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"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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THE LEVER OF GOD.

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

God's hand is on the lever
That guides this erring world;
He leads us wheresoever
His banner is unfurled.
What time the eagles of the North,
With pinions white with snow,
Swoop down upon the icy hills
Where wild the tempests blow,—

His hand is on the lever!
He calms the raging sea,
As once he stilled the waves upon
The stormy Galilee.
What matter though the thunders roar,
And wild the tempests blow,
The same God lives to-day who reigned
Four thousand years ago!

Press hard upon the lever,
O strong and kindly hand!
And let Thy smiles fall, sweet and pure,
O'er all the pleasant land!
Oh, lift us where thy skies are bright,
And soft thy fountains play;
Where from the night an angel's wings
Have fanned the mists away.

Press hard upon the lever,
O strong right hand of God!
And lead us wheresoe'er the feet
Of Zion's saints have trod.
Grant through the night that we may hear
The song the angels sing,
Till the darkest waves grow bright beneath
The shadow of Thy wing.

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.

THE VICTORY OF THE SAINTS.

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

"THEY shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." Isa. 49:10. While passing through the shadows and toils of earth, it is cheering to look beyond, and see the sunshine of an endless day. Ever since the gospel was manifested, and Abel enjoyed its consolations, the hope of immortality and a life beyond the grave has lived in the hearts of men, given zeal and enjoyment to their worship; and the sunshine of heaven seems brighter and the rest sweeter as we are drawing nearer to it. The coming glory appears more desirable as the time approaches for its revelation.

It may be well first to consider the class that

is to enjoy this gracious promise. Before we can claim a promise, we must first be sure that we are complying with the conditions upon which the promise is made; and we ask concerning this class, What are the characteristics that entitle it to the reward? There is no doubt that the redeemed are the company here spoken of, and we will follow them through their earth life, to learn their characteristics. They shall be gathered from the north, south, east, and west (Ps. 107:3; Isa. 49:12), so that nationality makes no difference in making up the armies of the skies. All are, by adoption, "sons of God." 1 John 3:1.

The first special feature worthy of note is, that they have made a covenant with God by sacrifice. Ps. 50:3. They are a tried people. John said, at the beginning of the New Testament dispensation, "In the world ye shall have tribulation." Chap. 16:33. Luke also testified, "We must through much tribulation enter into the kingdom of God." Acts 14:22. Paul inquires, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword" (Rom. 8:35)? and while drinking of the baptism of suffering, exclaims, "I am exceeding joyful in all our tribulation" (2 Cor. 7:4); and again, "We glory in tribulation also; knowing that tribulation worketh patience."—Rom. 5:3.

In the prophetic age, the story was the same. Noah could point to more than a century of unbelief and ridicule. Isaiah was no stranger to hardship, and Jeremiah from his dungeon could testify the same. Christ, when teaching those who were to suffer in his cause, added, "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. 5:12. Coming down to the evening of our world's history, the facts are the same. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. A little way on, and the tried ones can shout, "Victory at last!" The angel says of them, "These are they, which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:14.

With these texts before us, the conclusion is inevitable. Those who will not suffer with Christ shall never reign with him. Feet that enter into rest will be scarred with thorns, and toil-worn with the journey. Hands that finally sweep the harp-strings of heaven will be active here in the Master's vineyard. Hearts that know the bliss of heaven must first know the sorrows of earth. The desert comes before Canaan. The Captain of our salvation was made perfect through suffering (Heb. 5:8, 9), and the children must pass through the crucible before they can reflect the Master's image. Only the refining process can develop the sweet trust of a pure and holy life. Let us remember the beautiful words of the poet:—

"Then all the scoffs and scorn I've borne
For His dear sake who died for me,
To everlasting joys will turn,
In glorious immortality."

Another of their characteristics is *obedience*.

Of Abraham, the record says that he obeyed God, and because of this he obtained favor with the Almighty. The chief requirement in the old covenant was, "Obey my voice." Ex. 19:5. All through the Jewish age, obedience brought blessings, while disobedience brought calamity. The wise man says, "Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12:13. Paul, in writing to Christian converts, says, "Ye have obeyed from the heart that form of doctrine which was delivered you." Rom. 6:17. The same thing is true of the remnant church at the close of time. They are obeying God. Rev. 14:12. Even Christ, the sinless One, learned "obedience by the things which he suffered." Heb. 5:8.

Faith is a prominent feature in the class that shall claim the promise contained in my text. Faith is the strong cord that has bound the church to God in all ages. In this, we have the mighty motive that has filled the world with martyrs, and the Lamb's book of life with the names of the redeemed. Hebrews 11 contains a roll of honor of men who stood out prominent as land-marks in their generation, who through faith gained victories, and died as conquerors. The last church possesses this grace.

Without faith it is impossible to please God. Heb. 11:6. Lack of faith caused the rejection of Israel. In proof of this, read Deut. 32:20: "And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith." Again (Heb. 4:2): "The word preached did not profit them, not being mixed with faith in them that heard it." If space allowed, I should be glad to notice at length Noah's clinging by faith to God, and preparing for a destruction that was coming on a guilty world—a destruction yet unseen, and according to all reason improbable if not impossible. A hundred years of ridicule and contempt did not vary his actions or cause his faith to waver; nor did the faith of the Hebrew children waver, while standing for God, with a fiery furnace yawning to receive them, and surrounded by an idolatrous world. I do not read that they had ever been brevetted for gallantry on the field of honor, or that they had ever gained the cross of the Legion of Honor; and yet they feared not to say to the mightiest monarch on earth, "We are not careful to answer thee in this matter." They were willing to die, but never to prove disloyal, and the Son of God came down and walked in the fire with his children. My heart has always been thrilled in reading that third chapter of Daniel, and the desire of my life is—

"Oh, for a faith that will not shrink,
Though pressed by many a foe."

Faith makes heroes, and Daniel, looking calmly up from the depths of the lions' den, is but another instance of the power of that faith that is fixed upon the living God; and when faith is fired by love, the cause of God is first, and life is secondary. I think of Stephen, a man full of faith (Acts 6:5), giving his last testimony, with his face like an angel's, and dying with a vision of glory before his eyes. How much of that faith have we? I should like to notice the sacrifice of Moses, the faith of Elijah, and the devotion of Paul, but space forbids. The last church pos-

esses this grace, this faith which the storms of earth cannot shake. Rev. 14:12 declares not only that they obey God, but that they "have the faith of Jesus." Here, then, are the prominent features of the blood-washed throng. They have sacrificed in the Master's service; they have kept the commandments of God, and had the faith of Jesus.

And now, dear reader, let us examine ourselves, and see if we can claim the promises God has made to the righteous. Are our time, talents, and means consecrated to the cause of God? Are we sacrificing for the solemn work now going on? Are we obeying the holy law of right, having every element of our being in subjection to Christ? Are our sins all confessed and forgiven? or have we some sins left for the Judge to pass sentence upon at the last day? Have we that living, loving faith that makes our work a labor of love? Are we ready for the coming of the Son of God, and to be gathered when the angels gather the elect?

These are pertinent questions in view of the advent and the judgment, and we shall have to meet both. If we are reconciled to God, then we can read the promise, and rejoice in the shelter and protection offered,—“They shall not hunger nor thirst.” Oh, the tender care that God has for his people! Christ came to earth for us, and returned to heaven to prepare a place for those who shall be saved. He is coming after his children ere long, coming with all the angels to gather his elect. The trumpet shall sound, and then—O what a gathering! Graves that men had long forgotten, God has remembered. Unnumbered multitudes spring to life. God gathers his chosen ones, some from mossy tombs, some from humble resting-places, and others from the shadow of imposing marble. Still others are reaching up eager, waiting hands from living homes, and as the angels gather them, the grand shout of triumph rolls its billows up against the heavens, “O death, where is thy sting? O grave, where is thy victory?” Paul adds to the picture the sweet joy of the reunion of friends: “We shall be caught up *together with them.*” Oh, the heart-aches that will then cease forever! Oh, the loneliness that will then be banished! We shall know as we are known. Husband and wife, with loving embraces, meet to part nevermore. Brothers and sisters meet with clasp of glad hands. Parents and children greet each other with a joy beyond words, to tread together the eternal pathways. Friends mingle in sweetest fellowship. Joy is complete, and the former things are not remembered, neither come into mind. The song of Moses and the Lamb is chanted by immortal tongues and matchless voices freed from corruption. The chariots of heaven convey the redeemed up to the Father's house. The jasper walls appear. “Oh, that home of the soul!”

My pen lingers as I realize how powerless language is to portray the glories of that better land. How barren are words to describe the city of the pearly gate! Its glory gleams along the pages of revelation. Bright with the radiance of heaven, 'neath the tender glow of a Saviour's love, it shines with the fadeless beauty of immortality. Its foundation stones are rainbows of light, its crystal walls reaching high in the heavens, its streets of mirrored gold; while mansions and crowns are awaiting the overcomers. Enjoying the vigor of immortal youth, beneath the sheltering care of the Almighty, we shall enjoy the promise to which we have referred, “They shall not hunger nor thirst.” With every longing satisfied, we shall be indeed children of God, gathered home to a heaven of love, and mid the white roses of a perpetual peace, shall live while eternity endures. God grant that reader and writer may be there.

—There are sins from ignorance, but most sins are intelligent and deliberate. It is not always easy to know just what duty requires, but, as a rule, it is easier to know what is duty than to do what we know to be duty.

JUSTIFICATION.

BY ELD. ALBERT STONE,
(East Richford, Vt.)

JUSTIFICATION signifies pronouncing a person righteous according to law. It is one of the chief articles of that doctrine which was once delivered to the saints. It runs through all Christian experience, and has an influence in every part of practical godliness. To have a proper view of the subject, it is necessary to keep in mind the Scripture doctrine of the fall of man, his loss of the divine favor, and the Bible doctrine of his restoration. The Scriptures teach with strong emphasis, that by the deeds of the law no flesh shall be justified, that all have sinned, and there is none that doeth good. Eph. 2:5; Acts 13:38, 39; Rom. 3:24.

The person who is justified, is accepted without any cause in himself. Man's righteousness is imperfect, and not only cannot satisfy, but can bear no part in satisfying, the demands of a perfect law. The meritorious cause of justification is found only in the imputed righteousness of Christ; the righteousness wrought out by his sufferings and death, is set to the account of the sinner, and becomes his by the gift of grace. Thus Jeremiah the prophet, speaking of Christ and the final triumph of his kingdom, says, “And this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**” And the apostle Paul, referring to the same person, says, “Who of God is made unto us wisdom, and *righteousness*, and sanctification, and redemption.” Jer. 23:6; 1 Cor. 1:30. Thus, the meritorious cause, and the act of justification, is with the Lord. “It is God that justifieth.”

Self-righteousness is a dangerous element to mix with Christian experience. It is Pharisaical to do so. Virtually, it is an insult to the grace of the gospel, and betrays but a superficial knowledge of the doctrine of grace, as revealed in the Scriptures. It shows also an imperfect knowledge of the law of God as the exponent of sin. As well might one raise himself from the dead as to pay one jot or tittle of the price of his justification before God. Justification comes to man through believing on Him that justifieth the ungodly. Rom. 4:4-7. We often hear persons talk of the condition of justification. The only condition of justification is the righteousness of Christ. “Being justified freely by his grace through the redemption that is in Christ Jesus.” Rom. 3:24. It is the free gift of God, and instantaneously follows the act of regeneration, by which act the subject is made a partaker of the divine nature, escapes the corruption that is in the world though lust, is received into the family of God, partakes of the Spirit of adoption, and calls God his Father. 2. Pet. 1:4; Rom. 8:15.

It is true, faith bears important relation to justification; but if by it we mean a valuable equivalent for grace received, the application is certainly wrong. But if we mean that it is only a means to an end, without which the end could not be accomplished, in that case it is not improper. Faith is set forth in the Scriptures as a condition of salvation; but it is not to be understood as forming any part of justifying righteousness, but simply as an instrument without which we cannot be saved. Saved by grace! will be the key-note of the song of the church during the eternal ages. The problem of salvation by grace will occupy immeasurable periods in its explanation. The mystery of “God . . . manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory,” is the theme that will be forever unfolding in the realms of light.

The scene of Gethsemane on the doleful night of the betrayal, will never be forgotten in heaven. Though the drowsiness of the delinquent disciples on that occasion will not be remembered or come into mind, yet the amazing suffering of the Son of God, when he made his soul an offering for sin, when it pleased the Father to bruise him, when heaven, earth, and hell, for reasons very unlike, were arrayed against him, when he

drank the gall to give us wine, when he accepted death that he might give us life, and the curse of the law that he might offer us the blessing of the gospel, will never cease to be the memorial of the world's redemption, and the salvation of the church.

IS IT CONSISTENT?

BY GEO. B. THOMPSON,
(Willow Hill, Ill.)

IN our efforts against Sunday legislation, we are often accused of being inconsistent, and denying our faith by our works. Say they, You believe the Lord is soon coming; yet before he can come, religious persecution on the question of the Sabbath must take place in our Government. Therefore, say they, Why work against this? Why not let it come, fulfill the prophecies, and thus hasten the coming of the Lord?

This reasoning is fallacious for several reasons. While it is true that this attempted religious oppression, foretold by the prophets, must and will take place, there are also other prophecies whose fulfillment is just as imperative. The warning against this work—the worship of the beast and his image and the reception of his mark (Rev. 14:9-12)—is also a subject of prophecy, and must go to the world. In addition to this, the signs which herald the Messiah's approach must be brought prominently before the multitudes of earth. Joel 2:1; Zeph. 1:14. The Lord will not come until this work is done. The third angel cries with a *loud voice*. Aided by omnipotent power, he fulfills his mission; then Jesus is seen coming surrounded by the angelic host. Rev. 14:9-14.

Now, suppose that the proposed Sunday legislation should succeed, religious intolerance would immediately ensue. Then it would be much harder to perform our work, in fulfilling the mandate of Heaven to prophesy before many peoples, nations, tongues, and kings. Adverse circumstances would cause the work to move much slower, and the message, though sure to triumph, would be seriously impeded. This must be plain to all.

To ask why we work against this National Reform movement, is about like asking the man who is sick why he sends for a physician. Why not say to him, It is no use. The Bible says that all must die, and are you not showing a disbelief in this by seeking a remedy for your disease? The man who sends for a physician when sick, does so that he may enjoy an existence as long as possible. So when we work against religious legislation, it is not with the idea of defeating it forever; but that we may enjoy the liberties granted us by Heaven as long as possible. All we are seeking is, that a peaceable and quiet time be granted us in which to warn our fellow-men of Jesus' coming, and the heinousness of “beast-worship.”

With us, this is a living question. Our liberty—the most estimable boon of earth—is menaced. Our right to worship God according to the dictates of our conscience is in jeopardy. Others are urging this conflict upon us. Protestantism in her opposition to the truth is already crying to the Roman power, asking her aid in the work. And “Aye, aye,” comes the answer from the leader of this darkened host, “we are ready with 7,000,000 to re-inforce thy already large army.” Protestantism descends to a level with Catholicism, to enforce the observance of a papal Sabbath in opposition to that of Jehovah. We have but to read the bloody record of the Dark Ages, to see the character of their work.

Can we sit complacently by, and see this dark and ominous storm-cloud approaching, without entering one solemn, earnest protest? That would be a denial of faith in truth. There is hard work before us, and as we see the multiplying tokens of the coming conflict, it admonishes us to buckle on the armor—the word of God—afnew, and take courage, knowing that God is on our side, and that his truth will culminate in a glorious and an eternal victory.

KEEP THE COMMANDMENTS.

[The following lines were written by a friend in Nashua, N. H., who has become very much interested in the lectures Bro. O. O. Farnsworth is giving in that place. We are confident it cannot be long before such convictions are followed by obedience.—Ed.]

On Sinai the law was given
To Moses by the hand of God,
Whose statutes govern earth and heaven,
And rule the planets spread abroad.

'T was there on tables made of stone,
God by his finger traced the law,
The firm foundation 'neath his throne,
Mid grandest scenes man ever saw.

Now in God's temple fair on high,
There rest the ark and mercy-seat;
There message-bearing angels fly,
Who keep the law of God complete.

'T was Jesus who delighted in
The keeping of that righteous code,
Who came an offering for sin,
From yonder shining courts of God.

Then why should mortal man refrain
To honor laws that Christ approved,
That yet shall govern God's domain
In righteousness, and truth, and love?

Shall we not keep the Sabbath day,
And thus the decalogue fulfill?
For Heaven is pleased when we obey,
And seek to do the Father's will.

The papal church despised the day,
And thought to change God's time and law,
And institute another way
Than that at Sinai Israel saw.

This fallen church by thousands slew
The saints, and stained their hands in blood;
Their ashes to the winds they strew,
And yet they claim to honor God.

The prophet saw their crimson trail,
As down the centuries it wound;
He saw the church of God assailed,
And millions martyrs' graves had found.

Thus God has placed along the way
This beacon light upon the road,
Whose luster far exceeds the day
As we approach the port of God.

But antichrist's swift doom is sealed,
His blood-stained banners God will find,
When Christ from heaven shall be revealed
To raise the dead and judge mankind.

Still we will strive to do his will,
And ever keep his full commands,
That we may dwell on Zion's hill,
Where God's eternal city stands.

THE SEALING OF THE 144,000.

BY A. SMITH.
(Grandville, Mich.)

A COMPANY is brought to view in Revelation 7 and 14 who are said to be sealed with the seal of God. It is a question of some interest to determine where in point of time we may look for such an event as this to transpire. To deny the possibility of locating the time when the prophecy should become due, would be equivalent to impeaching the wisdom of God in making it a subject of revelation.

The most remote period in the past claimed as the time when this transaction should have taken place, was that of Christ's resurrection, when "many bodies of the saints which slept arose," and constituted the sealed company. The arguments adduced in support of this proposition are, 1. The 144,000 were to be of the tribes of Israel, and hence not Christians, but Jews; 2. They were to be the first-fruits, answering to the wave sheaf in the former dispensation, which was offered at the beginning of harvest.

Of the first argument we would say that the limitation of this company to the tribes of Israel does not necessarily exclude Christians from a participation in its membership; for they, also, are declared to be the seed of Abraham: "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. 3:29. "Now we [Christians], brethren, as Isaac was, are the children of promise." Chap. 4:28. "They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9:8. There is nothing, therefore, in that argu-

ment to invalidate the claim that even the last generation of Christians may constitute the 144,000.

To the second argument we reply that Christ is plainly declared to be the first-fruits of them that slept" (1 Cor. 15:20); but this expression is nowhere applied to those who came out of their graves soon after his resurrection. The only direct reference to this company found in the Bible, is in Matt. 27:52, 53; but in Rev. 5:8, 9, four living creatures and four and twenty elders are mentioned as ministering conjointly with Christ as priests, and as ascribing their redemption out of every nation, and tongue, and people (some besides Jews among them, then, certainly) to the Lamb. This company doubtless was composed of the most eminent persons among the resurrected saints who ascended with Jesus to heaven (see marginal reading in Eph. 4:8), and who probably consisted of a few holy persons out of each generation from the beginning of the world; but that they were not the sealed ones mentioned in Revelation 7 and 14, appears from the fact that the 144,000 sing their song of deliverance *before* them, or in their presence. (See Rev. 14:3.)

It is worthy of note that the wave sheaf (Lev. 23:11) was offered at the *beginning of harvest*: and though Christ is the antitypical wave sheaf, being "the first-fruits of them that slept" (1 Cor. 15:20), the term "first-fruits" is also applied to the 144,000, who are declared to be "the first-fruits unto God and to the Lamb." (See Rev. 14:4.)

Although in an accommodated sense, the opening of the Christian dispensation may be regarded as the beginning of harvest, when Christ was offered as the wave sheaf; yet primarily considered according to Christ's own words, "the harvest is the end of the world." Matt. 13:39. In this harvest the 144,000 will be the "first-fruits." Probationary time having passed, they constitute the first and only living men and women sealed to everlasting life; and although yet in their physical bodies, they are preserved by the miraculous power of God, never to die any more, all other saved ones, with the exceptions named, being yet asleep in their graves.

It is a pertinent fact that the Revelation was given in A. D. 96, about sixty-five years after the resurrection of Christ, and about sixty-one years after the close of the seventy weeks of Dan. 9:24, when the apostles turned away from the Jewish nation and offered the gospel to the Gentiles (Acts 13:46), and was concerning events *yet to transpire* (Rev. 1:1; 4:1); too late, in point of time, to embrace those who ascended to heaven with Christ, or even the first converts to Christianity under the apostles' labors.

It is further worthy of remark that there does not appear to be a hint or reference in regard to this sealed company, in either the Gospels or Epistles, except, perhaps, in James 1:1, 18. This is certainly very singular, if a work of such marked peculiarity had transpired at the time when, and in the place where, the inspired writers of that portion of the New Testament lived. The Epistle of James was evidently written more especially for the benefit of Christians living in the end of time, just before Christ's second advent. James 5:3, 7, 8.

In the book of Revelation the sealing of the 144,000 is located parenthetically between the sixth and seventh seals of chaps. 6:12, 13 and 8:1; or more expressly, between the events brought to view in chap. 6:13 (fulfilled in 1833) and the closing drama (yet in the future) as brought to view in verse 14.

The only objection that remains against the position that we have taken is, that this company is sealed from among the *tribes* of Israel, to which Gentiles can lay no claim as members. To this we oppose the fact that the earthly records of some of the tribes of Israel are said to have been irredeemably lost long before our Saviour's time. But we may be assured that a perfect record of the true Israel is kept in heaven, and that every true convert to Christianity is assigned his

place in one of the tribes of Israel. (See Dan. 7:10; Luke 10:20; Heb. 12:23; Rev. 13:8; 20:12.) In the new earth the twelve apostles of the Lamb will reign over the twelve tribes of Israel, and bring their glory and honor into the city of God through gates of pearl, upon which will be inscribed the names of the respective tribes. (See Matt. 19:28; Rev. 21:12, 24.) Up to the time of Christ the records of Israel served the purpose of establishing the genealogy of the lineage of David and Abraham, and of preserving the integrity of the Aaronic priesthood; but when the ministration in the heavenly sanctuary began, God would no longer preserve the now needless memorial from oblivion.

THE SEALING.

When in the providence of God this prophecy should become due, four mighty angels appear on the stage of action, to whom is assigned the duty of holding the four winds of the earth until the process of sealing shall have been accomplished. Rev. 7:1. In the great work of redeeming man, the holy angels, as the ministers of God (Ps. 103:20, 21), act a conspicuous part, guarding the saints (Ps. 34:7; Acts 12:7-10; Heb. 1:14), restraining in the interests of the cause of God any legislative action (Dan. 10:12-14; 11:1) and executing the judgments of God upon wicked men. Gen. 19:1, 13; Acts 12:21-23.

In the work of redemption, each man must do all that he can to save himself (Phil. 2:12) and his fellow-men. Matt. 28:19, 20; 2 Cor. 5:10, 11. To man is committed the preaching of the gospel; but to the angels of God, the duty of opening and preparing the way before him. Acts 10:3-6, 9-18; 16:9. Evidently, from the tenor of the inspired word, neither God nor angels will do for man what he can do for himself, nor will God do what is within the scope of angelic energy. But when man for himself, and angels in his behalf, have done all within their power, final salvation is yet a miracle of the matchless grace of God.

In prophetic language, "wind" is a symbol of war (compare Rev. 7:1 with Dan. 7:2; Jer. 25:32; 49:36, 37); and the "great sea" which it agitates is an emblem of the people who constitute the nations of the earth. Compare Isa. 8:7, 8; Jer. 46:7, 8; Dan. 7:2; Rev. 17:15. Why should it be necessary to employ mighty angels to restrain the nations and keep peace on the earth, unless the armaments and temper of those nations were such that in all probability a general war of such magnitude as to seriously impede the divine work in question were otherwise inevitable? Can the reader discern in the signs of the times a condition of military and diplomatic preparation answerable to this hypothesis? These four angels have, no doubt, received a commission from Heaven, to influence the decisions of councils and legislative bodies at the capitals of nations, in order to hold in abeyance to a necessary degree the strife of war, until the specific work of sealing the servants of God shall have been accomplished.

It may be asked, If, as is claimed, the sealing message (Rev. 7:2; 14:9, 10) began to be given in 1844, and pending that work war and strife were to be restrained, why should certain wars have taken place, such, for instance, as the Mexican in 1847, the Crimean in 1853, the American Rebellion in 1861, and some others in Europe, and the recent Chinese and French wars, etc.? We answer, To these four angels is given power to *hurt the earth and the sea* by means of the agencies that man has prepared in military armaments and equipments, on the grandest scale ever known; yet these are restrained by them except as purifying agents, here and there, to remove obstacles to the proclamation of the message, but are to burst forth as a desolating tornado all over the earth when the sealing shall have been accomplished, and the time of trouble (Dan. 12:1) begun. The local wars that have been permitted, have very evidently left the countries afflicted by them in a much better condition to receive the last message than they otherwise could have been, and therefore could not come

under the head of *hurting* the earth, which alone seems to be contemplated in the prophecy.

It is worthy of remark, that for the last few years the armaments of the nations being most complete, and their temper and attitude toward each other antagonistic and violent, a conflict of arms with the greatest violence has seemed inevitable from time to time; and yet, to the casual observer, strangely enough the flame has been suddenly extinguished or smothered, and an accommodated peace restored. The object of holding the four winds is evidently only that the message may not be hindered; and the restraint, therefore, would doubtless be only co-extensive with the magnitude and aggression of the work.

Coincident with the appearance of the four angels, and with a commission running parallel with theirs, another mighty angel, having the seal of God, is seen ascending from the east, thus indicating his growing power and influence in the earth, like the increasing effulgence and fervor of the sun as he ascends from the horizon to the zenith. This angel exerts a powerful influence upon the religious world, employing agencies comparatively weak at first, but increasing mightily in power, and becoming world-wide in renown. Could such events in the political and religious world have transpired at the resurrection of Christ, or in the days of the apostles, and not have become the subject of profane and ecclesiastical history so emphatic as to leave no doubt as to the application of the prophecy at that time? Let undeniable facts respond to the question.

The equipments of this angel are worthy of notice. He is said to have the "seal" of God. To an Oriental's mind this language would associate an inkhorn carried by his side; and, *vice versa*, the term inkhorn, as in Eze. 9:2, would be associated with a seal worn upon the finger, or by a cord upon which it was strung with others, as a watch cord is now worn around the neck. The ink used was not fluid, but thick; and the custom was, as indeed it is in some parts of the East to-day, to blacken the seal with it, and then make the impression. In the Revelation nothing is said of the inkhorn, and in Ezekiel nothing is said of the seal, though inseparable concomitants of either scene; and what in Ezekiel is called a "mark," in Revelation is spoken of as a "seal."

(Concluded next week.)

THE FIRST SABBATH.

BY ELD. WM. COVERT.
(Springville, Tenn.)

THE first Sabbath in the Edenic age was observed by the Creator in resting from the work of creating our system of worlds. The Sabbath was then blessed and sanctified for man's use. The first Sabbath as Noah was emerging from the waters of the flood preparatory to entering upon the patriarchal age, was kept by all the world in the ark.

The first Sabbath after God gave his people manna in the Mosaic dispensation, was notably observed by the chosen people of the Lord.

The history of the first Sabbath spent by our Saviour at Nazareth, after he began his public ministry, proves that he sacredly regarded it during his thirty-three years' sojourn on this planet. The first Sabbath spent by the followers of Christ after his crucifixion, shows plainly that he had impressed its obligation strongly upon them. This being the first Sabbath of the Christian dispensation, gives us a representative idea of how it should be observed in this age; *i. e.*, "kept according to the commandment."

The first Sabbath in the history of the church at Antioch in Pisidia, gives us to understand that that church was a Sabbath-keeping church. The same may be said of the churches at Philippi, Thessalonica, and Corinth. The statement made by an apostle at the first general conference in the Christian dispensation, proves that there was no Sabbath known by that body except the one taught by Moses and observed by the Jews.

The short history given in the Bible, concerning the life of man in the new earth, shows that the

first Sabbath and every subsequent one will be kept by God's people there.

PERSECUTED FOR ORTHODOXY.

BY ETHAN LANPHEAR.
(Plainfield, N. J.)

WEBSTER defines *orthodox* thus: "Sound in the Christian faith; believing the genuine doctrine taught in the Scriptures;—opposed to heretical; as, an *orthodox* Christian." We find the following report going the rounds in the newspapers:—

Eld. William Covert belongs to the Seventh-day Adventists, who believe in keeping Saturday holy instead of Sunday. He started some revival meetings in Tennessee, but in the midst of the preaching a mob rode up, armed with shot-guns and revolvers, and fired fifteen or twenty rounds of shot into the Adventist building. They aimed directly at the Elder and several of the brethren, but fortunately the gunning was bad. Naturally, the meeting broke up in some haste. Then the men with orthodox shot-guns visited the homes of those who attended the meetings, and told them they would better keep away in future. They are bound to see that the Christian religion is respected in Tennessee.

Here seems to be a specimen of religious bigotry, based upon the doctrines of men and idolatrous teachings, against those who practice and teach the doctrine of God and his commandments, as set forth in the gospel. It is a continuation of the same spirit which was carried out in England over 200 years ago, and likely would be carried out all over our land under a Sunday amendment to our National Constitution, as desired by the W. C. T. U. and some of the zealous ministers in our country. They may think themselves orthodox, as did Paul while persecuting the saints, or Christ's disciples. They need converting to orthodoxy as much as Paul did, and possibly may have to be struck blind before they can see their real blindness. Such blind religious tyranny has caused more war and bloodshed than any other cause since the world began. Stephen was stoned, Daniel was thrust into the den of lions, and the three worthies into the furnace of fire, and others into prisons and stocks for Christ's and God's orthodoxy. Christ was orthodox himself in keeping God's commandments; but he was charged with blasphemy, was persecuted and crucified, by those claiming to be orthodox and the expounders of the law.

That is the difference existing among men to-day as well as those of days gone by. About 225 years ago, one Mumford crossed the ocean to this Continent from England, and settled in Newport, R. I. He was a seventh-day Sabbatarian. It is not hard to divine the cause of his removal to New England. In a few years after, he convinced some of his first-day Baptist brethren that the seventh day is the Bible Sabbath, and a Seventh-day Baptist church was established in Newport, R. I. He (Mumford) was recognized, or numbered, before leaving London, with the so-called Sabbatarians of London. Edward Stennett, writing from London to the Sabbath-keepers in Rhode Island, in 1668, four years after the event, testifies: "We have passed through great opposition for the truth's sake, repeatedly, from our brethren [meaning first-day Christians], which makes the affliction heavy—I dare not say how heavy, lest it should seem incredible." Two years before Stephen Mumford left his native land, Crosby says of the learned Francis Bamford, afterward a Sabbatarian minister in London: "He took leave of his sorrowful and weeping congregation in 1662, and was quickly afterward imprisoned for worshipping God in his own family." Neal writes of him: "After the act of uniformity, he continued preaching as he had opportunity in private, till he was imprisoned for five days and nights, with twenty-five of his hearers, in one room, where they spent their time in religious exercise; but after some time he was released, and soon after he was apprehended again, and lay nine years in the Dorchester jail." This man of God was deprived of his liberty at the

time Mumford sailed for America. Only three years previous to this time, John James was arrested while preaching on the Sabbath in his own church, in Mill Yard, London, and was sentenced to be "hanged, drawn, and quartered." After he was dead, his heart was taken out and burned, his quarters affixed to the gates of the city, and his head set up in Whitechapel, on a pole, opposite the alley in which his meeting-house stood." Was it any wonder that Mumford sought the land over the sea?

Dr. John Clarke, from London, came to Newport years before, which was governed by the charter obtained by him from Charles II., and contained the provision that "all and every person may at all times hereafter, freely and fully have and enjoy his own and their judgment and consciences in matters of religious concernment."

Our Declaration of Independence and the Constitution of our country were based upon this principle. But now we find men so intolerant in this country that they are ready to persecute, terrorize, and imprison men for worshipping God on the Sabbath day, according to God's commands, and according to their own conscience, under their own vine and fig-tree, in America as they did in England. This is evidence that no religion or religious worship should be established by law, or an amendment to the Constitution of our Government. Human nature is the same here now as it was then in England; and we have men now that would glory in the persecution of Christians who keep the commandments of God and the faith of Jesus, if they had the power of law to do it. Men's zeal for their religion is the same, whether of God or of Baal.

ORIGINAL IDEAS.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

SOLOMON has very justly observed that there is no new thing under the sun. (See Eccl. 1:9.) New combinations constantly take place, and new applications of existing elements. New inventions follow in the track of scientific research. Still, all things in earth, air, sea, and space exist as they have existed from eternity. The application made by modern scientists, of the elements, to useful purposes, applying the power of the elements to such purposes, is only a combination, an arrangement, new and useful.

The power contained in steam, in electricity, was always there. But human ingenuity, assisted by divine aid, has harnessed these elements to accomplish astonishing feats of labor and of skill. Man and beast have been released from the most irksome tasks, and leisure is thus afforded for mental improvement.

So with ideas; the warp and woof of human ideas, modes, and processes of thought were the same in Eden as now.

In a certain sense, an idea may be original. New circumstances, new scenes, are presented to us, as we travel along the highway of life; just as tourists in their varied experience have emotions new to them, and ideas novel and interesting spring up before the mind, which seem to them entirely new. Yet who will venture to say that others before them have not had precisely the same experience? The best way to be interesting is to be natural. To be original, or to become as nearly original as possible, you must not try to be either interesting or original. That spoils it all. But be truthful, be correct, be well informed, be in earnest, let your motive be constantly pure, cultivate virtue, and love for God and for all his works. Let your love be as far-reaching as the mind can comprehend. Do not imitate unless you are just a child. Do not try to be great. Do not seek for admiration. Eschew vanity—self-conceit makes fools of wise men. Control your thoughts and ideas; do not let your thoughts run at large. Discipline the mind to perfect obedience. The best specimens of originality are found in the pages of Holy Writ.

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.

DAVID GREY'S ESTATE.

OVER his forge bent David Grey,
And thought of the rich man 'cross the way.

"Hammer and anvil for me," he said,
"And weary toil for the children's bread.

"For him, soft carpets and pictured walls,
A life of ease in his spacious halls."

The clang of bells on his dreaming broke—
A flicker of flame, a whirl of smoke.

Ox in travis, forge grown hot,
Coat and hat were alike forgot,

As up in the highway the blacksmith ran,
In face and mien like a crazy man.

"School-house afire!" Men's hearts stood still,
And the women prayed as women will.

While 'bove the tumult the wailing cry
Of frightened children rose shrill and high.

Night in its shadows hid sun and earth.
The rich man sat by his costly hearth,

Lord of wide acres and untold gold,
But wifeless, childless, forlorn, and old.

He thought of the family 'cross the way,—
"I would," he sighed, "I were David Grey."

The blacksmith knelt at the children's bed
To look once more at each shining head.

"My darlings all safe! O God," he cried,
"My sin in thy boundless mercy hide!

"Only to-day have I learned how great
Has been thy bounty and my estate."

—Sel.

BOYS' RIGHTS.

IN these days there is much said concerning the down-trodden rights of a certain portion of the human family, and we frequently meet advocates of their cause whose great burden seems to be to vindicate their claims to special recognition. One whose early impressions were received from one of the good mothers in Israel, has no recollection of a life whose sphere was circumscribed, and whose rights were not sufficient to permit her to fulfill her noble mission. But be this as it may, there is one class of humanity whose rights are sadly disregarded, but they are never the theme in social circles, nor do we ever hear of the orator waxing eloquent in their defense. It seems to be the generally accepted view, that the boy of the family is subject to a different code of laws from the other members, the preamble of which is,—

Whereas, Anything is good enough for a boy.

It seems to be taken for granted that the boy should do the "thousand and one" errands which invariably fall to his lot, and do them on time, with commendable care and precision, submitting gracefully to unfavorable criticisms, and all the while bearing in mind the inflexible motto of his seniors, that little boys should be seen and not heard.

Since it is a fact that the boy is a member of the household, it is imperative that he be recognized as such. No amount of rules and regulations in the domestic economy can warrant a decision to the contrary. It is, indeed, quite inexplicable why, since "men are only boys grown tall," there should be a tendency to underestimate the rights of those who are looked to as future burden-bearers.

There are some things that every one must admit are the rights of a boy. It is his right to have some room which he can call his own, or it may be shared with another,—not the attic, nor the miserable little compartment farthest removed from sunshine and congenial surroundings, a veritable lumber-room, where all the doubtful and rejected pieces of furniture are stored from year to year. A boy loves sunshine and a cheery atmosphere quite as much as his

sister, and appreciates as much the air of an attractive appearance. When he invites a companion to spend an hour with him in his own room, he does not fail to notice the tidiness or untidiness exhibited,—whether the bed is neatly made, the dust removed from table, book-shelf, etc.; and an impression either favorable or unfavorable is the result.

It is a boy's right to be manly, to see the inside of the wood-box when it is visible, and to realize that the water-pail was purchased for use rather than ornament. It is his right to seek to lighten his mother's burdens and cares, and to participate in the duties of brothers and sisters; and, in return, it is his right to expect that his wardrobe will be occasionally inspected without his asking it, and that his laundry will be put in the proper place when ironing-day is over.

It is a boy's right to wait until the second table just as much as it is his sister's of like age, and no more. Boys have inward longings at meal-time, much the same as their sisters, and the same physical want which demands attention in the one case calls for recognition in the other. But Custom, "the queen of the world," often steps in, and says he must wait, and submit gracefully, or he is deserving of censure, if not of punishment.

"Little folks should be seen and not heard," sometimes applies with force to boys; but to ears accustomed to the voices of children, we know of no good reason for supposing that when quietude is the object sought, the boy's voice is any less "musical" than his sister's. Either at times may create discord, and hence the adage.

When the wheels of domestic machinery are made to grate on the ears of a boy because he is a *boy*, no wonder the young spirit rebels, and that there springs up within the heart a desire, which as days go by strengthens into a determination, to seek enjoyment elsewhere than in the home of his childhood, the place which should be to him the most attractive and delightful of all places on earth. He who gave the command, "Children, obey your parents," also said, "Fathers, provoke not your children to wrath." Make the boy's home-life so agreeable that pleasure will be found in obedience. Entwine about his heart such tendrils of love and sympathy that he will always feel—whether at home or among strangers—that truly "there is no place like home." Such a feeling implanted in a boy's heart will serve as a fortification against the numerous evils which beset him on every hand; and should he finally bid adieu to the dear associations of home, and enter upon new and untried scenes, where he must encounter difficulties and meet opposing forces, the recollections of his home-life will still have a molding influence, and will remain about his pathway as a halo which no shadow can obscure.

M. A. LOPER.

LOVE FOR MOTHER.

WHEN gruff old Dr. Johnson was fifty years old, he wrote to his aged mother as if he were still her wayward but loving boy: "You have been the best mother, and I believe the best woman in the world. I thank you for all your indulgence to me, and beg forgiveness of all that I have done ill, and of all that I omitted to do well." John Quincy Adams did not part with his mother until he was nearly, or quite, as old as this; yet his cry even then was: "O God, could she have been spared yet a little longer! . . . Without her the world seems to me like a solitude." When President Nott, of Union College, was more than ninety years old, and had been for half a century a college president, as strength and sense failed him in his dying hours, the memory of his mother's tenderness was fresh and potent; and he could be hushed to needed sleep by a gentle patting on the shoulder, and the singing to him of the old-time lullabies, as if his mother were still sitting by his bedside in loving mystery, as she had been well-nigh a century before. The true son never grows old to a true mother.—*Sunday School Times.*

THE POWER OF PRAYER.

THE Lord told his disciples to pray that their flight—they which were in Judea should flee into the mountains—should not be in the winter, neither on the Sabbath day. It would make a difference in the season and the day of the week if they prayed. Oh, how much difference do our prayers make to God! Does any power in the world—in the universe—make so much difference as a prayer? Christ came to tell us the difference that prayer makes to God. How God fits the time! How it fits in! Just as the messenger of Cornelius drew nigh the city, Peter went up on the house-top. The great sheet, with the common things to eat, came down from heaven to Peter, just as the Gentiles were near his house; and when the vision was over, and he was wondering what it should mean, there stood the Gentiles at the gate, inquiring for him. Had Peter been too busy to go up on the house-top, his vision would have come too late. Had the messengers lingered on their way, then Peter would have waited and wondered longer; but the footsteps were timed to fall into God's plan. "The steps of a good man are ordered by the Lord." From head to foot he knows us—how many are the hairs of our head; how many are the steps of our feet.—*Mrs. Conklin.*

THE BOY WHO FORGETS.

PEOPLE remember things that they are interested in, and forget those in which they have little or no interest. The hunter does not forget his gun, the boy does not forget his top, the fisherman does not forget his hooks, the boatman does not forget his oars. Many a boy has forgotten to fill the wood-box, but did one ever forget his ball or skates when he wanted to use them? A man may forget his employer's business, but he is not likely to forget his own pleasure. "I forgot," is simply another way of saying, "I did not care enough about the matter to remember."

Confidence in an unfaithful man is like a broken tooth or a foot out of joint; and confidence in a forgetful man is about as disappointing. How many times enterprises miscarry, losses occur, important matters are neglected, and valued interests are shipwrecked by the *forgetfulness* of somebody who is thinking of something that interests *him*, when he should be thinking of the business which it is his duty to remember and attend to. Save us from the man who forgets; who is like the son who said, "I go, sir," and went not,—who promises but never performs.—*The Common People.*

HOW TO SPOIL A CHILD.

1. BEGIN young by giving him whatever he cries for.
2. Talk freely before him of his great cleverness.
3. Tell him that he is too much for you; that you cannot do anything with him.
4. Let him learn to regard his father as a creature of unlimited power, capricious, and tyrannical—or a mere whipping machine.
5. Let him learn to despise his mother's counsel.
6. Do not be careful as to who his companions are.
7. Let him read stories of parties, Indian fighters, and so on.
8. Let him roam the streets of evenings, and go to bed late.
9. Devote yourself to making money, remembering always that wealth is a better legacy for your child than principles in the heart and habits in the life; and let him have plenty of money to spend.—*Sel.*

—The Princess of Wales dresses her daughters in the plainest possible way—calicoes, ginghams, muslins, and flannels being the rigid rule. No *corsets*, no tightness of any kind; and as for ornaments, such as rings, ear-rings or bracelets, Her Royal Highness would be astounded if such an idea were so much as mooted.

The Mission Field.

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

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

ENCOURAGEMENT FOR CHRISTIAN WORKERS.

"My word . . . shall not return unto Me void." Isa. 55:11.

When saddened by the little fruit thy labors seem to yield,

Or when no springing blade appears in all thy barren field;

When those whom thou dost seek to win, seem hard, and cold, and dead,—

Then, weary worker, stay thine heart on what the Lord hath said;

And let it give new life to hopes which seem well-nigh destroyed—

This promise, that his word shall not return unto him void.

For if it be indeed his truth thy feeble lips proclaim, Then he is pledged to shadow forth the glory of his name.

True this may be at present veiled; still trustingly abide, And "cast thy bread," with growing faith, upon life's rolling tide.

It shall, it *will*, it *must* be found, this precious living seed,

Though thou may'st grieve that thoughtless hearts take no apparent heed.

'Tis thine to sow with earnest prayer, in faith and patient love,

And thou shalt reap the tear-sown seed in glorious sheaves above.

Then with what joy ecstatic thou shalt stand before the throne,

And bless the Lord who used thee thus to gather in his own!

Adoring love will fill thine heart and swell thy grateful lays,

That thou has brought some souls to Christ, to his eternal praise;

That thou hast helped to deck his crown with blood-bought jewels bright,

The trophies of his wondrous love and his all-saving might.

Oh, grandest privilege to be thus used to bring them in! Oh, grandest joy to see them safe beyond the reach of sin!

Then mourn not, worker, tho' thy work shall cause thee many a fear;

The glorious aim thou hast in view, thy saddened heart will cheer.

Remember it is all for Him who loveth thee so well, And let not downcast, weary thoughts one moment in thee dwell.

It is for *Him!* this is enough to cheer thee all thy way, Until He says the glad "Well done," and night is turned to day.

—*Episcopal Recorder.*

GREATER ACTIVITY REQUIRED.

WHILE it is true that God has intrusted the carrying forward of his work in all ages to human instrumentalities, evidences are conclusive that he requires greater activity on the part of his people in the last generation than ever before. The character of the work itself, and the facilities which the providence of God has provided for its promulgation, show this. Not only is this activity seen in old and established lines of work, but new lines have been introduced, and doubtless will continue to be introduced, constantly requiring the employment of more and more of the church membership. The writer well remembers the time in the history of our present work, when, with the exception of an opportunity for a few to work in one comparatively small printing-house, there was no branch of the work in which any one who was unable to enter the ministry could engage. Going back still farther, we soon reach the time when the art of printing as now carried on was unknown, and only a very few favored persons could hold in their possession a copy of the Scriptures. The facilities for travel and conveying information from one place to another were few, slow, and expensive. What does it mean that just before the end, after the world has stood nearly its allotted time, such great changes should take place as have been witnessed during the present century—changes which make the employment of a large number of people in this work both

possible and effective? Even those whose domestic duties require their presence at home, can have an active and important part in it. In addition to the calling of the ministry, we now have the Bible-work, the selling of subscription books, teaching in denominational schools, and various kinds of mechanical labor closely connected with our work, in which there is a demand for an almost unlimited number of workers. Besides, there is the work connected with our Sabbath-schools, our health and temperance, and religious liberty societies; the distribution of our denominational reading-matter in connection with visiting and correspondence, by selling, loaning, and mailing; and in the way of instruction, encouragement, and strengthening; a large amount of work needs to be done in the churches.

The early Christians, as they were scattered abroad from Jerusalem, and went everywhere preaching the word, could not impress in Bible-readings the truths they taught. They could not sell books that would set forth the story of the cross, or scatter the printed page presenting the message for that time, as the leaves of autumn are scattered; yet "a great number believed, and turned unto the Lord" through their ministry. With the same degree of God's blessing that rested upon the people at that time, who can estimate what might now be accomplished in a short time?

But there is another consideration: The people who are looking for the soon coming of Christ need the experiences which this work will give them, to prepare them for that event. They are coming up to a time when they must have a moral fitness to stand before God without a mediator, and to behold the glory and brightness of his person. Before this can take place a great change must be wrought in them. There must come a breaking away from worldly enterprises, an elevation of the mind above the common, unimportant things of this life, to comprehend and enjoy divine things. Their interests must be transferred from this world to the one to come. To be so cleansed from earthly defilement that we can stand before God, is no small matter. Even Moses, to whom God could appear in the burning bush, and impart directions concerning his people, required days of preparation of heart and mind before he could receive the law from the hand of God. Enoch, who represents those who will be changed to immortality when Christ comes, walked with God not a few, but many years. Much of his time was spent in communion with God in retirement.

It is true that God will fit up his people for what is before them, but it should be remembered that he works through means. There must first be a willing mind, and it must be manifested by a voluntary acceptance and appropriation of the means that he provides. God will not force people to relinquish their hold on the things of this life, or lift them out of a condition of worldliness without their co-operation; but he presents before them a free choice. He does not call them from their worldly employment to remain inactive, but he presents before them a work which in itself is calculated to bring about the transformation so important and so much to be desired. By engaging in the work of God, the mind is turned into a channel where it is susceptible of the impressions and enlightenment of the Spirit of God; and to the extent that this is the case, it becomes enlarged and elevated. New life and interest are imparted to the study of God's word, and it is always true that its entrance giveth light. The motives which prompt action become purified, thus making sure the blessing of God upon the individual and the efforts he puts forth. One blessing rightly improved, prepares the way for more and greater ones, and thus the work of purification and elevation continues. The great demand, therefore, for laborers, which becomes more pressing every year, not only contemplates the work of warning the world, but also, to a great extent, that of separating a people from the world, and preparing them to meet God.

M. L. H.

FIRST-FRUITS.

HAVE you ever watered and tended a little plot of ground? Have you watched the growth and development of the tender leaf, the opening bud, and, last of all, the fruit slowly maturing, until at length the stem stood crowned with clusters of ripe, luscious berries? You may have felt impatient at the slow growth, or fearful of drought or blighting frost; still you *knew* the laws of nature could not fail, and that under favorable conditions you would some day reap a harvest; for has not God promised, "While the earth remaineth, seed-time and harvest . . . shall not cease"? Gen. 8:22.

Are you a laborer in the Lord's vineyard? Have you with tears scattered the precious seed? Have you watered it with prayers, and waited long for the first-fruits of your endeavor? There are laws of growth in the spiritual, as well as in the natural world. You may tend and cultivate your garden, yet all your care cannot produce a single green leaf or scarlet berry. The growth of vegetation is a constant miracle, possible only to the great Creator. And so it is in spiritual work, the labor for souls. The great apostle to the Gentiles said: "I have planted, Apollos watered; but *God* gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." 1 Cor. 3:6, 7.

It is for us to sow the precious seeds of truth "beside all waters," offering the prayer of faith that the Lord of the vineyard will grant an abundant harvest. Do we behold the first-fruit of our efforts? We may then thank God and take courage; for each new soul brought to a knowledge to the truth will, under God, prove a "fruit *yielding seed*;" and thus the good work will go on in ever-increasing ratio, until the Lord of the harvest shall come and claim his own.

"Ours to sow the seed in sorrow,
Thine to bid it spring and grow;
And the golden days of autumn
Will a precious harvest show."

MRS. A. W. HEALD.

Windham, N. H.

PERSEVERING EFFORT.

IF there was any district of which the missionary must despair, any one would have said it must be that apparently God-forsaken region of Tierra del Fuego, southern-most inhabited land of this Western Hemisphere. Yet the very misery of the people, the very hopelessness of their condition, drew to their shores devoted men, whose inspiration in life was the doing of good. One group of such perished of absolute starvation on that inhospitable coast. Another was murdered in cold blood, in an ebullition of savage hate and fury. To-day if you will visit that coast, you will find a Christian village there, in which, instead of the miserable wigwams, cottages have been erected, gardens have been planted and fenced, roads have been made, cattle and goats have been introduced; polygamy, witchcraft, infanticide, wrecking, theft, and other vices have been abolished. A grammar of the language, an extensive vocabulary and dictionary, has been prepared; among the books, the Gospel by Luke, and the Acts of the Apostles. The list of church membership years ago enrolled 137 names.—*Missionary Review.*

—He that puts a Bible into the hands of a child, gives him more than a kingdom; for he gives him a key to the kingdom of heaven.

—The body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, so we must labor for all that we ask.—*Jeremy Taylor.*

—"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." "Blessed are ye that sow beside all waters."

Special Mention.

THE PARIS SUNDAY CONGRESS.

It may perhaps be of interest to the readers of the REVIEW, to learn some facts relative to the International Sunday Congress which convened in Paris Sept. 24-28, 1889, within the precincts of the Exposition,* and under the patronage of the French Government. The congress was presided over by Senator Léon Say. A large number of eminent men have consented to become honorary members, among whom I might name President Harrison, elected president of honor of the congress, and Mr. Gladstone.

In one or two respects, the congress appeared to be a novel sight; Catholic priests and Protestant ministers were there seen to discuss harmoniously, side by side, the questions of the day. A continental religious paper says candidly: "With joy was it discovered that there exists a common ground on which we can meet and work together."

Another feature worthy of attention, is the basis on which the congress placed the Sunday question; this basis is well indicated in the official title of the meeting: "International Congress for the Weekly Rest, from a Hygienic and Social Stand-point." Thus it would seem that in Europe the Sunday movement is to assume a *civil* and not a *religious* form, and that the laws enacted to enforce the observance of the day are to be based on social grounds. However this may be, the Sunday advocates will have to be more consistent with themselves, and future congresses more so than the one just held.

Indeed, it may fittingly be asked whether a day of rest, devoid of all religious character, can at all be beneficial to man or society; whether it is not probable, rather, that this regular day of leisure will become an occasion of dissipation and demoralization; and whether this is not a *fact* of which every week gives us a fresh demonstration.

But to come to the inconsistency of the congress. I have before me the eleven resolutions voted upon on the main question—"The weekly rest from a hygienic and social stand-point." In these eleven propositions, the argument drawn from the *moral nature* of man, from his *moral-ity*, from his *moral progress*, occurs no less than seven times. Now, what is this *moral* argument, if it is not a *religious* argument? In fact, what is moral progress without religion? Unless the members of the congress be believers in the exploded system of morals as independent of religion (which I will not suppose), this sevenfold reiteration of the *moral* argument is an admission of the essentially *religious* character of the Sabbath institution. On this point, an American delegate boldly and truthfully said in the congress: "For myself, as well as for others, the assertion that the civil institution of the rest-day is distinct from the religious institution,—that assertion is not a truth."

This inconsistency on the part of the congress is perhaps explained by the fact that the organizers and leaders of the same were no others than the members of the two most prominent French Protestant Sunday Boards, that of Geneva and that of Paris. The congress was, then, really a religious scheme under a civil garb. This fact was perhaps made most conspicuous by seven resolutions voted on concerning "the weekly rest-day and the railroads." These resolutions urge the suppression of labor on the railroads—the time being seven times specified—on *Sundays* AND HOLY DAYS! Which holy days?—The holy days of the churches, of course, among others the Catholic Church. Protestants, compelled to keep her holy days, might, perchance, be led to see the true origin of Sunday.

Laws enforcing the observance of Sunday were loudly clamored for in the congress. The legitimacy of legislating on the question was sustained by most surprisingly weak and shallow arguments, which I will not here repeat. I was cheered, however, to hear in the congress calm

but decided protests against what was called a disastrous intervention on the part of the State.

Besides the official meetings, the leaders of the congress held two supplementary meetings directly devoted to the religious side of the question. It was frankly recognized that Sunday-keeping, and, consequently, public worship, were generally abandoned in many churches. "There are even churches," said one speaker, "in which the keeping of Sunday is never made the subject of a sermon." Is not the cause of this state of things revealed by the following incident, related by the secretary of the International Federation for Sunday-keeping: In Copenhagen, a Sunday committee was not able to get on in its work until all the ministers—and with them all doctrinal discussions—had been excluded from it, and replaced by thirty laymen. (That is to say, that as long as there were ministers on the committee, the differences of opinion on the nature and authority of Sunday were so great and so many, that nothing could be done.) The matter hardly admits of any doubt: the desecration of Sunday arises largely from the prevailing uncertainty as to its rights upon the conscience, as to its legitimacy as a religious institution; in a word, as to its divine origin.

This, the advocates of Sunday in Paris seem to have felt more or less distinctly. But what did they do? Was it their first object to settle this capital point?—Far from it. They warmly recommended that all ministers should avoid all doctrinal discussions on the Sunday question. "Whatever may be our theory about the Sunday," said one speaker, "let us agree upon the necessity of defending it as a condition of the existence of our churches." In other words: The foundations of our work are tottering; no matter, keep silent about the divine or human authority for Sunday; let there be no Bible argument on that; let it be taken for granted that the fourth commandment applies to the first instead of the seventh day. Research would hinder the Sunday movement, then suppress all research; shut your eyes and go ahead.

What shall honest minds think of such proceedings on so solemn and timely a question? Indeed, the Sabbath question comes to the front in every land; irresistibly it is becoming the great religious problem of the present generation. How shall it be solved? Seventh-day Adventists were twice branded in the congress as "adversaries." And yet, what a much nobler way they have of settling this great question!

JOHN VUILLEUMIER.

THE PEACE OF EUROPE.

THE recent doings of royal personages in Europe have been funny in the extreme. Their "business," to use a stage word, greatly resembles that of their burlesque counterparts in comic opera. The German emperor went a long way to see his brother emperor of Austria, and when they met, they rushed at each other and mutually embraced and kissed. He then visited his august grandmother of England, and when he had duly kissed her he made her the colonel of a Berlin cavalry regiment. He extended his hospitality to the czar, and on receiving him fell upon his neck, and the two potentates kissed each other over the peace of Europe. What makes these loving demonstrations more ludicrous is, that the German emperor's "asides," heard perfectly by the European audience, express everything but confidence and affection. Now the peripatetic emperor is on his way to visit the sultan, and the czar, not to be outplayed, is also going to see the sultan. Is it a farce or a comedy? Or is it the prologue to a dire and desolating tragedy? And is the title of this play with a dubious plot, "How They Maintain the Peace of Europe"?—*Washington Post*.

After more than a thousand years of vain knocking at the outer gates with imperious demand that they open, the czar of Russia has been invited to a peaceful entry of Constanti-

nople. This is one of the most flattering reliefs from the exorcism of war that the Eastern world has offered to the science of civilization. Of what it is portentous it may be presumptuous to inquire, but it hardly can be supposed that this visit, likely to occur in the spring of next year, will tend to advance the practical interests of Russia along the line of aggressive diplomacy it is believed Peter the great marked out in his will. In some few instances in the world's history the friendly visits of potentates to countries upon which they bend an envious eye have been followed in time by conquest and possession, but it is rather a rule that this sort of courtesy precludes a violent seizure in future without some more relative excuse than Russia just now has for laying armed hold upon Stamboul. That the invitation to his majesty the czar was the result of an indirect request, actuated by jealousy of the more enterprising movements of the emperor of Germany, can make no difference of general interest in the agreeable *toto-a-toto* proposed between czar and sultan, save to enhance it. This interest especially relates to the fact that the czar of Russia is the only power in Europe that was not free to don his crown and run down without extra formality to make an afternoon call upon his Oriental excellency, the sultan. The attitude of Russia toward Constantinople since the year 865 has been that of menace, a spirit of audacious demand, that has neither been conducive to tranquil dreams in the sultan's palace, nor prophetic of anything even remotely resembling a fraternal conference between the self-styled head of the Greek Church and the present occupant of the old Byzantine stronghold. Four times before the modern Turco-Russian wars—namely, in 865, 904, 941, 1043—the Russians made unsuccessful assaults upon Constantinople with a view to becoming its holder as the key of the East, the Greeks proving even better defenders of the envied position than did the Mohammedans. But repeated rebuffs have not served to cool the acquisitive ardor of the Northern power, and the judgment of the Great Peter is now as much the basis of Russian policy, no doubt, as it was in the year when that remarkable document was drawn. That will enjoined Russia to labor for European supremacy, advising to that end as near approach as possible to Constantinople and toward the Indies, and wars with Turkey. As much as possible these specific directions have been followed, and now, for the first time, a czar is actually about to set foot within the superb old city that has battled with half the forces, barbarian and civilized, of the world. This peaceful entry may be the precursor of good to both sides in the settlement by diplomacy of some questions which may not be arbitrated by war, inasmuch as other European powers will see to it that Russia shall not swoop down upon Turkey. Meeting both the formidable emperors who are at once his danger and his safety, the sultan will doubtless be able to secure his future peace by making, in return for assurances of protection, such concessions as will do him no harm and yet greatly benefit those two powers. The Turk has nothing to lose in the case, and has a fair prospect of moral and diplomatic gain. In any event it will be a pretty little tea-party.—*Chicago Inter-Ocean*.

Diplomacy in the settlement of European questions long ago came to a full stop, except so far as it relates to minor questions. European rulers meet, and there is the kiss of peace. If it meant more than a temporary condition, what could hinder the reduction of every army and navy to a peace footing? If diplomacy can go no further, what is the next step? It is suggested by the kaiser, who declared for peace for the next twelve months, and immediately made a call upon Germany for a larger war expenditure than had ever been made.—*San Francisco Bulletin*.

—All philosophy lies in two words, "sustain" and "abstain."—*Epictetus*.

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 19, 1889.

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A QUESTION OF DATES.

ACCORDING to the dates given in the margin of our Bibles, on Daniel 8 and 9, fifteen years elapsed between the vision of chapter 8 and the vision of chapter 9. In chapter 8, Gabriel was commanded to make Daniel understand the vision. Verse 16. The next time Gabriel appeared to explain the vision to Daniel in accordance with that instruction, is recorded in chapter 9. Now, if this was fifteen years after the vision of chapter 8, the query can but arise, as it has often arisen, why Gabriel was so long in carrying out his instruction, and why Daniel should be left fifteen years before the vision of chapter 8, which he says he did not understand (verse 27), was explained to him as it was in chapter 9.

It now appears that the date of Daniel 8, as heretofore understood, is all wrong, and that the vision of chapter 8 was not given fifteen years before that of chapter 9, but in the same year. It is certainly more pleasant to think that Daniel was not left that long length of time in doubt and perplexity; and the conclusion as it now appears seems to rest upon a very clear line of evidence.

The date, then, of the vision of Daniel 8 should be 538, not 553. What was the cause of the mistake?—It was this: Daniel says (chap. 8:1), "In the third year of the reign of king Belshazzar, a vision appeared unto me," etc. Without any further evidence than we have in the book of Daniel, Belshazzar would be taken as the last king of Babylon; for he is called king, and he was slain in that night when Babylon was taken by Cyrus. Dan. 5:30.

But profane history speaks of the last king of Babylon, and calls him Nabonadius. Therefore, said historians, Nabonadius and Belshazzar are only two names for the same person. But history further testifies that it was in the seventeenth year of this last king, Nabonadius, that Babylon was taken. The conclusion was, that it was the seventeenth year of Belshazzar. But it is a well-established historical fact that Babylon was taken B. C. 538; and if this was the seventeenth year of Belshazzar, as it was if Belshazzar was the same as Nabonadius, then his third year (Dan. 8:1) would be fifteen years earlier, or 553, as we have it in our Bibles.

But later discoveries by Sir Henry Rawlinson, show that Nabonadius and Belshazzar were not the same person. From the inscriptions on some cylinders found at *Mugheir*, it appears that the eldest son of Nabonadius was Bel-shar-azar, contracted into Belshazzar, and admitted by his father to a share in the government.

Belshazzar was not, therefore, Nabonadius, but the son of Nabonadius. The story is this: Nabonadius was not of the royal line, but was one of a company of conspirators who slew Laborosarchod, the son of Neriglissar, who was son-in-law of Nebuchadnezzar. Being placed by the conspirators on the throne, to strengthen himself in the kingdom, he married into the royal line, taking as a wife the widow of Neriglissar, who was the daughter of Nebuchadnezzar. The following year Belshazzar was born, being on his mother's side the grandson of Nebuchadnezzar. When Belshazzar was fourteen years of age, his father made him joint ruler with himself on the throne of Babylon. The first year of Belshazzar was, therefore, the fifteenth of Nabonadius; and the third year of Belshazzar would be the seventeenth of Nabonadius, when Babylon was taken. The dates given

to the visions of Daniel 7 and 8, are dates which belong to the first and third years of Nabonadius; but as Daniel says the visions were given in the first and third years, respectively, of Belshazzar, the figures in both cases should be changed fifteen years later, the vision of Daniel 7 being dated B. C. 540, that of chapter 8, B. C. 538. But in the same year, 538, Babylon was taken by Cyrus, Darius the Mede was placed on the throne, and the vision of Daniel 9 was given, explaining the vision of chapter 8 given at some previous point in the same year.

In the REVIEW of Dec. 4, 1888, we had an article explaining this matter as set forth above; and in the last edition of "Thoughts on Daniel," the figures are corrected accordingly.

WHAT IS THE MATTER?

THE frequent criticisms now made upon the condition of the religious world, and the attacks directed against the Church, not by its avowed enemies, but by many of its own leaders, show the deep convictions resting upon many minds that, in the hands of its present professors, Christianity is not doing for the world what the world needs to have done for it.

The power of godliness is less and less seen in the Church and felt by the world. Truth is progressive. No church can stand still. It must advance or retrograde. And this is the trouble with the churches of to-day: they have not advanced as truth has advanced. On the contrary, they have turned around to oppose and retard it.

As we near the end, the doctrine of the second coming of Christ must necessarily come to the front as a leading theme to attract the attention of the people. But this doctrine they, as bodies, have rejected. But truth will go forward all the same. A few accept the light and walk therein. The result is no conundrum. Those who reject the light are left in darkness. Those who refuse the truth are left in error.

So the spirituality of the churches has long been waning away. The line of demarkation between them and the world has been fading out. Their power to influence the masses to a higher spiritual life is gone; for they have not maintained that life themselves. A few have enough sense of propriety left to see that something is terribly wrong, and they cast about for a remedy.

The true remedy, the only one that could prove effectual, would be to advance from the lower ground to higher, to come out of the shadows of a medieval theology into clearer Bible light, to discard old errors for new truth. But against this remedy they have barred the way by absolutely rejecting truth adapted to this time.

To seek a wrong remedy after rejecting the true is inevitable. This is why we see the Protestant Church turning its back on the spirit of reform, and relapsing into the spirit, and beginning to clamor for the methods, which have made the papacy the abomination of the earth. The case is sad in the extreme. But it is no fault of the Bible or the gospel. It is the fault of those who are doing just as the Pharisees did in the days of Christ, upon whom it was charged that they loved darkness and hated the light. All the humble child of God can do, is to let his own light shine, warn as many as he can gain access to, possess his own soul in patience, and wait for the coming of the Son of God from heaven.

As a few specimen utterances to show how some ministers feel and what they seek, we present the following paragraphs. They are taken from an abstract of a sermon by "Rev. Dr. A. J. Canfield," preached in the "Church of Our Father," Grand Ave. near Fulton St., Brooklyn, Oct. 20, 1889, and published in the *New York World*, Oct. 21. He seems to think a State Church is the remedy for the present deplorable spiritual state of things, and says:—

"The want of a State Church here leaves the vast

interests of religion at the mercy of the cliques and charlatans who infest the land in all directions. Nobody wants a State Church in the sense in which such an institution is understood in the Old World, but our great need is some statement of religious truth that shall be instantly recognized as the spiritual counterpart to the Declaration of Independence and the breadth of the Constitution. The American State grounds itself on self-evident truths. Can a church that is to guide and direct our National life be less broad and deep?"

Again he says:—

"None of the sects, nor all of them together, can govern and guide the seething American life of to-day. There must be a restatement of Christian doctrine from the stand-point of modern light and knowledge before peace can come to stay.

"All these sectarian bodies don't form one church of Jesus Christ. Some of the edifices are crowded, the people being drawn thereto by the eloquence of the preacher; but are they churches? Dr. Talmage's is not a church in an ecclesiastical sense, but a mob! A million such churches won't make one church of Christ. What a waste of spiritual energy is going on in all directions! Meanwhile the family is being undermined, and the State is barely able to keep its head above water, for the want of proper religious care and instruction.

"I am sick and tired of these warring and discordant cliques and mobs, misnamed Protestant churches. I am sick and tired of the misunderstandings and prejudices that rend asunder the body of my Lord, the Christ. No wonder the family life is at a low ebb and the State is in a chronic revolution, since all the official interpreters of righteousness are engaged in the noble and glorious occupation of collecting fat salaries from the plethoric pockets of the elect. Upon the solution of the American Church problem rests the future welfare of this Republic.

"But this American Church which is to be the complement of the State, which is to be its indwelling life and power—who shall write its creed? Is it to have any creed?"

It would not, of course, do for any one to say that he wanted a State Church like the State Church of the Eastern World and the Dark Ages; for the record of that church is too hideous and bloody. But if they do not want such a union of Church and State, why, in the name of reason, are they clamoring for a movement which any one who will think a moment on the subject can but see will result in a perfect image of that antichristian combination? The darkness of the mind, or the sinister purpose of the heart, could not be more clearly exhibited than in such a claim with such a disclaimer.

The solution of this "American Church problem," as Mr. Canfield says, will determine "the future welfare of this Republic." But prophecy has already indicated what that solution will be. And the picture is a dark one. Rev. 13:14-17. The path of these misguided devotees of error ends in the lake of fire. Rev. 19:20.

THE CANVASSING WORK IN SOUTH AFRICA.

EVERY foreign field, even every colony of a nation, has its peculiarities. It is the mingling with those of other habits and customs, as well as being in a strange country, that tends to waken new trains of thought, and thus bring about an entire transformation of character. It is so with every nation, kindred, tribe, and people under heaven, and yet each nation and tribe is apt to think that it is the "biggest, the most highly honored, the most civilized and refined of any people on the earth." But in the sight of God it is the character, and not the shade or hue, that makes the individual precious. We are in the habit of speaking of those who are not of European shade and complexion as being the colored race. But in South Africa the hues, even among this class, are many, ranging from the pitchy black to the reddish, copper color. Among these different tribes there is caste and grade of society, and each tribe considers itself far superior to the others. The beauty of the Caucasian race is only beautiful among the Caucasians themselves. The white portion of the inhabitants of Africa are by no means the most popular part of society, no.

are they in all cases the most respected by the natives. It is the pitchy black among the pitchy blacks, the copper colored among the copper colored, and likewise of all the different races on this vast continent.

It should be remembered that Africa contains a population of about 200,000,000, or, indeed, as estimated by some, almost double that number. And although the country is largely settled by the white man, the natives have not lost their own caste or self-dignity, and in many places they do not in the least look up to the white man. But in proportion as the white man gains the ascendancy in numbers, this feeling leaves the natives to some extent, and the ideas and customs of the stronger party are the prevailing ideas and customs of the community. This will give the reader some idea of the sentiment that prevails, even in places where the white man has largely settled. The natives also believe that according to the rank a man holds in this life, so it will be to him in the next. Thus, if a man is a slave here, they believe that in the life beyond the grave he will be a slave also; if he has occupied the position of a prince on earth, a prince he will be in the kingdom of heaven. From this it can be readily seen that the more the white man gains a place of respect and prominence in the mind of the native, in one sense that much more he makes him a difficult subject for missionary labor. Slaves are also bought and sold among the different tribes.

South Africa is that portion of the continent which has been taken possession of by the white man, but it should ever be remembered that even here the natives outnumber the whites. There is no means of knowing the exact number of natives in this territory, but in Cape Colony it is estimated that they number not less than sixty per cent of the entire population. Among these it is estimated that there are not less than 40,000 hopeful converts to Christianity. It would be out of reason to expect that this 40,000 have lost all of that feeling of national pride that they have entertained for hundreds of years.

The color line in South Africa is more marked and distinct than it is in the southern part of the United States. To the European, they are in every sense of the term "hewers of wood and drawers of water." Their position as such is acknowledged by them more as a matter of fact than from any realized sense of their inferiority.

The Mussulmans, or Mohammedans, who are principally Malays, as are also the East India men, form a large portion of the community. It is estimated that one-fifth of the population of Cape Town are of this faith. They are not a Christian people. Their religion even prohibits the wearing of a bonnet or a hat, because they are worn by the Christians, to say nothing of reading Christian literature or listening to Christian teachers. Many of them are intelligent, and, to some extent, educated, and can speak both the English and Dutch languages. But the chief corner-stone of their faith is to ignore Christ as a Saviour; and this, of course, closes the avenue of reaching them by means of Christian literature. Few Mussulmans have ever embraced Christianity, but not a few so-called Christians have embraced this peculiar belief. The English law in Cape Colony regards their religion by permitting them to have a plurality of wives, and granting them certain privileges which are not accorded to others. This does not tend to lessen their feeling of importance as a race, but to add weight, in their minds, that their religion is superior to that of Christianity. These and many other reasons may be mentioned to show that they are not a class of which anything can be expected by way of purchasing our publications; in fact, it is not reasonable to suppose that much can be done for them in any religious line.

The converts to Christianity among the natives are also difficult to reach. There is, apparently, no desire or inclination among them to make any further investigation into the matter of religion, or

to read upon the subject; so they seldom purchase our publications. They have never been taught to make sacrifices, but are rather educated to feel that to be nominally accepted as Christians they have made accessions instead of being elevated, although of course there are many noble exceptions.

While we would not in any way underrate the missions or the labor of the missionaries (for doubtless many of them are conscientious and God-fearing men and women, and have made noble sacrifices for the cause of God, and a great and good work has been accomplished by them), yet there seems to be something in their teachings that leaves their converts a dead weight upon those who would seek to do anything to lead them nearer to the Lord. It would appear that the missionaries had two points in view; first, to get the natives to formally renounce idolatry and confess Christ as the only object of worship; and, second, to educate them so that they can read and write in their own language. But to impart to them an inspiration to reach up and grasp knowledge, is a principle with which many of them are wholly unacquainted. This, however, may be owing in part to peculiarities of the race. Even when they do possess a desire to obtain more knowledge, they seek it only through the channels by which they received their primary instruction. There are, however, one or two tribes which are exceptions, and where Christianity has taken a strong hold, these have more of a desire to read and understand for themselves.

The Europeans are the only ones on whom dependence can be placed to support the cause and purchase our publications. A large proportion of these are Dutch whose forefathers were among the first settlers in the country, and consequently they became the owners of the soil, and now their progenitors are chiefly agriculturists, living upon immense tracts of land. The Dutch element is very conservative, and they are not in favor of any enterprise that would give others an equal chance with themselves. This, of course, cannot be said of those dwelling in the colony and Eastern Province, which are under the British protectorate. But the spirit is well exemplified by the fact that the Dutch government in the Transvaal will not permit a railroad to cross that State, as they say it would diminish the *trekking* (hauling) that their farmers now get to do when there is no railroad. They were the slave-holders until the imperial edict of 1833, by which the English emancipated all those in bondage, and paid to their owners a nominal ransom.

The Dutch are also a religious people; and although they would purchase almost anything that would be brought to them, as long as it was recommended, they appear to be much under the influence of their ministers. At first, the canvassers made large sales; but the ministers becoming alarmed lest they should lose some of their church members, warned all against the canvasser, even giving his name and the name of the book he sold. This has brought a reaction of sales among the Dutch in most places. The ministers also made good use of the Dutch papers to fight the message. Could there only have been a Dutch paper published by one of our houses, so that it could have been received here regularly, their influence might have been materially lessened, and the truth vindicated in a proper manner. All the Dutch, however, are not influenced in this manner. There are noble exceptions, some of whom have taken their stand for the Sabbath of the Lord. There are those among them who, with proper experience and instruction, will become valuable laborers, as they have a particular knowledge of the people and their habits that it takes years for those who have come here, to acquire.

Cape Colony has an area of 213,636 square miles, and the entire population is said to be 720,984. Discounting sixty per cent for the colored population, there remain 288,394 Europeans. This averages but little more than one to the square mile. Considering the fact that Cape Town is the

largest city in the Colony, its population being 36,000, including colored, and its suburbs 20,000 more, it can readily be seen that this is one of the best towns for the canvasser. But even here the colored people increase more rapidly than the whites. It is stated that there are ten births among them to one among the white population. Of course the latter are much increased by emigrants coming in from Europe and other places. Port Elizabeth is next in size, its population being 12,000; but this shows a decrease over 1885 of 1,000. The population of Grahamstown is approximately estimated at 8,000, after making an allowance for the colored fraternity. These figures show that the towns are small. They are also far apart. In the country the people live on large tracts of land, the houses being, on an average, ten miles apart. The population of Cape Colony is more dense than in any other portion of South Africa, and the difficulties already mentioned prove that it is no easy field for the canvasser; but his chances are poorer in any other portion of South Africa.

On the eastern coast lies the province of Natal, having the large area of 402,878 miles. Its native population is 377,581, and the Indians number 29,357, making the total number of colored inhabitants 406,938, while the Europeans number only 36,701. Nevertheless, Natal is the greatest missionary field in all South Africa. It is here that the majority of the mission stations are located. A great many of the natives are taken by these missionaries, and trained in schools attached to the missions, and in this way a good work is being accomplished.

Natal borders on Zululand and Basutoland, the latter having an area of 67,000 square miles, and a population of 127,000 natives, besides a few Europeans. The Orange Free State also borders on Natal. This has 72,000 square miles, and a population of 69,217 whites, principally Dutch, while its colored population is 66,731. Its occupants are chiefly engaged in agricultural pursuits. Bordering on this is Griqualand West, containing 178,000 square miles. The estimated population is 45,177, and 12,374 of these are Europeans.

Kimberley and Beaconsfield are the two principal cities, and they claim to have 6,000 Europeans. These two cities are in close proximity to each other, and they are in the midst of the Diamond Fields. They are good canvassing cities, because money is plenty, and the people are of a very independent class. But to give a description of the people so that it would be appreciated, is a difficult matter except to those who have resided in the mining districts of California.

Then there is Namagaland, which is about 1,000 miles north of Cape Town, on the west coast. It has a population of 12,000, and only 3,000 are whites. For a short distance along the coast it is fertile, but the interior is barren. About the only way that the truth could be spread here would be by means of colporters. Another large place is Bechuanaland, with an area of 45,000 square miles. The population is entirely native, with a few European traders.

To the northeast of the Orange Free State lies the Transvaal, about 1,000 miles north of Cape Town. This country has about 115,000 square miles, with a population of 400,000, of whom 100,000 are said to be whites and 300,000 colored. Johannesburg is the largest and most important city, having a population of some 25,000 whites, and an almost innumerable number of kafirs. There are two other large towns, Pretoria and Barberton. A large portion of the Transvaal is very barren, but abounding in wealth on account of the gold reefs, which are said to be inexhaustible. Speculators and miners are flocking to this place by hundreds. Three years ago there was hardly a house where Johannesburg now stands. Every steamer from England is crowded with these fortune-seekers, and the stages from Kimberley are laden to their utmost capacity. This will, in all probability, prove to be one of the best fields for the canvasser in all South

Africa. Money is plenty on account of the gold mines, and the people who are going there are leaving a country where they have always been accustomed to an abundance of reading-matter.

In Cape Colony and Eastern Province canvassers ordinarily are obliged to pay a license; but our people have made arrangements with proper authorities, so that for this year the canvassers are exempted. On this account, it has been deemed best to spend the remainder of the year canvassing in the southern territory. Three of the canvassers have lately gone to Natal to open up the work there, where no license is required. From all the reports that have been received from that place, it will be a splendid field. The climate is excellent, and the people are more enterprising than in the other colonies or districts in South Africa, unless it be the Orange Free State.

The capitalists who have come to South Africa, have been attracted hither by the gold and diamonds, and therefore they have not designed to become permanent citizens, but to invest their money where it may be doubled or trebled, and then go back to England. On this account there is not that kind of enterprise existing here that would lead them to build up the country, and provide homes for the poor laborer, as in Australia. The Dutch farmers have but little inclination to sell, their large tracts being very dear to them.

Notwithstanding all this, the Lord has a people in South Africa, and there should be strong companies raised up in Cape Colony, Natal, Orange Free State, and the Transvaal. There are in all South Africa twenty-six towns, with a population of between 1,000 and 5,000 each. These include the country places. There are five cities of over 5,000 each. At the present time Johannesburg is a rival of Cape Town in respect to numbers.

Thus far, the most of our labors have been in Cape Colony, within forty miles of Cape Town. There has also been considerable work done in the vicinity of Kimberley. It is the opinion of the Dutch brethren that the books that are going to take the best among their people are "Life of Christ" and "Bible Readings," on account of their being of a religious nature. Generally, two canvassers travel together, with a team, and while one drives around through the country, the other works the village. Living is very high; everything commands a most exorbitant price.

There is no portion of the earth but has precious souls that can be gathered out for the heavenly garner. But it requires devoted, God-fearing men to do the work in all fields, in South Africa as well as in any other place. There will be men of means who will devote their fortunes to carry forward the third angel's message. True it is that there are many places where there are only a few English-speaking people. But the word of warning must go to them. Are we to conclude that there has not been a special providence of God in causing these mines to be opened, and these Europeans to come and settle here?—No, indeed; all these, though perhaps unwittingly, are playing a part in the closing work of the gospel of our Lord and Saviour Jesus Christ.

S. N. H.

COVETOUSNESS.

It is the testimony of Holy Writ, that "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." The human estimate of sin, and the relative sinfulness of its various manifestations is, no doubt, very different from that of the divine. Man has his ideas of sin and uncleanness, but these are often widely at variance with those expressed in the Scriptures. This fact will be illustrated when we consider how lightly man regards the crime of covetousness, and how severe are the censures and condemnation which God places upon the same sin. In the first place, covetousness is not interpreted by man according to God's standard. We are apt to define covetousness to be a desire to obtain by

unlawful measures that which belongs to others. And when a man may be justly said to be covetous, it is regarded as a constitutional weakness upon his part rather than a sin. In this misapprehension of its true nature, covetousness has extended in the world, and crept into the church, until within the sacred precincts its victims number by many thousands. Selfishness is the soul of covetousness, and selfishness is natural to the human heart. Covetousness is one of the most common manifestations of selfishness, and if we take the testimony of his word, it is one of the most grievous in the sight of God. Men who are as covetous as *Dives*, sit in high places in the professed church of Christ, cherishing their wealth, and prosecuting their selfish schemes. They are regarded as valuable members of the church because of the influence that their means carry with the mass of people, or because for popularity's sake they dole out their gifts to be seen of men, thinking that the gift of God may be purchased with money.

But covetousness is not exclusively a peculiarity of the wealthy. The poor may indulge this sin, and are undoubtedly as deeply affected by it as those who have been more successful in gaining their desires. The commonly accepted definition of covetousness is altogether a mistaken one. To have an unlawful desire for that which belongs to another is rather a violation of the eighth commandment, which says, "Thou shalt not steal," than of the tenth; though undoubtedly it may be said that covetousness is the motive of theft. It will assist us in obtaining a correct meaning of covetousness in the Bible sense, to go to the original words from which our word is taken. The most common term used in the New Testament for covetousness, is *pleonexia*, which means "to wish to have more;" another term is *philarguros*, "the love of silver;" another word which is frequently translated "covet" is *epithumeo*, "to fix the mind on." When studied in the light of these definitions, covetousness assumes a form with which many professed Christians are altogether too familiar. It is not merely desire to obtain that which belongs to others by unfair means, but it is what the apostle calls "the love of the world"—a desire for more. "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15, 16. Here we have an inspired definition of covetousness.

The divine standard with which covetousness is detected, is given in that striking parable of the Saviour's, recorded in the twelfth chapter of Luke: "And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

There is nothing to indicate that this man was unjust or dishonest. The means by which he obtained his wealth consisted in the peaceful cultivation of the soil which yielded bountifully for him; but his covetousness was manifested in selfishly laying out for his own gratification, instead of responding to the calls of benevolence and duty. Such a man might belong to almost any church in the land, and thousands of them do belong to our churches. They are honest as far as the world goes, pay their bills, and meet their promises, but

they are joining land to land, and money to money, each year, while the most urgent appeals from the cause of God and suffering humanity are by them unheeded. But not one such man in ten thousand is as successful in this life as the man in the parable. They never come to the point where they have enough, and say to their soul, "Take thine ease," but spend their lives in accumulating, or striving to accumulate, the things which this world has to give. If they are successful, the world calls them great; but whether successful or not, God says to them, "Thou fool," and the Saviour adds these significant words: "So is he [every one] that layeth up treasure for himself, and is not rich toward God." A selfish life is a vain life, worse than vain. It is a sinful abuse of life and all its privileges and opportunities. It is a life which consists in shunning responsibilities, and grasping for sinful gratification.

If we wish further to ascertain the mind of God in reference to this sin and its relative heinousness, we have only to look to some of the instances in which it is referred to in the sacred writings. In 1 Cor. 6:9, 10, we have the following classification of sin: "Be not deceived. Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Again, in Eph. 5:3 we read, "But fornication, and all uncleanness, or covetousness, *let it not be once named among you*, as becometh saints." The fifth verse is a repetition of the same sentiments; and in Ps. 10:3, we are told the Lord abhorreth the covetous, whom the wicked blesseth. This is not the way we are prone to look upon it, it is true, but we shall never come to estimate character in its proper worth until we come to estimate it as God does.

But upon what grounds is such a severe condemnation of covetousness placed? Why is this particular trait of character so objectionable in the sight of God? For the answer to these questions we have only to look into the law of God, the great sin detector, and we shall see this sinful characteristic in all of its hideous deformity. The law of God is based upon two great principles—"Love the Lord thy God with all thy heart, with all thy soul, and with all thy mind," and "Love thy neighbor as thyself." But the covetous man lives in constant violation of both of these principles; he does not love God supremely; he does not love his neighbor as well as himself; hence he is at enmity with God. And this is what the apostle James says: "The friendship of the world is enmity with God. Whosoever therefore will be the friend of the world is the enemy of God." Covetousness becomes the ruling principle in every heart where it is entertained. It turns the whole tide of life against God and his cause, and against the highest interests of mankind. It leads to the violation of nearly every one of the ten commandments, if not all of them. Covetousness is declared to be idolatry. Eph. 5:5. Covetousness leads to the worshiping of images, stamped upon silver and gold, or paper. It leads men to violate the Sabbath, saying, When will the Sabbath be gone, that we may set forth wheat, making the ephah small, and the shekel great, etc. It leads men to think and talk about their worldly interests during God's holy time. It leads thousands in our day to refuse obedience to the fourth commandment, even after they see their binding obligation. It leads children to dishonor their parents. It leads to murder; it is the cause of adultery and uncleanness. It leads men to steal and defraud, and to bear false witness.

Is it any wonder that God should denounce it in his word? Under its baneful influence spiritual growth is impossible, and love exists only as a sickly plant. God is forgotten; the soul dries and withers up to miserly proportions. It is a matter of solemn importance to us to see that our characters are free from this dreadful source of evil. It is a thousand times better for us to die as poor as Lazarus than to suffer the condemnation of *Dives*, or to see those withering words, "Thou fool," written by the hand of the great Judge opposite the record of our lives.

G. C. T.

Progress of the Cause.

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

LIGHTEN THE BURDEN.

BY M. V. BALL.

LIGHTEN the burden of some one to-day,
By what thou may'st do, or what thou may'st say.

Lighten the burden of childhood's distress,
Ease its low plaint by gentle caress.

Know that enshrined in the heart of a child
Dwelt the Divinity, all undefiled!

Give of thy substance, thy pity, thy prayer—
Give, for the giver rich blessings will share.

Give but a rhyme, if that's in thy way,
Some may take heart from it day after day.

Heed not the critics—the sad, drooping soul
Needs but the heart-word its wings to unfold.

Yes, give of thy substance, thy prayer, or thy song,
So blessings unnumbered thy years shall prolong.

MISSOURI.

MAPLE GROVE.—We began a series of meetings two miles south of Emmet, at the Scott school-house, in Dade County, Sept. 12, and continued until the 24th. Here we encountered a great deal of prejudice, but toward the close of the meetings it gave way to some extent, leaving a good impression upon the minds of the people. As a result of this meeting three signed the covenant. We trust and pray that those who are obeying the truth in Emmet and vicinity will remain true to God. We appreciate and shall always remember their kindness.

D. N. WOOD.
P. C. SANTEE.

Sept. 12.

IOWA.

ONAWA AND UTE.—We took down our tent at Onawa Aug. 12, having been there eight weeks. As a result of our meetings, nineteen have signed the covenant. Two or three others are keeping the Sabbath. Our book sales have amounted to twenty dollars; donations, eleven dollars. Our wants in the way of provisions were largely supplied. The people were very friendly, especially at the close of the meetings. Over 300 attended our last meeting.

We have now given ten discourses in Ute, a new town of about 300 inhabitants. At first, the interest was not very flattering, but our audiences have steadily increased until our tent is well filled almost every night. We shall begin the presentation of the Sabbath question this week.

We thankfully acknowledge the blessing of God in our work this summer, and pray for a continuation of the same in the future.

Aug. 25.

A. P. HEACOCK.
G. F. WATSON.

COLORADO.

BOULDER, ETC.—At the close of our camp-meeting I went to Boulder, where I located my family. I remained here over one Sabbath, and on Sunday I baptized seven, all children of Sabbath-keepers. This was, indeed, a precious season to me, as among the number were my two dear boys. I then went to Wetmore, visiting the few near there. I organized a Sabbath-school of ten, and two promised to do something in the canvassing work. I held a few meetings in the school-house, which was well filled, and I received numerous invitations to visit the people at their homes, and to hold future meetings. Here is where I tried to hold a series of meetings when I first came to Colorado, which was the most discouraging of all my experiences,—no interest, and scarcely a place to stop nights. The change was the result of one family's living out the truth the past three years.

I next went to Sargents, where I found a lonely sister and her children keeping the Sabbath. Here I organized a family school of four, and have since learned that they are making it so interesting that others are joining them. I then walked fourteen miles up the steep Rockies, almost to timber line, to Tomichi, a small mining camp, where I found two sisters who received the truth through reading, never having seen but the one Sabbath-keeper who brought them the truth. I spent the Sabbath here, and held a few public meetings, and organized a

Sabbath-school of four. Sunday evening, by request, I filled the appointment of the M. E. minister at White Pine, preaching on a practical subject. At the close of my discourse the minister stepped into the desk, and in behalf of the congregation thanked me for the sermon. I then told them of my book, "Bible Readings," and the next day took twelve orders, some paying in advance.

The next Sabbath I was at Lake City. Here I found one who has lived out the truth for eight years, her influence being such that I readily secured the use of the Christian church, where I held two public services. The following Sabbath I spent with the Crawford church. Here I found two more who will soon enter the canvassing work. Oct. 24, I was at Grand Junction, and organized a small class, who will hereafter hold Sabbath meetings. I also organized a Sabbath-school of eight. Some here desire baptism soon, and I should have remained longer, but circumstances prevented.

In looking over the month spent in visiting these lonely ones, it has indeed proved a great blessing to me. In our State are many scattered ones, and such labor is appreciated by them.

GEO. O. STATES.

WISCONSIN.

BOSCOBEL.—We closed our meetings at this place Oct. 7, having continued them for twelve weeks. The interest has been good all through. God has greatly blessed the efforts put forth, and there are now twenty-eight keeping the Sabbath. Many more are investigating the truth, for whom we have hopes. We never held meetings where it was so hard to get the people to move as at this place. Many times we thought it would be of no use to continue; but we felt as though there must be some honest souls among the people here, and nothing but the blessing of God and faithfully continuing the work has brought them out. Our brethren at Sand Prairie and Mt. Hope did all they could to make the meetings interesting, by attending as often as they could. Our temporal wants were all supplied. We sold between thirty and thirty-five dollars' worth of books, and received donations enough to nearly cover our expenses.

Bro. Webster held meetings on Sundays on Oak Ridge, five miles from town, which awakened an interest, and resulted in some embracing the truth. This is on the borders of a large Norwegian settlement, where there are two large churches. They ask that help may be sent them. Bro. Swin Swinson is with them now, holding Bible-readings, and visiting from house to house, and doing what he can to continue the work among them. One lady has embraced the truth. During the last week of the meeting at Boscobel, a camp-meeting was held. There were not so many in attendance as we had hoped to see, but those who came tried to seek God earnestly by confession and the putting away of sin. A good spirit was in the meeting from the first, and continued till the close. During the season two lectures were given on the subject of temperance, using Dr. Kellogg's charts. The matter was brought up at the camp-meeting, when more than thirty signed the teetotal pledge. There were present at this meeting Elds. Sanborn, Cady, S. S. Smith, H. R. Johnson, and E. H. Westphal. Sabbath, after listening to a discourse by Bro. Johnson, calculated to awaken an interest in those who wanted to be Christians and those who did not feel their acceptance with God, a call was made, when many came forward to seek God, several doing so for the first time. Sunday eleven were baptized. One sister who had lately begun to keep the Sabbath was so ill as to be unable to attend the services during the last week of the meeting. She wished to be baptized with the rest, and while the services were being held in the tent a few met at her house, where prayer was offered for her recovery. She was completely relieved from all pain, and was baptized.

As we think of the work of the past season, we can but say that God is good, and greatly to be praised.

A. J. BREED.
E. W. WEBSTER.

THE CANVASSING WORK IN VERMONT.

SINCE our camp-meeting, I have been giving considerable time to the canvassing work, endeavoring to organize the canvassers, and get each one to work with something of an understanding of the principles and importance of this branch of the cause. The outlook is very favorable for the coming year. I believe the right motives are actuating the canvass-

ers to engage in the work, and in the late drill at Jamaica, Oct. 15-22, my heart was encouraged to see the canvassing class seeking God for his Spirit to lead and direct. The meeting on Sabbath was especially solemn; the testimonies in the social meeting breathed the spirit of the message. May God grant that this large church may go forward and carry out the resolutions and determinations made at this meeting.

Sunday it was my privilege to baptize eight souls in a stream near the church. As four of them have entered the canvassing field, the thought is suggested, What nobler sight can we witness at the present time, when the love of iniquity is abounding, than to see young men and young women renounce the world by being buried with Christ in baptism, and go out as soldiers in the last great conflict between light and darkness? May God grant that the missionary spirit, the love of souls, may pervade the hearts of his people until there will be one grand cry of Lord, "here am I, send me."

Although the canvassing work has been ignored by many in the past, yet I feel that when all come to realize, as a close connection with God will enable us to do, the importance of the message, and the opportunity the canvassing field gives each one who enters it of being a co-laborer indeed with Christ, we shall look upon it with a greater appreciation of its importance, and the golden opportunities which the present favorable time affords will be more fully improved. I almost fear the scores who at the present time are halting between two opinions in regard to entering the work, will, in the near future, when the laws of our land become changed, deeply regret that they did not improve the opportunity to gain an experience in the Master's work, which the present times grant.

May we as a people more fully realize that the Master's words, "Go work to-day in my vineyard," must apply to a time when there is fruit to glean, and that a command so general could not apply with as much force when all could not have some part in it. We are approaching that time. Oh, shall we not all endeavor to have some of the blessings that result from labor for others?

Nov. 6. P. F. BICKNELL, State Agent.

COLORADO CONFERENCE PROCEEDINGS.

THE seventh annual session of the Colorado Conference was held in connection with the camp-meeting at Denver, Sept. 10-17.

FIRST MEETING, SEPT. 10, AT 9 A. M.—Eld. E. H. Gates, President, in the chair. Prayer by Eld. Geo. O. States. Credentials were presented by fifteen delegates, representing six churches. The church at Pueblo was then admitted into the Conference, in accordance with their request.

The President spoke of the progress of the cause during the past year, showing some advancement all along the line. He also spoke encouragingly of the outlook for the ensuing year. On motion, the Chair was empowered to appoint the usual committees, which were announced as follows: Committee on Nominations, H. Stearns, D. H. Soggs, J. M. Green; Auditing Committee, J. B. Wilson, D. H. Soggs, J. R. Palmer, J. W. Horner, E. E. Myers, J. M. Green; Auditor, Wm. Cavinness; Committee on Licenses and Credentials, Geo. W. Anglebarger, Elbridge Green; Committee on Resolutions, J. D. Pegg, E. S. Owen, J. W. Horner.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 12, AT 9 A. M.—Minutes of the last session were read and approved. Three more churches were represented by eleven additional delegates.

The Committee on Resolutions submitted the following report:—

Resolved, That we urge the officers of all our churches to carry into effect the fourth resolution passed by the General Conference, as found on page 48 of Year Book.

Resolved, That we change Art. 2, Sec. 1, of the Constitution of the State to read as follows:—

"ARTICLE 2.—OFFICERS AND DUTIES.

"SEC. 1.—The officers of this Conference shall be a President, Secretary, and Treasurer, and an Executive Committee of five, of which the President shall be one; and they shall be elected annually."

Resolved, That this Conference heartily indorse the recommendation of the General Conference in reference to laying aside on each first-day an offering for the purpose of sustaining our foreign mission work.

Resolved, That we invite Bro. Smith Sharp to locate in Colorado.

Resolved, That it is the duty of laborers to remain in a field until the new converts have received practical instruction on all points of the faith.

Resolved, That we indorse the principles of the National Religious Liberty Association.

Whereas, It is evident that when a proper degree of interest is taken in the subject of education of the youth among us, Battle Creek College will not be able to meet the demands

upon it, and further facilities in this direction will be required; and,—

Whereas, The expense attending the establishment and maintenance of a good school in each Conference is such as to make the burden quite heavy when borne alone; and,—

Whereas, There is at present a difficulty experienced in securing suitable teachers and managers for schools; and,—

Whereas, The Conferences between the Mississippi River and the Rocky Mountains are situated so as to render such action desirable; therefore,—

Resolved, That we favor a union of educational interests, and the establishment of a well-equipped and centrally located school.

Resolved, That we appoint a committee of three, with power to act in behalf of the Conference with the Educational Secretary, in bringing about such results.

Whereas, God has prospered us the past year in temporal matters, and has also added to our numbers in the Conference; and,—

Whereas, Plans are being laid to greatly enlarge our work the coming year, which will call for a large expenditure of means; therefore,—

Resolved, That we promise to faithfully pay to the Lord a tithe of our increase, that the cause may not be hindered.

The report was accepted. The first resolution was discussed at length by Elds. W. C. White, Farnsworth, and Anglebarger, and was adopted. The second resolution passed without discussion.

Meeting adjourned with the third resolution pending.

THIRD MEETING, SEPT. 15, AT 9 A. M.—The third resolution was again taken up, and spoken to by Elds. Farnsworth and White, and unanimously adopted. The fourth resolution passed with remarks. Action on the sixth was deferred, and it was made the subject of a morning discourse by Eld. J. D. Pegg, after which it was unanimously adopted by a vote of the congregation. The seventh was discussed by Elds. Farnsworth, White, and Gates, and, on motion, was laid on the table until the next meeting.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 16, AT 4 P. M.—On motion, the seventh resolution was taken from the table, and after further remarks was adopted. It was moved that a committee of three be appointed by the Chair, himself being one of the number, to carry out the resolution. J. R. Palmer and J. W. Horner were appointed. The eighth resolution was read, and after brief remarks by Eld. Gates, was adopted. It was moved that the president of the Health and Temperance Association be authorized to visit the different societies at least once a year, and that at the close of each year he present his bill of expenses to the Auditing Committee, for consideration. The motion prevailed.

The Committee on Nominations reported as follows: For President, E. H. Gates; Secretary, J. W. Horner; Treasurer, S. E. White; Executive Committee: G. W. Anglebarger, Elbridge Green, J. G. Palmer, J. W. Horner. The report was adopted. The Committee on Licenses and Credentials reported as follows: For Credentials, E. H. Gates, J. D. Pegg, G. W. Anglebarger, A. D. Olsen, Geo. O. States, Smith Sharp, A. J. Stover; for License, J. R. Palmer. The report was adopted.

Adjourned *sine die*.

E. H. GATES, *Pres.*

J. W. HORNER, *Sec.*

VERMONT H. AND T. SOCIETY PROCEEDINGS.

The first meeting of this Association for 1889 was held at St. Albans, Vt., in connection with the S. D. A. camp-meeting. The President, Eld. H. W. Pierce, in the chair. After a few brief remarks by the President, the following committees were appointed: On Nominations, W. C. Walston, C. C. Drown, Calvin Pike; on Resolutions, A. S. Hutchins, R. A. Underwood, A. T. Robinson.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 2.—Bro. F. S. Porter was chosen Secretary *pro tem*. The Committee on Resolutions presented the following partial report:—

Resolved, That we approve of the efforts being made by Dr. J. H. Kellogg and others to train missionaries to labor in the health and temperance work; and recommend that suitable persons be encouraged to enter one of the training-schools connected with our sanitariums, with this important work in view.

Remarks were made by Brn. Underwood, Hutchins, Robinson, and others, to the effect that while the health and temperance work started well, certain ones had carried it to such an extreme that injudiciousness and lack of wisdom in some directions, had caused more dyspeptics than the old method; but that the true principles of health reform were very beneficial when properly understood. And the importance of sending energetic young persons of both sexes to these schools was considered very important. Sister White's testimony relative to "the Saviour's spending more time caring for the bodies of men than for their souls," was also quoted. Benefit persons physically, and we can then far easier reach them with spiritual things. One hundred young men and women are needed at once to connect with city mission work as nurses, and thus pave the way for spiritual good upon such souls.

The Committee on Nominations reported the following names: For President, I. E. Kimball; Vice-President, Secretary, and Treasurer, W. C. Walston. The nominees were elected to their respective offices.

The Committee on Resolutions presented the following additional report, which was adopted *unanimously*.

Resolved, That we urge upon our people the importance of gathering up and heeding the precious rays of light that have been given on the subject of properly relating ourselves to the laws of health.

Adjourned *sine die*.

H. W. PIERCE, *Pres.*

F. S. PORTER, *Sec.*

MICHIGAN TRACT SOCIETY PROCEEDINGS.

The eighteenth annual session of the Michigan Tract Society was held in connection with the State Conference at Greenville, Mich., Oct. 1-7, 1889. The first meeting convened Oct. 3, at 3:30 P. M., the President, Eld. H. W. Miller, in the chair. Prayer was offered by Eld. I. D. Van Horn. After appropriate introductory remarks by the President, the minutes of the last meeting were read and approved. The financial report for the past year was read and accepted, after which an itemized copy of labor and finances was furnished to each one present. A summary of the reports is as follows:—

REPORT OF LABOR.

No. of members.....	2,881
“ reports returned.....	3,640
“ members added.....	393
“ “ dismissed.....	236
“ letters written.....	7,147
“ “ received.....	2,400
“ missionary visits.....	25,651
“ Bible readings held.....	4,292
“ persons attending readings.....	12,550
“ subscriptions obtained for periodicals.....	2,039
“ periodicals distributed.....	203,949
“ pp. publications “.....	1,605,484
“ pp. subscription books sold by canvassers.....	2,882,108

TREASURER'S REPORT.

Cash received during the year,	\$18,499 44
“ paid out “ “ “	18,499 44

FINANCIAL STANDING.

Assets,	\$12,222 40
Liabilities,	6,981 46
Balance in favor of Society,	\$5,240 94

A comparison of the missionary labor performed during last year and this, shows an increase in the work in general. The committee appointed at our State quarterly meeting held at Battle Creek, April 14, to consider the question of discontinuing the office of district secretary, was not prepared to report, owing to the absence of the chairman, Bro. J. D. Gowell.

The following petition was presented:—

We, the undersigned, are convinced, that several of the districts are too large, both in territory and membership, for a director to be able to do justice to the cause, either spiritually or financially; therefore,—

We recommend, That a division of the larger districts, or a re-districting of the State be made, as may be deemed best for the interest of the T. and M. Society.

On motion, this question was referred to the Board of Directors. The Chair was authorized to appoint the usual committees, which were subsequently named as follows: On Nominations, Wm. Ostrander, Harmon Lindsay, J. N. Brant; on Resolutions, J. F. Carman, J. D. Gowell, Eugene Leland.

Adjourned to call of Chair.

Three other meetings of the Society were held, at which the following report, presented by the Committee on Resolutions, was adopted.

Whereas, The tract society, through the providence of God, has become one of the leading factors in the spread of the third angel's message; therefore,—

Resolved, That we pledge ourselves to give it our hearty support by working in it as opportunity may present.

Whereas, Spiritual growth depends largely upon the amount of labor put forth for others; therefore,—

Resolved, That in harmony with the International Society, we urge upon all Seventh-day Adventists the duty of joining the T. and M. Society.

Whereas, Many of the local members are doing little or nothing in the way of missionary work, in consequence of a lack of knowledge in regard to proper methods of labor; therefore,—

Resolved, That each director make it a special point to give instruction in these things.

Whereas, Reporting our work has a tendency to increase the utility of the Society; therefore,—

Resolved, That we urge the necessity of all our members reporting all the work they do.

Whereas, God has assured us that we will always have the poor with us, and has made it our duty to care for them; therefore,—

Resolved, That we take steps to make provisions to meet this demand.

The following resolution, submitted by the Board of Directors, was approved:—

Whereas, The recent re-districting of the State was not made without extended deliberations and great care; therefore,—

Resolved, That the districts for the present remain as they are, and that director labor be increased in the districts.

The following resolution was also carried:—

Your committee to consider the advisability of discontinuing the office of district secretary would recommend the following; viz:—

That the office of district secretary be continued, and the duties changed to that of a recording and corresponding secretary; and further, that the local societies receive their supplies direct from, and report to, the State Society.

The Committee on Resolutions further reported, as follows:—

Resolved, That the T. and M. Society procure a home and a suitable person or persons to take charge of said home, and care for all worthy poor of our State who cannot be cared for by the churches to which they belong.

The subject of caring for the poor was dwelt upon at length. J. D. Gowell offered to give the use of a home for the poor, with all the land the Society might wish for their use.

On motion of E. S. Griggs, this matter was referred to the Board of Directors, to be reported at our next annual meeting.

A committee composed of D. H. Lamson, A. R. Henry, F. Huckenduhler, E. S. Griggs, and H. Lindsay were appointed to revise the Constitution of our State T. and M. Society. As revised, the officers are a President, Vice-President, Secretary, Corresponding Secretary, and Treasurer.

It was voted that the officers of the State Society make provisions for having the Constitution as revised, printed and placed in the hands of the officers of the Society, according to their best judgment and discretion. These resolutions were fully discussed by Elds. Olsen, Underwood, Miller, and others.

The officers chosen for the ensuing year are as follows: President, H. W. Miller; Vice-President, J. N. Brant; Secretary, Hattie House; Corresponding Secretary, Ella Carman; Treasurer, Harmon Lindsay; Directors: Dist. No. 1, D. E. Wellman; No. 2, N. R. Staines; No. 3, H. C. Goodrich; No. 4, E. H. Root and A. Maples; No. 5, J. F. Carman and F. Howe; No. 6, C. H. Knight; No. 7, E. Van Deusen; No. 8, F. Squire; No. 9, M. B. Cyphers; No. 10, J. D. Gowell; No. 11, Samuel Midgley; No. 12, to be supplied. We hope the influence of this good meeting will be felt throughout the State during the coming year.

H. W. MILLER, *Pres.*

HATTIE HOUSE, *Sec.*

INDIANA TRACT SOCIETY PROCEEDINGS.

The fifteenth annual session of the Indiana Tract Society was held in connection with the workers' meeting and camp-meeting at Kokomo, Ind., Sept. 10-24, 1889.

FIRST MEETING, SEPT. 16, AT 9 A. M.—The President, Eld. F. D. Starr, in the chair. Prayer was offered by Bro. M. E. McMeans. The report of the last annual session was read and accepted. The report of labor for the year ending June 30, 1889, and the financial report, were read, as follows:—

REPORT OF LABOR.

No. of members.....	527
“ reports returned.....	898
“ members added.....	38
“ “ dismissed.....	20
“ letters written.....	694
“ “ received.....	244
“ missionary visits.....	21,917
“ Bible-readings held.....	504
“ persons attending readings.....	2,098
“ subscriptions obtained for periodicals.....	549
“ pp. books and pamphlets distributed.....	2,318,805

FINANCIAL STATEMENT.

Cash on hand June 30, 1888,	\$ 298 21
“ received during the year,	6,086 60
Total,	\$6,384 81
Paid out during the year,	\$6,281 20
Cash on hand June 30, 1889,	103 61
Total,	\$6,384 81
Resources,	\$3,733 54
Liabilities,	2,286 74

Present worth June 30, 1889, \$1,446 80

Eld. R. M. Kilgore spoke of the great importance of each T. and M. member reporting, and reporting through the proper channel. Canvassers and those in the employ of the Conference should send their reports and donations direct to the State Secretary; all others should report through the librarians. He said the Society should be free from debt, that it might be ready to push forward successfully the work intrusted to it. Bro. F. E. Belden stated that our publishing houses give a larger profit to inexperienced agents on subscription books than other publishing houses. Bro. M. E. McMeans spoke very earnestly of the importance of canvassers' paying for their books as soon as delivered.

On motion, the Chair was authorized to appoint the usual committees, which were subsequently announced as follows: On Nominations, F. M. Roberts, W. A. Young, W. R. Carpenter; on Resolutions, R. B. Craig, M. E. McMeans, J. W. Moore.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 19, AT 9 A. M.—The Committee on Resolutions reported as follows:—

Whereas, The continued agitation of religious legislation, and attempts to cut off religious liberty, have made necessary the wide circulation of our periodicals and publications which oppose such work; and,—

Whereas, It is the duty of the Society to distribute our tracts, pamphlets, and periodicals; therefore,—

Resolved, That we advise our local societies to push the canvass for the *American Sentinel* and the sale of such works as "Civil Government and Religion," "National Sunday Law,"

"Sentinel Library," "Abiding Sabbath and Lord's Day," etc., and other works that may be issued.

Resolved, That we will endeavor to give the petitions against religious legislation the widest possible circulation, and labor to warn our fellow-men of the dangers of religious legislation, and thus call their attention to the special message for this generation.

Resolved, That we consider the canvassing work an important branch of the cause of God; and that in view of the success which has attended it in this State during the past year, we have great reasons to thank God and take courage.

Whereas, Canvassing for our subscription books is one of the best means of getting the truth into the homes of the people; therefore,—

Resolved, That we will do all in our power to encourage and advance this branch of the work.

Resolved, That in all our local societies a more earnest effort be made to obtain subscriptions for *Good Health*, and to circulate other temperance literature.

Resolved, That, in harmony with resolution 19, page 88, of Year Book for 1889, we recommend the cash system to our agents and ministers in dealing with the State Society; and also to the members of the local societies in dealing with the librarians.

Resolved, That we indorse resolutions 11, 12, and 13 as found on page 87 of Year Book for 1889.

Resolved, That we recommend an interchange of correspondence between the officers of the local societies throughout the State, and between them and those of other States when practicable.

Resolved, That we request our local societies to deal directly with the State Secretary, and that at the end of each quarter they make a full report of all labor accomplished during the quarter, to the State Secretary, and forward such reports and all money belonging to the Society to the same officer.

It was voted to consider the resolutions separately. In the discussion of the first resolution, Eld. Kilgore spoke of the great power that local societies might be, in the circulation of these important works. The second resolution was spoken to very earnestly by Brn. Kilgore, Waggoner, Mc Kee, and Belden, in which it was substantially demonstrated that although the Blair bill is dead, another of like character will come up, and that we should not slacken our efforts to circulate the petition against religious legislation, but should carry on our work with increased vigor; that the circulation of literature against religious legislation is no side issue, but is in the direct line of our work—that it is the third angel's message in a higher degree of development. It was also shown that the idea entertained by some that Catholics will not sign the petition is a mistake, as many have signed it, and are opposed to religious legislation. These resolutions were happily adopted.

Adjourned to call of Chair.
THIRD MEETING, SEPT. 23, AT 10:30 A. M.—The remaining resolutions were discussed by Elds. Olsen and Kilgore, and quite a number of others, and were adopted. Bro. W. A. Young offered the following resolution:—

Whereas, The work of district secretaries has been eliminated from the operations of the Society; and,—

Whereas, We believe that the work may be simplified and made more efficient by arranging for fewer districts, with directors who can give the greater part of their time to that work; therefore,—

Resolved, That the State be districted as follows: Dist. No. 1, counties of Steuben, Lagrange, Elkhart, Kosciusko, Noble, De Kalb, Allen, Whitley, Miami, Wabash, Huntington, Wells, Adams, Jay, Blackford, Grant, Howard, Tipton, Hamilton, Madison, Delaware, and Randolph; No. 2, Wayne, Henry, Hancock, Marion, Johnson, Shelby, Rush, Fayette, Union, Franklin, Decatur, Bartholomew, Brown, Jackson, Jennings, Ripley, Dearborn, Ohio, Switzerland, Jefferson, Scott, Clark, Washington, Floyd, and Harrison; No. 3, Hendricks, Putnam, Vigo, Clay, Owen, Morgan, Monroe, Greene, Sullivan, Knox, Davis, Martin, Lawrence, Orange, Crawford, Perry, Dubois, Spencer, Warrick, Pike, Gibson, Vanderburgh, and Posey; No. 4, St. Joseph, LaPorte, Porter, Lake, Newton, Jasper, Starke, Pulaski, Marshall, Fulton, Cass, Carroll, White, Benton, Warren, Tippecanoe, Clinton, Boone, Montgomery, Fountain, Vermillion, and Parke.

It was moved and supported that this resolution be adopted. After being spoken to by Elds. Olsen, Kilgore, and others, the motion was carried.

The Committee on Nominations reported as follows: For President, F. D. Starr; Vice-President, D. H. Oberholtzer; Secretary, J. W. Moore; Directors: Dist. No. 1 (N. E.), F. M. Roberts; No. 2 (S. E.), C. M. Shortridge; No. 3 (S. W.), I. S. Lloyd; No. 4 (N. W.), John M. Ellis. Nominees were voted upon separately, and elected. No further business being presented, the meeting adjourned *sine die*.

F. D. STARR, Pres.

J. W. MOORE, Sec.

TENNESSEE TRACT SOCIETY PROCEEDINGS.

The first meeting of the tenth annual session of the Tennessee Tract Society was held in connection with the camp-meeting at Nashville, Tenn., Sept. 24 to Oct. 1, 1889. President, Eld. Wm. Covert, in the Chair.

FIRST MEETING, SEPT. 24, AT 9 A. M.—Prayer was offered by Eld. J. O. Corliss. Minutes of last annual session were read and approved. The Chair not being ready to announce the committees, the meeting adjourned to call of Chair.

SECOND MEETING, SEPT. 27, AT 10 A. M.—The committees appointed were as follows: On Nominations, W. C. Sheppard, G. W. Dortch, E. R. Gillett, W. H. Parker, R. G. Garrett; on Resolutions, B. F. Purdham, F. E. Belden, J. H. Dortch. The Committee on Resolutions offered the following for consideration:—

Resolved, That we endeavor to carry out the plan of holding weekly missionary meetings in all our churches, and that in cases where an entire evening cannot be devoted to each, the prayer-meeting and missionary meeting be united.

Resolved, That we urge upon our directors the importance of informing themselves relative to their duties, and of faithfully discharging the same.

Resolved, That we consider the cash system the only proper method of conducting the Tract Society book work.

Resolved, That the regulations for the canvassers, as found in the Year Book for 1889 be more faithfully carried out, especially those with reference to doing thorough work, and faithfully reporting the same.

Resolved, That we consider the canvassing work of sufficient importance to require the undivided attention of an active State agent, and that we recommend that he be appointed by the Conference Committee and Tract Society officers.

The first resolution was spoken to with much interest by Elds. Kilgore and Corliss and others. The second and third were also referred to.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 30, AT 11 A. M.—Resolutions four and five were taken up, and then as a whole adopted. The Nominating Committee offered the following names to be considered as officers for the coming year: For President, E. E. Marvin; Vice-President, R. G. Garrett; Secretary and Treasurer, J. H. Dortch; Directors: W. R. Burrow, Frances Kinney, E. R. Gillett. It was then recommended that Tennessee be divided into three districts, as follows: Dist. No. 1, to include that part of the State which lies west of the Tennessee River, and that W. R. Burrow act as director over the same; No. 2, to include that part of the State lying between the Tennessee River and the base of the Cumberland Mountains, and that Frances Kinney act as director over that portion; No. 3, to include the portion lying east of No. 2, with E. R. Gillett as director; R. G. Garrett to act as director over that part comprising Kentucky. The names were considered separately, and the persons named were duly elected. The State was also divided as recommended.

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

No. of members.....	108
“ reports returned.....	196
“ members added.....	10
“ “ dismissed.....	2
“ letters written.....	180
“ “ received.....	43
“ missionary visits.....	838
“ Bible-readings held.....	206
“ persons attending readings.....	306
“ subscriptions to periodicals.....	23
“ periodicals distributed.....	3,449
“ pp. tracts and books sold.....	506,359
“ “ loaned and given away.....	13,104

The following is the Treasurer's report:—

Cash on hand at close of last year,	\$ 23 00
“ received during the year,	1,803 01
Total,	\$1,826 01
Paid out during the year,	1,819 11

Cash on hand,	\$6 90
FINANCIAL STANDING.	
Assets,	\$1,223 45
Liabilities,	817 59
Balance in favor of Society,	\$405 86

Adjourned *sine die*.
WM. COVERT, Pres.
J. H. DORTCH, Sec.

NEBRASKA TRACT SOCIETY PROCEEDINGS.

THE eleventh annual session of the Nebraska Tract Society was held at Fremont, Neb., Sept. 11-24. The usual committees were appointed: On Nominations, A. J. Devinney, F. Zimmerman, O. W. Bent; on Resolutions, T. H. Gibbs, W. N. Hyatt, W. J. Wilson.

The following resolutions were adopted:—

Resolved, That we express our gratefulness to God for the prosperity that has attended this branch of the work during the past year, and for the favorable circumstances under which we are still permitted to labor.

Whereas, Much of our missionary work bears no fruit because of an injudicious distribution of our publications; therefore,—

Resolved, That we urge all our Tract Society members to study to become familiar with the literature before distributing it.

Whereas, There are among our lay brethren and sisters some who could, by diligent study, hold Bible readings among their neighbors with profit; therefore,—

Resolved, That our directors look especially after this branch of the work, and seek to encourage it.

Resolved, That the Society give five per cent to leaders of companies, on all subscription books sold in their companies, if said leaders are faithful workers.

Whereas, Some of our brethren have been imposed upon, and have been obliged to take a large stock of books, tracts, and pamphlets in order to carry on the work assigned them, and by so doing have lost money and tracts; therefore,—

Resolved, That the Tract Society settle with them for the same.

Resolved, That the State Secretary be authorized to send to the International Society, or to some mission where such literature is desired, the old, out-of-date tracts and books that are at the State office.

Resolved, That we express our appreciation of our various publications treating on the National Reform movement, and that we pledge ourselves to do all we can to get them before the people.

The first, second, and third resolutions were adopted without very much discussion. The fourth was discussed at some length, and objections were given, after which it was passed by a majority. The fifth was also discussed quite thoroughly. The remark was made, that if the Society had done wrong, it should be willing to make restitution for the same. The sixth and seventh were passed unanimously.

It was moved that the President, Vice-President, and Secretary be requested to purchase a type-writer and attachments, as may be deemed advisable. This question of a type-writer was quite thoroughly discussed, and the desire of the canvassers was, that a weekly or monthly report of their work be printed and sent to all the canvassers, thus encouraging them to go forward in the work. The motion was carried.

The officers elected are as follows: President, L. A. Hoopes; Vice-President, J. P. Gardiner; Secretary and Treasurer, Eliza Burleigh; Directors: Dist. No. 1, W. A. Hennig; No. 2, W. J. Wilson; No. 3, O. W. Bent; No. 4, A. E. Whiteis; No. 5, M. N. Jenkins; No. 6, John Clark; No. 7, Robert Gardiner.

On account of bearing other heavy burdens in the work, W. A. Hennig declined being director of Dist. No. 1, and J. W. Boynton was elected to fill the vacancy. T. H. Gibbs was elected to act as State Agent of the canvassing work.

The annual report of labor and the financial report are as follows:—

REPORT OF LABOR.	
No. of members.....	435
“ letters written.....	2,704
“ “ received.....	424
“ visits made.....	13,813
“ Bible-readings held.....	2,440
“ pp. books and tracts distributed.....	1,613,035
“ periodicals.....	31,614
“ subscriptions obtained.....	1,175
Value of publications sold.....	\$6,186.30

FINANCIAL REPORT.	
Cash on hand Sept. 1, 1888,	\$ 354 46
“ rec'd during the year,	11,374 51
Total,	\$11,728 97
Cash paid out,	\$10,863 85
“ on hand Sept. 1, 1889,	865 12
Total,	\$11,728 97

Meeting adjourned.
J. P. GARDINER, Pres.
ELIZA BURLEIGH, Sec.

NEW YORK TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1889.

No. of members.....	538
“ reports returned.....	130
“ members added.....	27
“ “ dismissed.....	30
“ letters written.....	183
“ “ received.....	189
“ missionary visits.....	2,478
“ Bible readings held.....	227
“ persons attending readings.....	57
“ subscriptions obtained for periodicals....	7
“ periodicals distributed.....	6,001
“ pp. reading-matter distributed.....	194,771

Cash received on sales, \$2,172.24; on donations, \$65.60; on membership, \$4.00; on first-day offerings, \$99.82; on other funds, \$68.50. No report was received from the societies at N. Parma, Gouverneur, W. Bangor, and Pierrepont.

J. V. WILLSON, Sec.

VERMONT S. S. ASSOCIATION PROCEEDINGS.

THE eleventh annual session of the Vermont Sabbath-school Association was held in connection with the camp-meeting at St. Albans, Aug. 25 to Sept. 3, 1889.

FIRST MEETING, AUG. 25, AT 5:30 P. M.—President, F. S. Porter, in the chair. Prayer was offered by I. E. Kimball. Minutes of the last annual session were read and approved. Remarks were made by the President and Brn. Miles and Kimball concerning the importance of the work. The President was empowered to appoint the usual committees, which were announced as follows: Committee on Nominations, T. H. Purdon, C. N. Pike, C. C. Drown, H. Meuron, P. F. Bicknell; on Resolutions, G. W. Caviness, W. C. Walston, E. R. Palmer, Edith Pierce, Grace Pike.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 1, AT 9 A. M.—The Committee on Resolutions presented the following report:—

Whereas, The Sabbath-school is a very important means in educating and training our people in the truths of God's word; therefore,—

Resolved, That we will make earnest efforts to increase the interest in this branch of the cause.

Resolved, That we will encourage the maintenance of family Sabbath-schools.

Resolved, That Sabbath-school officers and teachers should take the *Sabbath School Worker*, and seek to use the helps it suggests, and profit by the instruction it gives.

Resolved, That it is the sense of this Association that some suitable person should be selected to give a portion of his time especially to the Sabbath-school work.

Interesting remarks were made by several upon these resolutions, and while the last was under consideration the meeting adjourned to call of Chair.

THIRD MEETING, SEPT. 2, AT 9 P. M.—The fourth resolution was more fully considered, and all were adopted. The Committee on Nominations reported as follows: For President, F. S. Porter; Vice-President, W. C. Walston; Secretary and Treasurer, Mrs. F. S. Porter; Assistant Secretary, Grace Pike; Executive Committee, F. S. Porter, W. C. Walston, Mrs. F. S. Porter, John Clayton, F. J. White. The report was adopted. The President then made a few remarks, urging upon all the necessity of faithfulness in this branch of the work, and the need of a close connection with Christ.

Adjourned *sine die*.

F. S. PORTER, *Pres.*

MRS. F. S. PORTER, *Sec.*

Special Notices.

ADDRESS WANTED.

ANY one knowing the address of John Fuls, formerly of Ohio but late of Kansas, will confer a favor by addressing J. L. Shockey, Malvern, Ark.

NEVADA, NOTICE!

I WISH to hear from all the scattered Sabbath-keepers in the State. Please write me at once, and state the interest, if any, and what you are doing to get the truth before the people. Address me at Reno, Nevada, Box 219. J. H. COOK.

NOTICE!

THE winter term of Battle Creek College will begin Wednesday, Dec. 11, 1889, and those who expect to attend should, as far as possible, be present at that time, when new classes will be formed. For catalogue or further information, address—

BATTLE CREEK COLLEGE,
Battle Creek, Mich.

PENNSYLVANIA STATE MEETING.

IN addition to the help mentioned last week in the REVIEW, we are in hopes that Elds. W. C. White and D. A. Robinson will be present. We do not make this as a positive announcement, as definite arrangements cannot be made at the writing of this notice. We hope they will be at the meeting. There are many of our brethren and sisters who were deprived of the camp-meeting this summer on account of the flood, and we hope all will appreciate this important meeting.

PENN. CONF. COM.

MICHIGAN SABBATH-SCHOOLS.

I WISH to call the attention of the officers of the schools in the State, to the change of State officers, as reported in last week's REVIEW. I hope all will read the minutes of the State association, especially the resolutions passed at the session.

The members of the Executive Committee are anxious to bestow all the labor possible during the year, to assist our schools in a more thorough work. In order to lay our plans for meetings and conventions, we shall want to know where such meetings are wanted, and the needs of such schools. If the officers will correspond with the secretary, giving information in regard to the condition of their respective schools, and what they think they need, we will do all we can to help them. We have ordered, and will soon have on hand, a neat little work entitled, "Our Superintendent," which we can furnish to our officers at fifteen cents per copy. This book contains so many good, practical hints, that we hope all our schools will order a copy.

Address all orders and correspondence to the secretary, Florence Westphal, 158 Champion St., Battle Creek, Mich.

J. H. DURLAND, *Pres. Mich. S. S. Asso.*

ARKANSAS, TAKE NOTICE!

THE General Conference of S. D. Adventists having recommended that I should make Arkansas my field of labor, and take charge of the work in that State, I hope this will meet the minds of all the brethren and sisters in that Conference, and that I shall have your hearty co-operation in all branches of the work.

Now is the time to push the canvassing work for our books containing present truth. I trust the

old canvassers will all continue in this noble work, and that new ones will take hold. Let no one slack his hand. The cotton crop is good, prices are good, and this will bring money into the country. The Lord is favoring us as a people with a little time of peace. Now is our opportunity. The nations are marshaling their armies, but the angels are holding the winds till the servants of God can be sealed with the seal of the living God. This is the Lord's work; let us so connect with Christ that each can be a co-laborer with him, and at last hear the "Well done, thou good and faithful servant."

Any desiring meetings in their neighborhood, address me at 249 Lock Box, Little Rock, Ark.
J. G. WOOD, *Pres. Ark. Conf.*

The Sabbath-School.

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

LETTER TO THE HEBREWS.

LESSON 9.—HEBREWS 5: 8 TO 6: 8.

(Sabbath, Nov. 30.)

Questions, with Scripture Texts and Notes.

1. Why can priests from among men be compassionate?

2. Was Jesus a priest of that class?

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2: 17.

3. As the Son of God, was he subject to suffering and temptation?

"Though he were a Son, yet learned he obedience by the things which he suffered." Chap. 5: 8. (See chap. 2: 18; 4: 15.)

4. What did he learn by suffering? Chap. 5: 8.

5. In what sense did he learn obedience by suffering? *Ans.*—By experience he learned to take part with those for whom he acts as priest,—to sympathize with them in their efforts to serve the will of God.

6. Being made perfect, what did he become?

"And being made perfect, he became the author of eternal salvation unto all them that obey him." Verse 9.

7. By whom was he called a high-priest after the order of Melchisedec?

"Called of God a high-priest after the order of Melchisedec." Verse 10.

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

8. Was Melchisedec called a high-priest?

"And Melchisedec king of Salem brought forth bread and wine: and he was the priest of the most high God." Gen. 14: 18.

9. What does Paul say of Melchisedec?

"Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing." Heb. 5: 11.

10. Why were the things of which he was speaking difficult to utter? (See note.)

11. What is meant by the expression, "when for the time"? Verse 12. *Ans.*—They were not new converts. For a long time they had known the truth, so that they ought to have been able to teach, but had been negligent of their privileges. This made it difficult to expound deep truths to them.

12. Of what had they need?

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." Verse 12.

13. What is meant by the "first principles of the oracles of God"? *Id.* *Ans.*—The context shows that he referred to the primary truths of Christian life and doctrine.

14. What does he exhort or incite them to do?

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Heb. 6: 1, 2.

15. What is meant by leaving the principles of the doctrine of Christ? *Ans.*—The word rendered "principles" means *beginning*. Not that they should neglect the primary truths of Christianity, but progress to greater knowledge and piety.

16. What were the principles, or first truths, to which he referred? Verses 1, 2. (See note.)

17. What are we to understand by eternal judgment? Verse 2. (See note.)

18. How is the foundation for repentance laid again by Christians? *Id.* *Ans.*—By backsliding. See Rev. 2: 5: "Remember therefore from whence

thou art fallen, and repent, and do the first works." They had to begin again, at the very beginning.

19. What is said of those who were once enlightened, and fall away?

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6: 4-6.

20. What does the description of their attainments here indicate? (See note.)

21. How is the Son of God treated by an apostate from the truth?

"If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Verse 6.

22. Is not a person deeply guilty who treats thus the Saviour, who has loved him, and given him grace from the throne of Heaven?

23. What lesson is taught in verse 7? *Ans.*—It is encouragement to the brethren to persevere in the way of right.

"For the earth which drinketh in the rain that cometh off upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God."

24. And what in verse 8? *Ans.*—It is a solemn warning against slighting the grace and blessing of Heaven.

"But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned."

NOTES.

Some judicious critics do not refer this expression in Heb. 5: 11 to Melchisedec, but render it thus: "Concerning which we have many things to say," and refer it to the subject of the Melchisedec priesthood. It is not true, as sometimes supposed, that Paul could not, or did not, say what he desired; for his comments on the Melchisedec priesthood are very clear and complete. Nor did he say that the things of which he was speaking were difficult to express, as our translation, "hard to be uttered," would indicate. The meaning is, as the original shows, that those things were hard to be explained to them, seeing they were dull of hearing; not well instructed in the faith they professed. The following verses, even to chap. 6: 9, are all constructed on this fact. He had strong meat to give them, while they had only the capacity of children to receive it. Their dullness of hearing not only made it difficult for him to give them the instruction he desired to give, but their failure to make progress in Christian life and doctrine, was likely to endanger their salvation, unless they would change their course, and go "on unto perfection." The human mind, as the earth which was once cultivated and watered by rains from heaven, does not stand idle. If it is not made to produce desirable fruits, it will soon grow up to thorns and briers. This is a most important passage for every Christian to consider.

"Seeing ye are dull of hearing," does not express the sense of the original, which says, "Ye are become dull of hearing." And this indicates that they had been in a better state, a state where they could better appreciate the truth. This assertion of their backslidden condition adds greatly to the force of the admonitions following. It is a fact, worthy of careful consideration, that lukewarm professors, neither cold nor hot, are the most difficult of all men to arouse to a true sense of their condition. The conscience of the infidel, the openly profane, may be touched and aroused, but lukewarm Christians are so stupefied by self-complacency, so satisfied with themselves, that they are exceedingly difficult to reach. (See Rev. 3: 14-18.)

There is no mention in the Scriptures that Melchisedec was a high-priest. We have no reason to believe that such a distinction could have been known in his time. As will be seen in the progress of this argument, neither Melchisedec nor Aaron was a complete type of Christ. It took both together to present all the essential truths of the gospel in the priesthood of Christ. He was of the order of Melchisedec, but he was also the antitype of Aaron (Heb. 8: 1-5), and fills the office of high-priest, as the high-priest alone made the great atonement.

The apostle enumerates a few points of doctrine, which, in the light of the Scriptures, are so plain that every novice in the faith was supposed to understand. But one expression, "the doctrine of baptisms," has been the occasion of much trouble to commentators. Some have inferred that he referred to the difference between the baptisms of the Jews and Christian baptism. But the Jewish baptisms certainly could find no place in this connection. The following remarks, by Professor Stuart, are worthy of notice:—

Another explanation is, that baptism does not differ in any important respect from baptism.

He then gives a number of instances, on different subjects, where the plural is used in the sense of the singular, and continues:—

Storr supposes baptism to be used here in a kind of distributive sense, as the Hebrew plural often is, so that the sentiment is, "the doctrine that every believer must be baptized."

It is, of course, admitted that elementary truths, lying at the very beginning of Christian faith and life, should be, and of necessity are, plain truths.

We are not to suppose that eternal judgment means, eternally judging, or eternally being judged. It means a judgment, the decisions of which are final; its consequences are eternal.

The nature of which must be looked for in other parts of the Scriptures, as being there clearly defined as a result and not a process.

It is an awful thought that very soon that decision, that can never be reversed or modified, will be made.

The apostle's description of graces and attainments (Heb. 6:4, 5) applies to those who have enjoyed no small degree of gospel blessings. And on this subject there is great liability to misjudge.

News of the Week.

FOR WEEK ENDING NOVEMBER 16.

DOMESTIC.

Governor Toole has called a session of the Montana Legislature for Nov. 23.

Many outrages by a gang of banded tramps are reported about Reading, Pa.

Business failures for the week number 228 against 194 for the corresponding week of 1888.

About 2,000,000 bushels of wheat are reported to be stored in private warehouses at Chicago.

Miss Willard was almost unanimously re-elected President of the National W. C. T. U. Monday.

The proclamation admitting Montana as a State was issued Friday morning by President Harrison.

President Harrison on Monday, Nov. 11, signed the proclamation admitting Washington to the Union.

It is estimated that 250,000 persons are employed in the United States in lines depending solely on electricity.

A man has been sentenced by the courts to stand one hour in the pillory at Dover, Del., as part punishment for an assault.

The loss of sheep in and around Clayton, New Mexico, alone, in consequence of the recent snow-storm, is said to be 26,000.

The principal testimony in the Cronin case Monday was given by the sewer-cleaners who found the Doctor's clothes and instruments.

President Harrison, accompanied by Senator Sewell, of New Jersey, left Washington last week on a ducking excursion in Maryland.

The election in Iowa, it is stated, is looked upon and accepted by papers favoring the prohibitory law, as practical repudiation of that law.

Ill-fated Johnstown has scored another flood, wrecking an iron bridge, and flooding out several families.

The long bridge connecting Cambria City and Millville was entirely demolished the 11th inst. by the high water and drift in the Conemaugh River.

Fire Wednesday morning, at Dallas, Texas, destroyed the Capitol Hotel, creating a loss of \$500,000, having an insurance of \$300,000. The guests lost all their effects.

The N. Y. Sun (Democratic) hangs out the following banner for 1892: For President, David B. Hill, of New York; for Vice-President, James E. Campbell, of Ohio.

Sympathizers with Mrs. Ellen J. Foster's views on non-partisan temperance work, Wednesday organized a union founded on these principles. This means a permanent split in the W. C. T. U.

Baltimore anarchists have made arrangements for celebrating Nov. 11, the anniversary of the hanging of their Chicago comrades. A program and an inflammatory circular have been issued.

The thirteen-story flouring mill of the St. Paul (Minn.) Roller Mill Company was set on fire through the carelessness of a workman Friday night, and was entirely destroyed. The loss is \$200,000; insurance, \$105,000.

Fierce snow, hail, and sleet storms are reported in Texas and Kansas, seriously impeding railway travel. In Colorado trains are blockaded by drifts, and from New Mexico comes news of the freezing to death of many Mexican herders.

Prof. G. Frederick Wright, of Oberlin College, has a small flint-stone idol, recently brought up by a sand-pump near Boise City, Idaho, from a depth of 320 feet beneath the surface of the earth.

FOREIGN.

Four hundred thousand persons were present at the closing of the Paris Exposition.

The world's output of tobacco is reported to be increasing more rapidly than either wheat or corn.

The International Marine Conference has finally decided to adopt a specific plan of fog signals for the vessels of all nations.

Ground has been formally broken, in the presence of Gov. Ireno Delgodillo and a concourse of 2,000 people, for a ship canal through Nicaragua.

The Eiffel Tower Company has made a final payment of 100 francs per share, fully reimbursing the share-holders, who will be entitled to half the receipts for the next twenty years.

Charles Thihault, a prominent French Canadian, in a speech at Montreal, Sunday, declared that the French Canadians were "the people of God," and destined to rule America. In five cities of New England they are already in a majority.

RELIGIOUS.

All candidates for foreign missionary work are educated free of charge in the William Taylor College, at Fort Wayne, Ind.

Near Covington, Ind., Tuesday evening, White Caps entered a church, took the Rev. S. Lindsay, of Danville, Ill., from the pulpit, and gave him his choice between leaving town and being whipped. He left town.

The Catholic University of America, at Washington, was dedicated on Wednesday, with impressive ceremonies, Cardinal Gibbons presiding. Among the various dignitaries present were President Harrison, and Vice-President Morton and wife, who were escorted to seats near the cardinal, and Secretary Blaine. Mr. Blaine responded to a toast, and the President to a call for a speech.

Appointments.

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

We will hold a general meeting at Radnor, Ind., Nov. 21-26. We hope to see all who can come to this meeting, especially the tract society librarians of the new Dist. No. 4. Bro. Ellis, the director of the district, will doubtless be present. Instruction in tract society work will be given. F. D. STARR.

We design holding a general meeting at Topeka Nov. 29 to Dec. 5, at which time we hope to meet nearly all our ministers and licentiate, and as many of the brethren from other churches as possible. The laborers are requested to meet at the church at 5 p. m., Nov. 29. Preaching at 7 o'clock. Bro. Gates, of Colorado, will be with us, and we trust it will be a profitable season for all. If the visiting brethren will bring bedding, it will relieve the church of a portion of the burden of caring for so many. KAN. CONF. COM.

The district meeting for Dist. No. 5, Ohio, will be held at Hamler, Henry Co., beginning Friday, Nov. 29, and holding until Dec. 2. The new church will be ready, and the brethren will care for all that can come. Now, brethren and sisters, if we do not make use of the opportunities to qualify ourselves for the work, God will raise up others to take our place and our reward. GEORGE KLOPFENSTEIN, Director.

PROVIDENCE permitting, I will visit the following churches in Nebraska:—

Table with 2 columns: Location and Dates. Locations include Alma, Richmond, Culbertson, Red Cloud, Aurora, Blue Valley. Dates range from Nov. 22-24 to Dec. 27-29.

Cannot all the scattered brethren and sisters near these places meet with us? We trust they will. We are specially anxious to see all that are interested in any way in the canvassing work. THOS. H. GIBBS.

BUSINESS NOTICES.

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

A PLACE is desired for a strong, healthy boy, thick-set, eight years old next May, large of his age. Mother living. Call on or address, Dr. Belknap, Sanitarium, Battle Creek, Mich.

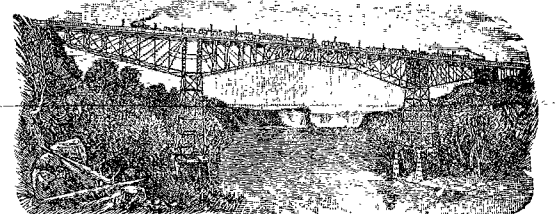
WANTED AT THE SANITARIUM.—Ten good, reliable boys, from twelve to fourteen years of age, as call boys. Must be healthy, intelligent, and thoroughly reliable. Address J. H. Kellogg, Sanitarium, Battle Creek, Mich.

LABOR BUREAU.

E. B. WRIGHT, Box 116 Willow Hill, Ill., wants a place to work in timber, in Arkansas or Missouri.

S. T. PAGE, Bartow, Polk Co., Fla., wants a good hand on fruit farm. Good wages or interest in crop.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL "The Niagara Falls Route."

Table with 10 columns: Station, Mail, Day Express, N.Y. Express, Atlantic Express, Night Express, Accom'n, Local Pass'gr. Rows include EAST and WEST stations like Chicago, Detroit, Buffalo, etc.

Daily. †Daily, except Sunday. ‡Daily except Saturday. W. RUGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 23, 1889.

Table with 4 columns: Lmt'd Exp., Mail, Day Exp., Station, Night Exp., Lmt'd Exp., Mail, Day Exp. Rows include GOING WEST and GOING EAST stations like Port Huron, Lapeer, Flint, etc.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso, Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPIGNER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 19, 1889.

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Bro. A. La Rue has our thanks for a copy of the *Singapore Free Press* of Sept. 12, 1889.

PERSECUTIONS FOR SUNDAY LABOR IN TENNESSEE.

As is quite generally known to our readers, there are at the present time several of our brethren under indictment in the courts of Tennessee for labor on the first day of the week. The General Conference having had these cases under consideration, Eld. R. S. Donnell was sent to that State, accompanied by the writer, to look after them, and, if possible, secure justice when they were brought before the courts. Leaving Battle Creek Oct. 29, it was expected they would reach their destination in time to make arrangements for the first case, that of Bro. R. M. King, which was to be called Wednesday, Nov. 6, the intention being to employ a local attorney for the defense, who should make a plea before the court from the stand-point of the proper relation of Church and State, and of the individual rights guaranteed by the constitution of the State in which the case was called. The result of this would be beneficial to the cause of truth, even though it should not secure a favorable verdict from the jury.

It was found, however, upon arriving at the place of prosecution, which was Obion County, that greater difficulties attended the matter than had been anticipated. This is the county in which Eld. Covert's congregation was fired into by a mob last spring, and opposition to the truth is here very bitter and determined. To appear in a court of this county in defense of a seventh-day observer under prosecution for Sunday work, is to stand in opposition to an overwhelming public sentiment; so that even the lawyers themselves, either influenced by their prejudices or their fears, refused to undertake such a case, and argue it on its merits. There being no time to look elsewhere for legal help before the trial, the defendant was left to appear before his accusers with no one to speak in his defense. Such being the situation, it was thought best to postpone the trial until the succeeding term of the circuit court of that county, there being two other cases to be called soon in the circuit court of an adjoining county, the decisions in all of which will, in all probability, be determined by the decision in the case first brought to trial. By consent of the prosecuting attorney, the case was thus continued, which defers the trial of Bro. King until next March.

Eld. E. E. Marvin arrived Wednesday morning, and it was decided to spend a few days in visiting the little company at Lane, to which the brethren who are under indictment belong. The occasion was apparently one of much profit to this small church. Meetings were held on Sabbath and Sunday in the school-house used by them as a place of worship, which still bears the marks of the outrage committed at the time of Eld. Covert's visit. The ordinances were celebrated for the first time, and four additional members were received into the church. Baptism was administered to three persons on the following day. Thus, in the face of bitter opposition and persecution, the truth there is making converts, and the little company of commandment-keepers are strengthened and encouraged by additions to their number. The presence and labors of Elds. Donnell and Marvin, during the few days of their visit, were greatly appreciated by the brethren and sisters of this church.

Our brethren in other States, living in the full enjoyment of their rights, and protected by law from the malice and hatred of evil-disposed neighbors, can have but little understanding of the difficulties to be met by those who would live out the truth in a bitterly hostile community, without any legal protection from the persecution of those who oppose the truth. When the exemption clauses are repealed from the statute-books of their States, they will begin to realize what these are. The opposition encountered by the Lane church is exceptionally strong, the whole neighborhood having banded together with the avowed purpose of driving Adventism and all its representatives from their midst. Not content with the indictments already pending against our brethren, an effort was made at the last session of the court, to find new indictments against them, on the same charge, with what success remains to be seen. The extreme fine which the court can impose in such cases is fifty dollars, and this fine cannot be paid by going to jail, so long as those convicted have property upon which the State can lay its hand. It will thus be evident that our brethren are not able to sustain the expense of repeated prosecutions, with which they are now threatened. Nor is there at present any prospect of relief, the Sunday law being so strongly supported by public sentiment as to make it all but impossible to secure an unprejudiced jury, while the prosecution is sustained by the adverse decision of the supreme court of the State, in the case of Bro. Parker, of Paris, rendered in 1886. But while the outlook is thus dark, there is no disposition apparent on the part of any to withdraw from the struggle, or to shrink from the trials and dangers which obedience to the truth may bring. The effect has been quite the contrary, and the scripture has been verified to all acquainted with the facts, that "we can do nothing against the truth, but for the truth."

The remaining cases to which allusion has been made, are those of Brn. Callicott and Stem, who are summoned to appear before the circuit court of Dyer County, on the 25th day of this month. Good counsel for the defense has been secured at Dyersburg, where the trials will be held; and while there is no other prospect than that of conviction, a more favorable result can be expected from the efforts made in the defense than could be looked for in the first-named county. Of the results our readers will be duly informed. L. A. S.

CHRISTMAS EXERCISES.

THE following report of the committee appointed to arrange for the exercises of the coming holiday called "Christmas," we lay before our readers, that they may be making calculations and plans accordingly. We hope all will take hold together to make the occasion an interesting and profitable one:—

REPORT OF COMMITTEE ON CHRISTMAS EXERCISES.

In consideration of the fact that these exercises immediately follow the week of prayer, which is designed to be of such a nature as to result in great spiritual benefit to our people, the committee are united in the opinion that the exercises should be of such a character as to in no way break into, or detract from, the spirit of that week, but rather to partake of its character and add to its good results.

In harmony with this we would first urge that careful attention be given by the churches, in the selection of such persons to superintend the preparation and carrying out of the exercises, as will be best qualified to give a practical turn to the lessons designed to be brought out. We therefore recommend the following program:—

1. *Song*—A familiar selection from Hymns and Tunes, or Joyful Greeting.

2. *Prayer*.

3. *Song*—A familiar selection.

4. *A short Article*—Upon the aim and object of the Christmas exercises, and offerings; by Mrs. E. G. White.

5. *A Letter to the Children*; from Mrs. Jessie F. Waggouer.

6. *A Catechism upon the World*.—With responsive answers from the congregation. Followed by song, to be furnished by F. E. B. These responses are to be furnished to a large number of persons, who will be expected to make themselves familiar with the replies, and answer from their position in various parts of the house.

To add to the interest of this exercise, and for the permanent use of the church, the Sabbath-school, and the tract society, we advise the purchase of a large map of the world, the very best that can be furnished for about the sum of \$1.00 and postage. As this will be a much less amount than is usually expended for Christmas-trees and other preparations, which are of no value when the exercises are past, we advise that the churches be requested to raise the amount of the cost of the map in addition to, and separate from, their donations, and to forward the same separately with their donations, to the secretary of their State tract societies.

In order, however, that there may be uniformity throughout all the world in the program for that evening, and to avoid dissatisfaction or delay, we advise that the maps be purchased and forwarded in season for all to have them without waiting to correspond with each church in the matter.

7. *Depositing the Gifts*.—Learning that many of the children in past years have not used the envelopes furnished, but have made for themselves little sacks of various materials and colors, in which to deposit their offerings, we have thought we might take a hint from this as to what would please them, at least for one year. We therefore advise that instead of envelopes, paper sacks of suitable size and colors be provided for the year 1889, and that they be printed as follows:—

CHRISTMAS

OFFERINGS TO OUR FOREIGN MISSIONS.

1889.

Amount, \$

Also that a larger sack be furnished, in which to deposit all the smaller ones; and that one or more secretaries be selected to compute the amount of the donations, and announce the same to the company assembled.

8. *Closing Prayer*.—In which the gifts shall be presented to God, and his blessing invoked upon them.

Signed by three of the committee.

SABBATH-SCHOOL LESSONS.

THE lessons for the senior division of our Sabbath-schools for the first quarter of 1890 will be a continuation of the study of the Letter to the Hebrews. These lessons will be published in pamphlet form as one number of the Bible Students' Library. Price five cents, post-paid.

At the last meeting of the International S. S. Association the following resolution was adopted:—

Whereas, The publication in the *Signs of the Times* and the REVIEW AND HERALD of the questions on the Sabbath-school lessons, together with the Scripture texts, printed in full, opens the way for the superficial perusal of the lessons without going to the Bible itself, thus lowering the grade of scholarship in our schools; therefore,—

Resolved, That we request the above-named papers to substitute for the publication of the lessons in full in their columns, extended notes on the same.

It is expected that these papers will comply with this request, and thus it will be necessary for members of the senior division to supply themselves with lesson pamphlets. The advantages to be gained by studying the lesson directly from the Bible, simply using the lesson pamphlet for questions and notes, are too apparent to require further comment.

We have been unavoidably delayed in getting this series of lessons examined, and made ready for the printer; but if all will act promptly, the entire membership may be supplied with lesson pamphlets before the beginning of the quarter. We trust that the officers of every school will give this matter their early attention, and that orders will be forwarded promptly.

Address all orders to Pacific Press Publishing Company, Oakland, Cal.; or to your State T. and M. Society.

C. H. JONES, *Pres. Int. S. S. Asso.*

NOTICE FOR MINNESOTA.

ALL mail which has formerly been sent to Box 1058 Minneapolis, Minn., should now be addressed "Box 989." We hope all in Minnesota will take notice of this, and address mail properly, so that there will be no delay. The office has now been moved to the new Government building, and there are chances for mail to be lost or delayed if not properly directed. C. N. WOODWARD.