest to the soul. Those who want some great work to do for the Master can find it just where they are, in doing good and in being self forgetful and self-sacrificing, remembering others, and carrying sunshine wherever they go.

There is great need that the pitying tenderness of Christ should be manifested at all times and in all places; not that blind sympathy which would gloss over sin and allow God's cause to be reproached by ill-doing, but that love which is a controlling principle of the life, which flows out naturally to others in good works, remembering that Christ has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We are slow to learn the mighty influence of trifles, and their bearing upon the salvation of souls. Those who desire to be missionaries, have in our world of need a large field in which to work. God does not mean that any of us shall constitute a privileged few, who shall be looked upon with great deference, while others are neglected. He was the Majesty of heaven, yet he stooped to minister to the humblest, having no respect to persons or station. Our Lord, after performing the most humiliating office for his disciples, recommended them to follow his example. This was to keep constantly before them the thought that they must not feel superior to the lowliest saint.

Those who profess our exalted faith, who are keeping God's commandments and expecting the soon coming of our Lord, should be distinct and separate from the world around them, a peculiar people zealous of good works. Among the peculiarities which should distinguish God's people from the world in these last days is their humility and meekness. "Learn of me," says Christ; "for I am meek and lowly in heart, and ye shall find rest unto your souls." Here is the repose which so many crave and in vain spend time and money to obtain.

Instead of being ambitious to be equal with or higher than another in honor and position, we should seek to be the humble, faithful servants of Christ. This spirit of self-aggrandizement made contention among the apostles even while Christ was with them. They disputed who should be greatest among them. Jesus sat down and called the twelve, and said unto them, "If any man desire to be first, the same shall be last of all, and servant of all."

When the mother of two sons made a request that her sons should be especially favored, one sitting on the right hand and the other on the left in his kingdom, Jesus impressed upon them that the honor and glory of his kingdom were to be the reverse of the honor and glory of this world. Whoever would be great must be a humble minister unto others, and who would be chief must be a servant even as the Son of God was a minister and servant unto the children of men.

Again, our Saviour taught his disciples not to be anxious for position and name. "Be not ye called Rabbi, . . . neither be ye called masters; . . . but he that is greatest among you shall be your servant. And whosoever shall exalt himself, shall be abased." Jesus cited the lawyer to the sacred law code, given from Sinai: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: . . . and . . . thy neighbor as thy-

self." He told him that if he did this, he should enter into life.

"Thy neighbor as thyself,"—the question arises, "Who is my neighbor?" The Saviour's reply is found in the parable of the good Samaritan, which teaches us that any human being who needs our sympathy and our kind offices, is our neighbor. The suffering and destitute of all classes are our neighbors; and when their wants are brought to our knowledge it is our duty to relieve them as far as possible. A principle is brought out in this parable that it would be well for the followers of Christ to adopt. First meet the temporal necessities of the needy, and relieve their physical wants and sufferings, and you will then find an open avenue to the heart, where you may plant the good seeds of virtue and religion.

In order to be happy, we must strive to attain to that character which Christ exhibited. One marked peculiarity of Christ was his self-denial and benevolence. He came not to seek his own. He went about doing good, and this was his meat and drink. We may, by following the example of the Saviour, be in holy communion with him, and in daily seeking to imitate his character and follow his example, we shall be a blessing to the world, and shall secure for ourselves contentment here, and eternal reward hereafter.

THE SEALING MESSAGE.

BY CALVIN GREEN.

THERE is no subject which should be of more interest to people at the present time than the sealing message brought to view in the seventh chapter of the book of Revelation. This message is announced by a messenger from heaven, with a loud voice, crying to the four angels holding the four winds of the earth, not to loose their hold until the servants of God are sealed in their foreheads.

As winds in the Scriptures denote strife among nations (Dan. 7:2), and a great whirlwind is predicted to take place, when the slain of the Lord shall be from one end of the earth to the other, and none shall be lamented or buried (Jer. 25:32, 33), may we not conclude that this great whirlwind is the result of the letting go of the four winds mentioned in Rev. 7:1?

Regarding the seal of God, in his holy law—the ten commandments—we find that the fourth command brings to view the authority that requires a careful observance of all these precepts.

The Sabbath of this precept is given to man, and is declared to have been made for him. Mark 2:27. Man accepts it, and acknowledges the authority brought to view in this precept of the decalogue, as from Him who has the sole right to command obedience. Thus the seal is affixed, and that person who intelligently and willingly accepts it as an obligation and a duty to God, becomes his servant, favored and protected from the evils that fall upon all who reject these just and wise requirements of a merciful Creator.

Let us now consider the importance of this seal, and the time when it is presented. It comes just prior to the loosing of the most destructive elements in nature and society, the combined effects of which will cause the most fearful destruction the earth has ever witnessed. As there is a cup to be presented for all nations to drink (Jer. 25:15), a cup which contains no mixture of mercy (Rev. 14:10), the time preceding this event must be all-important to those living at this period. The angel who has the seal of God, and who cries to the four angels holding the winds not to let them go until a given work is done, will move the hearts of many here to unite in the work of presenting to their fellow-men the claim God has on them, and the necessity of obedience in order to secure the seal of his protection.

Nor is this all. So important is the message, and so necessary is the seal to salvation, and so near is the pending crisis which is to engulf a world in total destruction, that the angel cries with a loud voice to the four holding the winds, to still hold them, that the work that is being done may be completed.

It seems that the elements are ready to break forth in all their fury, and that nothing short of the power of four mighty angels can restrain them; and even then an earnest cry is made to them to still hold them in check.

Will not this state of things be witnessed upon the earth when the sealing work is in progress? Will not nations be seen preparing, yea, so completely equipped with the implements of destruction, so anxious for the strife and so jealous of each other, as to be hardly able to restrain themselves or to be withheld from the conflict? Will not society become so permeated with false doctrines and false theories of right, and so given to recklessness and worldliness, as to cause the conscientious to shudder lest God visit the earth with his blighting curse?

When this work is being done, will there not be a people awakened to a sense of its importance, and who will discern the signs of the times (Dan. 12:10)? and discerning these signs, the restlessness of the nations and the delusive and deceptive doctrines taught and practiced, will they not feel the importance of setting forth the only true and saving truth found in the word of God for these times, that they may save themselves and help others? And, also, as the crisis seems hastening faster than the work God has given them to do, will they not be stirred to more earnestness, and to plead with God to stay the elements of strife until by his grace they may finish the work given them, and the sealing be done?

If these things are so, how solemn the time in which we live! How much of weal and woe marks these last closing moments of probation! "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." *Knockville, Iowa.*

HINTS TO SABBATH-SCHOOLS.—NO. 1.

BY ELD. O. A. JOHNSON.

A SABBATH-SCHOOL, when properly conducted, is a power for good. There are but few who fully realize what a great help a Sabbath-school may be to a church. The true object of the Sabbath-school should be to teach the Scriptures to old and young, and to lead the unconverted to Christ. In order to have a good Sabbath-school, all should work together to make it such. Officers, teachers, and pupils should labor in unison and love, if they would hope to have the approval and blessing of God. Now as the Scriptures are a perfect guide in all things pertaining to our duty to God, let us search and see what we may learn therein concerning the study of the Bible and how to teach it.

THE SCRIPTURES.

The Scriptures are as a lamp and a light to guide us through this wicked world; for we read: "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. Again: "For the commandment is a lamp; and the law is light." Prov. 6:23. The word of God imparts light, understanding, and wisdom. "The entrance of thy words giveth light; it giveth understanding unto the simple." Ps. 119:130; see also Ps. 19:7, 8. The prophecies serve as a beacon light, revealing to us where we are on the stream of time; for we read: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Pet. 1:19. "The Holy Scriptures" are therefore able to make us "wise unto salvation," and hence they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness," and thoroughly furnish us "unto all good works." 2 Tim. 3:15-17. In view of these facts, we can see the importance of studying the Scriptures; for they contain God's revealed will to man. Let us therefore next consider—

THE STUDY OF THE SCRIPTURES.

Could we realize more fully that the Bible is really the book given us by God through his servants the prophets, and that in it he speaks to us, we certainly would respect it more, love it better, and study it with greater care and interest.

Christ says, "Search the Scriptures." John 5:39. To search the Scriptures means something more than merely to read them. The difference between reading and searching the Scriptures may be seen by the following illustration: Suppose a man starts out for a city five miles distant, with a twenty-dollar gold piece in his pocket. In going to the city, of course he sees the road over which

he travels, and perhaps notices numerous objects in his walk. But as he approaches the city, he discovers that he has lost his money. Quickly he turns, and carefully retraces his footsteps, searching every foot of ground he passes over, until he finds the lost piece of money. While traveling toward the city, he seemed careless and unconcerned about the road and other objects he might have seen. But a change comes over him as he discovers that he has lost his money, and with great care and deep anxiety he retraces his steps and carefully searches for the lost treasure. Going to the city he carelessly saw many things; but on his return he examines minutely everything in his path. Now he is interested; for he is *searching* for the lost treasure. Such is the difference between reading and searching the Scriptures. The one who merely reads the Bible will see some things in it; but he who searches the word of God carefully, to find treasures more precious than silver or gold, will see vastly more.

Christ says we should *search* the Scriptures, not merely read them. Reader, do you search them? It is not enough to search them once in a great while, say once a month, or once a week. No; would we have the approval of God, we must search them daily, as did the Bereans of old. See Acts 17:11. Anciently, God required Israel to write his words upon the door posts, and upon the gates, that they might be continually before them, and be in their minds and hearts. Deut. 6:6, 8, 9. Again, Israel were required to make fringes upon the borders of their garments; and when they looked upon them, they were to remember the commandments of God; hence the commandments must have been written upon their garments, so that they would remember God's law as they saw the fringes, and thus be admonished to obey it. Num. 15:37-40.

One of the best methods of studying the Bible daily and systematically, is to learn the Sabbath-school lessons perfectly from week to week. All who carefully learned the lessons in the *Instructor* on the state of the dead, the law and the Sabbath the sanctuary, and kindred subjects, know this to be true. The more they studied the lessons, the better they understood them, and the better will they remember what they learned. It is a sad fact that many professing Christians neglect the study of the Bible. Many plead want of time; but that plea will not be accepted as an excuse in the Judgment. Is it possible that God has given us a revelation wherein we may learn how to live so as to be saved at last, and that we place so little value upon it as to deem that it will not pay to take time to search and study it carefully? What an insult to the God of the Bible! If men loved God and his word more, they would find more time to study the Bible. God has commanded us to study his word, and therefore we ought to do it. Is it not as important to obey his command to search the Scriptures, as to obey others he has given? If we would search the Scriptures more faithfully, and study them more diligently, we would enjoy more of the Holy Spirit, and would have better and more interesting Sabbath-schools.

Parents ought to set the example in the family. If they take a deep interest in learning their Sabbath-school lessons, the children will be more likely to be interested in learning theirs. Parents should help the little ones, and admonish and encourage the older children, to learn their lessons well. Reader, do you think it pleasing to God for you to go to the Sabbath-school with an imperfect lesson, and try to recite with the aid of the lesson paper in one hand and the Bible in the other? Parents, would you approve of your children if they did so? If not, do you think God can approve of such a course on your part? If it is wrong for children to neglect to learn the Sabbath-school lesson, it is equally wrong for you. Is it not true, dear brethren, that there is a great lack among us on this matter? If so, shall we not try to reform at once, fathers and mothers, brothers and sisters, teachers and officers, one and all,—reform by studying our Sabbath-school lessons more faithfully, and thus greatly improve our Sabbath-schools? Remember that the plea, "I have no time," will avail nothing with God; for he has commanded us to study the Scriptures, and hence there must be time for it, and we should find it. "Where there is a will, there is a way."

When people are urged to learn their Bible lessons well, some plead "poor memory." Perhaps

it may be difficult for some, especially the aged, to commit long lessons to memory, so that they can repeat them *verbatim*; but often these excuses are not founded on facts, as may be easily demonstrated. For example, we know that nearly everybody can repeat abuse and reproach when it has been heaped upon them. Seldom do they then plead "poor memory," although they may have heard the insulting language but once; they profess to be able to repeat it word for word. Others, again, can repeat a long scandal which they have heard but once, and tell it accurately; at least they profess to do so. Now why is it that so many can remember abuse and insult and neighborhood gossip so well, and yet cannot remember their Bible lessons?—Evidently because they are more interested in the one than the other. Reader, are not these the facts in the case? If men loved the Bible more, and the precious truths it contains, they would be more interested in its study, and would remember much better what they find therein.

Let us reform on this matter by devoting some time each day, though it be but a few minutes, to the study of the Sabbath-school lesson. Then when the Sabbath comes, we shall have it already learned. Such a course will be far better than to put off the study of the lesson till you must of necessity look it over hastily, when, of course, it will be very imperfectly learned. May God help us to love the Bible more and study it more faithfully, that we may all have better Sabbath-school lessons and, consequently, better Sabbath-schools. Let us work for our Sabbath-schools, that God may bless them abundantly; and remember that one of the most important things required to make a Sabbath-school a success and a blessing to its members, is thoroughness in everything connected with it.

FAITH DOCTORS.

BY J. F. BAHLER.

THERE never has been a time in which men have arisen as now, claiming to have power to heal all manner of diseases through the aid of the Spirit of God.

Some months ago I was at Los Angeles, California, where one of these faith doctors had a large class of men and women who were being taught the science of healing the sick, for which they were to pay fifty dollars each, and receive their diplomas at the end of the term, to show that they were qualified to teach others and also to heal the sick. They were taught how to give lectures, first, upon the immortal-soul theory. "And the serpent said unto the woman, Ye shall not surely die." Gen. 3:4. Secondly, on the Bible as a divine revelation of God, through his Spirit; hence, it is to be spiritualized. Such is the foundation of their teaching; therefore their faith rests wholly upon false and mystical views, giving free scope for the enemy of all righteousness to come in as a wonder-working power, and deceive them as to its source.

I met a lady who was taking lessons, and who had been healed of a disease of long standing. She seemed to be honest, and to feel really that the Lord had healed her. I finally referred her to Simon the sorcerer's request: "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Acts 8:18-20. Money cannot buy any of the gifts of the Spirit of God; and it is equally true that when man professes to heal the sick through the Spirit of God, and to teach the art to others, and charges for such teaching, he is far from being a disciple of Christ; hence he must belong to the same class to which Simon belonged.

The wonder-working power of the wily foe, whom some honest men and women have made their physician, is not to be doubted. How rapidly are the statements of "Great Controversy, Vol. IV.," coming to their fulfillment! Demons and unclean spirits seem to be gaining control. Men are seeking to familiar spirits for high and philosophical entertainments. Churches and church members are rapidly going down the stream toward religious death, under a form of godliness, led by him who has power to transform himself into an angel of light, and even to heal the sick,

under the pretense that it is God who bestows the blessing. Let us be awake to the dangers of these days.

CHRISTMAS GIFTS TO JESUS.*

BY S. ISADORE MINER.

"Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. . . . And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshiped him: and when they had opened their treasures, they presented unto him gifts, gold and frankincense and myrrh." Matt. 2:1, 2, 11.

Long years ago, a stranger star,
Bright visitant from heavenly skies,
Shone o'er the earth. Its beams afar
Brought hope to weary, watching eyes;
To them it told a Saviour's birth,
Redeemer of this sin-cursed earth.

And wise men, guided by its light,
Forsook their homes and every care,
To worship where the King of might
Was cradled in a manger bare.
Frankincense, myrrh, and costly gem
They brought the Babe of Bethlehem.

And kneeling there, their praise to tell,
Gave thanks to God that they had seen
The promised Hope of Israel;
Thus showing faith in things unseen,
Revealed in God's prophetic page,
But doubted by that sinful age.

Star of the East! thy sacred beams
Still light the corridors of time;
And we forsake our midnight dreams
To list the angels' song sublime,
The echo of that heavenly strain
Of "peace on earth, good will to men."

And, like those noble men of old,
We also would wise-hearted be,
And bring our treasures and our gold,
And leave our cares to follow thee,
Till, guided to His presence sweet,
We lay our offerings at His feet.

As incense we would bring our prayers,
That He his blessing may bestow;
And, sweeter than balm-laden airs,
Our hearts with gratitude o'erflow;
For 't is in vain our gifts to bring,
If willing hearts serve not the King.

He is not with us now as when
A babe in lowly manger laid,
Nor as among the sons of men
A pilgrim o'er the earth he strayed,
Nor when, our sinful souls to save,—
Most precious gift!—his life he gave.

For he ascended high in heaven,
To plead our pardon at God's throne;
But as he rose a hope was given
That he'd return to claim his own;
Two angels, clad in white, proclaim,
"He'll come again, the very same."

Oh, blessed hope! Oh, angels' food
By which our hungry souls are fed!
This is a heavenly comforter
That Christ has left us in his stead;
And through this emblem now we bring
Our offerings to a coming King.

Then bear the message far and wide,
Till every heart takes up the strain,
That Christ, our Saviour crucified,
Is coming soon again to reign!
Send the glad news o'er land and sea,
Let this thy Christmas carol be.

By this we show our faith in him,
If we the heavenly message bear,
And give to those whose lamps burn dim
The light intrusted to our care.
And shall we then our aid refuse,
Reject our Lord as did the Jews?

No; let us toil and sacrifice;
For this endure reproach and shame;
Then, sweetly from the opening skies,
The voice of Jesus will proclaim,
"Thy offerings shall remembered be,
For they were given as unto me."

Battle Creek, Mich.

"WITHOUT ME YE CAN DO NOTHING."

BY ELD. F. PEABODY.

HE who has the Lord on his side is a host. "If God be for us, who can be against us?" said Paul. Such faith depends on help from the Power that is unconquerable. One man would be nothing, a hundred no better, tens of thousands, yea millions, would melt before the power of God as wax be-

* Read at the Christmas missionary exercises in the Tabernacle, Sunday evening, Dec. 26, 1886.

neath the burning sun, when that power is enlisted to help even the lowest of his purchased ones. Wealth will never buy this protection. The rich and poor stand on an equality here. "This poor man cried, and the Lord heard him, and saved him out of all his troubles." Ps. 34:6.

God has so many times saved his helpless people, that we wonder how any one dares to live and not put forth an effort to have God on his side. But so it is to be in the last days. On every hand boasters will be seen and heard; and these very boasters will have a "form of godliness." They will boast of strength in numbers, and will virtually say, See how God has blessed us! See what a host we are. Do you tell us such great numbers and such wise ones among us could be wrong?—Yes, all this is possible. Disconnected from Christ, "ye can do nothing," though numbers reach to millions.

Christ says: "Ye are my friends, if ye do whatsoever I command you." "For this is the love of God, that we keep his commandments: and his commandments are not grievous." If all the world but one man should choose to be transgressors of God's law, that one man, with God on his side, would be mightier than all the great host arrayed against him. To knowingly transgress God's commandments, is to voluntarily defy and oppose God's power. How many we find who admit that so far as God is concerned, he has made the seventh day of the week his Sabbath, and has commanded man to keep it holy! but they do not find it convenient to do so, and therefore propose to array themselves against God. How foolish! Theirs is a forlorn hope. Who has ever succeeded in the undertaking? Happy is that man who can reckon God on his side.

A POLITICAL REGENERATION.

BY W. A. BLAKELY.

"AND the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign forever and ever." Rev. 11:15.

If the subject were not one of so much importance, it would be amusing to read the arguments of the zealous men (Rom. 10:2) who are to convert this nation by act of Congress,—yea, the whole world by "a political regeneration"! The following extract is from the pen of the late Rev. Wm. Sommerville, of Nova Scotia, in the *Christian Nation*, vol. 4, p. 296:—

"We hope for, we anticipate, a happy revolution, when, in consequence of the shaking of the heavens and the earth, things that are shaken will be removed, and the kingdoms of this world shall have become the kingdoms of our Lord and of his Anointed. The church shall not become the State, nor the State the church, nor are they blended. Kingdoms are still kingdoms; but they have taken a new departure, and sustain a new character. The kingdoms of the world have been transformed into kingdoms of Christ,—a political regeneration."

The Bible plainly teaches that the time will come, and that very soon, when "the kingdoms of this world" will "become the kingdoms of our Lord, and of his Christ;" and it just as plainly teaches how they will become so. In Nebuchadnezzar's dream, recorded in the second chapter of Daniel (see verses 31-35, and the interpretation given in verses 36-45), we have this brought to view. Babylon (the head), Medo-Persia (the breast and arms), Greece (the belly and thighs), and Rome (the legs), have all made their appearance. The world has seen the power of Rome broken, and can see to-day the divided state of what was once the universal kingdom of Rome. "And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken;" margin, *brittle*, i. e., weak, easily broken. Verse 42. This is just the condition of Europe at present. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is cer-

tain, and the interpretation thereof sure." Verses 44, 45.

In Ps. 2:8, 9, the same idea is presented: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel;" or, as it says in Rev. 2:27, "as the vessels of a potter shall they be broken to shivers." This same event is again described in Rev. 19:11-21.

The language of these texts is very strong to describe "a political regeneration;" and the only "new departure" earthly kingdoms then take, is to be "carried away" "like the chaff of the summer threshing floors," as stated in Dan. 2:35: "Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." It is evident from this that it is no change in the character of earthly kingdoms that will make Christ the ruler, but he "shall break in pieces and consume all these kingdoms," and the whole earth thus passing into his hands, he establishes his kingdom, "and it shall stand forever." Earthly thrones may be set up, yet the time always comes for them to fall, and their power is gone; but "of his kingdom there shall be no end." Luke 1:33.

"That the Most High ruleth in the kingdom of men" is declared in the same book that gives us the prophecies cited. But to think that he can be made ruler in any other sense by any political movements, is absurd. It is generally thought to be inconsistent for Christians to "deal" in politics, because of its prevailing corruption and wickedness; yet the "National Reformers" propose to have the question of whether Christ shall be ruler of the nation or no, settled in party primaries, caucuses, and conventions; and then it will be discussed, and the name of God profaned, by every ungodly person in the country. Such would be the "political regeneration." Any such action will not change facts a particle. When Nebuchadnezzar set himself up in his pride, he was shown "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will;" and no "political" move that may be made now, will make it any different.

But the time will come when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27. No more will there be enemies of Christ; for they will have been destroyed utterly. And "then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13:43.

Oakland, Cal.

AN IMPORTANT LESSON.

BY H. F. PHELPS.

God says; "I am the Lord that healeth thee." How does God heal his people?—He works through means. As he led Israel out of the house of bondage, he made great promises to them, and said that he would heal them, and bring none of those diseases upon them which he had brought upon the Egyptians. But these promises were made on condition of their obedience. He took them away from the flesh-pots of Egypt and gave them angels' food; and had they been satisfied with his leadership, and been willing to obey his requirements, what would not God have done for that people?

The history of all the murmurings of ancient Israel, all their backslidings and terrible rebellions and punishments, are well known. And we may well pause and consider their history; for all these things "are written for our admonition, upon whom the ends of the world are come." We as individuals need to pay good heed, lest we be partakers of their murmurings, and so at last be cast out from God's presence as they were. I believe there is danger of our making this great mistake, else these things would not have been written. Did God lead that people with a design to plant them in the Canaan of his rest? and is he not

leading this people? Has he not spoken to us upon the great subject of health and temperance? Has he not spoken to us in regard to eating and drinking and labor? and shall we be as backward in following as was Israel of old? By their murmurings they provoked God to his face, till he decided that not one of their number, save Caleb and Joshua, should ever go into that goodly land. Were they not justly condemned? And if the decrees of the infinite One in regard to that people were just, how will it be with us? What is our light as compared with theirs? Is it not twenty-fold more?

How long ere it will be said of some, "Ephraim is joined to idols: let him alone." As sure as God's word is true, it will not be long. "Weighed in the balances" and "found wanting." It is an individual work; and these words will surely be said of us unless we move forward in the light that God has given us. Let us no longer presume upon God's mercy and forbearance.

Brainard, Minn.

WHY DO THEY NOT TELL ABOUT IT?

BY GEORGE THOMPSON.

ACCORDING to the theology of the present day, as soon as a person dies, he soars away from this terrestrial sphere into the realms of eternal joy. If this be true, I have often wondered that those who have died, and been raised from the dead, have neglected to tell us of the wonderful and beautiful things which they saw in glory.

Take the case of Lazarus. He had been dead four days, and consequently, if the teaching of the present day be true, he had enjoyed the bliss of heaven for four days. He had associated with God and sinless angels, and had walked the golden streets of the New Jerusalem. Men naturally like to tell of wonders they have seen when on a journey. Is it not strange, then, that Lazarus did not tell us of the beauties of heaven, and the glory that surrounds the eternal God? Why did not his sisters, Martha and Mary, say, "Now, brother, you have been permitted before the rest of us to see heaven. Tell us of some of its beauties. Is it a lovely place? Did you have a talk with any of our old friends? Did you hate to leave when Jesus called you?" Such questions would have been very natural and proper. But did they do so?—No; and why?—Because they did not believe him to have been in heaven, but dead and molding in the grave. It will be noticed that when Jesus called, Lazarus came forth from the grave (not heaven), bound. John 11:44.

Other cases might be cited, such as Jairus's daughter (Mark 5:38-42), the widow's only son (Luke 7:12-15), etc. None of these ever intimated that they had been in heaven and returned. How absurd is the idea that a person once within the jasper walls of the city of God, should be called away to earth again, to dwell with sinful beings! Such, however, is true if man is immortal and goes to his reward at death. Does God's holy book teach such a dogma?—No, indeed; it is a branch plucked from the tree of heathenism. The dead are unconscious (Eccl. 9:5, 6), and will remain so until the voice of the archangel shall rend the tomb and call them to consciousness.

When we think of the countless host of righteous beings that are slumbering in the tomb, and know that no power but that of the divine Son of God can call them to life, how it magnifies our views of the Saviour's glorious office! He passed through the tomb, and secured the keys of death. Were it not for this one act, the claims of infidelity that "death is an eternal sleep" would be correct. Paul tells us that unless the dead rise again, our faith is vain, and the dead in Christ are *perished*. 1 Cor. 15:16-18. Our only hope is in the resurrection, and we are bidden to comfort one another with this hope. 1 Thess. 4:13-18.

Odin, Ill.

BELIEVING IN CHRIST.

BY DELIA D. MILLER.

"It makes no difference what we believe, if we only believe." So wrote a friend to me; and this seems to be the opinion of a great many Christians at the present time. If we only believe something, our belief in that will prove our salvation. If this be true, I see no reason why the majority of man-

kind may not be saved without regard to the "deeds done in the body," by which we are to be judged. The Universalist believes in universal salvation. If he lives and dies in that belief, then, according to this doctrine, he will be saved because of his faith in it. In the same way the Catholic, who thinks the priest has power to forgive sins, and prays to the dead to intercede for him, will be saved by reason of his belief; also the Jew, who believes that Christ has not yet come; and the heathen, who sacrifices to idols. Although these things are in direct opposition to the word of God, they will all be saved because they believe something. If this be true, it makes the way very broad and easy to travel which our Saviour says is "strait and narrow."

Which are we to believe, Jesus Christ or the people? If our belief is to save us, no matter what that belief is, it can make little difference. But this cannot be true, for God has given us plain direction as to what we are to believe. We are told, "Believe on the Lord Jesus Christ, and thou shalt be saved." This does not mean that we are simply to believe there is such a being, and rest assured that he will save us whether we obey his precepts or not. If we really "believe on Christ," we will believe all his teachings, and try to walk in the path he has marked out for us.

In John 8:51, we read: "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." So if we would have life, it is necessary that we should study to know what Christ has said. Let us notice just a few of his sayings. John 14:15: "If ye love me, keep my commandments;" Chap. 15:10: "If ye keep my commandments, ye shall abide in my love." Again we read: "I and my Father are one." Chap. 10:30. If the Father and Son are one, and we refuse or neglect to keep the commandments of God, we are not keeping the sayings of Christ. "If thou wilt enter into life, keep the commandments." Matt. 19:17. If we believe we can enter into life without keeping the commandments, we are not true believers in Christ. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Chap. 5:19. I do not see how one who believes in Christ, can think it possible to be saved through him without obeying his teachings. And as he plainly teaches obedience to the commandments, and says he himself kept his Father's commandments, whatever profession we may make, we cannot be true believers in Christ without keeping the commandments, and living in harmony with the teachings of Jesus.

Says one, "Our Saviour is a very loving Saviour, and I do not believe I shall be cursed for not believing as you do; nor that you will be cursed for not believing as I do." Yes, our Saviour is a very loving Saviour, and we can never fully appreciate his wonderful love. But we can love him in return; and if we really love him, we shall love and heed his teachings. We may not be cursed for not believing as our neighbor does, but may we not be cursed for not believing Christ's words, and doing his will when it is made known to us? If we believe in Jesus, we will take him for our guide and pattern, try to do as he did, following in his footsteps, and believe that we can only be saved through his wonderful love and intercession with the Father for our pardon.

IT IS SO EASY.

BY S. O. JAMES.

ONE of the strong tendencies in human nature is to do that which it is easy to do. Millions will lose eternal life because it is such an easy thing to do. They need only to neglect the commands of God, instead of keeping them as Christ directs. It is so easy to settle down and study our own pleasure; we can do so without any effort; but we thereby lose the spirit of Christ, golden opportunities are let slip, and we note it afterward only to mourn over our folly. Oh, how many will be cheated of a valuable experience because it is not obtained easily! It is so easy to let the thoughts wander from God, so easy to cease sending up petitions for aid, and then how easy to err, not only in one way but in many ways! Dearly beloved, let us keep the heart with all diligence; it may not be easy, but it will be profitable so to do!

The Home.

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

"TOO MANY OF WE?"

"MAMMA, is there too many of we?"

The little girl asked, with a sigh.

"Perhaps you wouldn't be tired, you see,
If a few of your child's could die."

She was only three years old—the one
Who spoke in that strange, sad way,
As she saw her mother's impatient frown
At the children's boisterous play.

There were half a dozen who 'round her stood,
And the mother was sick and poor,
Worn out with the care of a noisy brood
And the fight with the wolf at the door.

For a smile or a kiss, no time, no place,
For the little one, least of all;
And the shadow that darkened the mother's face
O'er the young life seemed to fall.

More thoughtful than any, she felt more care,
And pondered in childish way
How to lighten the burden she could not share,
Growing heavier day by day.

Only a week, and the little Clare,
In her tiny white trundle-bed,
Lay with blue eyes closed, and the sunny hair,
Cut close from the golden head.

"Don't cry," she said,—and the words were low,
Feeling tears that she could not see,—
"You won't have to work and be tired so
When there ain't so many of we."

But the dear little daughter who went away
From the home that for once was stilled,
Showed the mother's heart, from that dreary day
What a place she had always filled.

—Caroline B. Le Roy.

SPOILING CHILDREN.

As the twig is bent, so the tree inclines. The life of the child prefigures the life of the man. The nursery is the anteroom to the great noisy world in which he acts his part. Neglect the early education of the child, and future discipline is of little avail. When the jelly has conformed to the mold, it cannot be poured into a new form. The training period of life is in infancy, when the moral susceptibilities are easily awakened. Obedience is taught with the alphabet. The infant bud unfolds in the sunshine of a mother's love. Would we see it mature into the perfect flower and fruit?

So much of the usefulness of after life depends upon the early habits of the child, that the system of training employed in the nursery is of no less importance than that of the school and university. But children are spoiled by over indulgence. The bud is blighted before it bursts into bloom. The twig is bent the wrong way. The child is pushed forward, and ripens out of season. The artificial culture it receives at dancing-school is inferior to the inbred ease and refinement it acquires by reserved intercourse with its elders. It is petted by fond and indulgent parents, who sacrifice their own comfort to its caprice and humors. A late writer, sighing for a return of the days when children were the ruled instead of the rulers, cites the case of a young married couple who were invited to dine at the house of a friend one evening, but who were an hour late, pleading in excuse that their little three-year-old daughter would not let them go earlier. "It would have been monstrous," said the fond mother, "to cause her pain simply for our pleasure, so I begged Henry to cease his efforts to persuade her, and to wait until she fell asleep." "What a gap," says the writer, "between the boys and girls of a hundred years ago and the boys and girls we know to-day! The rigid bands that once bound the young to decorum, have dwindled to a silver thread that snaps under every restive movement." But who is to blame?

We pardon the pride a parent takes in a bright boy or girl. No one is quicker than the parent to note the precocity of a child. Children are the joy and sunshine of life. What a dreary world this would be without their rosy faces and the music of their elfish laughter! We could more easily spare the birds and flowers. But forward children are not the kind we delight to recognize as

the ornament and joy of the house. We deprecate the fashion of "showing off" children as one exhibits a puppet-show. We would have them natural, above all things, and as blithe as birds. But nothing is more attractive than modesty and innocence and obedience to their superiors, mingled with respect and love. In a well-known city, a child's opera was given lately with great *éclat*. The airs were prettily sung, and the tableaux as effective as anything could be in the artificial life of the stage. But it seemed shocking and inexpressibly sad to give children a taste for the subtle fascinations of the foot-lights and the excitement of popular applause. A little girl of thirteen, who took the leading rôle, was called twice before the curtain and showered with bouquets. Her self-poise and composure were perfect. She gave herself all the airs and graces of a *prima donna*. There she stood, dressed in gauze, courtesying and smiling in the full gaze of a large and fashionable audience, amid deafening applause. The spectacle was a melancholy one to those who noted its real significance and were moved by the deeper currents of life.

A school-teacher living in an eastern town, reported, in conversation with a friend, that most of his scholars under fourteen, particularly girls, were prematurely old, and instead of romping, as children used to do, spent most of their leisure in reading sensational stories and fashion magazines. He learned from their parents that they were accustomed to late hours, and that dances and card parties were held frequently in their homes. The mark of scholarship was not high. They devoted little time to study; they neglected their books.

In thousands of homes that are the abode of wealth and culture, children rule. . . . Some years ago it was a rigid rule of decorum that children should be seen and not heard. Boys and girls used to be shy and reserved, and were never allowed to blurt out their impertinences when company was present; but in what is now known as fashionable society, all this is changed. The children are paraded on all occasions, and their bright sayings are quoted in their hearing and frequently get into print. Not satisfied with exhibiting their household gods in the domestic circle, parents are anxious to have them appear in public, and exhibitions are arranged and private theatricals gotten up with this end in view. A self-conscious child is infinitely more displeasing than one with an unconquerable reserve. Selfishness is a trait, which, developed at an early age, invariably leaves its taint in the blood.

The writer would not be understood as including all children in the above category, as he is assured that many sensible parents are bringing up their children in the way they should go. But the exceptions are so many that he desires to call attention to the fact, and to express a hope that the old way of training children in simple habits of living, teaching them duty and obedience, will again become popular, and that at a near day.—*H. V. S., in Illustrated Christian Weekly.*

PAUL'S IDEA OF ENOUGH.

"HAVING food and raiment, let us therewith be content." 1 Tim. 6: 8. The apostle, living in his own hired house, and paying his rent from the proceeds of tent-making, was as independent a gentleman as walked the streets of Rome. He differed from most people in that he was wise enough to see that, in order to get on top, it was folly to begin by getting under the mass of worldliness and then trying to burrow up. He balanced his mind with a sublime philosophy, and sat down above the world, with as little care for the shape secular things assumed as a king for the mere carving of his throne.

Fichte, the German philosopher, wrote: "Since I could not alter what was without me, I resolved to try to alter what was within me."

Sir Thomas More wrote in his journal: "I make it my business to wish as little as I can, except that I were wiser and better."

Horace said of the money-scrambling Romans: "What they have, that they are." The Christian idea is just the reverse; a man really possesses, enjoys the world, in accordance with what he is in himself. Faith makes the whole world "our Father's house;" takes away every solicitude for the future; for we are "heirs of God." A good conscience before God brightens everything with the reflection from our hearts of "the light of his countenance."—*Nel.*

Special Attention.

CONGRESSIONAL REPORT ON SUNDAY MAILS.

[THE following Congressional report I copy from the *Christian Baptist*, vol. 6, published in A. D. 1829, by Alexander Campbell, of Bethany, Virginia. It seems so pertinent at this time, when the question of the Sunday Sabbath is finding its way to the front in politics, that I desire its publication in the REVIEW and the SICKLE. This is the first attempt to recognize Sunday through governmental legislation. A. Campbell, editor of the *Christian Baptist*, introduced it with the following remarks: "The following report is rational, politic, and in the spirit of our Constitution. It is one of the ablest State papers we have ever read on the question. It cannot be resisted by good logic or sound policy. He must be blind who cannot see into the policy of these petitions."—T. L. WATERS.]

CONGRESSIONAL REPORT—TRANSPORTATION OF THE MAIL ON THE SABBATH.

The Senate proceeded to the consideration of the following report and resolution, presented by Mr. Johnson, with which the Senate concurred:—

"The committee to whom were referred the several petitions, on the subject of mails on the Sabbath, or first day of the week, report,—

"That some respite is required from the ordinary vocations of life is an established principle, sanctioned by the usages of all nations, whether Christian or Pagan. One day in seven has also been determined upon as the proportion of time; and in conformity with the wishes of a great majority of the citizens of this country, the first day of the week, commonly called Sunday, has been set apart to that object. The principle has received the sanction of the National Legislature, so far as to admit a suspension of all public business on that day, except in cases of absolute necessity, or of great public utility. This principle the committee would not wish to disturb. If kept within its legitimate sphere of action, no injury can result from its observance. It should, however, be kept in mind, that the proper object of government is to protect all persons in the enjoyment of their religious 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.

"We are aware that a variety of sentiment exists among the good citizens of this nation, on the subject of the Sabbath day; and our Government is designed for the protection of one as much as another. The Jews, who in this country are as free as Christians, and entitled to the same protection from the laws, derive their obligation to keep the Sabbath day from the fourth commandment of their decalogue, and in conformity with that injunction pay religious homage to the seventh day of the week, which we call Saturday. One denomination of Christians among us, justly celebrated for their piety, and certainly as good citizens as any other class, agree with the Jews in the moral obligation of the Sabbath, and observe the same day. There are, also, many Christians among us who derive not their obligation to observe the Sabbath from the decalogue, but regard the Jewish Sabbath as abrogated. From the example of the apostles of Christ, they have chosen the first day of the week instead of that day set apart in the decalogue, for their religious devotions. These have generally regarded the observance of the day as a devotional exercise, and would not more readily enforce it upon others than they would enforce secret prayer or devout meditations.

"Urging the fact that neither their Lord nor his disciples, though often censured by their accusers for a violation of the Sabbath, ever enjoined its observance, they regard it as a subject on which every person should be fully persuaded in his own mind, and not coerce others to act upon his persuasion. Many Christians, again, differ from these, professing to derive their obligation to observe the Sabbath from the fourth commandment of the Jewish decalogue, and bring the example of the apostles, who appear to have held their public meetings for worship on the first day of the week, as authority for so far changing the decalogue as to substitute

that day for the seventh. The Jewish government was a theocracy, which enforced religious observances; and though the committee would hope that no portion of the citizens of our country would willingly introduce a system of religious coercion in our civil institutions, the example of other nations should admonish us to watch carefully against its earliest indication. With these different religious views, the committee are of opinion that Congress cannot interfere. 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. Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the Government, so long as they do not invade the rights of others. The transportation of the mail on the first day of the week, it is believed, does not interfere with the rights of conscience. The petitioners for its discontinuance appear to be actuated by a religious zeal, which may be commendable if confined to its proper sphere; but they assume a position better suited to an ecclesiastical than to a civil institution. They appear in many instances to lay it down as an axiom, that the practice is a violation of the law of God. Should Congress in legislative capacity adopt the sentiment, it would establish the principle that the Legislature is a proper tribunal to determine what are the laws of God. It would involve a legislative decision on a religious controversy, and on a point in which good citizens may honestly differ in opinion, without disturbing the peace of society or endangering its liberties. If this principle is once introduced, it will be impossible to define its bounds.

"Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our Government the power of defining the divine law. It is a right reserved to each citizen; and while he respects the rights of others, he cannot be held amenable to any human tribunal for his conclusions. Extensive religious combinations to effect a political object, are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle, which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the Government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.

"Under the present regulations of the Post-office Department, the rights of conscience are not invaded. Every agent enters voluntarily, and it is presumed conscientiously, into the discharge of his duties, without intermeddling with the conscience of another. Post-offices are so regulated that but a small proportion of the first day of the week is required to be occupied in official business. In the transportation of the mail on that day, no one agent is employed many hours. Religious persons enter into the business without violating their own consciences, or imposing any restraints upon others. Passengers in the mail stages are free to rest during the first day of the week, or to pursue their journeys at their own pleasure. While the mail is transported on Saturday, the Jew and the Sabbatarian may abstain from any agency in carrying it, on conscientious scruples. While it is transported on the first day of the week, another class may abstain from the same religious scruples. The obligation of government is the same on both these classes; and the committee can discover no principle on which the claims of one should be more respected than those of the other; unless it be admitted that the consciences of the minority are less sacred than those of the majority.

"It is the opinion of the committee that the subject should be regarded simply as a question of

expediency, irrespective of its religious bearing. In this light it has hitherto been considered. Congress has never legislated upon the subject. It rests, as it ever has done, in the legal discretion of the Postmaster-general, under the repeated refusals of Congress to discontinue the Sabbath mails. His knowledge and judgment in all the concerns of that department, will not be questioned. His intense labors and assiduity have resulted in the highest improvement of every branch of his department. It is practiced only on the great leading mail routes, and such others as are necessary to maintain their connections. To prevent this, would, in the opinion of the committee, be productive of immense injury, both in its commercial and political, and also its moral bearings. The various departments of government require, frequently in peace, always in war, the speediest intercourse with the remotest parts of the country; and one important object of the mail establishment is to furnish the greatest and most economical facilities for such intercourse. The delay of the mails one whole day in seven, would require the employment of special expresses, at great expense, and sometimes with great uncertainty.

"The commercial, manufacturing, and agricultural interests of the country are so intimately connected as to require a constant and most expeditious correspondence betwixt all our sea-ports, and betwixt them and the most interior settlements. The delay of the mails during the Sunday, would give occasion for the employment of private expresses, to such an amount that probably ten riders would be employed where one mail stage would be running on that day, thus diverting the revenue of that department into another channel, and sinking the establishment into a state of pusillanimity incompatible with the dignity of the Government of which it is a department.

"Passengers in the mail stages, if the mails are not permitted to proceed on Sunday, will be expected to spend that day at a tavern upon the road, generally under circumstances not friendly to devotion, and at an expense which many are but poorly able to encounter. To obviate these difficulties, many will employ extra carriages for their conveyance, and become the bearers of correspondence, as more expeditious than the mail. The stage proprietors will themselves often furnish the travelers with those means of conveyance; so that the effect will ultimately be only to stop the mail, while the vehicle which conveys it will continue, and its passengers become the special messengers for conveying a considerable portion of what otherwise constitutes the contents of the mail. Nor can the committee discover where the system could consistently end. If the observance of a holiday becomes incorporated in our institutions, shall we not forbid the movement of an army; prohibit an assault in time of war; and lay an injunction upon our naval officers to lie in the wind while upon the ocean on that day? Consistency would seem to require it. Nor is it certain that we should stop here. If the principle is once established, that religion, or religious observances, shall be interwoven with our legislative acts, we must pursue it to its *ultimatum*. We shall, if consistent, provide for the erection of edifices for worship of the Creator, and for the support of Christian ministers, if we believe such measures will promote the interests of Christianity. It is the settled conviction of the committee, that the only method of avoiding these consequences, with their attendant train of evils, is to adhere strictly to the spirit of the Constitution, which regards the general Government in no other light than that of a civil institution, wholly destitute of religious authority. 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.

"Let the National Legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for that usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World.

"Our Constitution recognizes no other power than that of persuasion, for enforcing religious observances. Let the professors of Christianity rec-

ommend their religion by deeds of benevolence, by Christian meekness, by lives of temperance and holiness. Let them combine their efforts to instruct the ignorant, to relieve the widow and the orphan, to promulgate to the world the gospel of their Saviour, recommending its precepts by their habitual example; Government will find its legitimate object in protecting them. It cannot oppose them, and they will not need its aid. Their moral influence will then do infinitely more to advance the true interests of religion, than any measure which they may call on Congress to enact. The petitioners do not complain of any infringement upon their own rights. They enjoy all that Christians ought to ask at the hands of any government—protection from all molestation in the exercise of their religious sentiments.

"Resolved, That the committee be discharged from any further consideration of the subject."

Our Tract Societies.

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

WISCONSIN TRACT SOCIETY.

At our annual meeting, the president of the T. and M. society was authorized to appoint a committee of three to re-district the State. T. B. Snow, A. Mead, and P. H. Cady were appointed as such committee, to report at a called meeting of the tract society. The election of directors was also deferred till this meeting. Therefore a session of the T. and M. society was called in connection with the State meeting held at Plainfield, Dec. 15-22. The report of the committee was accepted, and is as follows:—

District No. 1, to be composed of Kenosha, Racine, Walworth, Waukesha, Milwaukee, Rock, and Jefferson counties; No. 2, Dane, Green, La Fayette, Iowa, and Grant; No. 3, Crawford, Richland, Sauk, Vernon, La Crosse, Monroe, and Juneau; No. 4, Dodge, Washington, Ozaukee, Columbia, Fond du Lac, Green Lake, and Sheboygan; No. 5, Adams, Marquette, Waushara, Winnebago, Waupaca, Portage, and Wood; No. 6, Outagamie, Brown, Calumet, Manitowoc, Keweenaw, and Door; No. 7, Shawano, Oconto, Marinette, Florence, Forest, Langlade; No. 8, Lincoln, Marathon, Ashland, Price, Taylor, and Oneida; No. 9, Jackson, Eau Claire, Trempealeau, Chippewa; No. 10, Buffalo, Pepin, Dunn, Barrow, Polk, St Croix, Pierce; No. 11, Burnett, Washburn, Sawyer, Bayfield, Douglas.

The following is a list of directors that were elected: District No. 1, Carl Christensen, North Cape, Racine Co., Wis.; No. 2, Eld. T. B. Snow, Leon, Monroe Co.; No. 3, Eld. W. S. Hyatt, Darlington, La Fayette Co.; No. 4, G. W. Sheldon, Markesan, Green Lake Co.; No. 5, H. H. Fisher, Lind, Waupaca Co.; No. 6, Wm. Sanders, Plainfield, Waushara Co.; No. 7, C. H. Gassler, Birnamwood, Shawano Co.; No. 9, E. J. Rice, Loyal, Clark Co.; No. 10, B. M. Shull, Hudson, St. Croix Co.

There being no societies in districts Nos. 8 and 11, no directors were elected. The librarians will do their work direct with the State secretary, as previously, until notified to change to the district secretary.

C. H. Smith, of Loyal, Clark Co., Wis., was appointed State agent. He will have charge of the canvassing work, and those desiring to enter this branch of the cause in our State will please correspond with him. We feel hopeful for the prosperity of the work in Wisconsin.

A. J. BREED, Pres.

MARY V. THURSTON, Sec.

LINCOLN, NEB., MISSION.

THE term of instruction which commenced at our mission Oct. 10, 1886, has been a very pleasant and profitable one. Our class has been necessarily small for lack of room, there being only seven in the mission family. The labor so far has been attended with very fair success, considering the fact that all were gaining their first experience in the work. The work up to the present time has been as follows: visits made, 355; Bible readings held, 142; pages of books sold, 36,470; quite a

number of tracts and also papers have been distributed. We have tried, as far as possible, to have the workers earn enough by selling books to pay their expenses at the mission. So far the board expense has been only \$1.50 per week, which is the only expense there is besides railroad fare in coming, and such books as are needed in the studies. If our brethren in all parts of the State will send in a liberal supply of provisions, we shall be able to reduce the expenses still lower.

The next term of instruction will commence Jan. 20. We are thankful to be able to say that through the providence of God we shall have an abundance of room, in a good, new building, where we will not have to pay rent. Those who wish to attend the mission during the next term should be here at the commencement, Jan. 20, as there will be many advantages to be gained by so doing. None should come without first writing to Eld. A. J. Cudney, who will give all desired information. We also have a good store-house for vegetables and provisions, and will thankfully receive all potatoes, fruits, and other provisions our brethren may see fit to send us. Please send all the back numbers of unsoiled periodicals that you can spare. We can use our own papers in both the English and foreign languages to good advantage. Above all, we ask your prayers that God may bless the work.

J. P. GARDNER, } *Neb.*
A. J. CUDNEY, } *Conf.*
L. A. HOOPES, } *Com.*

MISSIONARY WORK.—NO. 3.

SENDING OUT PERIODICALS BY MAIL.

THIS branch of the work can be engaged in by all, but it should be done with the greatest of care. The publications have been prepared by those of experience, and much prayerful thought has been bestowed upon them. The material is of the best, and the workmanship executed creditably; in fact, no pains or expense have been spared to make the work as near perfect as possible. When these publications are sent out, the same care should be taken in wrapping and addressing them, that the receiver may be attracted by the neatness of the work. The very appearance will produce an impression for good or the opposite. The Government wrap is as good and convenient as any, and the cost is but little more than the ordinary wrap.

In order to protect the print, fold the paper from end to end; then double the opposite way and fold again, making a neat and compact package. Let the wrap project over the printed end about one fourth of an inch. The address should be written with ink, in a good, legible hand. As all have not had the advantages of an education, it would be better for such to prepare their papers and ask some friend who is a good penman to direct them.

It is well to send four numbers of a periodical to one person. The first one should be accompanied by a postal card written something after this manner:—

DEAR FRIEND: I send you by this mail a copy of the —, and, if agreeable, I will send you a few of the following numbers free of cost to yourself. After reading them, please pass them to your neighbors, and oblige—
Yours truly,

The special object of sending a postal card is that the receiver of the papers may know that if taken from the office the publishers will not hold him responsible for the subscription price. In the second number, inclose an eight-page tract on the subject of the second advent. "Is the End Near?" or "Can We Know?" is very good to introduce the subject. In the fourth number inclose the same-sized tract on the Sabbath question. "One Hundred Bible Facts," "Which Day do You Keep? and Why?" or "Why not Found out Before?" would be suitable. With this fourth number also send a letter, written something after the following manner:—

DEAR FRIEND: I mail you with this letter the fourth number of the —, and now write to learn whether you have received the copies sent previously, and if so, how you like them. The articles on the first page, from the pen of Mrs. E. G. White, are generally highly appreciated. This lady is the author of several volumes, among which are four entitled, "The Great Controversy between Christ and Satan." Inclosed in the second number was a small publication on the second coming of Christ. This tract is not large, but it contains many valuable lessons, and the arguments are forcible. I hope you have read this tract as well as the papers.

In the paper sent you to-day, I inclosed a well-written tract on a question now agitating the minds of the people.

Many are the opinions in regard to what day should be kept as the Sabbath, some claiming that the moral law is still in force and that the fourth commandment is still binding, and that if so the seventh day should still be observed as the Lord's Sabbath; others are still persistent in their belief that Sunday, or the first day, should be so observed. The inclosed tract adduces Bible arguments in favor of Saturday, or the seventh day, as the true Sabbath, the day authorized by the Creator. Now as this question will become a political issue sooner or later, and as our salvation will depend much on the course we take in relation to the truth of God's word, it is important that we inform ourselves thoroughly on this vital subject. I should be pleased to have you give the matter careful thought, and these publications a critical reading, after which I should be happy to hear from you, and learn your mind in regard to the matter contained therein. If agreeable to you, I will continue to send you the papers for a time. Awaiting your answer, I remain, with Christian regards,
Yours truly,

If no answer is received, then drop that name and take another. The four papers, with the tracts on the second advent and the Sabbath, are enough to cause any one to think; and if he willfully rejects the truth, he will be without excuse.

It is our duty to sow the seed in faith; and if our prayers accompany the publications, good must result, and be seen in the kingdom of God. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11: 6. The object of sending a letter is to especially call the attention to the reading matter sent, in case persons may have laid it aside. And further, it is desired to draw out a correspondence, and thus learn the objections, if any exist, and endeavor to remove them. WM. INGS.

THE CHRISTMAS ENTERTAINMENT AT THE CHICAGO MISSION.

ON Monday evening, Dec. 27, the mission parlors at 3652 Vincennes Ave., Chicago, were filled with a happy-faced company of children, youths, and older ones. A few bright evergreen trimmings on the gas-fixtures and over the windows gave the rooms a holiday appearance. The evening was one of peculiar delight, and the exercises passed off so pleasantly that we feel sure that some others would enjoy hearing about our Christmas entertainment. We are rejoiced to see children so glad to learn the sweet lesson of denying self for the sake of others, and of bringing their gifts to the Saviour of men; but we never so fully appreciated the preciousness of this spirit as on the occasion of which we write.

The exercises were opened by reading the story of the costly box of ointment that Mary bestowed upon the Saviour. The best gift was none too costly to lavish upon her Lord, and the fragrance of that opened box not only filled the whole house where Jesus was then, but to-day we catch the sweetness wafted on with its perfume of love, through every age and clime; and eternity will not exhaust its odor of adoration. Will it not be so with every gift we bring to Jesus with loving cheerfulness? Several songs appropriate to the occasion were sung, and the tender words of joy thrilled our hearts as the children's voices echoed—

"Peace on earth, good will to men,
We echo now as angels then;"

and we thought of the song that vibrated through the moonlight, over the hills of Judea, when the humble shepherds' hearts were stirred by the glad tidings, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

The most interesting feature of the evening, however, was the gemming of a gilt crown with valuable stars, by the infant class. The crown was made of stiff paper, and was so arranged that stars could be fixed to its surface. It rested on a garnet-colored velvet cushion on the center table. The little class began by repeating texts of scripture, one after another, as follows: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem. . . . And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." "And there were in

the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." "And Jesus increased in wisdom and stature, and in favor with God and man." "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the Devil; for God was with him." "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." "And they brought unto him infants, that he would touch them: but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." "And he took them up in his arms, put his hands upon them, and blessed them." The little ones next recited the following verses, written by Jennie Owen for the occasion:—

OLIVE.—How good it was of Jesus
To leave his home above,
The mansions fair, the angels there,
Where all is peace and love,
To on the earth a stranger roam,
And never even have a home!

MYRTLE.—Yes, and he blessed the children, too,
And took them on his knee.
I wish that I had been there, then,
And Jesus had blessed me.

LULA.—I wish that I had been there,
When wise men from afar
Brought down their gifts to Bethlehem,
Led by the bright, bright star;
And laid them at the Saviour's feet,
Those gifts of gold and incense sweet,
So that I might an offering bring,
And give it to the Saviour-King.

HARLEY.—The Bible says that those who will
May bring their gifts to Jesus still,
To spread abroad upon the earth
The glad, glad tidings of his birth,
And of his wondrous love!
And thus our gifts may help to bring
Stars to the crown of Christ, our King.

BERTHA.—Oh! I'm so glad that we may help
To make the crown of Jesus bright.
Let's bring a Christmas gift to him
This very night.

Afterward, each little one placed a star in the crown, in which was his offering. Fifteen stars were hung on the crown. Upon opening the stars, we found touching evidences of sacrifice on the part of this little class. Pennies and bright dimes and nickles made up the contribution; but we believe that in the bank of heaven they will bring good interest. The older people placed their offerings in the envelopes, and dropped them inside the crown. The South Side Sabbath-school's donation amounted to \$210. The West Side and North Side Sabbath-schools also gave with cheerful love an offering besides this. The children had voted that no pop-corn, apples, nuts, etc., should be provided for them, but that all should go to the cause; therefore all was given cheerfully to the Saviour. No personal presents were received, with the exception of gifts to the needy in our midst. It was truly interesting to see the simple joy on the faces of the children, and the blessing of the Saviour I believe made a sunshine of peace in their hearts. An inspiring original New Year's song was composed by Susie Hoxie, and sung by a few of the members of her Sabbath-school class.

We know that many schools could present a larger contribution and a more interesting account of their exercises; but the contrast was so marked in this selfish city between him that serveth God and him that serveth self, that this entertainment seemed more than usually refreshing, like the breath of a garden through a dusty street; and the angels, no doubt, were pleased with the simple joy and cheerful love that prompted the hearts of those who thus manifested the spirit that makes fragrant the courts of heaven.

FANNIE BOLTON.
Chicago, Ill.

—There is frozen music in many a heart that the beams of encouragement would melt into glorious song.

The Review and Herald.

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

BATTLE CREEK, MICH., JAN. 18, 1887.

URIAH SMITH, - - - - - EDITOR.
J. H. WAGGONER, }
GEO. I. BUTLER, } - - - - - CORRESPONDING EDITORS.

THE FOSTERING CARE OF THE STATE.

WHEN observers of the seventh day object to the interference of the State in the matter of Sabbath observance, on the ground that it is going beyond its province into the domain of religion, where it has no right to intrude, we are met with the plea that the State has no concern with religion, but the State thinks it is very necessary to the physical well-being of all its citizens that they should have one day of rest in seven; so the State makes a law that all shall observe the first day of the week.

Does it not strike any one as a little singular that the State should suddenly awake to such solicitude for the physical wants of its children? There are other conditions necessary to a high state of physical good as well as periodical rest. Why not the State make a law—a police, sanitary, sumptuary regulation, you know—that all its citizens shall wash their faces every morning, take a bath twice a week, and eat graham mush for breakfast?

But if it is a day of rest, only, for the good of its citizens that the State desires, what difference can it possibly make to the State which day of the seven a person may take for that purpose? If there were no other consideration involved in the Sabbatic institution but that of mere rest with the physical good we may derive from it, or even a period of worship with the spiritual good to be secured thereby, Sabbath-keepers would not spend fifteen minutes in contending for the specific seventh day in preference to any other; for all the advantages possible in the directions named could be derived from one day as well as another.

Why, then, should not the State be satisfied when a person has kept the seventh day, so far as his rest is concerned, and allow him to go about his legitimate occupation on all other days, provided that he does not interfere with, or disturb, the practice of other people who prefer to devote some other day to rest besides the seventh? There can be no possible shade of reason why this should not be so. And therefore when the State compels the person who has conscientiously observed the seventh day to keep the first day also, thus devoting two days out of the seven to rest, it is evident at once that some other consideration besides that of merely securing to the individual a period of rest for his physical good, enters into the transaction. And that consideration is a religious one, and the enforcement of that day upon all, without allowing any exception, is insisted on simply because those who make the laws hold that there is a religious obligation resting upon all to keep the day, or because they are influenced so to legislate, by those who do thus believe; and the object sought is simply to compel the minority to yield to the religious creed of the majority. If there is any other possible solution of the matter, we should be happy to see it suggested and proved.

The State is to be honored and respected; religion in its legitimate field is to be revered; but a movement on the part of those who control the State, to make the State a sponsor and bulwark for their own religious bigotry, is deserving only of scorn and contempt.

S. D. ADVENTISTS AND PROHIBITION.

THE following paragraph, entitled "A Word to Seventh-day Adventists," is clipped from the *Voice* of Dec. 9, 1886:—

"We have received numerous letters from those who conscientiously believe that Saturday is the Sabbath designed by God to be set apart by his worshippers, instead of Sunday. These letters indicate 'a state of mind' on the attitude of the Prohibition party toward the enforcement of Sunday laws. A writer from Milton Junction, Wis., says: 'The Seventh-day Adventists of this State have declared against the Prohibition party on this ground alone.' Then they are very foolish and short-sighted, it seems to us. A political party is not called on to institute religious observances. The Prohibition party does not pretend to say whether Saturday or Sunday is the true Christian holy-day. It does say that the law which is

on our statute-books, and which is enforced against all other traffic, shall not be violated with impunity by the liquor-dealers. If this law referred to Saturday instead of Sunday, our demand would be just as strenuous. Civil law recognizes the need of one day of rest in the week. It ordains Sunday as a day of rest, but says nothing about it as a day of religious devotion. It is as a civil institution that the law regards it. It is as a civil institution that the Prohibitionists demand the impartial enforcement of the law."

Judging from this paragraph, we conclude that the "state of mind" is not wholly on the part of S. D. Adventists; for it indicates not only a "state of mind," but a very "mixed" state at that. As to the assertion that the S. D. Adventists of Wisconsin have declared against prohibition, we have never before heard of it. S. D. Adventists are, as a matter of principle, in favor of prohibition. They would prohibit the sale of liquor not only on Sunday, but on every other day; and feeling thus, they rejoice to see any law against selling liquor on Sunday enforced to the fullest extent. They will go with any worthy temperance movement to any rational length against the nefarious liquor traffic; for they do not believe that any measures in this direction can be too radical.

And further, to Sunday laws for Sunday-keepers, not only in the liquor business but in any other, they do not object. Sunday-keepers may hedge themselves about with restrictive and prohibitive laws to any extent they please; and we will help them make such laws if they desire. But one condition we must insist upon, and that is that such laws shall not operate to restrain from any legitimate undisturbing labor on the first day of the week, those who have conscientiously devoted the seventh day to rest and worship. And that is all that S. D. Adventists ask.

"The Prohibition party," it is said, "does not pretend to say whether Saturday or Sunday is the true Christian holy-day." Very well. But having proclaimed itself thus neutral in regard to the religious character of the day, will that party help enact a law compelling those to recognize the Sunday as the true Christian holy-day who do not so regard it? That is the question. "Civil law," we are further told, "recognizes the need of one day of rest in the week." Does not the man who keeps the seventh day meet this demand? The observer of the seventh day, while doing this, does what is of vastly more importance: he satisfies his own conscience toward God. He keeps an institution the origin of which is plainly recorded; the reason for which is explicitly given; and upon the law for which he can lay his finger; and all this in that book which is recognized throughout Christendom as the word of God. He also complies with all that is claimed that the State demands, namely, "one day of rest in the week."

But it is proposed to have a law requiring every one to rest on one particular day regardless of the conscientious scruples of some in reference to another day. Why? Cannot my neighbor rest just as well on Sunday though I, having rested the day before, am quietly pursuing my ordinary business? The reply will be, Those who wish to rest on Sunday must not be disturbed. Very well; we do not propose to disturb them. Not in the slightest degree will we interfere with their rest or worship. We might almost guarantee that we will perform no labor even in their sight, if they will observe the day as their profession demands, and not be out hunting or fishing, riding, boating, running livery stables, hotels, barber shops, meat shops, milk wagons, printing-offices, street-cars, and railroad trains. What more can be required? The very fact that more is required, and that our keeping of the seventh day counts for nothing against the demands of the first day, reveals the monkey in the meal too plainly to make it worth while for any one to try the game of hoodwinking in this respect.

Now, will our friends understand that what we object to is the law without exemptions? The position we occupy, we think justly entitles us to exemption. We believe it is fair and right. And this exemption, to the limited and reasonable extent above set forth, is all that we ask. But if the Prohibition party accepts as a rider to their movement this indiscriminate Sunday legislation, they may be assured we shall not be so "foolish and short-sighted" as to labor with them to forge fetters for our own limbs. We shall be obliged to expend our temperance fire in other directions.

The question is a simple one, and clearly defined: Will observers of the seventh day be granted exemption from the operation of the Sunday laws to the extent of any legitimate and quiet business? If so,

say so. And if this condition is granted, we do not think the most zealous Prohibitionist will have occasion to complain of any true S. D. Adventist for lack of zeal in the temperance cause.

THE TEN KINGDOMS.

(Continued.)

GIBBON himself (iii. 387) makes a remark which, though implying his own doubt in the matter, nevertheless acknowledges that the Hungarians of modern Europe claim to be descendants of that stock to which Attila belonged. He says: "The Hungarians, who ambitiously insert the name of Attila among their native kings, many affirm with truth that the hordes which were subject to his uncle Roas, or Rugilas, had formed their encampments within the limits of modern Hungary, in a fertile country which liberally supplied the wants of a nation of hunters and shepherds." A foot-note says: "Hungary has been successively occupied by three Scythian colonies. 1. The Huns of Attila; 2. The Abares [Avars], in the sixth century; and, 3. The Turks or Magiars, A. D. 889; the immediate and genuine ancestors of the modern Hungarians, whose connection with the two forms is extremely faint and remote." But an additional note by Milman states this important fact: "Mailath (in his 'Geschichte der Magyaren') considers the question of the origin of the Magyars as still undecided. The old Hungarian chronicles unanimously derived them from the Huns of Attila."

The sum of this testimony seems to be this: Gibbon recognizes the fact that the Hungarians claim Attila as among their native kings. He recognizes the fact that three Scythian tribes have successively occupied Hungary, the last of whom, as would necessarily be the case, are the immediate ancestors of the present inhabitants; and he thinks the connection of these last, the Magyars, with the two former, very faint and remote. But inasmuch as they were all Scythians, as he acknowledges they were, it seems to us that the connection between them need not necessarily be considered so faint and remote as his language would imply. And finally Mailath, in his work on the Magyars, considers the question of their origin undecided, but testifies that the old Hungarian chronicles unanimously derived them from the Huns of Attila.

Another proof that the Magyars were descended from the Huns is found in Kieppen's "Atlas of the Middle Ages." This work, "republished from the great 'Historico-Geographical Hand Atlas' of Doctor Charles Spruner, Major of Engineers in the Kingdom of Bavaria," describing its fourth map, speaks thus of the Magyars: "The MAGYARS—*Hungarian* or *Huns*—as they are called by contemporary chroniclers, have taken the same direction as the Bulgarians and Avars, from Mount Oural, southward," etc.

A most excellent testimony as to the connection between the Huns and Magyars is furnished in the "Story of Hungary," by Arminius Vambery, who is called "the very latest authority on the subject." Speaking of the contention of Aladar and Csaba, two sons of Attila, for the possession of the kingdom on the death of their father, he says: "All the followers of Aladar perished; Csaba, however, succeeded in escaping from the destroying arms of the neighboring nations, who had fallen on the quarreling brothers, with about fifteen thousand men, to the territories of the Greek Empire. . . . He returned afterward, with the remainder of his people, to the home of his ancestors, on the banks of the Don, where up to the time of his death he never tired of inciting the Magyars to emigrate to Pannonia, and to revenge themselves on their enemies by reconquering the empire of Attila."

The reader is requested to notice the facts here stated. What people were living in the land of the ancestors of the son of Attila?—The Magyars. Who, then, were the Magyars?—A people of the same race with Attila. And whom would they revenge by reconquering the empire of Attila?—*Themselves*. In this the reader will see a confirmation of Thierry's statement that from the days of the Huns before the time of Attila, when Pannonia was struck off from the Roman Empire, the country has witnessed an uninterrupted succession of Hunnish tribes perpetuating the traditions of Attila; that the dynasty founded by the Magyars "is still a living link to bind us to that history of the past;" and that the old Hungarian chroniclers have reason for the claim that the Magyars were descended from the Huns of Attila. Those

Hungarian chronicles are certainly entitled to some weight. It would naturally be supposed that the writers of those times would know as much about their own ancestors as Americans, a thousand years from their time and some five thousand miles from the scene of action, would be able to tell them.

As quotations to some length have been given from "Sheppard's Fall of Rome," the reader may desire to know something of the character of the work. The author in his preface says: "With regard to the text-books to be employed in the study of that particular portion of history of which these pages treat, there is nothing which can be placed in comparison with the great work of Gibbon. Subsequent writers have hewn their materials from the gigantic quarry of the 'Decline and Fall,' as the mediæval Romans built their palaces with the stones of the Flavian Amphitheater. Yet the student of our own age will feel deeply the need of some corrective to the tone of a work which, with all its learning and eloquence, embodies so much of the spirit of another century. . . . In the meantime let me exhort him [the student] to the study of the original authorities. My own imperfect acquaintance with them convinces me that much may be gathered from their pages which has escaped Gibbon, or even the best and ablest of his successors, M. Amédée Thierry. Some I have very carefully examined,—'Ammianus Marcellinus,' 'Jornandes de rebus Geticis,' the 'Gothic and Vandal Wars of Procopius,' 'Claudian,' 'Prudentius,' and, above all, the letters and poems of Sidonius Apollinaris, without a knowledge of which it is not too much to say that no one can thoroughly understand the age."

All this evidence certainly sustains Machiavelli, when in his "History of Florence," in enumerating the kingdoms into which Rome broke up, he places "the Huns, in Hungary;" and it is sufficient to show that, whatever other kingdoms enter into the list, the Huns certainly cannot be omitted.

An effort is made to destroy the force of the testimony of Machiavelli in regard to the Huns, which, as it is directly calculated to mislead, deserves a word of notice. The matter is set forth as follows: "From a casual reading, some have supposed that Machiavelli himself named the ten kingdoms as such. This, however, is not the case, as appears from Bishop Newton's words. He says: 'Machiavel, little thinking what he was doing (as Bishop Chandler observes), hath given us their names.' It is plain, therefore, that the responsibility for Bishop Chandler's list lies not with Machiavelli, but with Bishop Chandler himself."

The only effect which such a statement as this can have, is to convey the impression that because Machiavelli does not name the ten kingdoms "as such," that is, is not giving an exposition of the prophecy of Daniel, as nobody claims that he was, therefore his statements are of no value as historical facts; whereas they are of much more value than they would have been if he had been laboring to show a fulfillment of prophecy; for then the skeptic might have cast upon him the suspicion of straining the testimony of history to make out a case. It is a fact that Machiavelli, speaking of the breaking up of Rome, does name ten nations by whom its dissolution was accomplished; and among these, and as bearing at least an equal part with the others, he names the Huns. The student of prophecy noting the fact that ten kingdoms were predicated to arise out of Rome, lays the unconscious testimony of the historian alongside the prophecy; and if his statements are sound, as history, he finds in them a fulfillment of the prediction, all the more impressive if the historian "little thought" that the facts he was recording were the counterpart of prophecies uttered long before: It was Machiavelli, not Bishop Chandler, who said that the Huns were one of the nations which destroyed Rome. All that Bishop Chandler is responsible for is the opinion that inasmuch as the Huns were one of the nations that destroyed Rome, as Machiavelli states, they were therefore one of the ten kingdoms which were symbolized by the ten horns; and he had just as much reason for calling them one, as any of the others which Machiavelli names, and he names the whole ten.

But it is said further that the Huns cannot be one of the ten because shortly after the death of Attila the Huns were driven back to territory east of the Danube, so that for a certain time there were no Huns in Pannonia. But this is altogether too limited and narrow a view to take of the subject. By the same method of reasoning we can strike out three

others of the ten beyond hope of recovery, as we shall presently show. And we do not confine ourselves to the same limitations in the exposition of other prophecies. As already stated, it would be nothing strange, if, in the violent ebullitions of those times, the rapid ebb and flow of tribes and races, the whirling torrents of nations in constant motion, a nation should occupy for a time a certain territory, and then other nations should come in and temporarily occupy the same; and whoever makes an identification of the ten kingdoms depend upon the permanent occupation of a particular territory by said kingdoms, and the ability to show an uninterrupted succession from that day to this, will very shortly find himself obliged either to abandon his position or abandon the prophecy. The expositor must look for the great salient events of history, those which have exercised a molding and decisive influence upon epochs and eras, and fix his lines to these, regardless of the minor eddies that circle around them, if he would find the true points of contact between the declarations of prophecy and the world's great experiences. He should not limit his vision by the walls of a seven-by-nine room, when it should be bounded by nothing short of the horizon itself.

As before remarked, we do not treat other prophecies in the limited manner suggested. For instance, we apply the little horn of Daniel 8 to Rome. When introduced into the prophecy, and for long years after, it was pagan in its religion, and political in its dominion. But the time came when Rome went through a complete metamorphosis; its civil dominion was lost; its territory was divided up among other nations; its paganism was rantized into popery; its power changed from political to spiritual, and through other channels and by other methods it spread its sway over the nations; it met a change which in some other prophecies necessitated a complete change of symbols; but there is no change here, and we say that Rome, notwithstanding all these radical changes, is the same horn still. So we place the beginning of papal supremacy in 538, when the Goths were driven from Rome by Belisarius. But a few years later we see Rome again in possession of the Goths, and Totila ravaging the city at his will. Recovered by Belisarius, it was again taken by the Goths, and was not entirely relieved from the incubus of their presence till the annihilation of Totila and the Gothic nation, by Narses, in 552. Why, then, do we date papal supremacy from 538?—Because the expulsion of the Goths from the gates of Rome in that year was really the fatal blow to their dominion; it was the turning-point, the decisive event in that movement which took them out of the way of the papacy. The same principle is illustrated by the case of the "king of the North," in Daniel 11. At first it was Lysimachus, with his dominions in Thrace and Asia Minor; then the Syrian nation, with Seleucus at their head; but when it finally comes to the front again, from 1798 to the end, it is another people entirely—the modern Turks—whose connection with Seleucus and his ancient Syrians is much less than "extremely faint and remote;" yet it is the "king of the North" still; why?—Because the people occupy the original territory of that division of Alexander's empire.

So with the Huns. They struck off a province from the Roman Empire. They were for the time being, at least, a kingdom, including in their territory a province of Western Rome. From the time that Aëtius ceded to Rona, the uncle of Attila, the province of Pannonia, till the death of Attila, they certainly fulfilled every conceivable condition necessary to constitute them one of the horns out of the Roman beast. Now the fact that other nations, in the political cyclones of those days, as the Heruli and the Gepidae, were, for the time being whirled into the same territory, and the Huns whirled out, does not materially affect the revolution so far as it relates to the breaking up of Rome. The career of Attila may be likened to the spray which is thrown high in air from the crests of contending waves, and falls back again upon the bosom of the flood. But the subsidence of the spray is not the disappearance of the waters themselves. The ceaseless undercurrents are all there, to make their strong pulsations still felt and heard. As in the strange phenomena of the tidal wave, the waters at first retire far away from the shore, only to roll in again with redoubled fury, so the Huns, after commencing the disruption of Rome, were temporarily repulsed to their ancestral seats, only to return with a more devastating flood, in the

sixth century, to cover and hold the same territory. The tide ebbed again in the days of Charlemagne, but in the ninth century rolled in once more in the persons of a nation of kindred blood,—the Magyars, the immediate ancestors of the present Hungarians. So M. A. Thierry, who has made a specialty of the study of this nation, "little thinking what he was doing," speaks of "an uninterrupted succession of Hunnish tribes perpetuating the traditions of Attila, in the central and lower valleys of the Danube," and enables us to trace this Hunnic horn in Central Europe from about the middle of the fourth century to the present time.

(Concluded next week.)

LOANING MONEY TO OUR INSTITUTIONS.

EVERY institution started among Seventh-day Adventists has had a period of financial weakness, when financial help of any kind was greatly appreciated. Some of these institutions, established at an early period of the cause, are now strong financially, and able to bear heavy burdens, and are doing most excellent work. This was the case even with the REVIEW AND HERALD Office, which has become now a sort of financial backbone to our work and institutions, and commands the respect and confidence, not only of our people, but of others. The Sanitarium was once greatly embarrassed, but has been prospering of late years, until it now stands in a much more favorable position than formerly. The Pacific Press also passed through a state of comparative weakness; but, thanks to the good providence of God and the faithful labors of some of its managers, it has taken a position of strength and usefulness. Our College has labored and still labors under a load of debt; but we are most happy to say that it is in a better condition this year for the accomplishment of good, than ever before. The liberality of our people has enabled it, by close economy, to erect additional buildings, which have been found to be exceedingly beneficial; and it can now accommodate nearly twice as many pupils as it could one year ago, and provide better facilities in almost every respect. Still it is burdened with debt. The Healdsburg College, the South Lancaster Academy, and the Health Retreat at St. Helena are all younger institutions, and are having their special difficulties to meet, such as our older ones have in a measure passed.

They need the careful consideration of our people, who should nourish and cherish them as very hopeful branches of the work and cause of God. The older institutions we have mentioned are now fulfilling a work of vast importance and promise. What could we do without them? Once they were weaker, perhaps, financially, than these which have come later upon the stage of action; but they have grown until they now do a great work for the denomination.

Our work must expand vastly yet, reaching out in all directions. Everything points to this, and doubtless other and newer institutions will come up as the work increases. But these institutions we have mentioned need now a special consideration on the part of our people. There are various ways in which these can be assisted by Seventh-day Adventists. One very important way is by donating to them. When heavy debts are pressing upon them, the interest money absorbing the small measure of strength they possess financially; when they have all they can do to struggle along among the difficulties they have to meet, help of almost any kind is exceedingly prized. Donations, of course, help most directly of all. But money loaned without interest, or in some cases at a very low rate of interest, will help bridge over these difficulties in a way that is highly appreciated by the managers of these different institutions. Little do our people realize the perplexities that fall to our brethren who are placed in the management of these institutions, in the days when a hard pressure of financial difficulty has to be met. Our people give all that they think they can, to aid in the different branches of the work, and they do not welcome being urged to give more in such cases; but there are many who have means that they are holding in some way to keep them from want, to provide for future necessities, that, if placed in these institutions, would greatly assist them.

These remarks are called out especially by the condition of things in New England in connection with the Academy, which has been in operation for a few years past. It took a great effort to furnish the

means with which to build the Academy and boarding-house. The people in that section are not wealthy, and there was but a limited constituency there to whom appeals could be made for direct help, of those who would be directly benefited by the Academy. Some of our brethren in other Conferences have assisted in this work. This has been very highly appreciated by our brethren in New England. And it was no more than right that such help should be given, as our New England brethren have been ready to help every institution brought into existence among our people. They have been more liberal in many instances than the brethren of our other Conferences. And now, when they are in straightened circumstances in starting their work, it would seem no more than just that the other Conferences should take hold and help them. We are truly glad that they have done this. But there is one feature connected with the growth of the South Lancaster Academy that has caused its managers much perplexity, and which we regret very much to learn. Quite a number of the friends of the cause had loaned money to it without interest, and it was hoped that this means would still be loaned for this purpose, until other arrangements could be made, or until the parties would see their way clear to give it directly to the Academy; in either case the help would be highly appreciated. While Eld. Haskell was absent in Australia, some of these loans were recalled, which has caused much perplexity and embarrassment to those who are obliged to look after the running expenses of the Academy. All new schools like this cost means to place them in successful operation. Many enterprises of this kind in the world have failed at an early date. Scores of them can be mentioned, in various parts of the country, which made a good beginning, but have gone under because of pecuniary straits they were brought into after a comparatively short space of time. But we have never had any failures of this kind. All that we have undertaken have succeeded; but they have succeeded because our brethren have kindly taken hold and assisted them, and felt that it was important that they should succeed; and they have nourished and cherished them in times when it was difficult for them to get along. We greatly hope that the brethren in the New England States, and also those in other States, who can do so, if they cannot assist this comparatively young enterprise by giving direct donations, will loan it means without interest.

We hear good words from this school, and believe that a good degree of prosperity in many directions is being granted; but like many other schools of this kind, it is costing more to keep it in successful operation than the money received for tuitions, so that it is conducted at a loss. This is almost inevitable unless we receive for tuition prices so high that it will be impossible for young persons to attend who are poor, but who desire the benefits to be derived from such an institution. Will not our people in the eastern part of the country take an interest in helping this worthy enterprise with their means; if not directly, by loans on most favorable terms? We know that our dear Bro. Haskell and those associated with him will appreciate such assistance. Their services in the cause certainly are worthy of such sympathy and regard in a time when they are struggling hard to carry on the work successfully. We are happy to learn that God has greatly blessed the general meeting in the New England Conference in connection with the week of prayer; that his Spirit has been especially present, and that there is a deep interest among the brethren and sisters to stand by the work and do their best to carry it forward. We trust that God will greatly bless in that Conference, which has acted such a sacrificing part in sending nearly all of its leading and experienced laborers to other fields. And we trust that our brethren will appreciate this in a way that will lessen their burdens. The South Lancaster Academy has been, and will be in a still greater degree in the future, the means of qualifying many laborers to work in the cause of God who would not have given themselves to this work had it not been for the existence of this worthy enterprise. It is needed. We hope to see it grow into a strong and vigorous institution; and it will, if our brethren manifest the interest in it which they have in our other institutions. We trust that any who have means now loaned, will correspond with Eld. Haskell, at South Lancaster, Mass., and if they can consistently do so, loan the means without interest, to carry on this important branch of the work. Bro.

Haskell is preparing the best he knows how, to get the work in such a condition that he can leave these institutions, which are dearer to him than life, for the sake of the cause in other parts of the world. It is right, brethren, to regard such sacrifices and make them as easy as possible for those who are willing to give their lives for the work of God. What we say in this particular case, we say of other cases on the Pacific Coast. Our young institutions there, the Healdsburg College and the Retreat at St. Helena, need help. We trust our people will cherish these as a most important part of God's work. What a gap it would make in the machinery with which God's work is carried on, if the institutions planted among us were swept away! We cannot spare them. They serve efficiently to forward the cause in almost every direction. Let us cherish them as very important and precious to us, and pray for their managers, that God will guide them so that they will have wisdom to get through all their perplexities in such a way that the work will not be hindered, but triumph at last gloriously. And let the young institutions among us have a special share in our affections till they also become efficient helpers in the progress of the message.

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

GOOD NEWS FROM A FAR COUNTRY.

FROM the time we landed on the shores of the Australian Continent, it was the burden of the prayers of all who went that God would work for his truth in a manner which would convince our brethren in this country that the time had come to expect more to be accomplished in the spread of the truth than had previously been seen. Our faith is too small. Our expectations are too limited. As we have looked for Christ to come for so many years, and he has not yet appeared, and as we have talked and preached about the "loud cry" of the Third Angel's Message, we have ceased to expect any immediate manifestation of power beyond what we have ordinarily seen. But such expressions as, "The third angel followed them, saying with a loud voice," etc., "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory," and "Thou must prophesy again before many peoples, and nations, and tongues, and kings," refer to the closing work of the gospel of Jesus Christ.

The Spirit of God has also borne testimony that God is waiting to pour out his Spirit as he did on the day of Pentecost; and further, that there would be a greater manifestation of the power of God in behalf of the truth than in the early history of the Christian church. Now is the time to expect great things; to move, live, and act as though God's word was true. Not a word that God has spoken will fail to accomplish its purpose. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:8-11.

In the success of the work in the Australian colonies, none could take glory to himself. First it should be remembered that there were tens of thousands of prayers offered in America for the prosperity of the work there; and secondly, the burden of many prayers was that God would make the work there a sample of what he was willing to do in other places.

In a letter from Eld. M. C. Israel, dated Nov. 22d, he says:—

"We think that Bro. F.'s coming here has been providential. He is a really energetic, practical, business man; quick to see and to carry out anything that is to be done, and is very prompt. He understands book-keeping thoroughly, so it would seem that he is just the right man in the right place. He has taken charge of the subscription book department, and has advertised for canvassers. We have now twenty canvassers in the field. Four for the 'Ladies' Guide,' nine for 'Man, the Masterpiece,' six for 'Thoughts on Daniel and the Revelation,' and one for the 'Way of Life.' Quite a number of them are experienced canvassers. Bro. S. took thirty-four

orders in one week for 'Man, the Masterpiece.' They are all of good courage. Bro. A. was delivering in Geelong last week, and goes to Ballarat this week. We have not heard from them yet. You see there is a prospect of our doing something in the book business in the near future. We shall try to turn up something to help the work along financially."

In speaking of the church at Ballarat, he says:—

"Since commencing this letter on the 22d, I have been to Ballarat, spending a week at that place and Majorca. I went at the time of Bro. Maret's and Bro. Close's delivery of 'Thoughts on Daniel and the Revelation,' partly to get the money on the books that were delivered, and had very good success. The brethren and sisters there are getting along well. We had a good missionary meeting last evening. One of the sisters said she met a lady who said to her; 'You can't go anywhere but you hear of your doctrine. Even in the streets you can hear people talking about it.' I thought this was a pretty good testimony. The brethren and sisters there are all alive in the missionary work. They go out among their neighbors and friends wherever they can find any one that is interested, and hold Bible readings with them. They have hired a new hall, in which they hold their Sabbath meetings. They also have a meeting in it on Sunday afternoon. They all make an effort to get their friends to attend this meeting, which is also advertised in the papers. One of their number holds a Bible reading on some interesting subject. There are no signs of their dying out for want of a preacher. Taken as a whole, the brethren and sisters here have more of the missionary spirit than they have in any of the churches in America with which I am acquainted, and they seem to go at it with pretty good judgment."

Of the work in Adelaide, Eld. Corliss writes encouragingly, as was seen by his report in a recent REVIEW. Eld. Daniells also has announced through the REVIEW his arrival at Auckland, New Zealand. In a letter from him dated after his visit at Kaeo, we quote as follows:—

"With Bro. Edward Hare, myself and wife came here last Tuesday. Bro. J. met us at the harbor, and brought us up in the little boat. Father H. and others met us here at Bro. J.'s, and all were very friendly and certainly welcomed us. We have visited most of the brethren, and held some meetings at their homes. Yesterday (Sabbath), by previous arrangement, all brought their dinners and remained for afternoon services. We had a very nice Sabbath-school and then a sermon. After lunch, we had another sermon, followed by a social meeting. All who generally attend, except two, were present; so we had a very good representation. It rained nearly all day. The Lord gave liberty in speaking. The brethren and sisters all seemed blessed, and most of them gave in good testimonies. We had another service in the evening. This afternoon we have a meeting at Father H.'s, and to-night I speak in the chapel. To-morrow night I am to speak across the harbor, at Mr. L.'s. You will be pleased to learn that ——— has begun to keep the Sabbath. The friends here are of good courage, and are anxious to learn all they can about the truth and our plans of work. They are reasonable, common-sense people, and I think will do all they can to make the work self-supporting. We are talking over the book business, and thinking of electing a committee on counsel and finance."

"We shall remain here but two weeks, as we want to get the work started in Auckland as soon as possible. E. has decided to return and devote all his time to the canvass for 'Thoughts' and 'Vol. IV.' I trust we shall have a very profitable time before we separate. I am exceedingly anxious to have the work move in a way that will show that the Lord is helping in a special manner. We must have men and means to carry the work through this colony."

S. N. HASKELL.

THE "AMERICAN SENTINEL" AND THE "TRUE EDUCATOR."

THE *American Sentinel*, which has now been published one year, has found its way to thousands of leading men of this country. Its circulation has increased until it is taken by many thousands who are interested in the truths advocated by it, and whose sympathies are enlisted in its behalf. Appreciative letters have been received from editors of leading papers in the country, and from those connected with educational institutions. There is no paper published in the land which can take the place of

the *Sentinel*. It presents those principles to the people which most clearly antagonize the efforts of the National Reform party, and reveal the real object and intent of that organization. If the position taken by our people is true in regard to the application of the symbol of Rev. 13 to our country, there will develop in due time a religious persecution as the outgrowth of the efforts of this constitutional amendment party. Though they disclaim any such idea, yet the course taken by men in different parts of the country where the laws are such as to allow the persecution of those who do not observe the first day of the week, fully warrant the declaration that this is the legitimate fruit of the movement. The paper should be in the hands of every leading citizen of the United States who will candidly read its contents. It may emphatically be said that now is the time to put forth vigorous efforts for its circulation. More can be accomplished in 1887 than in many subsequent years, if what we are looking for is true. The National Reform party leave no stone unturned to present their side of the question. Lecturers are sent into the field, educational institutions are visited, and the sympathies of the public generally are enlisted in their behalf. We as yet have done comparatively nothing.

Another journal occupying a field distinctively its own, is the *True Educator*, a sixteen-page journal, published at South Lancaster, Mass. The typographical work is done by the students in the printing department of the Academy, and is certainly a credit to any office. The journal has now reached its third volume. For a few months back the *True Educator* has been sent with the *American Sentinel* to some of the leading educational institutions, and also to a number of literary men. Prof. Ramsey has had this in charge, and we need only to say that testimonials have been received by him which show that these two journals are heartily appreciated by many of this class. We have concluded to club the two together for those who are interested in its circulation, and would now offer the *True Educator* (regular price 75 cents) and the *American Sentinel* (price 50 cents) for one dollar. Remittances should be sent to *The True Educator*, South Lancaster, Mass.

To show that these two journals are appreciated by some of the leading literary men of the country, and educational journals, we select a few of the many testimonials which might be produced:—

"I am pleased with the tone and appearance of the *True Educator*. Would be glad to write for it from time to time."—Prof. W. H. Payne, A. M., Michigan University, Ann Arbor.

"The students in the industrial department of the South Lancaster Academy print the *True Educator* as a part of their school work, and it is one of the neatest papers which comes to our desk. Fortunate that parent whose child has such facilities in connection with his studies."—*New England Journal of Education*.

"The *True Educator* is certainly a credit to its editor and to the Academy. Shall try to send something for its columns."—John C. Rolfe, Ph. D., Cincinnati, O., late instructor in Greek, Cornell University.

"The three great educational monthly periodicals of this time are the *True Educator*, South Lancaster, Mass., the *American Teacher*, Boston, Mass., and the *Western School Journal*, Topeka, Kansas."—*Tongawoxie [Kan.] News*.

Prof. Henry E. Shepherd, of Charleston College, S. C., a distinguished writer and lecturer on literary and historical topics, writes as follows with reference to the *True Educator*:—

"It will always give me genuine pleasure to see and read your journal, and I wish you all possible success in the enterprise. If I were not so completely absorbed in work, I should be glad to send you an occasional contribution."

The following is a letter received from one of the leading writers of this country concerning the *American Sentinel*:—

"I have been very much obliged to you for the *Sentinel*, and there are few numbers which I do not read through. I should like to know who your writers are, for they often seem to me to understand the foundations of the American administration of things as the writers who have been largely trained in European social economy do not do. I almost sent you an article once, but I tore it up. You know the French say, 'Who excuses himself, accuses himself,' and this is generally true."—Edward Everett Hale.

Geo. W. Haskins, for sixteen years professor of Latin in Allegheny College, Meadville, Pa., writes:—

"I have very much enjoyed the reading of the *American Sentinel* sent by you, though I do not feel like adding another to the list of publications which I

take, and therefore do not wish to subscribe for it. I most heartily indorse its opposition to the folly of the principles of the National Reform party. If that party ever succeeds in accomplishing anything by its operations, it will be the Romish Church."

The *True Educator* will contain matter commencing with the January number, adapted to those writing for the press, and what those engaged in our mission work ought to know. Special arrangements will be made with tract societies and others acting as agents. Address *True Educator*, South Lancaster, Mass.

S. N. HASKELL.

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*St. Chrysostom*.

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

545.—BUSINESS CO-PARTNERSHIP WITH UNBELIEVERS—LETTING SUGAR PLACES, ETC.

1. Is it right for a Sabbath-keeper to go into partnership with an unbeliever to carry on the business of hiring teams and men by the day, who are engaged in cutting and hauling logs, the business being done on Sabbath the same as other days of the week?

2. Is it allowable for a Sabbath-keeper to let a sugar place, to be operated by an unbeliever who will carry on the business on the Sabbath, the owner of the same to receive a share of the product?

3. Is it right for a Sabbath-keeper to give persons the privilege of unloading logs upon his premises upon the Sabbath, the same being placed upon the river bank preparatory to being rafted in the spring.

S. H. P.

1. No.

2. If it be right to let out one's farm on shares to an unbeliever who would carry on business on the Sabbath, we see no reason why a sugar place could not be disposed of in the same manner. The objection to letting a farm on shares to one who carries on business on the Sabbath, is that the owner of the farm thereby becomes interested in the work that is done on the Sabbath, and receives a share of the products of such labor, which it is thought is avoided when the farm is disposed of for a cash rental. The only difference that appears is that in the former case the owner of the farm must himself market the produce in order to realize cash, whereas in the latter case the one who carries on the farm does the marketing and turns the cash over to the owner. In either case, the amount received by the owner of the land comes partly from Sabbath labor. In case a farm is let for a cash rental, the renter might market a load of produce on the Sabbath, and pay the proceeds of such sale directly to the owner, and no objection could be raised. The question turns on the difference between such a transaction and that of delivering the produce directly to the owner before being marketed. When a farm is let for a cash rental, the owner is interested that the renter may raise good crops in order that he may be able to pay his rent; he is also interested in the manner in which the renter cultivates the land and takes care of the premises, as such matters affect the value of the farm. His financial interests are materially affected by all that the renter does, whether such labor is performed upon the Sabbath or upon other days. In case a farm is let upon shares, the interests of the owner are the same as in the former case, with this slight exception: he is not able to make as accurate an estimate beforehand of the proceeds of the same. Whether or not this furnishes a sufficient reason for declining to let a farm on shares but accepting a cash rental for the same, is rather a fine point to decide. We are inclined to the opinion that if one system is admissible, the other also is admissible; and that the person who rents a farm or a sugar place is, for the time of his lease, the proprietor of the same, whether he pays a cash rental or gives a share of the proceeds. We confess, however, to a degree of doubt with reference to the propriety of renting or leasing a farm on any terms to an unbeliever, unless a condition be inserted in the contract that he shall do no work on the Sabbath in connection with carrying on the farm.

3. In case such work would not in any manner disturb or interfere with the proper observance of the Sabbath on the part of the owner of the land or any others who wished to observe it, we do not see that any serious objection could be raised against granting such a privilege as an act of neighborly kindness. In case such work interferes with the proper observance of the Sabbath, it would certainly be within the province of the owner of the land to decline granting such a privilege, and no fair-minded person would object to complying with such a decision.

—Two things may be said with a good deal of positiveness: Nothing good ever succeeds unless somebody is willing to make a stand alone for it; and nobody can properly be called a man (by which we mean also a woman) who is not willing to stand alone, if need be, for righteousness, no matter what ridicule, what hatred he may incur.—*Baptist Weekly*.

Progress of the Cause.

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

WHILE THE DAYS ARE GOING BY.

BY HATTIE A. ALLEN.

THERE'S important work to do,
While the days are going by,
Needing workers strong and true,
While the days are going by;
Ere our Lord from glory comes,
Ere we hear the trumpet's sound,
All God's children must be found
While the days are going by.

The great harvest field is white,
And the days are going by;
Soon, oh, soon will come the night,
For the days are going by.
Why, then, do we idly stand,
Heedless of our Lord's command,
Sounding now o'er sea and land,
While the days are going by?

Jesus says, "Go work to-day,"
And the days are going by;
He will gird thee for the fray
As the days are going by.
Courage, workers, oh, be strong,
Put the gospel armor on,
Fight the hosts of sin and wrong,
While the days are going by.

Easton, Minn.

THE WORK IN SCANDINAVIA.

SWEDEN.—Since my former report I have continued my tour among the churches in Sweden, and in company with Bro. O. Johnson I have visited Grytthetted, Långbanshyttan, Rättvick, and Boda. We have had very interesting meetings in all these places. We have organized Sabbath-schools and T. and M. societies where they have not had them before. Our brethren and sisters seem desirous to understand all about the work, so that they can adapt themselves to it. In several places where we held one or two meetings where some of our scattered brethren live, there seemed to be a good interest to hear, as large numbers attended the services and listened with close attention. Rättvick and Boda are in a part of the country called "Dalarne" (valleys). That field seems to be the most favorable of any that we have seen since coming to this country. The people are farmers, and each have their own land, and thus are independent of each other; and we found but little prejudice. Mission houses and even school-houses are opened to us for meetings, and the truth has already gained a good foothold. I there separated from Bro. Johnson. He is to remain and follow up the interest, and I go to visit others. Since I left him, I have heard that he has a good hearing with a good interest.

Nov. 30 I came to Stockholm, where Bro. Matteson lives. We have had some good meetings. The Sabbath-school is very interesting, and they are gathering in quite a number of children whose parents are not Sabbath-keepers. The T. and M. society also is in a prosperous condition. After New Year's, Bro. Matteson is to begin a school of instruction for colporters and Bible workers. Thus we can thank God for some encouragement here in Sweden.

Eld. J. G. Matteson writes from Stockholm, Dec. 6, as follows: "The work in this place is onward. Some colportage work is being done, and there is a fair attendance at the meetings. A few have lately commenced to keep the Sabbath, and the outside interest is increasing. About one hundred persons attend our Sabbath meetings. The Sabbath-school has also advanced in numbers and interest. We have lately been encouraged by Eld. O. A. Olsen's presence and help. He stayed with us a little more than a week. We appreciate his earnest labors, and are very thankful for his good counsel.

"We have held a few meetings in Upsala, where one of the universities of Sweden is located. Two of our sisters have done colportage work here for three months. Some have become interested in the truth, besides the few that are keeping the Sabbath. There are invitations from other places to come and labor. We have now established a branch office in Stockholm, and hope by this means to be better enabled to spread the truth in Sweden. But it is a work of no small magnitude to get this in good working order. We have also succeeded in gaining a Swedish physician, who will help us in the Swedish health paper, and we will then be better prepared to spread knowledge in Sweden on the subject of health. The new works in Norwegian on 'The Millennium,' 'The Visions of Daniel and John,' and 'The Prophecies of our Saviour and the Apostles' are being translated into Swedish, and will soon appear in print."

DENMARK.—Eld. E. G. Olsen writes from Copenhagen: "During the month of November I have labored in Copenhagen, with the exception of one Sabbath and Sunday, which I spent with the church

at Valsömagle. We held four meetings. The Lord came near by his Holy Spirit, and a good interest was manifested by the hearers. May God bless this church, and add to their number such as shall be saved. We are glad to say that the interest is increasing in Copenhagen. On the Sabbath our meetings are of special interest to the church. Friday evening, from 6 to 7 o'clock, we hold missionary meeting, at which the brethren and sisters give a report of their labor during the week, and afterward we have a Bible reading. Sabbath forenoon, at 9 o'clock, we hold our Sabbath-school, at 10:30 we have preaching, and in the afternoon, prayer-meeting and social meeting. The Lord comes very near to us, as we seek to draw near to him and speak of his goodness."

NORWAY.—Eld. K. Brorsen writes from Moss, Nov. 30: "I have just returned from Laurvig, and will send a short report of my labor during the past month. I have held 23 meetings, and given 31 Bible readings to 163 persons, written 14 missionary letters, visited 88 families, sold books and tracts to the amount of 13 kroner (\$3.47), distributed and loaned 1,460 pages of books, and obtained two subscribers for *Vidernes Tegn*. Two have commenced to obey the commandments of God. In Laurvig I found more interest than here in Moss. In the last two meetings I held, the hall was full of attentive hearers. Our brethren have had some trials, but have remained true to the faith. The danger that we see, and ask God for help to escape, does not harm us; but the danger that we do not realize, and that we seek to go through without the help of the Lord, may easily work to our injury. The old saying, 'Our necessity is God's opportunity,' still holds good. Draw nigh unto God, and he will draw nigh unto you." O. A. OLSEN.

WEST VIRGINIA.

WALKER'S STATION.—We have just closed our meeting at the above-named place. We were there nine days, and the interest to hear was good. Twelve signed the covenant, and a Sabbath-school of about twenty members will be organized on next Sabbath. We have hopes of some others uniting with this little company soon. We start this morning for Freeport, Wirt Co., and from there we expect to walk about sixty miles, into Kanawha county. Our courage is good, and the work is onward. W. R. FOGGIN.
Dec. 30. J. S. ILES.

NORTH CAROLINA.

MCBRIDE'S MILL.—I commenced meetings here Dec. 23, and continued over Sabbath and Sunday. I am glad to report some success in the cause at this place. Two were baptized, and a small church was organized. I tried to set before the people all the leading points of our faith, especially the testimonies, as the ministers had taken particular pains to prejudice the minds of the people against them. The Lord helped me very much in presenting this part of our faith. The truth is gaining some ground in North Carolina. J. M. REES.
Jan. 2.

OHIO.

CLYDE.—Dec. 25-30 I was with the Clyde church. The week of prayer was observed in harmony with the recommendation of the General Conference; and while we tried to draw near to God, he was not forgetful of his promise, "Where two or three are gathered together in my name, there am I in the midst of them." All that attended the meeting felt much benefited and encouraged. The quarterly meeting of the church was held at this time. The attendance of this church has been much reduced in the past two years; but there are faithful souls here who I believe will meet in the kingdom of God. They are taking a club of the *Signs of the Times*, and have also ordered clubs of the *Gospel Sickle* and the *American Sentinel*. Our courage is good. W. J. STONE.

MICHIGAN.

RAVENNA, MUSKEGON, AND BIG RAPIDS.—After camp-meeting I spent two Sabbaths and first days at Ravenna, where I gave a course of lectures last spring. There was a good interest shown, and ten signed the covenant. Seven were baptized by Eld. E. H. Root, one of whom was from Wright. My wife and myself then returned to Muskegon, where we labored to encourage the little company of Sabbath-keepers, and also prepared to move to Big Rapids. Since Oct. 30 we have been holding meetings in two different places in this vicinity. After a two weeks' effort in one place without creating an interest, we changed our meeting to another school-house. Only four have signed the covenant as yet, but we hope to see others take their stand soon, as there is a good interest. FRANK CARR.
Dec. 30.

MISSOURI.

ROCKVILLE, RICH HILL, AND SEDALIA.—Nov. 5-8, I was with the company at Rockville. I found them

of good courage. They expect to have their new house of worship ready for use in a short time. Nov. 12-14, I was with the company at Rich Hill. At that place all are faithful who signed the covenant last summer while the tent was there. They have rented the German church in which to hold meetings.

Nov. 26 to Dec. 27, I was with the Sedalia church. Some interesting meetings were held with these dear brethren and sisters. Five united with the church at this place, four by baptism. Bro. Donnell was with me at this place from Dec. 8 to 27. This church held their quarterly meeting one week before the usual time, that we might be with them. The ordinances were celebrated, and we had a precious season.

I am now at Nevada, assisting Bro. D. C. Hunter, who has been holding meetings at this place for the last six weeks. Four have united with the church as a result of this effort, and still others are interested. J. W. WATT.

WISCONSIN.

DEBELLO.—Eld. S. S. Smith commenced a protracted meeting with this church Dec. 7, and continued until the 12th, when he left to attend the State meeting. As there seemed to be a good interest to hear the truth, I took charge of the meetings, which have had a good interest for two weeks, closing the 26th. The church seems very much revived, and many of those outside of our faith are fully convinced that what they have heard is the truth according to God's word. A number told me they wanted time to read before deciding what to do. We cannot but hope that their decision will be as it was with many of the noble Bereans, who, after reading the Scriptures daily, obeyed the gospel. Some have already decided they will do the best they can under the circumstances, to grow in grace and the knowledge of the Lord. Bible readings will be held with those who are undecided. I feel satisfied that more fruit will be gathered as the result of these meetings. Some of our brethren who had never heard a series of sermons were much benefited by these meetings. I have not decided where I shall hold the next protracted meeting. I. SANBORN.
Dec. 27.

KANSAS.

AMONG THE CHURCHES.—Since our last report, two more have been baptized, and four united with the church at Fort Scott. We have also held encouraging meetings with the churches at Dora, Cherry Vale, Altoona, and other points. One united with the church at Cherry Vale by baptism. At Altoona all who embraced the truth last summer seem to be firm in the faith. We took steps there toward building a meeting-house. Over \$500 were pledged for this purpose when we left, and we hope that soon a building will be erected. R. F. BARTON.
GEO. W. PAGE.

PHILLIPSBURG.—Nov. 28 we commenced a meeting in the Truesdell school-house, three and one half miles southeast of Phillipsburg, and continued until Dec. 26. Eight signed the covenant, and others are still investigating. All are adults. One of the eight had become convinced by reading, but the rest were the direct results of our meetings and visiting done preceding the meetings. We are still visiting interested ones. Those who have signed the covenant will meet occasionally with the Sabbath-keepers in Phillipsburg. We are trying to walk humbly before God, that he may continue to bless our efforts. O. S. FERREN.
C. B. HUGHES.

DAKOTA.

HELMICK, ARLINGTON, BROOKINGS, ETC.—Dec. 10-20 I was with the little company at Helmick, Hand Co., where I held thirteen meetings. This company discontinued regular meetings last spring, and were fast losing their interest in the cause. After many humble confessions had been made, the Spirit of the Lord came in and all resolved to start anew. Sabbath-school and meetings were resumed. Invitations were extended to hold meetings at Burdette, seven miles distant.

Dec. 24-29 I was with the Sabbath-keepers at Arlington, who embraced the truth last fall. All but one were firm, and three more signed the covenant at our last meeting. The brethren have to meet much opposition. But some of them hold prominent offices in the town, and as they are earnest in the truth, their influence is being felt, and many of their neighbors have almost decided to unite with them. They hold Bible readings, and distribute many tracts and papers. May God bless the good work they are doing.

Dec. 30 to Jan. 3 I was at the Brookings quarterly meeting. We had a good meeting. The ordinances were celebrated, and two united with the church. The wants of the cause were considered, and good donations were made to the fifty-thousand-dollar fund by those present.

I am now at Bushnell, visiting the scattered believers and looking after the interested ones. The little opposition we meet from time to time, from

those who profess to love God, but in works deny him, reveals a false spirit lurking under the garb of Christianity. I am of good courage, and feel to consecrate myself anew to God at the beginning of the new year. G. H. SMITH.
Jan. 4.

INDIANA.

HEPTON.—I came to this place and began meetings Nov. 29, with a fair attendance, which continued until the cold weather commenced. The meetings were held five weeks. Quite an interest was manifested, and the best of order. As the result, nine signed the covenant, and others are keeping the Sabbath. They were organized into a worshipping band, with a leader, and they now hold regular meetings. To the Lord be all the praise. F. M. ROBERTS.
Jan. 2.

PLEASANT LAKE AND SOUTH MILFORD.—By the request of Eld. Wm. Covert, I met with the little company at Pleasant Lake Dec. 2-10. This company was brought out under the labors of Brn. Rees and Godsmark. I found some who were doing all they could to hold up the light of present truth. On account of bitter prejudice there were but few who attended our meetings at first; but the Lord blessed, and the number increased each night, until we had a good hearing. Some not of our faith became deeply interested, and I believe if the meetings could have continued longer, others could have been persuaded to accept the truth. I left the brethren and sisters greatly encouraged. May God help them to be faithful in overcoming.

I met with the brethren and sisters at South Milford Dec. 11-17. There, also, I found that Satan had his agents at work doing all they could against the truth. I held meetings there but one week, although I had intended to continue them over three Sabbaths. Every night or two we were called upon to give up the hall in which we were holding meetings, thus breaking up the interest so much that we saw we could do little or no good. We then tried to procure the school-house, which was refused us; so we decided to close the meetings until after the holidays, at least. The brethren and sisters were kind in defraying my expenses from place to place.

I spent Sabbath and Sunday, Dec. 18, 19, with the workers at the Indianapolis mission. Bro. and Sr. McClure, of California, were present both days. Four meetings, in all, were held. Several from the city came in. The Lord blessed, and all seemed deeply interested. May the Lord bless the Indianapolis mission and those connected with it. M. G. HUFFMAN.
Jan. 2.

VERMONT.

VERGENNES.—Soon after our camp-meeting, Eld. I. E. Kimball, myself, and several others began meetings in Vergennes. The opening did not prove very favorable. Some of the ministers of the place did all in their power to keep their congregations from attending. After two or three weeks, Bro. Kimball left to visit the churches. Meetings were continued in the tent as long as the weather would permit, and then for a time in a small chapel, which we rented for the purpose. My wife and I continued work, dividing our time between Vergennes and Burlington, until Nov. 16, when we started for the General Conference, leaving the work with Brn. P. F. Bicknell and W. C. Walston, who had been with us from the first. The work which at first was very discouraging, is assuming a more favorable aspect. Openings are found outside of the city for all the labor that can be given by the present force of workers. As the result, so far, of the camp-meeting, tent-meeting, and Bible readings, seven adults have begun to keep the Sabbath, and several more seem almost persuaded. We secured space in the local paper of the place, to insert several short, pointed articles, which no doubt helped us materially. Since General Conference, I have visited the Sabbath-keepers at Burlington, who all seem to be holding on with good courage. One more precious soul has about decided to go with them. Dec. 25-28 I spent with the Jericho and West Bolton church. We had some good meetings. The ordinances were celebrated. Some who had become a reproach to the cause were disfellowshipped.

Dec. 30 to Jan. 3, in company with Bro. Kimball, I met with the Johnson and Eden church, at the home of Bro. Gomoe. We had an excellent meeting. Some of the older ones said that it seemed like the meetings twenty or thirty years ago. The elder and deacon of this church having become infirm with age, others were chosen and ordained to assist them in their duties. The Christmas offerings had been postponed until this meeting, and on Sunday quite a sum was gathered from a Christmas tree decorated for the occasion. On Monday a consultation was held with the T. and M. directors present, who represented all the districts in the State but two, and some interesting and encouraging reports were listened to. I am now with Bro. Kimball at Montgomery Center, ready to begin a series of meetings. H. PEEBLES.
Jan. 4.

AMONG THE CHURCHES.—Since my last report, I have

held meetings at Northfield, North Hyde Park, and Jericho. Commenced evening meetings with the Northfield church Nov. 25. Owing to a severe snow-storm, there was but a slight attendance of the brethren, with little or no outside interest. Our meetings continued over Sunday, the 28th. The services Sabbath and Sundays were marked with deep feeling on the part of the church. I was with them over two Sabbaths, and returned for quarterly meeting, Dec. 18. The church was much strengthened, and I trust they will remain steadfast and immovable, always abounding in the work of the Lord. Two were added to their number.

Sabbath, Dec. 4, I commenced meetings with the Johnson and Eden church, at North Hyde Park, and continued with evening meetings for a week. An excellent and increasing interest was manifested, seventy-five to one hundred being in constant attendance, mainly those outside the church. Bro. C. C. Drown was with me at these meetings. About the same interest was manifested by a similar visit to this place one year ago. Lectures should, if possible, be given there; for it seems evident that fruit will appear when the interest is matured. I returned to this church with Bro. Peebles for quarterly meeting, Jan. 1, 2. The meetings were among the best I have ever attended. We were favored with the presence of Eld. Albert Stone. Father Stone, by reason of age and infirmities, is but rarely able to be with the church. His words of faith and counsel were indeed inspiring to us all.

I was with the church at Jericho Dec. 11-16. Our Sabbath meeting was very excellent. The meetings Sunday afternoon, and evenings following, were well attended from the outside, and many indications of interest were manifested. Bro. Barton, the district director, was with me. We tried to visit all the brethren, and, on the whole, felt much encouraged by our efforts. We left an appointment for Bro. Peebles to be with them for quarterly meeting, Dec. 25.

I can but regret that this is my last visit to these churches; but hope that the present indications of growth and prosperity are but the prelude to a general awakening and refreshing. It will be so, if the churches fully heed the counsels already given. I trust others will break to them the bread of life more freely in the future. I. E. KIMBALL.

GENERAL S. S. ASSOCIATION PROCEEDINGS.

THE first meeting of this session was held in the Tabernacle at Battle Creek, Nov. 27, 1886, at 6:30 P. M. The President being absent, the Vice-President, Eld. D. M. Canright, called the meeting to order. The minutes of the last session were read and approved. The Treasurer presented the following report:—

GENERAL FUND.

Cash on hand Nov. 22, 1885,	\$100 84
Received on tithes and donations,	163 57
Total resources,	\$264 41
Paid for printing,	\$ 25 95
Paid for postage and stationery,	19 90
Paid to the missions,	85 28
Total expenditures,	\$131 13
Balance in treasury Nov. 18, 1886,	\$133 28

PUBLISHING FUND.

Cash on hand Nov. 22, 1885,	\$ 58 36
Received on donations,	512 42
Received on sales,	64 91
Total resources,	\$635 69
Expended for camp-meeting supplies,	\$101 00
For other supplies,	230 45
Total expenditures,	\$331 45
Balance in treasury Nov. 19, 1886,	\$304 24

"S. S. WORKER."

Balance in treasury Nov. 18, 1885,	\$ 26 22
Rec'd on subscriptions and old accts.,	601 37
Total resources,	\$627 59
Cost of printing Vol. 2,	\$477 31
Paid for postage, stationery, etc.,	22 35
To error in crediting twice,	97 95
Total expenditures,	\$597 64
Balance in treasury Nov. 19, 1886,	\$29 95

The report of the committee on the revision of the constitutions of both the State and the General associations was called for, but was finally deferred until another meeting, that copies of the new forms might be printed and circulated among the members for intelligent action.

On motion, the Chair was empowered to appoint the usual committees, which were as follows:—

On *Nominations*: R. A. Underwood, L. McCoy, E. J. Waggoner.

On *Resolutions*: G. W. Morse, M. H. Brown, A. O. Tait.

On *Lessons*: J. E. White, D. A. Robinson, E. W. Farnsworth.

On *Auditing*: E. J. Waggoner, H. P. Holser, D. A. Robinson.

On motion, the publishing of the "Manual" was referred to the Committee on Lessons.

On motion, the matter of supplies and Sabbath-school literature was left to a joint committee composed of the Auditing and the Lesson committees.

Voted, That the interests of the *S. S. Worker* be considered by the Auditing Committee.

Reports from the States being called for, interesting remarks were made by E. J. Waggoner, S. N. Haskell, C. L. Boyd, A. O. Tait, M. B. Miller, A. S. Hutchins, H. P. Holser, L. T. Nicola, and D. M. Canright.

Adjourned to call of Chair.

SECOND MEETING, 9 A. M., DEC. 2.—Opened by prayer. Minutes of previous session approved. The constitution of State associations was considered at this meeting, and the following was recommended for adoption in those States where it is found practicable:—

CONSTITUTION OF STATE S. S. ASSOCIATIONS.

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 the 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.

The constitution of the General Association was next discussed, but as some of the articles were referred to committees for amendment, the voting was deferred until another meeting.

The Treasurer presented an itemized report, showing the amount paid by each State in tithes and camp-meeting donations. A further report was read, showing the average amount per member donated to the home school each Sabbath, wherein it was found that in all but four associations the amount was less than one cent per capita each Sabbath.

The Committee on Lessons recommended that the following subjects be considered the coming year: The Spirit of God, Ministration of Angels, Sanctification, Prayer, Obedience and Sacrifice, and Faith. It was also recommended that the selection and appointment of lesson writers be left to the Publishing Committee. And further, that a small book be prepared, covering a six or eight months' study of the prophecies, the Sabbath, and the law.

Voted, To amend the list of subjects by including that of Conversion.

Voted, That the report be amended so as to request the General Conference to appoint a committee of three to examine all the Sabbath-school lessons before their publication.

The report as amended was adopted.

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

Whereas, The blessing of God has attended the S. S. work the past year, and visible evidences of progress and improvement exist; therefore—

1. *Resolved*, That we hereby express our gratitude to our Heavenly Father for these manifestations, and that we also acknowledge our increased obligations to, and continued dependence upon him.

Whereas, It is very important that the work in our Sabbath-schools be of such a nature as not only to instruct in Bible knowledge, but also to lead the unconverted to Christ, and give material help in the development of Christian character; therefore—

2. *Resolved*, That in securing officers and teachers for Sabbath-schools great care should be exercised to get persons who are sound in the faith, and earnest, consistent Christians.

3. *Resolved*, That we hereby request the Committee on Lessons to accompany those that shall be hereafter provided, with more extensive critical, explanatory, and suggestive notes than have heretofore been given.

4. *Resolved*, That we urge upon all Sabbath-school workers the necessity and importance of extending the circulation of the *Youth's Instructor*.

5. *Resolved*, That in conducting Sabbath-school conventions, we recommend that the reading of essays and papers on various topics be considered of secondary importance, and that preference be given to normal class drills.

6. *Resolved*, That we recommend the holding of teachers' meetings weekly in all our Sabbath-schools.

After some discussion, especially on resolution 6, the resolutions were adopted.

Meeting adjourned to call of Chair.

THIRD MEETING, 9:30 A. M., DEC. 3.—Prayer by Eld. G. H. Rogers. Minutes of the last meeting read and approved. The Committee on Resolutions being called for, presented the following:—

7. *Resolved*, That in all cases, regardless of the size of the school or the place where it may be held, the exercises of the same should be conducted in an orderly manner, and in accordance with an approved program.

8. *Resolved*, That it is a duty incumbent upon officers and teachers to use such Sabbath-school helps, in the way of bells, maps, blackboards, etc., as are or may be provided for them, and not allow them to remain as useless ornaments.

These two resolutions were adopted.

9. *Resolved*, That we urge upon all our schools the importance of liberal class contributions, and that we recommend them to contribute freely of the same, during the coming year, to our several missionary enterprises, in the following order: For the first quarter, to the African Mission; second quarter, to the International T. and M. Society; third quarter, to the English Mission; fourth quarter, to the Central European Mission.

Moved, To amend the resolution so as to read, "that the Sabbath-schools support the African Mission during the coming year."

Interesting remarks were made by Eld. Haskell, E. J. Waggoner, and others, showing the value of having a missionary enterprise before the children, to call out the spirit of sacrifice, and to educate them in giving to the Lord. Dr. Kellogg suggested the publication of a map of Africa, to be hung in the schools, where all could have a reminder of the object to which they were giving.

The resolution as amended was adopted.

Whereas, The *Signs of the Times* publishes the Sabbath-school lessons, giving the texts of Scripture in full; and—

Whereas, Such publication has a tendency to lessen the circulation of the *Youth's Instructor*, and results in a superficial study of the lessons; therefore—

10. *Resolved*, That we express it as the sense of this Association that the publication of the lessons as before mentioned, is detrimental to the interests of our Sabbath-schools.

This resolution, after a warm discussion, was lost. At this stage of the meeting, it was voted to take the Constitution of the General Association from the table for further consideration. The form as amended and finally adopted is as follows:—

CONSTITUTION OF THE INTERNATIONAL S. S. ASSOCIATION.

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, who shall also

act as treasurer, a Publishing Committee of five, and an Executive Board of seven, of which the President, Vice-President, and Secretary 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 all the duties of that office.

ARTICLE V.—DUTIES OF THE SECRETARY.

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 execute all the correspondence ordered by the Association and by the Executive Board.

4. To make reports at such other times as may be ordered.

5. To act as treasurer of the Association, and 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.

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 conventions, and Sabbath-school associations.

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.

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 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.

Voted, That the Chair appoint a committee of three to arrange for printing the map of Africa. J. H. Kellogg, C. H. Jones, and Winnie Loughborough were appointed as said committee.

The Committee on Nominations reported as follows:—

For President, C. H. Jones, Oakland, Cal.; Vice-President, A. B. Oyen, Battle Creek, Mich.; Secretary and Treasurer, Winnie Loughborough, Battle Creek, Mich.; Executive Committee: C. H. Jones, A. B. Oyen, W. C. White, D. M. Canright, J. E. White, G. H. Bell, Winnie Loughborough; Publishing Committee, C. H. Jones, A. B. Oyen, J. E. White, G. H. Bell, Mrs. M. J. Chapman.

The nominees were unanimously elected, with the exception of J. E. White, who refused to serve on the Publishing Committee, whereupon the name of W. W. Prescott was substituted.

The Auditing Committee submitted the following:—

We have examined the accounts of the Sabbath-school Association, and believe them to have been accurately kept. As the committee to whom the *Sabbath School Worker* was referred, we beg leave to submit the following report:—

We recommend, (1.) That the *Worker* be continued during the coming year as a quarterly, its present size and general style being retained; (2.) That the matter of who shall publish the *Worker*, and what it shall contain, be left to the Publishing Committee; (3.) That diligent effort be made to secure its circulation not only among those who are acting as teachers and officers, but among all who by their talent and their interest in the Sabbath-school give promise that they may at some time be more intimately connected with its work.

E. J. WAGGONER,
H. P. HOLSER,
D. A. ROBINSON, } Committee.

The report of the committee as auditors was accepted.

The report to continue the publication of the *Worker* called forth spirited remarks pro and con. An amendment was offered to supplement the original motion. Resolved, That the matter now contained in the *Worker* be published in the *Instructor* in the form of a quarterly or monthly supplement, as the editors may find necessary. While this amendment

was under consideration, the meeting adjourned to call of Chair.

FOURTH MEETING, 10 A. M., DEC. 6.—Prayer by Eld. Covert. Minutes of last meeting read.

Eld. Underwood re-opened the discussion on the motion to discontinue the *Worker*. E. J. Waggoner, J. E. White, G. W. Morse, and others spoke warmly in favor of the *Worker*. The amendment was carried by a vote of eighty-five against seventy-nine.

A motion was made that a series of Bible lessons on Health, to consist of at least twelve lessons, be added to the list of lessons already provided. It was voted to refer the motion to the Committee on Lessons.

The committee appointed to consider the matter of the "Sabbath-school Manual" and supplies, made the following report:—

1. Resolved, That books and supplies recommended for use in connection with the Sabbath-school shall be such as are approved by the Publishing Committee of the International Association.

2. Resolved, That we recommend the publication of the "Sabbath-school Manual" as soon as practicable; and further, that the style of the book, place of its publication, and manner of circulation, and all other matters pertaining to its publication be left to the Publishing and Executive Committees acting conjointly.

E. J. WAGGONER,
J. E. WHITE,
D. A. ROBINSON,
E. W. FARNSWORTH,
H. P. HOLSER, } Committee.

The report of the committee was adopted.

The following resolution was then offered:—

Whereas, The general agents of our State T. and M. Societies can, without detriment to their other work, add largely to the circulation of the *Youth's Instructor* by encouraging and appointing intelligent children, youth, or other persons to engage in the work of soliciting subscriptions for this paper; therefore—

Resolved, That this Association hereby earnestly request the International T. and M. Society to recommend this measure to the various State societies.—Carried.

Meeting adjourned *sine die*.

D. M. CANRIGHT, Vice-Pres.
GEO. B. STARR, Rec. Sec.

News of the Week.

FOR WEEK ENDING JAN. 15.

DOMESTIC.

—Shocks of earthquake were felt Monday night at Charleston and Summerville, S. C.

—The visible supply of wheat and corn is, respectively, 63,845,689 and 15,077,848 bushels.

—An earthquake lasting seven seconds rocked San Francisco Tuesday morning.

—A large German vessel has been driven ashore at Cape Henry, Va., and over twenty lives were lost.

—Prince Alexander, late of Bulgaria, is said to be largely interested in the cattle business in New Mexico.

—An Albany (N. Y.) toboggan chute sends the passengers down at the rate of ninety-three miles an hour.

—Statistics indicate that the immigration to the United States for 1886 will amount to about 400,000 souls.

—John Roach, the well-known ship-builder, died at 8 o'clock Monday morning, at his residence on Fifth avenue, New York.

—Mary Baker, aged 18, the fasting girl of White county, Indiana, has now abstained from food or water for eighty-two days.

—Fire followed by an explosion, ruined the dynamite factory at Plattsburg, N. Y., Tuesday morning. The shock was felt for twenty miles around.

—A joint resolution was offered Wednesday in the Nebraska Senate, asking Congress to pass a law for the election by the people of United States Senators.

—The house of Professor Graham Bell, at Washington, with his valuable library, was destroyed by fire early Tuesday morning. The loss is placed at \$50,000.

—The Supreme Court in Massachusetts has just made a decision in the interest of the traveling public, that sleeping car companies are responsible for their passengers' valuables.

—Newark, N. J., has been startled by an attempt to deliver all the convicts in the penitentiary at Caldwell, and kill the keepers. The jail officials discovered the plot in time to defeat it.

—The largest finished diamond in the United States, known as "The President," valued at \$45,000, was offered in the Tombs Police Court, New York, as bail for a saloon-keeper, and taken as security.

—Heavy losses on stock driven to the Montana ranges during last summer and fall are anticipated, owing to the intense cold weather, and also to the fact that the cattle reached their new grazing grounds in poor condition.

—A drought exists in Shelby county, Ill., where springs

have ceased to flow and the water-courses are dry. Unless a thaw or rain soon comes, farmers and cattle raisers will be compelled to remove their stock to other sections.

—At Cheelum, W. T., a Chinaman exploded a giant powder cartridge between two of his sleeping countrymen with whom he had had a quarrel. The side of one was blown away, and the other was so mutilated that he cannot recover.

—A general tie-up on the consolidated horse-railroad in Boston occurred on Monday morning, all the employees, including conductors, drivers, hostlers, horseshoers, feeders, and tow-boys participating. The trouble arose over the manager's changing the schedules and putting on trippers.

—An epidemic of small-pox is feared in Brooklyn. The first cases occurred a week or more ago in a densely populated section of the city, where there are 100,000 people in houses illy built, on land which has been reclaimed from a swamp. A vigorous course of vaccination is now being applied.

—The startling assertion is made by Dr. Powell, of New York City, that the number of deaths in that place during 1886 exceeds the number of births in the same year by 6,011. In 1885 the excess of deaths over births was given at 5,652. Out off the immigration, and New York becomes a dying city.

—Unknown persons removed the spikes and fish-plates on the Missouri Pacific track near Dunbar, Neb., Tuesday night, and a passenger train was wrecked, plunging down a fifteen-foot embankment. The engineer was killed, the express messenger fatally hurt, and a woman seriously injured. All the passengers were more or less bruised.

—For several days past, New York City has been experiencing the inconveniences of a coal famine, owing to a strike among the New Jersey coal-heavers. Only a very limited supply of the fuel could be obtained in the city, and that only by regular customers. The strike is under the direction of the Knights of Labor.

—Great excitement was occasioned at San Francisco, Cal., Thursday evening by the explosion of two dynamite cartridges on the street railways, one of which completely wrecked a passing dummy, on which were several persons, one of whom, a lady, was severely injured. The explosion did much damage to glass ware in the vicinity.

—Whether the death sentence is to be executed or not on the eight condemned Chicago anarchists who were reprieved until next March, the public does not yet know; but it is evident that the anarchist Spies does not strongly anticipate such an event, as he is announced to be married next Tuesday. The intended bride is a descendant of the Knickerbocker families of New York on one side, and of the royal family of Stuart on the other, besides being the prospective heiress of \$400,000.

FOREIGN.

—Mr. Gladstone denies that he is prepared to modify his home rule bill.

—M. Pasteur is threatened with paralysis, and will retire from active practice.

—It is stated the Russian reserves have been called out. Marked movements of troops have been noted in Bessarabia.

—A terrible snow-storm has prevailed throughout the middle counties of England, and much loss of life is feared. The railways are blocked.

—The British admiralty has adopted Lord Beresford's advice to build a fleet of fast cruisers. The new fleet will be completed in two years.

—The British government has decided to purchase 40,000 additional horses and 500,000 Maunlicher repeating rifles, to be ready March 1.

—The Russian military commission has decided to adopt a new repeating rifle for use by the army, and orders for large numbers of the weapon have been given.

—Prince Bismarck's bill for the increase of the Prussian military force was defeated in the Reichstag Friday, whereupon Bismarck immediately read an imperial message dissolving that body.

—A series of evictions has begun on the Winn estate in Kerry, Ireland. As the tenants are evicted, the houses are burned. Intense excitement prevails, and there will probably be bloodshed.

—British naval pensioners have been ordered to notify the government of the names of the ships they would prefer to serve upon, or the ports they would prefer being employed at, in view of possibly being called into active service.

—It is reported that German residents in Belgium have been ordered to hold themselves in readiness to join their respective army corps, and in the meantime to notify their government of any change of residence.

—In consequence of the closing of Peruvian ports against vessels from Chili, the wheat supply from that country has ceased; and in order to meet the demand for wheat, the municipality have been authorized to take steps to have the necessary supply brought from California.

—A recent attempt by an armed band of Montenegrins to make an invasion into Serbia, which was frustrated by the vigilance of the frontier guards, is interpreted to mean that Russia designs the overthrow of King Milan and the inauguration of a successor of her own choosing.

—The German government has forbidden Frenchmen belonging to the army to stay in Alsace-Lorraine longer than a few days, some manufacturers in that province who are in sympathy with France having evinced a preference for French workmen.

—Saturday, Jan. 8, exciting scenes were witnessed in County Clare, Ireland. While a number of bailiffs, accompanied by 100 policemen, were evicting tenants in Mayo, a wild district, the chapel bells were rung and horns sounded, and the people quickly assembled, headed by priests. Three evicted tenants were re-instated as care-takers, and in two instances the bailiffs had to abandon their attempts to evict tenants, owing to the menaces of the populace. The police were unable to quell the disorders, and withdrew from the scene.

RELIGIOUS.

—The Rev. McGlynn, of New York, has finally decided that he will not go to Rome.

—The Alabama Senate has passed a law forbidding the running of freight trains on Sunday.

—Elder Cooper, a Mormon Evangelist, is making converts at East Delavan, Wis., and intends building a Mormon church in the spring.

—At an exciting revival meeting in the Second Baptist church, at Adrian, Mich., Tuesday night, Mrs. Susan Brown, aged 65, sprung to her feet, shouted "Hallelujah!" and fell dead.

—In a recent lecture at Toronto, Ont., on the question, "Does Death End All?" Mr. Joseph Cook gave to the audience his opinion of Spiritualism and Swedenborgianism. He said: "I am an anti-Swedenborgian and an anti-Spiritualist, as I think nothing can be found in them but the Devil."

—Sidney E. Adams, President of the Y. M. C. A., and Augustus H. Holmes, were arrested at Buffalo Thursday, charged with violating the Sunday law, in that they, in operating their oil refinery, employ men who perform servile work on Sunday. The complaint was made by the proprietor of a theater, who was recently arrested on charges preferred by Adams and Holmes for giving Sunday performances.

Appointments.

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

THERE will be a general meeting at Hutchinson, Minn., commencing Friday evening, Feb. 4, and continuing over first-day. At this meeting we hope to see the brethren of the adjacent country well represented. As at other large meetings, it will be best on this occasion to bring bedding and provisions. Several of our ministering brethren will be present, and we hope to have a large attendance.

G. C. TENNEY.

QUARTERLY meeting for Dist. No. 2, Minnesota, will be held at Good Thunder, Jan. 29, 30. Matters of great interest will be considered at this meeting, and advance steps will be taken in the missionary work.

Quarterly meeting for Dist. No. 1, Minnesota, will be held at Medford, Feb. 12, 13. We hope to see every librarian at these meetings.

F. L. MEAD, Director.

A GENERAL meeting for Dist. No. 3, N. Y., will be held in connection with the Pulaski church, where the director may arrange, Jan. 22, 23. The meeting will begin Friday evening and close Sunday evening. We want a general attendance, especially from the Pulaski and Mannsville churches.

M. H. BROWN.

H. E. ROBINSON.

THE quarterly meeting for Dist. No. 12, Kansas, will be held at Cherry Vale, Montgomery Co., Sabbath and Sunday, Jan. 29, 30. Ministerial aid will be secured. This is intended to be a general gathering for instruction and encouragement in the missionary work. Let all librarians who have not sent reports to the district secretary, bring them to the meeting. Come, brethren, desiring the Lord's blessing.

C. McREYNOLDS, Director.

A MEETING for the benefit of the brethren and sisters of Dist. No. 6, Indiana, will be held at Hartford City, commencing Wednesday evening, Jan. 26, and continuing over Monday, Jan. 31. Important instruction will be given concerning tract and missionary work, Sabbath-school work, and other important matters. The new church will be dedicated Sunday, Jan. 30, at 2 P. M. A full attendance of our people in the district, and as many others as can come, is desired.

WM. COVERT.

J. P. HENDERSON.

THE dedication of the Greensburg, Ohio, church will take place Jan. 30. A general meeting will begin Friday evening, Jan. 28, and continue till Feb. 1, and longer if thought best. We hope to see a general gathering of all the Sabbath-keepers in that part of the State. Matters of great importance will be considered. Come, dear brethren, praying that God may bless his people, and that a new impetus may be given to the work in this part of the State.

E. H. GATES.

SCRANTON, Iowa,	Jan. 19-21
Dayton, "	" 21-24
Spencer, "	" 25-28
Ruthven, "	" 28-31
Wesley, "	Feb. 1-3
Forest City, Iowa,	" 4-7

The Lord willing, I will meet with the above-named companies and churches. Meetings will commence at 11 A. M. of first date.

JOHN WILSON.

Publishers' Department.

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

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My P. O. address for the future will be Box 18, East Portland, Oregon. J. FULTON.

JOHN RICE, Lena P. O., Oconto Co., Wis., informs us that four S. D. Adventists can find employment at Rice and Nelson's camp at Maple Valley Station, on the Milwaukee and Northern R. R., getting out cedar ties.

BUSINESS NOTICES.

(Under this head short business notices will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. a line. Persons unknown to the managers of THE REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.)

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Books Sent by Freight.—Present Truth, L Dyo Chambers, M V Thurston, A Christiansen, L T Dysert, S E Whiteis.

Cash Rec'd on Account.—Ky T & M Soc G G Rupert \$35, Kan T & M Soc W V Field 117.11, Colo T & M Soc C P Haskell 347.08, Fla Conf D Houghtaling 41.40, Fla Conf Jas Phillard 2.50, N Y T & M Soc Geo D Williams 3.75, Ind T & M Soc Emma Green 150, Mo T & M Soc C E Low 10, Michigan camp-meeting fund Mich T & M Soc 1, Kan T & M Soc L Dyo Chambers 25.51, Wise Conf. (no name) 2, Mich T & M Soc 217.44.

General Conference.—R Clark \$99, A O Burrill 20.

European Mission.—S J Lecklider \$10, H C Miller 10, O P Jenkins 10, S Fulton and wife 20.

Scandinavian Mission.—T N Berger \$1, Mich T & M Soc 34.65.

Australian Mission.—Mich T & M Soc \$10.

South African Mission.—Mich T & M Soc \$5.

English Mission.—Mich T & M Soc \$3.54, Kansas T & M Soc 1.80.

Thank Offering.—B B Francis \$2.50.

Inter. T & M.—Mich T & M Soc \$10.

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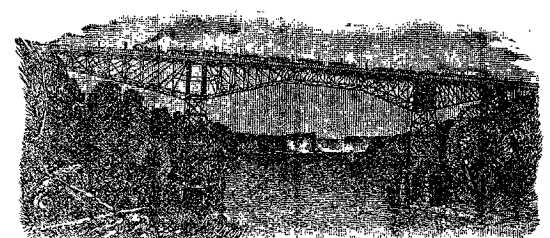
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GOING EAST.					GOING WEST.				
Mail.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.	Mail.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.
p.m.	p.m.	p.m.	a.m.	a.m.	Ar.	Dep.	p.m.	p.m.	a.m.
6.00	6.45	10.45	6.00	7.30	Detroit.	9.15	8.00	9.10	1.30
4.38	5.30	9.45	4.35	6.18	Ann Arbor.	10.88	9.12	10.25	2.32
3.15	4.23	8.49	3.15	4.50	Jackson.	12.03	10.52	11.35	3.32
2.00	3.10	7.54	1.58	3.43	Marshall.	1.04	11.47	12.50	4.22
1.12	2.27	7.35	1.20	3.20	Battle Creek.	1.35	12.12	1.12	4.40
12.37	1.50	6.58	12.33	2.35	Kalamazoo.	2.35	1.20	1.50	5.15
10.58	12.15	5.49	11.38	12.55	Niles.	4.18	3.03	3.22	6.35
9.18	11.11	4.55	10.18	11.27	Mich. City.	5.40	4.32	4.35	7.32
6.50	9.00	3.10	8.15	9.10	Chicago.	8.05	7.00	6.40	9.30
a.m.	a.m.	p.m.	p.m.	p.m.	Dep.	Ar.	a.m.	a.m.	p.m.

Gr. Rap. & Kal. Ex. lvs. Kal'm'zoo 6.45 a.m. Bat. Creek 7.31, Marshall 7.37, Jackson 9.15, Ann Arbor 10.25, ar. Detroit 11.45 a.m. Returning, leaves Detroit 4.00 p.m., Ann Arbor 5.30, Jackson 7.10, Marshall 8.20, Battle Creek 8.52, ar. Kalamazoo 9.45.

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Nov. 14, 1886.

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

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 7, 1886.

GOING WEST.					GOING EAST.				
Chgo. Pass.	Mail.	Day Exp.	Pack. Exp.	Chgo. Pass.	Mail.	Limit Exp.	Atto. Exp.	San. Pass.	Chgo. Pass.
am	am	pm	pm	pm	pm	am	am	am	am
6.15	7.15	8.05	4.10	Port Huron	10.20	1.15	7.35	11.05	11.05
7.43	8.31	9.34	5.40	Lapeer	8.42	11.57	6.15	9.27	9.27
8.17	9.08	10.15	6.20	Flint	7.05	11.27	5.40	8.45	8.45
8.50	9.35	10.58	7.00	Dundee	7.05	10.58	6.03	8.10	8.10
10.09	10.30	11.53	8.25	Lansing	6.20	10.07	4.00	6.50	6.50
10.37	11.00	12.25	9.03	Charlotte	4.42	9.37	3.25	6.15	6.15
am	11.30	11.45	1.15	10.05	A. BATTLE CREEK	3.45	9.55	2.35	5.30
6.30	am	12.05	2.20	pm	D	2.45	8.50	2.30	am
7.15	am	12.45	3.20	pm	Vicksburg	1.50	8.11	1.43	am
7.30	am	12.55	3.32	Val.	Schoolcraft	12.49	7.25	1.43	am
8.17	Sun.	1.42	3.19	Val.	Cassopolis	1.35	7.25	1.27	Val.
9.00	Pass.	2.28	4.07	am	South Bend	12.05	6.50	12.01	am
10.15	am	3.43	am	am	Haskell's	10.45	5.44	am	pm
10.30	7.35	4.05	5.52	6.05	Valparaiso	10.30	5.30	10.29	3.40
12.40	10.00	6.25	8.10	8.45	Chicago	8.05	3.25	8.15	1.15
pm	pm	pm	pm	pm	Dep.	am	pm	pm	pm

Stops only on signal. Where no time is given, train does not stop.

Trains run by Central Standard Time.

Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday.

Pacific, Limited, Day, and Atlantic Expresses, daily.

Sunday Passenger, Sunday only.

GEO. B. REEVE, Traffic Manager.

W. J. SPICER, General Manager.

MICHIGAN & OHIO RAILROAD.

GOING WEST.		STATIONS.		GOING EAST.	
No. 4.	No. 2.			No. 3.	No. 1.
p.m.	a.m.			a.m.	p.m.
3.40	7.10	Lv. Toledo	Ar.	11.55	6.20
5.20	8.10	Dundee		10.40	5.20
6.25	8.46	Tecumseh		9.47	4.40
8.10	10.02	Jerome		8.25	3.21
9.27	10.20	Hanover		8.00	3.00
9.37	10.55	Homer		7.19	2.22
10.10	11.25	Marshall		6.40	1.50
10.30	11.37	Coresco		6.25	1.30
11.00	12.00	Battle Creek		6.00	1.10
p.m.	12.44	Augusta		a.m.	12.44
1.52		Monticello			11.43
2.25		Allegan			11.15
6.35		Ar. Grand Rapids	Lv.		9.00
p.m.				a.m.	

All trains run daily except Sunday.

S. W. VINCENT, Train Master.

Oct. 24, 1886.

The Review and Herald.

BATTLE CREEK, MICH., JAN. 18, 1887.

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The last form of the Year Book for 1887 goes to press to day, Jan. 16. The book will contain 144 pages, and will embrace more matter of general interest to our people than any previous number. A sufficiently large edition will be printed to supply the field, and we hope to see it generally circulated. Price 10 cents per copy.

On the day the REVIEW went to press last week, occurred the funeral of Eld. John Byington, of this city, so long and so well known to many of our people, especially in New York and Michigan. He died Friday, Jan. 7, in his 89th year. Particulars next week.

ORGANIZATION OF THE PUBLISHING BOARD.

The Board of Trustees of the S. D. A. Publishing Association elected at the last annual meeting, met for organization on the evening of Jan. 12. Two of those who received a majority of votes at the time of the election not being eligible, because they were not members, owning at the time no stock in the Association, the Board by vote declared the existence of two vacancies. These vacancies were then filled by the election of A. B. Oyen and Clement Eldridge. Eld. Geo. I. Butler was then chosen President; A. R. Henry, Vice-president, Treasurer, and Business Manager; A. B. Oyen, Secretary; Clement Eldridge, Auditor; Geo. I. Butler, U. Smith, and A. B. Oyen, Publishing Committee. U. Smith was chosen Editor of the REVIEW AND HERALD, with L. A. Smith, Assistant, and Geo. I. Butler Corresponding Editor; A. B. Oyen was chosen Editor of the *Tidende*, with J. G. Matteson and O. A. Olsen Corresponding Editors; A. Swedberg was chosen Editor of the *Sanningens Herald*, with G. Carlstadt, Assistant, and J. P. Rosqvist, Corresponding Editor. Mrs. M. J. Chapman and Miss Winnie Loughborough were chosen Editors of the *Instructor*.

CHURCH ELDERS.

A CORRESPONDENT inquires, "1. Is a person who has been elder of a church, a nominee, by reason of that fact, for re-election, without the action of the church or of a nominating committee? 2. If on count-

ing the votes of the church it is found that another person, a private member, has the majority of votes, has the church power to declare such person elected?"

1. The answer to the first question is, that serving as an elder does not give the person any claim on the office further than the time for which he was elected, nor does it bring him before the church as a candidate for re-election. He is not a candidate without a new nomination either by some one in the church in open meeting, or by a nominating committee.

2. As to the second question, the church has not only power, but it is their duty to declare the one elected to the office who has a majority of votes. He cannot, however, enter upon the duties of an elder, till he is ordained to his office by the proper person or persons.

BROOKLYN SCANDINAVIAN MISSION.

BRO. J. F. HANSON writes from Brooklyn, N. Y.: "We have obtained a good, desirable place where we intend to start the Scandinavian mission. Our address will be, 635 President St., Brooklyn, N. Y."

CANVASSING IN NEW YORK.

HAVING been appointed general agent for the canvassing work in this State, I desire to hear as soon as possible from all those who intend to enter the field in the near future, that territory may be assigned to them and general instructions given to encourage and help. Every inducement consistent with the success of the cause will be given to those who are willing to devote all or a part of their time to this most important work. There never will be a better time for work than the present, and scores of devoted laborers should now enter the Lord's service. All communications concerning this subject should be addressed to J. V. Willson, Box 113, Rome, N. Y., who will keep me informed of the wants of the canvassers in all parts of the State. Let us heed the repeated warnings addressed to us respecting our lack of zeal, and at once engage in the Lord's cause.

H. E. ROBINSON.

TEXAS, ATTENTION!

THE Conference committee will meet with the leading brethren at Peoria, Feb. 12. All officers of the Conference and tract society and elders of our churches should be present, and every church should be represented. In connection with this meeting there will be instructions given in the canvassing work; for this reason all of our canvassers should be present. All should avail themselves of this opportunity to become more efficient in this branch of the work. True, the Lord has helped in the past, and given success to our feeble efforts; but as the work enlarges, it requires on our part more carefulness, earnestness, and consecration. And if we do not accept the light God gives us, and carefully study to make the best of our experience, we shall be reckoned among the unfaithful. May the Lord help us to become more earnest, and to carefully ponder the things that will serve to advance his work.

CONF. COM.

SOUTHERN KANSAS.

ANY S. D. Adventists in good standing desiring to rent farms in Southern Kansas, are invited to correspond with the undersigned, Altoona, Wilson Co., Kan. Regular Sabbath-school and meetings are held at this place, and a church 24x40 ft. is now in process of construction. The little band here need the aid of some experienced brethren to lead the meetings and help support the work.

C. MC REYNOLDS.

SOUTH AMERICAN MISSION SUPPLIES.

WE have recently been informed that the J. E. White Publishing Company will donate to our mission \$20 of the price of an organ costing \$60, on the payment of \$40 by us. They will also ship the same free of charge. We greatly need an instrument to assist in divine worship; but our finance is low, having just started, and our brethren are poor. We earnestly invite those interested in the missionary cause at large, to forward the amount to the J. E. White Pub. Co., and thus enable them to ship an organ to this mission. We would state that the mission is not yet thoroughly fitted up, and is in need of charts, maps, Sabbath-school record books, church records, blanks for reporting, works of reference, stationery,

etc. Necessaries will be thankfully received. We will endeavor to pay the custom on whatever may be sent. Packages may be sent to M. B. Patterson, 88 Manhattan Ave., Brooklyn, N. Y., U. S. A.

THOS. E. AMSTERDAM, *Mis. Supt.*

S. A. BLAIR, *Sec.*

A MACEDONIAN PLEA.

NEARLY all of our city missions have State Conferences to sustain them, not only with cash direct, but by personal donations of bedding, provisions, etc. Unfortunately the New Orleans mission has no such aid as a State Conference, and, further, it is so far from our people that transfer on commodities is almost equal to their value. We have great reason to believe that many of our people have much interest in this pioneer mission, and will esteem it a privilege to donate something for its support. We have enlarged our work, and desire to have the truth presented before the people with as little expense to the General Conference as possible. All donations will be thankfully received and economically used. Address contributions to the writer, at 321 Second St., New Orleans, La.

T. H. GIBBS.

Dec. 12.

TRAMPS—ONE OF THEM.

THIS is an age in which the land is full of wandering men, commonly called "tramps." We think it is no exaggeration to say that a large majority of them are the most lazy and worthless vagabonds that are allowed to live. There are some among them who seem to be honest, but they are so few that it seems hardly necessary to make an exception to the rule. Their continual study is, how they may be able to deceive and pilfer from the honest and industrious. One of their tricks is to pretend to be religious, and thus play upon the sympathies of church members in order to get helped along.

There is one of this latter class abroad in Illinois at the present time, palming himself off for an S. D. Adventist, under the name of J. J. Austin. Some of the brethren, for fear of turning off an angel unaware, have taken him in and boarded him, and some have loaned him money to travel from place to place. He pretends to be from Dakota, and, like all the rest of his class, is "hunting work." I met the gentleman (?) at Sheridan, and while I was preaching last Sabbath, Jan. 8, he slipped out, went to the house of one of the brethren who had kindly given him a home for several days, and, taking advantage of their absence while at church, stole a pair of pants and an overcoat. He left a note on the table, stating that he had heard of a job at some distance, and thanking them for their hospitality. I would warn the brethren in the State against him, since he has already duped them at three places of which I know. If a man comes to you with a sanctimonious air, making long prayers, and telling of Dakota storms that will pick up a school-house and carry it twelve miles without injuring it a particle, the scholars within not knowing it was moved till school was out, and similar "yarns," don't be afraid of "angels unaware." Turn such men out before they get a chance to steal your property. He may change his name. Look out for him.

A. O. TAIT.

MINNESOTA, NOTICE.

As this number of the REVIEW goes to press, word is received that Eld. E. W. Farnsworth will attend the general meeting at Good Thunder, Minn., Jan. 29, 30.

WISCONSIN CANVASSERS, ATTENTION!

IN order to organize the canvassing work in Wisconsin, on the plan adopted at our late State meeting at Plainfield, I hereby request all canvassers for our subscription books within this State to apply to me for contracts for territory, stating distinctly what territory they wish, what book they will canvass for, what experience they have had in the work, and when they will commence the canvass. All are expected to report to the State agent their progress each week, and accompany all orders for books from the State depository with cash. Brethren and sisters, we desire to enter earnestly into systematic and thorough work that will be approved by the Master. Let us be "diligent in business" and "fervent in spirit" in all our service to the Lord.

Jan. 6.

CHAS. A. SMITH, *State Agt.*