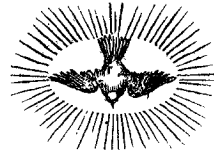


Advent Review



AND SABBATH HERALD.



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

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SUBMISSION.

BY J. M. HOPKINS.

"I will cause you to pass under the rod, and I will bring you into
the bond of the covenant." Eze. 20:37.

"For whom the Lord loveth he chasteneth, and scourgeth every son
whom he receiveth." Heb. 12:6.

"And we know that all things work together for good to them that
love God." Rom. 8:28.

"Submit yourselves therefore to God." James 4:7.

In sweet submission, O my God,
My heart, my all to thee I bring;
I meekly pass beneath the rod,
And own thee Maker, Saviour, King.

I know thy ways are just and right,
All things alike are known to thee;
In truth thou showest forth thy might,
And makest known thy sovereignty.

Let good or ill my life befall,
All things must work for good to me,
Since thou, my God, art all in all
To those who put their trust in thee.

I bless thy name, my Saviour, God,
That though my lot seems sometimes hard,
'Tis love uplifts the chastening rod,
And bids me lean upon thy word.

I look to thee! fill thou my heart
With holy trust and confidence;
Oh, may I ne'er from thee depart,
My refuge and my sure defense.

Chattfield, Minn.

Our Contributors.

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

UNITY OF THE CHURCH.

BY MRS. E. G. WHITE.

As all the different members of the human system unite to form the body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole. The advancement of the church is often retarded by the wrong course of its members. Uniting with the church, although an important and necessary step, does not make one a Christian or insure salvation. We cannot secure a title to heaven by having our names enrolled upon the church book, while our hearts are not in unison with Christ and his people. We should be his faithful representatives on earth, working in harmony with him. "Beloved, now are we the sons of God." We should keep in mind this holy relationship, and do nothing to bring dishonor upon our Father's cause.

Our profession is an exalted one. As Christians, we profess to obey all of God's commandments, and to look for the coming of our Redeemer. A most solemn message of warning has been

intrusted to God's faithful few. We should show by our words and works that we recognize the great responsibility laid upon us. Our light should shine so clearly that others can see that we glorify the Father in our daily lives; that we are connected with Heaven, and are joint heirs with Jesus Christ; that when he shall appear in power and great glory, we may be like him.

We should feel our individual responsibility as members of the visible church and workers in the vineyard of the Lord. We should not wait for our brethren, who are frail as ourselves, to help us along; for our precious Saviour has invited us to join ourselves to him, and unite our weakness with his strength, our ignorance to his wisdom, our unworthiness to his merits. None of us can occupy a neutral position. We are active agents for Christ or for the enemy. We either gather with Jesus or scatter abroad. True conversion is a radical change. The very drift of the mind and bent of the heart are turned, and the life becomes new in Christ.

God is leading out a people to stand in perfect unity upon the platform of eternal truth. Christ gave himself to the world "that he might purify unto himself a peculiar people, zealous of good works." This refining process is designed to purge the church from the spirit of discord and contention, and from all unrighteousness, that they may build up instead of tear down, and may concentrate their energies on the great work before them. God designs that his people should all be joined together in unity of faith. The prayer of Christ just before his crucifixion was, that his disciples might be one, even as he was one with the Father, that the world might believe that the Father had sent him. This most touching and wonderful prayer reaches down the ages, even to our day; for his words were, "Neither pray I for these alone, but for them also which shall believe on me through their word." How earnestly should the professed followers of Christ seek to answer this prayer in their lives! Many do not realize the sacredness of the church relation, and are loth to submit to restraint and discipline. Their course of action shows that they exalt their own judgment above that of the united church; and they are not careful to guard themselves lest they encourage a spirit of opposition to its voice.

Those who hold responsible positions in the church may have their faults in common with other people, and may err in their decisions; but, notwithstanding this, the church of Christ on earth has given them an authority that cannot be lightly esteemed. Christ, after his resurrection, delegated power to his church, saying, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." A relation to the church is not to be easily canceled; yet some professed followers of Christ will threaten to leave the church when their path is crossed, or their voice has not the controlling influence which they think it deserves. But in doing this they would themselves be the greatest sufferers; for in withdrawing beyond the pale of the church's influence, they subject themselves to the full temptations of the world.

Every believer should be whole-hearted in his attachment to the church. Its prosperity should be his first interest; and unless he feels under sacred obligations to make his connection with the church a benefit to it rather than to himself, it can do far better without him. It is in the power of all to

do something for the cause of God. Some spend a large amount for needless luxuries and to gratify their appetites, but feel it a great tax to contribute means to sustain the church. They are willing to receive all the benefits of its privileges, but prefer to leave others to pay the bills. Those who really feel a deep interest in the advancement of the cause, will not hesitate to invest money in the work whenever and wherever it is needed. They should also feel it a solemn duty to illustrate in their characters the teachings of Christ, being at peace one with another, and moving in perfect harmony as an undivided whole. They should waive their individual opinion to the judgment of the church. Many live for themselves alone. They look upon their lives with great complacency, flattering themselves that they are blameless, when in fact they are doing nothing for God, and are living in direct opposition to his expressed word. The observance of external forms will never meet the great want of the human soul. A mere profession of Christ is not enough to prepare one to stand the test of the Judgment. There should be a perfect trust in God, a child-like dependence upon his promises, and an utter consecration of self to his will.

God has ever tried his people in the furnace of affliction, in order to prove them firm and true, and purge them from all unrighteousness. After Abraham had borne the severest test that could be imposed upon him, God spoke to him by his angel, as follows: "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." This great act of faith causes the character of Abraham to shine forth with remarkable luster. It forcibly illustrates his perfect confidence in the Lord, from whom he withheld nothing, not even his son of promise.

There is nothing too precious for us to give to Jesus. If we return to him the talents of means he has intrusted to our keeping, he will give more into our hands. Every effort we make for Christ will be rewarded by him; and every duty we perform in his name will minister to our own happiness. God surrendered his dearly beloved Son to the agonies of the crucifixion, that all who believe on him should become one through the name of Jesus. When Christ made so great a sacrifice to save men and bring them into unity one with another, even as he was united with the Father, what sacrifice is too great for his followers to make, in order to preserve that unity?

If the world sees a perfect harmony existing in the church of God, it will be a powerful evidence to them in favor of the Christian religion. Dissensions, unhappy differences, and petty church trials dishonor our Redeemer. All these may be avoided, if self is surrendered to God, and the followers of Jesus obey the voice of the church. Unbelief suggests that individual independence increases our importance; that it is weak to yield to the verdict of the church our own ideas of what is right and proper. But to cherish such feelings and views will only bring anarchy into the church and confusion to ourselves. Christ saw that unity and Christian fellowship were necessary to the cause of God; therefore he enjoins it upon his disciples. And the history of Christianity from that time until now proves conclusively that in union only there is strength. Let individual judgment submit to the authority of the church.

The apostles felt the necessity of strict unity, and they labored earnestly to this end. Paul ex-

horted his brethren in these words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

He also writes to his Philippian brethren: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."

To the Romans he writes, "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God." "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."

Peter wrote to the churches scattered abroad: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

And Paul in his epistle to the Corinthians says: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

BAPTISM.

ITS ACTION, SUBJECTS, AND DESIGN.

BY O. T. NOBLE.

I. *The action* is plainly indicated by a word as clear and unambiguous as any word in our own language. That word, well understood in these days, even by the common English reader, is *baptisma* or *baptismos*, anglicized, rather than translated, *baptism*. The meaning of this word may be correctly ascertained in the following manner:—

1. By an examination of the ancient lexicons and dictionaries.
2. By examining the ancient and modern translations of the New Testament.
3. From the custom of the primitive church.
4. By taking into account places and circumstances connected with baptism, as spoken of in the New Testament.
5. From the frequent allusions to this ordinance, and expositions of it, as seen in the apostolic epistles.

As to the ancient lexicons, the most distinguished scholars affirm that, with one consent, they all give *immersion* as the natural, common, and primary sense of this word. And there is not a received lexicon, ancient or modern, that ever translates this word by the terms "sprinkling" or "pouring." And since there are but three actions allowed to be Christian baptism, and with an overwhelming unanimity the witnesses all agree that immersion exactly expresses the sense of the original word, why should not all honest seekers for truth accept the united testimony and the one undisputed action, and leave sprinkling and pouring about which there has always been a lively difference of opinion, and come together on the one admitted foundation?

II. *The subjects of baptism.* The proper subjects of baptism are persons who bear a specified character. Penitent believers, old or young, male or female, Jew or Greek,—any one who truly professes repentance toward God for having broken his holy law, and faith in the Lord Jesus as the Saviour of sinners,—all such are proper subjects of this ordinance. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12. "He that believeth and is baptized shall be saved," etc. Mark 16:16. "Many of the Corinthians hearing believed, and were baptized." Acts 18:8. To become subjects of baptism, it is necessary that people first be taught. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the

Holy Ghost." Matt. 28:19. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Acts 2:41. Such are a few of the many scriptures indicating the character of apostolic converts.

III. *The design of baptism.* We now come to consider the design or purpose of baptism. But before entering fully upon this question, let us briefly consider the condition of the unconverted. "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:11, 12. From this condition a wonderful change is to be brought about, as set forth in the following verse: "But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ." It seems to me that to classify the agencies employed in effecting such a wonderful change as that indicated by the foregoing scriptures cannot be esteemed of too much importance. From a lack of this, I believe, springs much of the confusion that exists with reference to conversion. That repentance toward God for having broken his holy law, and faith in the Lord Jesus Christ as the only Saviour of sinners, are agencies of fundamental importance in conversion, no one can reasonably deny. But that baptism is of equal importance in its proper place, we believe the Scriptures as clearly teach. While it is affirmed of faith that it purifies the heart, we think that by general consent, repentance will claim the honor of turning men from the practice of sin to obedience to the law of God. Agencies so potent for good cannot be overestimated in their legitimate realm.

But it is the purpose of this article to show from the Scriptures that baptism was instituted for a specific purpose which neither faith nor repentance was designed to accomplish. That purpose we confidently affirm to be the change of state, which means change of relation; change from the world to the church of God,—a change *not* indeed from the practice of sin; for repentance has previously effected that change; but from the *state* of sin; from being accounted aliens from the commonwealth of Israel, and strangers from the covenants of promise, to the condition in which it can be said of them, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Eph. 2:19. We lay down as a fundamental proposition that it is by the *blood* of Christ that all the saved are redeemed, washed, and cleansed. Few propositions are supported with a greater array of proof than this; but we will take the space to adduce but a few: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy *blood* out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5:9, 10. "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the *blood* of the Lamb." Chap. 7:14. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the *blood* of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. This proposition will be accepted by all who admit the divinity of Christ. But the benefits of the blood of Christ to all responsible sinners, are suspended upon *obedience* to certain conditions or commands. And in harmony with the gospel system, we affirm that by or through baptism the penitent believer is brought into union with Christ, by the virtue of his blood, and is initiated into his church; hence into his name, and into a position where he has the promise of salvation from past sins, and the gift of the Holy Spirit, having formally taken upon himself the names of the Father, Son, and Holy Ghost.

We wish now to adduce a few scriptures which bear directly upon the question in hand. Look first at the Saviour's indorsement of the baptism of John: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus

answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 3:13-17.

We remark first that Jesus saw in the baptism of John an institution of sufficient importance to induce him to come from Galilee to be baptized of him. And when forbidden, he pleaded that he would suffer him, since it became him to fulfill all righteousness. Thus did the Son of God honor the institution as an act of righteousness; and in attestation of the obedience thus rendered, the opening heavens revealed the descending Spirit, in form like a dove, lighting upon him, followed by the voice of God, saying, This is my Son, and with him I am well pleased. Did Jesus need the blessings which obedience to this ordinance brings? If so, do we not need them a thousand-fold more? Did he obey it for our example? If so, we certainly should follow it. In either case, was it not in anticipation that all who should thus humbly follow their divine Lord in obedience to the great commission soon to be given, should become *sons* of God? "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. 4:6, 7. Peter, in his memorable sermon in Jerusalem, in answer to the question asked by a multitude of penitent believers, "Men and brethren, what shall we do?" said unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:37-39. Chronologically and geographically, this command, with its accompanying promises, viz., remission of sins and the gift of the Holy Spirit, is unlimited. To *all* to whom the call would ever be made, the command and the promises will apply when all the conditions are fulfilled. In the language of sacred song, we may say,—

"Wide as the world is this command."
(Concluded next week.)

THE LORD'S SUPPER ON SUNDAY.

BY ELD. F. D. STARR.

It is the custom of quite a large body of people to celebrate the Lord's supper on the first day of the week. They claim to do this because they think the apostles were accustomed to do so, and of course the apostles must have followed the example of Christ. Doubtless many honest-minded individuals suppose that the Saviour, after his resurrection, regularly met with his disciples during the forty days of his tarry with them, to partake of the bread and wine on the first day of the week. Against this position there is the most positive Scripture proof.

Christ never once celebrated his supper with the disciples on the first day of the week. Proof: "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26:29. This vow our Saviour made on the night on which he instituted the supper—the night in which he was betrayed. Here is a positive promise that he would not partake of the wine till his appearing and kingdom. Hence they could not have had the supper with him after that, unless they celebrated it after the Roman Catholic mode of withholding the cup; and no one will for a moment admit that they did that. Neither will it do any good to resort to the old subterfuge that the kingdom is already set up. He certainly had not set it up when he ascended (Acts 1:6); and the position that he set it up on the day of Pentecost affords no relief, for that would be ten days too late to help the Sunday any. So this supposed objection to the Lord's Sabbath only affords a strong proof in its favor.

—Fletcher well remarks: "Absolute resignation to the divine will baffles a thousand temptations, and confidence in our Saviour carries us sweetly through a thousand trials."

"HE SHALL CARRY THE LAMBS IN HIS BOSOM."

BY FANNIE BOLTON.

SAE weary was I wi' my burden o' care,
Wi' failures sae mony, wi' sorrows sae sair;
No strength in my heart to attempt ony mair;
And I sat doon in tears in a heavy despair:
"He shall carry the lambs in his bosom."

I started up, looking to left and to right,
What One had slipped by in the gloom o' the night?
Wi' sic comfort o' love, like an angel o' light,
Speaking close to my ear in a whisper sae blight,—
"He shall carry the lambs in his bosom."

But no one was nigh, and I wept on again,
It was naught after aw' but a thought o' me ain,
Ah! once in His bosom sae glad I had lain;
But noo I was wounded and covered wi' stain,
And 't was pure lambs he laid in his bosom.

I was wayworn and weary and growin' sae old,
And had slipped far behind aw' the sheep o' the fold,
And the hills were aw' damp and the skies were sae cold,
And I'd wandered mesel' to the cruel-brier'd wold;
And 't was wee lambs he hid in his bosom.

But, oh! as I wept for the Shepherd's ain crook,
I reached up my hand and got hold o' the Book.
"My wee ones," I read, through my tear-blinded look,
And sic comfort my heart in this utterance took,—
"He shall carry the lambs in his bosom."

And I read o' the sheep that went wanderin' away,
And the Shepherd left aw' for the one gone astray.
And he toiled over rocks wi' bruised feet night and day,
Till he found the puir lamb, and it quiverin' lay,
To be carried safe home in his bosom.

"It's mesel'! It's mesel'! It's nane ither than me!
I'm one o' his little ones, weak as I'm wee;
And I'm bleatin' for him, and he's comin' to see
The puir lamb wha has strayed, and he's sayin' sae free,
How he'll carry me up in his bosom."

Oh! up in the breast o' the Shepherd! his breast
Is a-throb wi' sic love! It's a weary bird's nest;
It's mair than a mither's compassion, sae blest;
It's a place where a puir, weary lamme may rest
And be carried along in his bosom.

He'd na ha'e us work in the brier and the woe;
He'd just ha'e us trust when the hither tears flow,
And sob on his breast, and his ain comfort know;
And he'll hap us to rest when too weary to go,
For he carries the lambs in his bosom.

Chicago, Ill.

CONSCIENCE.

BY ELD. ALBERT WEEKS.

"AND herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." Acts. 24:16. "Conscience" is defined by Webster to be the faculty which decides on the lawfulness of our actions and affections. Everybody knows that there is a difference in the consciences of men. Some will do without scruple what others would not think of doing. Not long ago a professing Christian argued to the writer that stealing is right under certain circumstances; but many of those who seek to be the children of God, would say it would be better for one to starve than to steal. Seeking to save life in this way would be to lose it in the kingdom of God.

Some will depart from the truth in their statements, thinking the circumstances justify falsehood, while others realize the sinfulness of such a course. Why is this? All have conscience, but conscience does not tell all the same thing. We find the Bible speaks of a "good conscience," a "pure conscience," also of a "weak conscience," a "defiled conscience," and a conscience that is "seared." Are all guiltless before God? Does the man who follows the guidance of his defiled conscience stand in the same relation to God as the man with the pure conscience?—No; the man with a defiled conscience has defiled it by having to do with those things that defile, while the man with the pure conscience has sought those things that are pure.

Paul, as he stood before the council, declared that he had "lived in all good conscience before God until this day." Ananias, the high priest, could not appreciate such sincerity, and "commanded them that stood by him to smite him on the mouth." But Paul did not live in good conscience without effort. In the text he says: "Herein do I exercise myself." He has done something. Even now he is engaged in a work of noble benevolence, bringing alms to his nation. He says he believes "all things which are written in the law and in the prophets." In his instruction to Timothy, he gives the rule by which to regulate his conscience: "The Holy Scriptures, which are

able to make thee wise unto salvation through faith which is in Christ Jesus." They are "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." This is sufficient for the man of God. The faculty "which decides on the lawfulness . . . of our actions and affections," must go to the Bible for the standard of perfection.

Notice that in 2 Tim. 3:1-7, Paul speaks of those that do not have a good conscience, although they have "a form of godliness." Their conscience is defiled if they think that they can practice the sins there specified, be "lovers of pleasures more than lovers of God," and still be accepted of him. In 1 Tim. 4:1, 2, the same condition of things is spoken of, and a seared conscience is the result. It is only by appropriating all the instruction of the word of God, and making that our criterion, that the promptings of conscience will guide us right. "Seducing spirits and doctrines of devils" always lead away from the exalted standard of righteousness found in the word of God.

The ten commandments, that grand summary of moral obligation, are impressed upon the consciences of men by the Spirit of God. Even those that have not a formal knowledge of God's law, have its righteous principles impressed upon the mind and heart to some extent, excusing or accusing, according to their obedience or disobedience. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2:14, 15.

Paul understands that all men are able to decide as to the work of God if they will let their consciences determine. He says we have "renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." 2 Cor. 4:2. Thus "every man" knows that renouncing dishonesty, craftiness, and deceit is right, and can decide by the rule the Saviour gives that "by their fruits ye shall know them."

This knowledge is but the impress of the law of God. Paul tells Timothy how the commandments effect the conscience, making it good. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." The conscience that is regulated by the law of God, becomes like the law, "holy, and just, and good." Rom. 7:12. But the conscience that swerves or turns aside from the commandment of God, soon learns to tolerate sin, and makes "shipwreck" of faith. 1 Tim. 1:5, 6, 19.

In Titus 1:14-16, Paul speaks as follows of commandments of men, showing that to turn away from the truth for them is to defile the mind and conscience: "Not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." To those that are pure "all" the commandments of God are received as pure. Those that are defiled look upon nothing as pure that in any way condemns their past life, no matter if it is the commandment of a pure and holy God. They may profess loudly, but their actions speak louder than their words. Concerning "every good work" that brings to them any self-denial or sacrifice, they are "void of judgment." See margin.

In Matt. 15:3-9, the Saviour enforces a similar lesson. Some of the scribes and Pharisees had so defiled their consciences that it seemed right to them to transgress the commandment of God under certain circumstances. But the Saviour says in Matt. 15, that they worship him in vain, "teaching for doctrines the commandments of men." He calls them hypocrites, and says that Isaiah prophesied well when he said of them, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." Turning to Isa. 29:13-16, from which our Saviour quotes, we find that they depended upon the "wisdom of their wise men," "and the understanding

of their prudent men," rather than the plainly expressed will of God in his commandments. But this wisdom "shall perish." Their "turning of things upside down shall be esteemed as the potter's clay."

May God help to make our consciences tender before him, that the divine impress may appear in us more and more, and that we may always have consciences void of offense toward him and toward our fellow-men.

HINTS TO SABBATH-SCHOOLS.—NO. 2.

BY ELD. O. A. JOHNSON.

PARENTS SHOULD TEACH THEIR CHILDREN.

I HAVE already referred to the duty of parents to teach their children; but I will add a few more words concerning it. In Deut. 6:6, 7 we read as follows: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." This command is as binding to-day as it was three thousand years ago; for children need instruction now as much as then. If it was necessary then to teach children diligently every day, it is equally so now. The mother should teach the children; no one is better qualified to teach than the mother. King Lemuel learned his valuable lessons of temperance and chastity from his godly mother. (See Prov. 31.) Timothy had known the Scriptures "from a child;" hence he must have learned them when he was very young. 2 Tim. 3:15. Evidently his godly mother and grandmother taught him the Scriptures; for his father was a Greek. In 2 Tim. 1:5 we read: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." Here we learn that Timothy's mother and grandmother had "unfeigned" faith,—living faith, faith that led them to obey God by teaching their children diligently as God had commanded; hence we can readily see how it happened that Timothy knew the Scriptures "from a child." Would that there were more Loises and Eunices to-day to teach the children concerning the things of God!

The fathers, also, have a work to do in teaching the children. They are liable to think that they have no time to teach their sons and daughters; and, again, that that is the work of the mother only. In this I think fathers err. They ought to take time to teach their children. The father often has as much time as the mother, and sometimes more; for the mother is usually busy from the time she rises in the morning till she retires at night; while the father often spends many minutes, and sometimes hours, in idleness. Want of time is not an excuse that God will accept; for he has commanded parents to teach their children, and they must take time for it. During the long winter evenings, fathers may find excellent opportunities for teaching the children the word of God in connection with the Bible or Sabbath lessons. (Please read Deut. 4:9; 6:7; 11:19.) Fathers, do you improve these opportunities for teaching your children "when thou sittest in thine house"? If not, how can you expect God's blessing to rest upon you, and how can you hope that God will save you at last?

Abraham was greatly blessed because he was faithful in training his house in the fear of God. And God says of Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. 18:19. While God blessed Abraham, and his posterity for many generations, because he faithfully taught his children and household the fear of God, he, on the other hand, punished a father, yea, a priest, because he neglected to teach his sons their duty to God, and because he did not restrain them from doing evil. God said of this father: "I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." 1 Sam. 3:13. By reading the remainder of this chapter and the following chapter, we may learn how God punished Eli, because he neglected to teach and train his sons as God had commanded. If it was

a great sin to neglect to teach children the fear of God then, it is a great sin now; and if it was a father's duty then to teach his children, it is his duty now.

Parents, are you restraining your sons and daughters, and teaching them the Scriptures? or are you neglecting this duty as did Eli? Remember that you are soon to give an account of your life work. Are you ready now to render up this account? or do you desire a few more days, in which to repent and redeem the past? May God help fathers and mothers to awake to a sense of their duty in regard to teaching their children the word of God, and training them for the happiness of heaven.

"Train [margin, catechise] up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. What preserved Joseph's integrity in Egypt, his faith in and obedience to the true God, after he was elevated next to the king upon his throne? and what kept him in this faith after he had married the daughter of an idolatrous priest, and while he lived in the midst of an idolatrous nation?—Evidently the early pious training of his godly father, Jacob. So with Moses. He remained true to his God, although he was but a mere child when he left his mother's side and entered the royal family, to be educated by idolatrous teachers? His early training by his godly parents was not forgotten. Moses's mother undoubtedly improved every opportunity when he was a mere child, to teach her son the fear of the true God, believing that these precepts would not depart from him when he grew up. She knew that she could have him with her but a few years; and while he was by her side was her time to teach him. How carefully she must have tried to impress upon his young mind the fear of the Lord, so that when surrounded by idolatrous priests and teachers, he would not forsake the worship of the true God! In this she was not disappointed; for he ever preserved his integrity to his God, and became one of the greatest prophets. Oh, that we had more such mothers now!

Parents, one of the best ways, if not the very best, in which to teach your children the Scriptures, is to teach them the Sabbath-school lessons. Read the lesson again and again to those who may not be able to read for themselves, and catechise them, and many of you will be surprised to see how well and easily the children will learn it. Let husbands help their wives to do this work; also let the older brothers and sisters aid the younger ones to learn their lessons. And begin this work on the first day of the week. Try to find time for it. I once saw a sister with a large family of children, teach them their lessons while washing her dishes after breakfast. If there is a will on the part of the parents to teach, they will find the opportunity. Oh, that parents would sense the responsibility resting upon them in regard to teaching their children the word of God! Fathers and mothers, of all you possess on earth, your children are the only heritage that you can take with you to heaven. I fear some parents will at last see their children lost because of their neglect. May none of our children at last witness against us by saying, "Father, mother, why did you not teach me the way when I was a little child? Why did you not then help me to be a Christian? Then I might have been saved, but now I am lost!"

How thankful I am that when I was a mere child, my father and mother were Christians; and that though Sabbath-school privileges were not so great then as now, yet they tried to teach me to do right! Those days of my childhood's experience were happy days to me; and now when trials and temptations come to discourage me, I can look back to that early experience and take courage to work more faithfully for my Master. Fathers and mothers, it pays to take time to teach your children the word of God.

Some study the Sabbath-school lessons in the morning, at the time of family prayer. They read the questions and search carefully for the answers, and let this take the place of the lesson usually read from the Bible. By learning some of the questions every morning, the lesson may be well learned when Sabbath comes. Some may prefer to study their Sabbath-school lesson at some other time. But I feel quite sure that if all set about it, they can learn it so well that they can answer all the questions without using either lesson paper or Bible during the recitation. Remember that

one important matter for the success of the Sabbath-school, is for all to *learn their lessons well*.

"LEFT TO HIMSELF."

BY F. S. HAFKORD.

In an article having the above title, published in the *Western Christian Advocate*, is an argument for the eternal torment of the wicked, though just what the author means by the heading is somewhat obscure. His opening paragraphs imply that a Bible reader left to himself to interpret the language of Scripture in accordance with the usual signification of terms, must inevitably conclude that eternal torment is the doom of the ungodly. Further on he proves that his ideal hell consists in bad men's being left to themselves. I wish to review a few of his arguments, but in a single article many of them must necessarily remain unnoticed.

After the usual stress upon the text, "These shall go away into everlasting punishment," which has so often been commented upon that I need not add more, he has this paragraph:—

"Take the following passages: 'But the wicked shall perish,' 'But rather fear him which is able to destroy both soul and body in hell,' and 'They that forsake the Lord shall be consumed,' which are claimed by the soul-sleepers to teach the future extinction of aliens from God. In regard to 'perish,' take these words: 'They shall perish, but thou remainest: and they shall wax old as doth a garment. As a vesture shalt thou fold them up, and they shall be changed.' Here 'perish' means *change*. Concerning 'destroy,' take these words; 'And shouldst destroy them which destroy the earth.' Is the earth being literally destroyed by wicked men? With reference to 'consumed,' take this passage: 'Take heed that ye be not consumed one of another.' Do quarrelsome people actually consume one another, or do they live to grapple with one another in days to come?"

In this paragraph the author makes no attempt to tell how we should understand these words in the passages where they are used in connection with the destruction of the wicked, and where their supposed figurative meaning is not made obvious by the context, as in the passages quoted. He merely ridicules the idea that the reader should take them literally, and then he is "left to himself" to put any figurative meaning to them that may suit his fancy.

As not every one's fancy is able to give good figurative meanings to some passages, it would have been pleasing to his readers if he had suggested some for "stubble" and "ashes," in Mal. 4:1, 3; for "smoke," in Ps. 37:20 and Rev. 14:11; for the expression, "Never shalt thou be any more," in Eze. 28:19. There are many others, but I will only notice one more: Obad. 16: "All the heathen shall be as though they had not been." In all the arguments I ever heard or read, produced by so called orthodox believers, in regard to the final disposition of the heathen, I never yet saw this text quoted or commented upon. Yet there it is, a literal translation—not a supplied word in it—and a plain "thus saith the Lord God." If "left to himself," the reader is at a loss to know how to figure it away.

The ability of the author of the article being reviewed, in this direction, may be clearly seen in five distinct phases of punishment which constitute his figurative eternal death:—

- "1. A sense of shame.
 - "2. Fixedness of the thoughts, feelings, and purposes of life.
 - "3. Non gratification of unholy passions. Drunkards will spend eternity in an ever-consuming thirst.
 - "4. Power to multiply. Wicked man in hell will be punished not only for what he has done, but for what he still does.
 - "5. Association. The flames of hell will throw out lurid tongues of flame from the roofs of a thousand houses not homes. Keeping on uttering hot hissing words is hell."
- "God does not put men into hell; he permits them to go where their inclination leads them. It is a mark of God's benevolence that he makes such a place to match their state."

This last statement is probably a figurative rendering for Matt. 13:41, 42 or Rev. 14:10, 11.

Comment on such speculations is useless. They furnish striking evidence of the almost unlimited extent to which a man will suffer his imagination to run, and still believe he is on scriptural ground; and as to the almost impenetrable darkness into which Satan sometimes succeeds in plunging those who will cling to error. The author closes the article with the following observations on probation after death, which are truly excellent:—

"Heathendom will be judged in accordance with its light. These earnest cries for a million for missions mean very largely an inspiration to pagans to consume what light they have. The tendency of men everywhere is to live below their light, and thus the light possessed can be turned into a consuming fire. The demand for another probation is more a trial for God than man. God is satisfied with one offer of salvation to the ages. Redemption is too costly to be repeated. Now or never, O man!"

Pennville, Mich.

WHAT NEXT?

BY GEO. THOMPSON.

"BARBECUE! For benefit of M. E. Church . . . We mean a barbecue of cattle, sheep, hogs, and chickens. . . . Greatest barbecue since grandpa was a boy. . . . Meals at all hours."

This is part of an advertisement that met my gaze upon the street a few days ago. Among those advertised to do the speaking, the name of an evangelist appeared. I could but exclaim in astonishment, What next? The church announces a feast, in which all are invited to participate. Among the viands spread upon the festal board, we find a dish of pork,—that which God anciently, on account of its uncleanness, forbade his people to eat, or even to touch. Deut. 14:8. Yet the swine is cooked into what are esteemed delicious dishes, and God's professed people are invited to partake.

What shall we say in regard to the standard of religion that appeals thus to the baser appetites of the people to procure funds to support the gospel? Shall we conclude that they are the class described by Paul in Phil. 3:19? Is this dark picture history repeating itself? One of the characteristic sins of those living at the time of the flood, was that of "eating and drinking." Matt. 24:38. And our Saviour tells us that just before he appears in the clouds of heaven the second time, the inhabitants of the earth then will be guilty of the same sin. Have we not already reached this time? Are not the riotous feasts throughout the land fulfilling the prophecy? We cannot conclude otherwise. "Come and let us eat," is announced by the church in flaming posters. Is not the message of Rev. 18:4 now due to the world?—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Probation is fast closing, and the world is asleep in the cradle of carnal security. Who will help to awake her, and save precious souls for whom Christ died? Let us beware of the deadly stupor that we see resting upon people all around us, and "work while it is day; for the night cometh, when no man can work." John 9:4.

Odin, Ill.

"LORD, IS IT I?" MATT. 26:22.

BY S. O. JAMES.

SOME precious souls for whom a Saviour's blood was shed, will appreciate the sacrifice he made for them, and will show it in their devotion to him. Some will search closely for every sin, and strive to put it away. With intense desire they will ask to see every defect, that it may be remedied. Anxiously they will inquire, How can I best show forth His love? And some certainly will succeed; for God will bless their patient, untiring efforts. He will make them holy, will pour his Spirit upon them. They will be very dear to Jesus, the King of glory, and will be translated when he comes. With happy shining faces they will rise to meet him in the air. Some may fall in death, but they also shall rise; and some will shine as the stars in the firmament, for in God's hand they will turn many to righteousness. Blessed privilege! is it mine? But some will turn away from the light, cling to a perishing world, and perish with it. Dear Lord, is it I? Oh, let me cling closer to thee!

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.

THE FAGOT-BEARERS.

[EVERY hour comes to us with some little fagot of God's will fastened upon its back.—F. W. Faber.]

The autumn winds blew chill. Within the house
Were cold, and damp, and gloom.
In discontented mood, and sad at heart,
I passed from room to room.

No cheery fire blazed high upon the hearth,
Or shone with ruddy glow;
For all my store of creature comforts lay
Within the Long Ago.

A gentle step upon the outer porch,
A tap upon the pane,
Aroused me from my reverie of grief
Their cause to ascertain.

Before me, as I opened wide the door,
A tiny figure stood,
Bending beneath the weight of what appeared
A fagot of dry wood.

Upon the hearth he laid his burden down,
And, ere he went his way,
Another messenger had entered soft,
Nor could I say him nay.

Through all that season of distress and gloom
The fagot-bearers came,
Each leaving on the hearth a stick of wood
That kindled into flame.

No life can be so desolate and sad,
No heart so full of care,
That may not have these messengers of God
Bring warmth and comfort there.

By day, by night, in sunshine or in storm,
The hours their tasks fulfill;
And blessed are the homes wherein they leave
The fagots of God's will.

—Helen Chavancey.

KIND WORDS.

How sweetly they fall on our ears when weary with labor, and pressed down by discouragements. How they inspire us on to new efforts, and lighten our daily duties! When under the sting of little cares and vexations, how hard it is to control the angry, bitter words that seek to escape our lips! But how much better we feel, after the little cloud has passed, to think we did not wound the faithful, loving heart by our careless words. How often fathers, husbands, or brothers go away in the morning, never to return! If we give them harsh words when they leave us, how the memory of those words will haunt us all our lives! How bitter will be our grief! How we will wish the dear ones back, to give them loving words and looks, and to plead their forgiveness!

When too late, how we regret unkind words! Then always be it ours to strive to speak kindly to our own and to strangers. No one knows what a weight may often be lifted from a stranger's heart by a few kind words. They should be easy for us to speak, and they do others much good. Then let us restrain the evil temper that prompts us to speak harshly or unkindly, and try to speak pleasantly. Husbands, speak a kind, loving word to your wives, as you start for your work in the morning. It will lighten their burdens all through the day. And wives, speak kindly to your husbands, as they come home in the evening, worn with their duties. Greet them with loving smiles and cheerful, pleasant words. It will help them forget their cares, and make you feel more charitable and loving. Remember that "kind words can never die!" They nestle down in the heart, and their memory casts a perfume over all the following years. Let us, then, speak kindly. Let kind words flow from our lips freely, and we shall reap our reward in a blessed hereafter.

Mrs. J. W. BELL.

Manson, Iowa.

BEAUTIFUL HANDS.

"Oh, dear!" exclaimed Kathleen Gray as she dropped her book. "I wish I were like other girls."

"What a dismal sigh, little daughter," said mother's cheery voice. "And what other girls do you wish you were like, and in what way?"

"Why, the girls you read about, mother—their hands. They always have such beautiful hands, you know. Now here's the girl in this book; it calls her hands 'tiny,' or 'white,' or 'dimpled,' or 'dainty,' or some such things every time it speaks of them. And didn't I read in one of your house-keeping papers how a lady's hand should be fair and pink-tipped, and have oval nails with white half-moons at their base, and all that? And just look at my great paws." And she cast a look of contempt at the offending members.

"Bring the 'great paws' here, and let me see them, Kathie," said her mother.

Kathie threw herself on the floor at her mother's feet, and spread out her hands for inspection.

Her mother studied them. "Well," she said at last, "what is the matter with those hands, dear? I call them beautiful hands."

"Why—Mother—Gray!" Kathie fairly gasped in astonishment. "Beautiful! Why, just look at them."

"I am looking," said her mother. "What is wrong about them?"

"Why, they are big and brown and scratched, and here's a burn, and there's a cut, and there are needle-pricks, and the nails have no half-moons, and, why, mother, how can you say they are beautiful?"

"Beauty is in the eye of the beholder," and in my eyes they are beautiful, daughter. Let us examine them critically. 'Big,' you say. Yes, I am very glad to see that my little girl is framed to grow into a woman of large and noble proportions, and that her hands go symmetrically with such a body. What does a large woman want of 'tiny' hands, Kathie? Far better these, which are large and yet shapely, which have power in them, and remind one that the clothing of the truly gracious woman is strength as well as honor. So much for usefulness, which is true beauty. And you have art in your favor too. The beautiful ideals which the Greeks have given us have generous-sized hands and feet. Just try to imagine the Venus de Milo with 'tiny' hands!"

Kathie began to look a little comforted.

"But see how brown they are," she said.

"I do see, with great pleasure," said her mother. "That brown comes from the kiss of the sun and the caress of the wind. It tells of out-door life, of botanizing expeditions, of nutting and fishing excursions, of the wise garnering of health. To me it is beautiful. The hands are clean and neatly kept, Kathleen, and that is all that any sensible person should ask from a girl of your age. On you, white hands would look sadly out of place, and 'half-moons' are a nonsensical and arbitrary demand of fashion. In some countries fashion decrees that the nails shall be dyed black; in others, that they must be trimmed to a sharp point. Is that, then, beauty?"

"Well, but see all these scars and things," persisted Kathleen.

"Beauty spots in my eyes, dear," said her mother, drawing the hands fondly to her lips. "I know that those needle-pricks were put there last night, when you hemmed the sails for Jack's new boat, though you did want to finish that splendid book. That burn is the reminder of the night when Nora had her bad head-ache, and my helpful daughter got the supper. These scratches—do I not remember how I longed for some wild blackberries, and how a dear girl spent all her half-holiday in picking them for me? And this cut I think came because your skill was not quite equal to your good will, when you helped little Harold transform his shingle into a big ship. You have beautiful, helpful hands, dear daughter, and I thank God for it."

Kathie looked at her hands soberly and humbly, but with a happy light in her eyes.

"You've got tip-top hands, Kate, and you needn't run 'em down," broke in Jack, who had come in unnoticed. "I always say that, for a girl, commend you to me, because you aren't always afraid of spoiling your hands, like some girls that won't go anywhere or do anything. You're a boss girl, Kate, and I don't mind saying so. Come along and help me dig worms."

Mother laughed as Kathie gave her a kiss and followed Jack to the haunts of the poor earth-worms. That same night Kathie found pinned to her cushion a slip from a newspaper.

"Just like mother," she smiled. "She always finds something to fit in." And this is what

mother had found, in a very old paper, to "fit in:"—

"I saw a pair of hands,—beautiful hands, the world called them. Small and shapely and fair, with nestling dimples and taper fingers. Hands too delicate to bear any burden heavier than flashing jewels. 'Beautiful hands,' whispered gentlemen, as they bent over them in courtly gallantry. 'Beautiful hands,' pouted ladies, as they envied their possessor. But they were hands that were never lifted to help bear another's load; that were never raised to wipe away the mourner's tear; that were unroughened by any work performed for others; that were never folded together in prayer; that daintily held the dress aside, lest it should touch a beggar in the street. Beautiful hands, the world called them. God and the angels called them ugly."

"I saw another pair of hands,—ugly hands the world called them. Not small nor comely nor white, and wearing no jewels but tears from grateful hearts whose loads they had lightened. Hands the possessor of which none would envy; over which no one would bend, calling them beautiful. But they were hands often folded in humble devotion; hands which had carried blessings to many a home; which had smoothed many a dying pillow, and wiped away many a falling tear; which were never lifted to push away the children or to brush away the poor; which were weary, misshapen, and hard with toiling and doing for others. Ugly hands the world called them. God and the angels called them beautiful."—Lucy Palmer, in *Christian at Work*.

DON'T WAIT FOR DEATH.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.

If my friends have alabaster boxes laid away, full of perfumes of sympathy and affection, which they intend to break over me when I am silent in death, I would rather they would bring them out in my weary hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a bare coffin without a flower, and a funeral without a eulogy, than a life without the sweetness of love and sympathy.

"If I should die to-night,
My friends would call to mind, with loving thought,
Some kindly deed the icy hand had wrought;
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped.
The memory of my selfishness and pride,
My hasty words, would all be put aside;
And so I should be loved and mourned to-night."

"O friends, I pray to-night,
Keep not your kisses for my dead, cold brow.
The way is lonely; let me feel them now.
Think gently of me; I am travel-worn,
My faltering feet are pierced with many a thorn.
Forgive, O hearts estranged, forgive, I plead;
When dreamless rest is mine, I shall not need
The tenderness for which I long to-night."

Let us learn to anoint our friends beforehand for burial. *Post-mortem* kindnesses do not cheer those upon whom they are bestowed. Flowers on the coffin waft no fragrance backward over the weary days.—Sel.

—Certain insects assume the color of the leaves they feed upon; and they are but emblems of a great law of our being: our minds take the hue of the subjects whereon they think. As a man "thinketh in his heart, so is he." Readers of trash become trashy; lovers of sceptical books become sceptical; and students of the Bible, who are in real earnest, become Biblical, and display the qualities of the Bible. If you read, work, learn, and inwardly digest the word of God, the qualities of that word will be displayed in you. A man fed on Bibline is a man indeed. In the history of heroes, there are none who show so much moral muscle and spiritual sinew as those who make the word of God their necessary and daily food.

Our Tract Societies.

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

I DARE NOT IDLE STAND.

I DARE not idle stand,
While upon every hand
The whitening fields declare the harvest near;
A gleaner I would be,
Gathering, dear Lord, for thee,
Lest I with empty hands at last appear.

I dare not idle stand,
While on the shifting sand
The ocean casts bright treasures at my feet;
Beneath some shell's rough side
The tinted pearl may hide,
And I with precious gifts my Lord may meet.

I dare not idle stand,
While over all the land
Poor wandering souls need humble help like mine;
Brighter than brightest gem
In monarch's diadem,
Each soul a star in Jesus' crown may shine.

I dare not idle stand,
But at my Lord's command,
Labor for him throughout life's fleeting day;
Evening will come at last,
Day's labor all he past,
And rest eternal my brief toil repay.

—Presbyterian.

NEW ENGLAND TRACT SOCIETY PROCEEDINGS.

THE sixteenth annual session of the New England Tract and Missionary Society was held according to appointment, at South Lancaster, Mass., Dec. 28-31.

FIRST MEETING, DEC. 28, AT 2:30 P. M.—President in the chair. Prayer by Eld. J. B. Goodrich. The report of the last annual meeting was approved, and the results of the past year's work were given as follows:—

No of members.....	438
" reports returned.....	814
" members added.....	30
" " dismissed.....	8
" letters written.....	2,676
" visits made.....	4,160
" Bible readings held.....	1,311
" persons attending readings.....	1,378
" subscriptions obtained.....	1,250
" pp. reading matter distributed.....	900,254
" periodicals distributed.....	88,597

TREASURER'S REPORT.

Rec'd on donations and membership, \$	620 77
" sales and periodicals,	9,131 09
" foreign missions,	1,722 36
" home missionary work,	1,596 75
" one-hundred-thousand-dollar fund,	700 00
" International Society,	45 84
Cash on hand Nov. 1, 1885,	98 66

Total, \$13,910 47

Paid for publicat'ns, period'ls, etc., \$	9,321 92
" freight, express, and postage,	409 58
" fuel, lights, and incidentals,	44 95
" to foreign missions,	878 53
" for home missionary work,	264 85
" Inter. T. and M. Society,	45 84
Cash on hand to balance,	2,944 80

Total, \$13,910 47

FINANCIAL STANDING.

RESOURCES.

Cash on hand,	\$2,944 80
Value of building, furniture, stock,	5,166 48
Due on accounts,	2,564 36

LIABILITIES.

Due publishing houses,	\$4,920 67
" home and foreign missions,	2,875 73
" Vermont Tract Society,	420 25

Total, \$8,216 65

Balance in favor of Society Nov. 1, 1886, \$2,458 99

The Chairman gave a brief history of the tract and missionary society from the time of its organization sixteen years ago, showing the different methods of labor which have been adopted and the growth of the work. For a time the distribution of tracts was the principle means by which our members sought to scatter the light of truth; later the *Signs of the Times*, the third paper published by S. D. Adventists, was used quite extensively in the missionary work, our societies taking at one time 25,000 copies for this purpose. At present twenty-six periodicals are issued from our offices

of publication, and these have an aggregate circulation of over 200,000 copies monthly. By means of these publications the light is carried into foreign lands, and in some places companies have embraced the truth through reading. There are now forty-five Sabbath-keepers in South America who have never heard a sermon or seen any of our people outside of their own company. One of the present methods of labor which is proving most effectual, is that of giving Bible readings upon the different points of our faith. This work in the past has been performed largely by colporters, but is now being adopted by our churches in their own neighborhoods, with good results.

Interesting experiences were related by several present, showing how God crowns the efforts of his people with his blessing. In the Brooklyn mission, in one instance, out of ninety persons to whom the *Signs* was sent a few weeks on trial, sixty subscribed for the paper for six months or a year, and sixty-four purchased "Great Controversy, Vol. IV."

The Chair was authorized to appoint the usual committees, when the following were named: On Resolutions, D. A. Robinson, J. B. Goodrich, and A. T. Robinson; on Nominations, O. O. Farnsworth, S. A. Whittier, and J. C. Tucker.

Adjourned to call of Chair.

SECOND MEETING, DEC. 30, AT 10 A. M.—The Committee on Resolutions presented the following report:—

Resolved, That we heartily indorse the plans and recommendations of the International T. and M. Society with reference to the canvassing work, and that these be carried out by this Society.

Whereas, The National Reform party is taking vigorous and aggressive steps toward securing a revision of our National Constitution; and—

Whereas, The proposed amendment will result practically in a union of church and State, and such union will inevitably circumscribe our right of conscience; and—

Whereas, The *American Sentinel* is the only paper in this country wholly devoted to presenting the true issue of this movement and the evil results that will follow its success; therefore—

Resolved, That this Society take steps to give the *American Sentinel* as wide a circulation in the Conference as it demands, and that it be used in connection with the sale of the "Marvel of Nations" as far as may be consistent.

Whereas, The International T. and M. Society at its last session recommended that Wednesday of each week be regarded as a day of special prayer for ministers and missionary laborers in all parts of the wide harvest field; therefore—

Resolved, That we approve of this plan, and that we will gladly and heartily carry it out, and thus endeavor to educate ourselves to bear upon our hearts, individually, a burden of the work of God.

Resolved, That those who wish to become laborers in our city missions should first correspond with the one who has charge of the mission to which they desire to go.

Resolved, That we most heartily approve of and indorse the following resolution passed by our late General Conference:—

"*Whereas*, The superficial wearing of gold and costly apparel is not in harmony with the teaching of the Bible; and—

"*Whereas*, Our mission workers should be an example to others in this respect; therefore—

"*Resolved*, That all who connect themselves with our missions should, before going, bring their wearing apparel into harmony with the teachings of the Bible and the 'Testimonies' on this subject."

Whereas, The plan of circulating the printed Bible readings is a most effectual means of spreading the truth and leading men to accept it; therefore—

Resolved, That we recommend our brethren and sisters to supply themselves with these, and judiciously use the same.

Whereas, The Spirit of God has spoken of the journal *Good Health*, describing it as the medium through which light on the great question of health is to shine forth to our people; therefore—

Resolved, That we use every consistent means to secure the subscription of every S. D. Adventist family in this Conference to the journal; and—

Whereas, We believe the introduction of this journal will enable our missionary workers to reach a class that cannot be reached by other means; therefore—

Resolved, That we recommend to our mission workers the plan of using this journal, with the principles it advocates, as an entering wedge for other truths of the Third Angel's Message, and that as workers we will carry out these principles in our own lives.

The plans and recommendations of the International Society with reference to the canvassing work, mentioned in the first resolution, were briefly presented. The recommendation that the tract societies do a cash business with agents gave rise to some questions, and a lively discussion fol-

lowed as to the best method of securing the object designed. The second recommendation of the Committee called forth stirring remarks from Elds. Haskell and Robinson and Prof. Ramsey and others, and it was decided that, inasmuch as the *True Educator* and the *American Sentinel* have proved successful in interesting a highly educated class, we club the two together hereafter.

After a careful consideration of each of the foregoing resolutions, all were adopted, as were also the two following recommendations, which were presented later:—

Whereas, It is evident, both from the testimony of the Spirit of God and the experience of brethren and sisters in various localities in the Conference, that the Lord would have the individual members of our churches take an active part in the work of spreading the truth by the various means employed in the city missions as well as by re-mailing our periodicals; therefore—

Resolved, That we approve of the course that has been taken by different brethren in this direction, and that we recommend that each church and company adopt some systematic plan of labor adapted to their circumstances.

Whereas, The plan of devoting the fourth Sabbath to the consideration of the missionary work has resulted in increasing the interest among our brethren and bringing in means to aid in our work; therefore—

Resolved, That we recommend to all our churches that this plan be faithfully carried out the coming year.

Meeting adjourned to call of Chair.

THIRD MEETING, DEC. 31.—The Nominating Committee submitted the following report: For President, S. N. Haskell; Vice-President, A. T. Robinson; Secretary, E. T. Palmer; Directors: Dist. No. 1, J. C. Tucker; No. 2, W. E. Stillman; No. 3, S. W. Smith; No. 4, S. A. Farnsworth; No. 5, F. B. Reed; No. 6, W. L. Payne; No. 7, F. W. Mace; No. 8, W. J. Boynton.

The report was adopted and all the candidates were elected. The Christmas offerings made at this meeting amounted to \$824, besides considerable jewelry. One week later the Christmas exercises were repeated, and the New Year's gifts increased the sum to \$1,107.

Adjourned *sine die*. S. N. HASKELL, Pres.
E. T. PALMER, Sec.

MISSIONARY WORK.—NO. 4.

SHIP WORK.

THE missionary work on ships, among the seafaring men, is no less essential than the labor on land. The First Angel's Message was world-wide (Rev. 10:2), and the word of God tells us that the Third Message must go to all parts of the earth. There are many honest souls upon the seas who must hear the proclamation of the Third Angel's Message. These have not the opportunity of hearing the living preacher, and consequently they must be reached chiefly by printed matter and what little instruction may be given them by the missionary worker. There are many difficulties attending a ship mission that are not felt in other missions. It is only at certain intervals that the sailors can be seen, and many of them cannot be reached in this way at all. Especially is this so at the home port, as they are discharged on the arrival of the ship, and none but the officers can be visited. But with foreign vessels it is somewhat different.

On visiting ships, success depends much upon the manner in which the truth is introduced. It requires wisdom and skill to successfully gain an influence; and when that is gained, much has been accomplished. It should be the aim of the colporter to make as many sales as possible, as publications sold are appreciated much more than those given away. The mission worker should carry an assortment of our books. A neat and convenient hand satchel should be secured, wide enough at the bottom to arrange the books lengthwise. In this way they can be carried without injury, and in a respectable manner. Everything should have the appearance of neatness and order, for upon this will depend largely the reception met by the worker. His dress and appearance should be in keeping with his work. We have an unpopular truth to present, and it stands us in hand to remove every obstacle that would hinder in any way its prosperity.

Every mission should keep a good assortment of our books and periodicals, and enough back numbers of our papers to make up packages to be placed on ships. These should contain different

numbers of the REVIEW AND HERALD, the *Signs of the Times*, the *Gospel Sickle*, the *Youth's Instructor*, and the *Present Truth*, if the work is done in England. Should the work be carried on in Germany, Norway, Denmark, or other foreign ports, then, of course, other papers would be used. There should also be added eighty pages of small tracts, on various subjects. Fold the papers in two folds, and place the tracts in layers lengthwise of the package. Wrap all in a respectable manilla wrapper. When done, the package will measure 4 x 11 inches.

There should be two packages placed on each deep-water ship; one in the cabin for the use of officers, and the other for the fore-castle. The package for the cabin should be composed of clean papers, of later date, and the eighty pages of tracts, of a larger denomination, than those in the other. See that the papers are of a different number, and the tracts of a different kind, which will give each ship a good assortment of reading matter. Have a rubber stamp with the address of the mission, to stamp the wraps of all packages thus distributed. Make two impressions on the one for the cabin, and one on the one for the fore-castle. Thus they can be distinguished. *Good Health* can be added to the officers' package. The packages may be carried by means of a shawl-strap, using a piece of rubber cloth to protect from storms. Caution should be taken to leave them in the hands of proper persons, those who will take an interest to pass them out when at sea. If distributed while in port, little attention will be given to them, owing to the business and attractions ashore.

HOW TO VISIT A SHIP.

When visiting a ship for the first time, call on the captain. It is well to use a card of introduction. This card should bear the name of the missionary, employee of the International Tract and Missionary Society, with the address of the mission. Enter into conversation in as easy a manner as possible. Speak of the ship, and let the captain tell all about it. Ask in regard to the voyage, of the length of time, etc., and as soon as his confidence is won, hand him a copy of a paper. Say that your society is distributing reading matter among sea-faring men, and ask him if he has ever before seen the paper. Tell him that it treats on Biblical and historical subjects as well as prophetic. Take from your pocket a copy of the bird's-eye view of the prophetic chart, and say that the paper treats largely on these symbols. Explain very briefly the image and then the symbol of the seventh chapter of Daniel. After giving an explanation of the lion, say that these cuts are rather dim; that you have something better in your satchel. Take from it "Thoughts on Daniel," and turn to the symbols, and continue the explanation. Read a verse of explanation or comment from the writer, which will create a curiosity to know the contents of the book; and in many cases they will inquire if the book is for sale. When the sale is made, then introduce "Thoughts on the Revelation," and urge the importance of having the set.

By this time an acquaintance is formed. Continue your conversation on prophecy, or some other topic relating to the truths of the Bible. Have occasion to read an extract from some other book, and in finding it remove all the books from your satchel to the table near the captain, and let them lie there, while you continue your conversation. In this way he will have an opportunity to examine all your books, and should the other officers be in, they will have the same privilege. Often many sales are made without even asking them to purchase. Should you fail to effect a sale, and see that the one you are talking with has some inclination to secure some of our works, leave one or two copies for examination, with the promise of returning at some stated time. When an interest is aroused, it is always best to leave something that you may have an excuse to return, in order to follow up the interest. In your visit with the captain you can decide as to whether he is the proper one with whom to leave the packages. If not, you may find in your interview with the mates, steward, carpenter, or boatswain, the proper person to leave them with.

The common sailors are not so readily seen except in the evenings or at the noon hour or on Sundays. They can be interested by the display of the prophetic chart, with an explanation of its symbols,

showing them where we are in the world's history, and impressing their minds with the importance of a firm faith in the word of God, and extolling Christ as their Saviour; and also urging the necessity of a thorough repentance in order to meet him in peace when he shall come to gather his people. Frequently, if they have means at their command, they will purchase packages of assorted tracts and some of our pamphlets. Should there be foreigners, they will purchase copies of papers stitched together, pamphlets, tracts in packages, and the writings of Sr. White, in their language. Should the sailors not be able to purchase, leave with them a few small tracts, and tell them you have left with an officer (naming him) a package of choice publications, to be given them when at sea. Should the officer neglect to discharge his duty, the sailors will likely remind him of it. When acquaintance is formed, opportunities can be found to send parcels of our reading matter to be left at distant points, free of charge. The work on steam-ships carrying passengers will be treated in another article, under the head of distributors.

WM INGS.

Special Mention.

THE SUNDAY LAW QUESTION IN MASSACHUSETTS.

In reference to the Sunday law agitation now going forward in Massachusetts, the *Boston Journal* of Jan. 7, 1887, says:—

"The laws concerning the observance of the Lord's day are, in their present form, of unequal if not unjust operation, and by partial or irregular enforcement, are liable to become an annoyance to the people and a reproach to the State. With all respect for the ancient faith of the Fathers, and with every desire to perpetuate their goodly customs and sound morality, we must admit that these laws are no longer suited to the times or capable of regular or uniform execution. In some particulars they are constantly violated, without heed and without scruple, by practically the whole body of our citizens. Such a spectacle can but tend to bring all law into contempt, and to excite an increasing animosity against the institutions which these laws were originally designed to secure. The whole body of the Sunday laws should be thoroughly and carefully revised, and this should be done without delay. I believe that it is possible to frame such legislation as will permit the doing of acts which in the present state of society are generally approved as practically necessary on all days alike, and as will remove from our law the reproach of being an aid to fraud and an encouragement to the violation of just obligations; and I have no doubt that this can be done with due regard to the quiet and sanctity of the Sabbath, and without offending the feelings of any class of our citizens."

A CLOUDY OPENING.

THE old year closes with all Europe in a state of anxiety and alarm. It is loudly declared that war is imminent between Austria and Russia, and between France and Germany, and that England cannot escape being involved in the former, should it occur, and possibly in the latter.

The countries of continental Europe are all in a state of unstable equilibrium. Russia has a czar who is alleged to be either a drunkard or a maniac. Emperor Wilhelm is a very old man, and can live but a very few years longer, while Bismarck is also broken in health, and has nearly lived out his life. Yet the government and the imperial parliament are wrangling over the proposed increase in the army. The French ministry is admitted to be one which can be but short-lived, and her affairs are by no means in a favorable condition. Spain stands constantly on the brink of a revolution. Austria is discontented and alarmed at standing in the angle between Germany and Russia, a situation fraught with menace. Bulgaria is seeking still for a ruler, and there is every reason to apprehend serious complications before she has a prince who will suit herself as well as her powerful neighbors. Turkey is still the "Sick Man of the East."

And, under all this, there is a feeling of growing anger among the people of these countries at the galling, intolerable burden which the enor-

mous standing armies impose upon them. War is a fearfully expensive and hazardous game, and the rulers apparently think that great armies, ready to take the field at a moment's notice, are the best means of preserving peace, by awing their foes. But the people who have to foot the bills, are growing more and more restive. The day may speedily come when Germany's ruler may welcome a war to avoid a revolution; for war stirs the latent patriotism of the masses, and avoids the danger of immediate rebellion. The day will come within a few years, when there must either come a general war in Europe, a remaking of the map, and a definite settlement of relative importance, or there must be a general disarming. The people will either have the latter, or there will be a general revolution, which will overturn thrones and erect republics in their stead.—*Toledo Blade*.

THE STRIKES OF 1886.

THE year 1886, as is shown by a careful review of *Bradstreet's* of Jan. 8, was characterized by a great advance in the attempts to organize labor, the decline of the boycott, and the rise of organizations among manufacturers to employ the lock-out in self-defense against strikes. The strikes of the year were most numerous during those early months, when the improvement was less pronounced, and the number engaged in them was the largest.

The record of the total number of employees striking, and employees locked out in leading lines and at industrial centers, during 1886, by months, is as follows: January, 47,200; February, 10,700; March, 50,200; April, 22,600; May, 216,200; June, 16,000; July, 10,700; August, 13,700; September, 3,400; October, 23,500; November, 20,000; December, 10,000. This makes a total of 444,000 employees affected, of which total about 80,000 were locked out by nine manufacturers' associations.

To summarize the twelve months, we have, strikes, sixty-nine; for higher wages, twenty-three; for shorter hours, eighteen; the remaining twenty-eight for various causes. Thirty-three, or nearly 50 per cent, failed, fifteen were successful, and fourteen were compromised, the remaining seven being unclassified.

The further classification reveals the total number of employees striking or locked out at various industrial centers or districts as follows, or about 92 per cent of the grand total: Chicago, 98,300; New York, 78,300; Eastern bituminous coal region, 37,600; Cohoes, N. Y., and vicinity, 33,000; Cincinnati, 32,700; New England, 27,000; Boston, 4,700; Milwaukee, 17,000; Troy, 16,900; Philadelphia, 13,600; Pittsburg, 6,700; Baltimore, 6,000; Brooklyn, 4,900; St. Louis, 4,000; Augusta, Ga., 4,000; Newark, N. J., 3,800; Detroit, 3,000; Paterson, N. J., 3,000. The total, classified according to trades and industries, give the following result: Meats and packing 57,300; textiles, 51,200; patterns and machinery, 48,200; coal mines, etc., 37,600; building trades, 31,700; transportation, 26,800; furniture, etc., 18,600; leather and shoes, 17,000; steel and iron, 13,500; cigars and tobacco, 12,000; seamstresses, 10,000; lumber, 10,000; gloves, 6,000; pianos, 3,000; sugar, 2,500; brewers, 2,000; miscellaneous, 30,000; laundry employees, 15,000.—*Inter Ocean*.

INSANITY AMONG RULERS.

It seems to be a time of the growth of insanity among rulers. . . . To go back but a century, George III., of England, was a madman. The mind of Paul I., of Russia, was unbalanced, and it is generally believed that his two sons, Nicholas I. and Alexander I., were mentally deranged during their reigns upon the Russian throne. And to-day royal insanity seems to flourish as never before. King Leopold, of Belgium, committed suicide while insane, and only the other day King Otto, the second in direct succession of the hereditary lunatics of Bavaria, drew attention to his mental infirmities by creating a scene outside of his prison. . . . And following this announcement comes a dispatch . . . which asserts that the present Czar's mind is succumbing, and his son has been declared mentally unfit to reign. The Czar's hallucination is said to be a . . . fear that any member of his household may be a Nihilist waiting to take his life.—*Sel*.

The Review and Herald.

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

BATTLE CREEK, MICH., JAN. 25, 1887.

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

WAITING ON THE LORD.

"They that wait upon the Lord shall renew their strength." Isa. 40:31. What is it to wait upon the Lord?—To commune with him; to wait to do his bidding; to seek to know his will, to bring ourselves into contact with him; to meditate upon the lovely attributes of his character, and by beholding to become changed into the same image. Doing this, we can no more fail to be spiritualized and rise to a higher plane of Christian life, than the iron that grinds against the magnet can fail to be magnetized. Then will our souls be tranquilized; for God is the God of peace: we shall be filled with love; for God is love: our darkness will be banished; for God is light.

The promise is that they who wait upon the Lord shall renew their strength. That is, strength that has been expended shall be replaced; weakness will be exchanged for power; life and vigor will take the place of dullness and languor.

We hear a good deal about recreation, how necessary, how indispensable it is to a continuance of vigor and activity; and this is right; but the prophet gives us the true recipe. Recreation is re-creating; and what is it to have our strength renewed but to be re-created? but they that wait upon the Lord shall renew their strength. This is true recreation; and this is the Christian's high privilege. He gets it by communing with God. It comes through the channel of prayer. This brings into his soul that divine strength which, not like human strength that is exhausted by use, increases in volume the more it is expended.

The reason Christians are often so jaded and dull, is that they do not comply with the conditions upon which their strength would be renewed. The path to true rest when weary, is the path to God. The path to peace when troubled, the path to light when in darkness, is the path to God.

But remember, it is only to those who wait upon the Lord that these blessings are promised. To "wait upon" does not mean to snatch a few hurried moments here and there, as we exchange hasty greetings with passing friends, and dash into other business; it means to tarry with him; to keep our minds stayed upon him; to walk with him as Enoch did. To such, all strength, all peace, is promised here, and a blessed translation into his presence hereafter.

THE RELIGION OF THE DAY.

No one who believes that the present time is a time of especial scriptural and prophetic light, and that God is doing a special work in the earth in fulfillment of his word, can consistently take any other position than that the condition of the religious world must be greatly affected by the manner in which they treat such light. Does it make any difference whether men receive or reject the light which God sends them? If it does, they cannot reject it except to their own loss. They do it at the expense of their own spiritual life and power. Henceforth they are working on a lower spiritual plane, in the interests of error, and without the presence and blessing of God.

Now it is evident to all those who have been enlightened in regard to the great truth for this time, namely, that the Lord the King is about to appear in flaming majesty in the clouds of heaven, that this truth is rejected by the great mass of professing Christians, and persistently shut out of their hearts and houses. What must be the result?—Spiritual blindness and declension. There may be as much outward form, and exertion, and activity in some directions as before; but the power and the efficiency of the gospel is wanting in their hands. We believe that just such an era is pointed out in the prophecies relating to this time, especially in the second of the three great Advent messages of Revelation 14. And do we not see, in accordance herewith, the pall of religious darkness and spiritual dearth and moral paralysis spreading over Christendom?

As a testimony to this effect, we commend to the

reader a consideration of the words of Dr. Bonar, which we herewith present. They deserve to be carefully studied by every one who has an interest in the true religious welfare of the people, and who is solicitous to know what the remedy is for this state of things; for the religion which he characterizes as "the religion of the day," will never secure the salvation of a soul in heaven. He says:—

"The religion of the day is an easy-minded religion, without conflict, or self-denial, or sacrifice; without the pangs of the new birth as its commencement, and the desperate daily struggle which makes one long for resurrection and deliverance, and for the Lord's return. It is a second rate religion, in which there is no power, no self-devotion, no all-constraining love. It is a hollow religion, marked by a fair exterior, by excitement and activity, or by respectable dullness, but betraying an aching, unsatisfied heart, a conscience not at peace with God, and a soul not at rest. It is a feeble religion, without bones and sinews, without the much-enduring heroic elements of other days. It is an uncertain religion; not being the overflowing of a soul assured of pardon, and rejoicing in the filial relationship with God, it is not, cannot be, rooted on certainty. The question of personal acceptance with God being still an unsettled thing, there is working for life, not from life. There is no liberty of service. All is bondage. There is testifying for God, but with a faltering tongue; there is laboring for God, but with fettered hands; there is obedience to his commands, but it is with a drag on the limbs; there is a going to church, but it is to quiet conscience and for duty's sake. Such a religion cannot tell upon others, for it is little influential upon one's self, so falls short of the mark; for the arm that draweth the bow is paralyzed."

THE TEN KINGDOMS.

(Concluded.)

We come now to the book of Revelation, the complement of the book of Daniel. The view generally held by Adventists is that the four trumpets of chapter 8, give us a view of the more prominent agents and movements connected with that revolution which dismembered Rome and developed the ten horns of the fourth beast of Daniel 7. Thus the first trumpet was fulfilled by the Goths under Alaric, the second by the Vandals under Genseric, the third by the Huns under Attila, and the fourth by the Heruli, under Odoacer, supplemented by the work of Belisarius and Narses.

It will be noticed that the prophet uses the same language concerning each of these trumpets with reference to its effect upon the Roman Empire. Thus, under the first, the third part of the trees was burnt up; under the second, the third part of the sea became blood; under the third, the third part of the rivers and fountains of waters was made wormwood; under the fourth, the third part of the sun, moon, and stars was darkened, these expressions all signifying that the judgments respectively designated by them fell upon one division of the triparted Roman dominion. But they signify judgments of equal extent and severity. Now the nation brought to view by the first trumpet, we say, answers to one of the horns that arose out of the Roman beast, and the second is another, and the fourth is another; but the third, we are told, cannot be a horn at all, notwithstanding the prophecy gives it the same relation to the empire as that of the other three. And even Gibbon, that historical deity by which alone some seem willing to swear, speaking of Genseric, assigns also to Attila, the king of the Huns, his proper rank. He says, "The terrible Genseric, a name which in the destruction of the Roman Empire has deserved an equal rank with the names of Alaric and Attila." None question that the Goths and the Vandals were two of the ten horns. To deny a like position to the Huns appears to us to be in accordance with neither logic, history, nor Scripture. And if the Huns were not one of the ten horns, the prophecy of Revelation 8 must be readjusted.

And who were these Alemanni, in whose behalf we are asked to tear up a position supposed to be so well founded, and to entertain whom we must recast the long-established views of such prophecies as Revelation 8? Answer: One of a number of German tribes, or rather a confederation of the more wild and reckless portions of several tribes, associated together for purposes of conquest and plunder, who spent their time in making raids into the provinces of the

Roman Empire, and who, as often as they did so, were scourged back by the Roman emperors to their primitive forests beyond the Rhine. If the reader has a copy of Gibbon, we ask him to look in the index, under "Alemanni," where he will find the following:—

"Alemanni, the origin and warlike spirit of. Are driven out of Italy by the Senate and people. Invade the empire in the reign of Aurelian. Are totally routed. Gaul delivered from their depredations by Constantius Chlorus. Invade and establish themselves in Gaul. Are defeated at Strasburgh by Julian. Are reduced by Julian in his expedition beyond the Rhine. Invade Gaul under the emperor Valentinian. Are reduced by Jovinus, and chastised by Valentinian. Are subdued by Clovis, king of the Franks."

Then turn to the volumes and pages to which the index refers, and read in full the record of this constant series of defeats. Remember that the Rhine was the boundary of the Roman Empire, and that both Julian and Valentinian drove the Alemanni far into their native forests beyond the Rhine. After their chastisement by Valentinian, Gibbon has but little to say about them till Clovis dropped his extinguisher upon them in A. D. 496.

The Suevi are reckoned as one of the ten kingdoms; and it appears to be a question whether the Alemanni were not a fragment of the same people. Thus in Gibbon (i. 302) we read: "In the reign of the emperor Caracalla, an innumerable swarm of Suevi appeared on the banks of the Mein, and in the neighborhood of the Roman provinces, in quest either of food, of plunder, or of glory. The hasty army of volunteers gradually coalesced into a great and permanent nation, and as it was composed from so many different tribes, assumed the name of Alemanni, or *Allmen*, to denote at once their various lineage and their common bravery. The latter was soon felt by the Romans in many a hostile inroad."

Milman appends to this passage a note reading as follows: "The nation of the Alemanni was not originally formed by the Suevi properly so-called; these have always preserved their own name. Shortly afterward they made (357) an irruption into Rhetia, and it was not long after that they were reunited with the Alemanni. Still they have always been a distinct people; at the present day, the people who inhabit the northwest of the Black Forest call themselves Schwaben, Suabians, Sueves; while those who inhabit near the Rhine, in Ortenau, the Brisgau, the Margraviate of Baden, do not consider themselves Suabians, and are, by origin, Alemanni. The Teucteri, and the Usipetæ, inhabitants of the interior and of the north of Westphalia, formed, says Gatterer, the nucleus of the Alemannic nation; they occupied the country where the name of the Alemanni first appears as conquered in 213 by Caracalla. They were well trained to fight on horseback, and Aurelius Victor gives the same praise to the Alemanni; finally, they never made a part of the Frankish league. The Alemanni became subsequently a center around which gathered a multitude of German tribes. The question whether the Suevi was a generic name comprehending the clans which peopled Central Germany, is rather hastily decided by M. Guizot. Mr. Greenwood, who has studied the modern German writers on their own origin, supposes the Suevi, Alemanni, and Marcomanni one people under different appellations."

Haydn's "Dictionary of Dates" speaks of them as follows: "Alemanni, or Allmen (*i. e.*, men of all nations), hence Allemand, German. A body of Suevi who took this name. Were defeated by Caracalla 214. After several repulses they invaded the empire under Aurelian, who subdued them in three battles, 270. They were again vanquished by Julian, 356, 357. They were defeated and subjugated by Clovis, at Tolbiac (or Zulpich), 496. The Suabians are their descendants."

Koepen (i. 65) speaks thus of them: "The Alemanni, in the southwestern angle of Germany, on the Upper Rhine (in Baden, Württemberg, and Switzerland), were the ancient people of the Suevi, or Suabians, who in the time of Caracalla (A. D. 211) had formed another confederacy with their neighbors, the Turoni, Hermanduri, and other tribes, and calling themselves Alemanni, or All-men, invaded the territory behind the Hadrian Wall, where they afterward obtained permanent seats. This was the most exposed part of the empire, between the Upper Rhine and the springs of the Danube." On page 107, he says again: "The kingdom of the Suevi, or Ale-

manni, as they sometimes are called, was founded in A. D. 409 in the ancient Galicia, which this people in the beginning divided with their companions, the Vandals, and some bands of Alani, who had escaped the Huns, and joined the large Germanic armies on the Rhine."

It appears from all these statements that the Suevi were the principal stock, the main element, at least, in the Alemannic confederation. But the Suevi, under their own name, are already counted as one of the ten horns. We must be careful that we be not misled, by change of name, to make another horn out of the same people.

We suppose the Suevi proper, the ones represented by one of the ten horns, were those who established their kingdom in the north-western portion of Spain. But if the chief element in the Alemannic confederation were a portion of the Suevic stock, it would certainly be improper to form another horn from them.

The nature of the Alemannic government is revealed to us by some expressions found in Gibbon. In vol. ii., p. 237, we read: "As soon as they were delivered from the fears of invasion, the Alemanni prepared to chastise the Roman youth, who presumed to dispute the possession of that country which they claimed as their own by the right of conquest and of treaties. They employed three days and as many nights in transporting over the Rhine their military powers. The fierce Chnodomar, shaking the ponderous javelin which he had victoriously wielded against the brother of Magnentius, led the van of the barbarians, and moderated by his experience the martial ardor which his example inspired. He was followed by six other kings, by ten princes of regal extraction, by a long train of high-spirited nobles, and by thirty-five thousand of the bravest warriors of the tribes of Germany."

This was at the time of their conflict with Julian, A. D. 357, and the facts revealed by an analysis of the statement are simply these: The Alemanni were in their own country the other side of the Rhine. They were trembling with fear lest Julian should invade their native territory. Relieved of this, they prepared for a raid into territory the other side of the Rhine, which they claimed, but the Romans disputed. There were seven contemporary kings among them, Chnodomar and six others. The historian then goes on to narrate the terrible defeat they suffered at the hands of Julian; and on page 242 we read: "Without repeating the uniform and disgusting tale of slaughter and devastation, it is sufficient to observe that Julian dictated his own conditions of peace to six of the haughtiest kings of the Alemanni, three of whom were permitted to view the severe discipline and martial pomp of a Roman camp."

A confederation in which there were seven kings reigning at the same time, without, as it appears, any common head or capital or court, might be called, perhaps, a nation, as Gibbon calls them; but they could be in no proper sense a kingdom; hence we never read of the empire or kingdom of the Alemanni. Koepen's "Historico-Geographical Atlas of the Middle Ages," before referred to, delineating the states and provinces of Europe from the fourth to the sixth century, places the Alemanni simply as one of the subordinate tribes of Germany. Labberton's "Historical Atlas" does the same. In neither Lyman's "Historical Chart" nor the great "Historical Chart" of Adams do they receive any mention whatever.

Much stress is laid upon a statement of Gibbon concerning the Alemanni, that "they were the first who removed the veil that covered the feeble majesty of Italy." But this expression, in a search for facts which fulfill the prophecy of the ten kingdoms, is entitled to no weight. A thousand circumstances might exist in connection with their inroads into the Roman provinces, to reveal the fact that the empire had become degenerate, and was intrinsically weak. This is not the point at all. The question is, What nations did actually break up the Roman Empire, separating its provinces so that they were never united again to the original government? The Alemanni did not do this. Their raids were chiefly across the Rhine into Gaul; but Gaul was the home of the Franks, considered the "guests" and allies of Rome, and ever esteemed by the Romans as the most formidable of the barbarians in that quarter. Gibbon, ii. 239. The career of Clovis is assigned to the years 481-511. As already stated, he subjugated and swallowed up the Alemanni in 496. But it was not till twenty-five years after Clovis that the provincials were absolved from their allegiance and the independence of Gaul

acknowledged by Justinian. Gibbon, iii. 587. It is therefore idle to claim that the Alemanni established and maintained a kingdom there, at least to any such extent as to be fitly represented by one of the ten horns of the Roman beast.

As to the objection to the Huns that their empire was of too short continuance to be one of the ten horns, we inquire, Who can tell just how many years it was necessary for a kingdom to continue to constitute a horn? Even if we limit the Hunnish Empire to the period between the cession of Pannonia by Aëtius to the uncle of Attila, 424, to the death of Attila, 453, which, as we have shown, should by no means be done, still we have a period of twenty-nine years, during which that kingdom stood complete before the world with a dismembered portion of the Roman Empire absorbed into itself.

But how was it with the Alemanni? A recent article written to prove that the Alemanni should be put in place of the Huns as one of the ten kingdoms, places the beginning of the Alemannic kingdom in A. D. 351, and cites certain chapters and paragraphs in Gibbon in proof of this claim. The first reference is to chapter 10, paragraph 26. But this relates to the time of the Emperor Caracalla, when they were driven out of Italy, 268 A. D., 83 years before the date named. The next reference is to chap. 12, par. 20. But this refers to the time of Probus, when the barbarians were driven out of Gaul, 277 A. D., 74 years before the date assigned. The next reference is to chap. 19, par. 20. This refers to the campaign against them by Julian, when they were driven entirely out of Gaul, and beyond the Rhine, 357, 358, and 359 A. D. 6, 7, and 8, years after the date assigned. Next, chap. 36, par. 5. This relates to the time of the Emperor Maximus. "The deaths of Aëtius and Valentinian," says Gibbon, "had relaxed the ties which held the barbarians of Gaul in peace and subordination," and "the Alemanni and the Franks advanced from the Rhine," etc. Then they were at this time beyond the Rhine, and had to cross it to invade Gaul. But this was in 455 A. D., 104 years after the date assigned. Lastly, we are referred to chap. 49, par. 22, which covers the time of the successors of Charlemagne, 814-887 A. D., and does not mention the Alemanni at all.

In all this testimony we find not the least particle of evidence for placing the beginning of the kingdom of the Alemanni in A. D. 351, nor any evidence that they ever established a kingdom at all. Let the reader again be reminded that Clovis extinguished the Alemannic confederacy at Tolbiac (Zulpich), a few miles from the Rhine, in A. D. 496.

And of the nations which certainly have a place among the ten kingdoms, some were not of very long continuance. Thus the Burgundians were overthrown by the Franks in 534; the Vandals were destroyed by Belisarius in the same year; and the Ostrogoths were utterly annihilated by Narses in 553.

Of those who have written on the subject, Machiavelli speaks, as we have seen, as a historian, and names the Huns as one of the nations principally concerned in the division of Rome; while among those who have written with reference to the prophecy, may be mentioned Berengaud, in the 9th century, Mede, 1586-1638, Bossuet, 1627-1704, Lloyd, 1627-1717, Sir Isaac Newton, 1642-1727, Bishop Newton, 1704-1782, Hales, —1821, Faber, 1773-1854. Of these nine authorities, eight take the position that the Huns were one of the ten kingdoms. Of these eight, only two, Bossuet and Bishop Newton, followed by Dr. Clarke, have both the Alemanni and the Huns. Only one, Mede, omits the Huns and takes the Alemanni. Thus we have eight for the Huns, to three for the Alemanni. Scott and Barnes in their commentaries, and Oswald in his "Kingdom that shall not be Destroyed," take the kingdoms enumerated by Machiavelli.

In the light of all these facts, we consider it altogether erroneous to go back to the position of Mede against the uniform testimony of all later writers.

THE SICKNESS AND DEATH OF ELD JOHN BYINGTON.

As announced in the last issue of the REVIEW, this venerable servant of God now rests from his labors. Friday, Jan. 7, a little before one o'clock in the afternoon, Father Byington very peacefully departed this life, being three months past eighty-eight years of age. His death was caused by a complication of infirmities incident to the aged. The time of his actual confinement to the sick-bed was about five weeks.

During his illness he was under the care of Dr. Kellogg, of the Sanitarium; not, however, with the expectation of recovery, but simply that the best medical skill might be had to control, as far as possible, the distressing and fatal malady that was upon him.

As Eld. Byington was altogether the oldest minister in the denomination, it is quite fitting to give a few facts of his personal history. He was born in Hinesburg, Chittenden Co., Vermont, Oct. 8, 1798. He was the last surviving member of a family of ten children. His father's name was Justus Byington, who was long an itinerant Methodist preacher, and who had served as a soldier in the Revolutionary War, for the independence of our country. Justus Byington was formerly a deist, in consequence of the doctrines of election and reprobation, but was finally aroused by a sermon on the law of God, by the well-known Lorenzo Dow. He at once obtained pardon and peace, and soon began itinerant labor among the Methodists. He was a delegate to the first convention held in Baltimore, Maryland, which organized the Protestant Methodist Church of America.

Eld. John Byington at the tender age of seven years had deep conviction of sin, and thought he must be lost. This state of mind lasted a number of years, but he made no open profession, feeling that he was too young to be a Christian. But in the year 1816, being then past seventeen years of age, at a Methodist camp-meeting at St. Albans, Vermont, he found full pardon and peace through our Lord Jesus Christ. He then broke away from old associations, and began the religious life in earnest. As his father was a traveling circuit preacher, it became his duty to attend to family worship, his mother being a woman of great diffidence. This was a heavy cross, as most of the family made no religious profession; but in discharging this duty he was particularly strengthened by the Lord. While still young in experience he united with the Methodist class, and was soon appointed as leader. Not long after he received license to exhort, and subsequently was licensed as a local preacher in the Methodist Episcopal Church.

When about twenty-one years of age his health completely failed, so that for over three years he was a mere walking skeleton. He then experienced great depression of spirits, doubted his conversion, and felt very miserable; but while earnestly seeking God in the silent grove, a power rested upon him, and he felt that he was completely bathed in the ocean of God's love. This baptism of the Spirit was a sheet-anchor in after years when assaulted by infidelity and unbelief. As a means for the recovery of health, he took a long wagon journey to the State of Connecticut, and spent some time on a fishing vessel in the mackerel business. His prospects for health being favorable, he returned again to Vermont, and was soon able to labor as formerly.

Eld. Byington was a very active member in the Methodist Episcopal Church, and for many years he divided the time between laboring on his farm and planning and preaching, erecting a meeting-house and parsonage, and otherwise working for the upbuilding of this religious branch. In 1841, when the anti-slavery question came up, he felt a lively sympathy for the oppressed, and, as a result, he united with a number of others in forming the Wesleyan Methodist church in Morley, New York. Again with renewed zeal, from a deep settled conviction that God was in the work, he labored in the interests of the Wesleyan connection, preaching, erecting another house of worship, and assisting in the various church enterprises that came up with that body. In 1844, he listened to one sermon on the great second-advent proclamation, in Cleveland, Ohio, while attending a Wesleyan Methodist convention in that city; but as he was deeply interested in the prosperity of the Wesleyans, the sermon did not impress him further than to cause him to think that such preaching would go far toward correcting the doctrine of the world's conversion,—a sentiment which he never indorsed.

In the year 1852, while living at Buck's Bridge, St. Lawrence Co., New York, a copy of the REVIEW AND HERALD came into his hands, which resulted in calling his attention to the Lord's Sabbath. At first he felt all the opposition of his nature rising up against it; but after a little reflection, he thought he would go directly to the Bible, and with the plain word of God put down the dangerous heresy. But, alas! like Rachel weeping for her children, when he came to search for the necessary proof, he mourned because it was not. Being true to his convictions, after much

painful deliberation over the matter (the death of two beloved daughters occurring about this time), he and his wife, in the midst of most bitter opposition from the Wesleyans, came out and took their stand upon the Sabbath truth and all the cardinal doctrines of the Seventh-day Adventists. As father and mother had both been sprinkled in the Methodist faith, they now saw their duty very clear to be buried with their Lord in baptism, which rite they received at the hands of Eld. G. W. Holt, in Grass River, New York. Quite a number of others, also, took hold of the Sabbath truth, and regular meetings for several years were held in Father Byington's house. As numbers increased, a house of worship became necessary, and the subject of this sketch helped by counsel and material aid to erect what is supposed by many to be the first meeting-house among the Seventh-day Adventist people.

In October, 1858, at the earnest solicitation of Eld. White, Father Byington moved to the State of Michigan, locating some twelve miles from Battle Creek. With his own horse and carriage, and meeting traveling expenses from his private purse, he traveled extensively in Michigan, laboring in public and at the fireside for the upbuilding of the cause so near his heart. So extensive was this kind of labor that he visited the homes of nearly all the believers in Michigan. He baptized many children, so that twenty or twenty-five years afterward quite frequently strangers would come and introduce themselves, saying that he had baptized them years before.

Eld. Byington was a man of excellent judgment in temporal affairs, and a wise counselor in matters of the church. He has served as a member of the General Conference and the Michigan Conference, and has been a regular minister in the denomination since the year 1852. Being a prudent manager in worldly matters, he always had means at command, which he freely distributed to the wants of the needy, and particularly was he liberal toward our various institutions, which he regarded as important agents in the hands of God for spreading abroad the knowledge of the "present truth." At the commencement of his sickness, he was barely able to attend two meetings of the late General Conference, which he did feeling that his next meeting would be with the church triumphant at the sounding of the last trumpet.

During his sickness he carefully looked over all the points of the religious faith which he had maintained and defended for the last thirty-five years. He felt that he was on a solid foundation, and especially was the doctrine of the resurrection to his mind one of exceeding comfort. Born in 1798, he had been permitted, as he said, to live thus far through "the time of the end." His last sickness was to him a time of deep searching of heart. Sometimes he experienced great depression, then there would be a rift in the clouds, and his joy would be almost ecstatic. Particularly did the Lord comfort him with very remarkable dreams. All who visited his room were exhorted to be living, earnest Christians; and especially did he warn the ministers, in view of the Judgment, to preach holiness of heart and life. He patiently bore his painful illness without murmuring, and often when praying that he might depart, he would add the petition, "Thy will be done." He chose the text for the funeral occasion, naming two brethren in the ministry whom he wished to speak on the passage: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. Eld. Butler was to speak from the clause on "overcoming;" but being absent, his place was supplied by Eld. Lamson; while Eld. U. Smith dwelt upon the part of the text which speaks of the throne of God.

Thus passed away this faithful servant of God. His remains were deposited in Oak Hill Cemetery, by the side of his companion, who had died two years previous, there to await the return of the Life-giver, who will soon bring from the grave all that sleep in Jesus.

G. W. AMADON.

SUNDAY DUST WELL SPRINKLED.

In the St. Louis *Republican* last July there appeared an interesting article in review of a sermon preached in behalf of Sunday, which is worthy of more than a passing notice. The author justly charges Sunday advocates with raising a great deal of dust, which it would be for the good of the public to have thoroughly sprinkled. This he then proceeds to do, in the following lively manner:—

"Jesus said (Matt. 5:17, 18): 'Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' Jesus said again (Luke 18:17): 'Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.' Paul said (1 Cor. 7:19): 'Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.' John said (1 John 2:3-6): 'Hereby we do know that we know him [Christ], if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked.' Jesus promised to give the Holy Spirit to his followers, to lead them into the paths of truth; and he said (John 7:16, 17): 'My doctrine is not mine, but his that sent me. If any man will do his will he shall know of the doctrine, whether it be of God.' Again, Jesus condemned the scribes and Pharisees for making the commandments of God of none effect by their traditions, and said distinctly: 'In vain do they worship me, teaching for doctrines the commandments of men.' Matt. 15:9. Finally, in the words of Job: 'There is a spirit in man; and the inspiration of the Almighty giveth them understanding.' Chap. 32:8.

"Believing, as I do most profoundly, in the truth of the testimony of Holy Writ, from the above series of scriptural texts I draw the deduction that, though man by nature is a born fool, obedience to the commandments of God, irrespective of contrary traditions of men, the giving up of one's own cherished notions, and the reception of the gospel truths of Christ in the spirit of a little teachable child; in other words, the cherishing of the Holy Spirit of truth, will, with absolute certainty, enable any one to 'know of the doctrine whether it be of God.' Such are the means by which I arrive at truth; such are the grounds of my confidence in my acquired (not my natural) ability to correct the errors of the pastor of the Central Christian church upon the Sunday question. If some one were to come to me and say, 'My dear sir, I conscientiously feel it my duty to cut your throat,' I would not consider it incumbent upon me to present verbal arguments against the proposal. There are some things so clearly not to be thought of that reasonable men do not stoop to argue against them. It is so in regard to the scriptural authority which is claimed for the religious observance of Sunday. Any one not willfully blind will appreciate the absolute absurdity of the claim, and will feel inclined to toss it aside with contempt. I have something of the feeling; and therefore it is that I do not say meekly that I think the reverend gentleman is wrong in his notions, but say, with confidence, that I know he, together with all other preachers who preach the abolition of the seventh day (Sabbath) and the observance of Sunday or 'Lord's day' in its place, is wrong, utterly wrong. But why? Because they have not as much natural ability as the present writer? Certainly not. Why, then?—Because they do not avail themselves of the only means guaranteed to men whereby they may arrive at truth and receive 'the inspiration of the Almighty.' They are not in the line of truth, because, among other reasons, first, when Christ says, 'Think not that I am come to destroy the law,' they, Christian ministers, insist not only upon thinking that Christ did come to destroy the law, but upon preaching that he did; secondly, because the Christian ministers do not receive the words of Christ and the kingdom of God as little children searching the Scriptures in a teachable spirit; thirdly, because the Christian ministers not only break the fourth commandment of God, but teach others to do so, literally making the commandments of God of none effect by their traditions in the very manner condemned by Christ. They do not walk as Christ and his apostles walked—keeping holy the blessed and sanctified seventh day, the memorial of creation made before sin entered into the world; made not for the Jew merely, but for man.

"Before proceeding to mount my sprinkling-cart to lay some of the dust with which the pastor of the Central Christian church obscured the Sunday problem last Sunday, I would remark incidentally—although I am no Catholic, nor a member of any denomination or sect whatever, and have even ceased to call myself a Protestant—that, in this matter of Sunday observance, the contention of the Church of Rome is the only one which is consistent with itself. Sunday observance is purely and simply an institution of the Church of Rome, and Catholic priests speak the truth when they affirm that the observance of Sunday by Protestant sects is, however involuntary, an act of obeisance to the power of Rome. When, at the Reformation, the Protestants came out from the Church of Rome, they brought out Sunday observance with them; and all the frantic attempts which they have since made, and still make, to place it upon scriptural ground under the name of the Christian Sabbath, or the Lord's day, have been and continue to be miserable failures. The pastor of the Central Christian church—as his sermon and letter

testify—is not by any means so deeply involved in fantastic error concerning Sunday as are the majority of his ministerial brethren; and it is due to him that this should be stated. But he is deeply involved in error on the subject, notwithstanding. When, in defense of Sunday observance, the Protestant sects frantically urge all manner of arguments, and utterly fail to agree among themselves, it is only an illustration of the spiritual principle that no weapon formed against righteousness and truth shall prosper. To proceed, however.

"Mr. Tully says: 'The command beginning, Remember the Sabbath day to keep it holy, is not in the Christian Scriptures—the New Testament.' Verbally this is true; in spirit and in fact it is not true. The New Testament, among many other cognate passages, contains this: 'He that saith he abideth in him [Christ] ought himself also so to walk, even as he walked.' 1 John 2:6. As regards the Sabbath, then, how did Jesus walk? Although he sought to correct certain errors with which the spirit of formalism had festooned the keeping of the Sabbath, he himself, beyond all reasonable doubt, kept the Sabbath. We read in Luke 4:16: 'As his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.' The New Testament testifies that his followers also rested upon the Sabbath day, 'according to the commandment.' But that was before his resurrection, it may be objected. Well, then, let us see if there is any testimony as to the mind of Christ concerning the Sabbath, subsequent to his resurrection. Jesus, in foretelling the destruction of Jerusalem, which took place about forty years after the resurrection, said, 'Pray ye that your flight be not in the winter, neither on the Sabbath day.' Now, if any importance is to be attached by Christians to the words of Christ, these words certainly teach beyond all peradventure, that the Sabbath day—that is, the blessed and sanctified seventh day—would be in force for at least forty years after his resurrection. Mr. Tully's sermon, in last Monday's *Republican*, was headed, and was to the effect, that 'Jesus never intended that the Sabbath should be observed by his followers.' Well, it is simply a question whether we are to believe the Lord Jesus Christ or the Rev. J. C. Tully.

"Mr. Tully attempted to show—but not with conspicuous success—that all the commandments of the decalogue were repeated in the New Testament scripture, with the single exception of the commandment of the Sabbath; his object, of course, being to prove by inference that the commandment of the Sabbath had been abolished. Now, even if Mr. Tully were fully able to show that each commandment of the decalogue, with the exception of the Sabbath commandment, was specifically repeated in the New Testament, the apparent inference to be drawn from the omission to mention the Sabbath could have no effect with a truthful mind when opposed by the definite and specific testimony proceeding from the mouth of Christ that, first, 'till heaven and earth pass, one jot or one tittle shall in no wise pass from the law,' and that, secondly, the Sabbath would be in force at the time of the destruction of Jerusalem, forty years after the resurrection.

"But after all, why should a Christian, who believes the word of God, look for a specific statement of commandments obligatory upon believers in the scriptures of the New Testament? Did God promise to write them there?—No. God indeed promised to write them, but not there. God, speaking by the prophet Jeremiah, concerning the new covenant which he was to make with men, said: 'After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.' Chap. 31:33. Paul afterward in his epistle to the Hebrews testifies (chap. 8:10) to the bringing in of the new covenant, and to the fulfillment of the promise which God had made, that he would write his law, not in the scriptures of the New Testament, but in the hearts of true believers. The law of God is so written to-day; for there are some thousands of persons in this country who keep all the ten commandments of the decalogue, notwithstanding the fact that the great herd of so-called Christian denominations, like sheep, have gone astray, and blindly trampled the holy Sabbath under foot.

"Driven from pillar to post in their frantic efforts to uphold Sunday, or 'Lord's day' observance upon scriptural grounds, the advocates of the institution betake themselves to the record of the acts of the apostles, and endeavor to make the early disciples of Christ bear witness contradictory to their Lord and Master. The advocates of Sunday observance say that the first Christians after the resurrection of Christ observed the first day of the week in place of the Sabbath of the decalogue. This statement is simply not true. The first day of the week is mentioned eight times in the whole New Testament scriptures, and six of these eight times refer to one particular first day. The Sabbath of the decalogue, however, is mentioned very frequently after the resurrection of Christ. For instance, we read of Paul at Antioch going into the synagogue on the Sabbath day. Acts 13:14. We read of the disciples of Christ on the Sabbath day going 'out of the city by a river-side, where prayer was wont to be made.' Chap. 16:13. When Paul was at Corinth we read that 'he reasoned

in the synagogue every Sabbath.' Chap. 18:4. There is only one instance mentioned in the Bible in which a religious meeting was held on the first day of the week; and as that instance, which occurred at Troas, is much relied upon to prove that after the resurrection of Christ, the first day of the week became the 'Christian Sabbath,' we will briefly examine it, and show that it proves exactly the contrary. We find the record in question in Acts 20:7-11: 'And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.'

'Forgetting that in those times the day was reckoned from sunset, as it is still among the Hebrews, the zealous advocates of the observance of the first day of the week, now called Sunday, have hurt themselves severely through ignorantly fooling with this passage of scripture. It has proved a veritable boomerang to them. Upon the occasion which we are considering, the disciples came together to break bread after the close of the Sabbath, in the beginning of the first day of the week, that is, on Saturday evening; for, as we have said, the days were reckoned from sunset to sunset. Paul preached all Saturday night, ready to depart on the morrow; that is, ready to depart on the first day of the week, or Sunday. He preached all Saturday night, talking till break of day, and departed on what we would now call Sunday morning, to pursue his pedestrian journey to Assos, a distance from Troas, I understand, of about twenty miles by land, and nearly twice as far by water. So much for the apostolic observance of the first day of the week, now called Sunday.'

'A few words as to the identity of the Lord's day mentioned in the text of Bro. Tully's sermon—I was in the Spirit on the Lord's day.' Rev. 1:10. The reverend gentleman simply assumes that the Lord's day here mentioned was the first day of the week, which is, I believe, about the easiest way any one can arrive at any conclusion. Whether a conclusion so arrived at will stand fire is, however, quite another matter. Supposing for a moment that 'the day of the Lord Jesus Christ' is indeed referred to in the text, there is every whit as much reason to assume that the Lord's day was Christ's birthday, or his crucifixion day, or his ascension day, as that it was his resurrection day. But nowhere in the Bible have we any mention of any day of the week whatever being called *par excellence* the day of the Lord Jesus Christ; that is, the Lord's day. We find, however, in Ex. 20:10, the Sabbath of the decalogue spoken of in this way: 'The seventh day is the Sabbath of the Lord thy God; that is, the Lord's day. (See also Isa. 58:13.) The natural inference, then, to be drawn from the text (Rev. 1:10) is that the Lord's day, in which John was 'in the Spirit,' was not the first day of the week at all, but the holy Sabbath of the Lord God, the seventh day of the week. But suppose that, as contended, John had indeed been 'in the Spirit' upon the first day of the week, what of it? That would not prove that the first day of the week was 'the Christian Sabbath.' It would simply prove that John was somewhat different from many of our modern church members, who consider that they do real well if they go into 'the Spirit' regularly once a week and one day in seven devoutly call to mind that, by the by, there is a thing called religion.'

'One other point, and I will put aside my sprinkling-pot. The pastor of the Central Christian church says, 'Pentecost always came on the first day of the week.' Bless his heart! it does not, and never did, do any such thing. Pentecost does not come upon a certain day of the week, but upon the sixth day of the Jewish month Sivan. I have it upon the authority of Rabbi Messing, of this city, that in the present year, 1886, Pentecost came on Wednesday, June 9; in 1885 it came on Wednesday, May 20; in 1884 on Friday; in 1883 on Monday; in 1882 on Monday, and in 1881 on Friday.'

'In conclusion I would remark that there is neither the authority of God, the precept of Christ, nor the example of the apostles to sustain the plea for the religious observance of Sunday—the entire Christian ministry to the contrary notwithstanding. The seventh-day Sabbath is a memorial of creation, designed for all time; and Christians cannot honor the resurrection of Christ by dishonoring the holy Sabbath of Jehovah. 'I and my Father are one,' said Jesus.'

—In the word of God alone are the promises that never fail, hopes that never disappoint. Here is that upon which we can lean when friends are gone, when health fades, and when the last mile-stone of our earthly journey is past, and when death and the Judgment in all their solemn realities are close at hand.—*G. Eberard.*

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.

HASTE TO THE REFUGE.

HASTE, traveler, haste! the night comes on,
And many a shining hour is gone;
The storm is gathering in the west,
And thou art far from home and rest:
Haste, traveler, haste!

Oh, far from home thy footsteps stray!
Christ is the Life, and Christ the Way,
And Christ the Light; thy setting sun,
Sinks ere thy morning is begun:
Haste, traveler, haste!

Awake, awake! pursue thy way
With steady course, while yet 't is day;
While thou art sleeping on the ground,
Danger and darkness gather round:
Haste, traveler, haste!

The rising tempest sweeps the sky,
The rains descend, the winds are high,
The waters swell, and death and fear
Beset thy path, nor refuge near:
Haste, traveler, haste!

Oh, yes! a shelter you may gain,
A covert from the wind and rain,
A hiding-place, a rest, a home,
A refuge from the wrath to come:
Haste, traveler, haste!

Then linger not in all the plain;
Flee for thy life, the mountain gain!
Look not behind, make no delay,
Oh, speed thee, speed thee on thy way!
Haste, traveler, haste!

Poor, lost, benighted soul, art thou
Willing to find salvation now?
There yet is hope; hear Mercy's call,
Truth! Life! Light! Way! In Christ is all:
Haste to him, haste!

—W. B. Collyer

ITALY.

THE WALDENSIAN VALLEYS.—When I wrote my last report I was holding tent meetings in the valley of Saint Germain. Several seemed deeply interested in hearing the truth. My family lodged at the tent for seven weeks, which gave Bro. Geymet and Audétat a better opportunity to visit and do colportage work in other villages and communes on the mountains, where many from the valleys spend their summers.

On market days each week many called at the tent as they passed by, and often we had calls from tourists, which gave us quite an opportunity to talk with some on the truth; and occasionally we visited a few interested persons, where they could be found at their homes, which was very seldom at that season of the year, while men and women were out working.

The time came when the resident Vaudois pastor, editor of *Le Témoign*, a Vaudois journal for these valleys, made a public effort against the seventh-day Sabbath, and against our people. I reviewed him quite fully at the tent, and in our *Tent Journal*, which was circulated extensively. Soon after, the same pastor published a lengthy article in his paper, assailing Sr. White and our work, which we answered in print, circulating our reply as before. Then an Age-to-Come, no-law, and no-Sabbath speaker took advantage of this agitation by announcing with circulars that he would give six discourses on the origin of the Seventh-day Adventists, their religious views, the nature of their work, etc. But this so-called great speaker overshot the mark. At each of his last three discourses he had only three or four hearers, and three of his followers have resolved to join God's law-abiding people in keeping the commandments of God and the faith of Jesus.

After the close of our tent effort, nearly six weeks elapsed before we could arrange a hall to continue the work in Saint Germain. In the meantime we commenced work at Villar Pellice, where last spring I had to suspend a very interesting effort on account of the people's going up on the mountains. We now hold two meetings per week there, two at Saint Germain, one at Angrogne, and one at Torre Pellice, besides our Sabbath meetings. The people have now gathered their nuts, and their leaves for bedding, and are really settled, nearly all of them in stables, with their cows, goats, and sheep; and this winter we have a better opportunity to visit families and to labor with them personally at their homes, than we have had before.

The first of November, Sr. E. G. White and Bro. and Sr. Wm. Ings spent two weeks with us in these valleys. There had been an abundance of rain for several weeks, and during their stay the weather continued rainy and damp; still, besides doing much writing, Sr. White spoke five times at three places, and Bro. Ings spoke twice and also gave our workers some important instructions on colportage and canvassing work.

If I were to speak from the stand-point of mere human efforts, I might mention what would seem to be very serious difficulties and hindrances in reference to the progress of the cause of truth in these valleys and mountains of Piedmont; but by instructions and admonitions God has given through his chosen instrumentality for these times, I see more clearly than ever before that to have seeming obstacles disappear, we as laborers must place ourselves where the Lord himself can work, and where he can consistently use us in his service in a manner to have him receive all the honor and the glory due to his name for whatever may be accomplished.

I greatly need to humble myself under the mighty hand of God; to be converted anew entirely; to die to self and live solely to God; to have Christ brought into my life, and to be divested of self, that Jesus, the world's Redeemer, may receive undivided worship. I feel deeply that the truth needs to be planted more firmly in my own soul, that I may with wisdom, intense interest, and living faith seek to plant it in the souls of others. I am fully resolved to study my Bible more, to pray more, to cultivate habits of industry, and to studiously dig for the truth as for hid treasures. It is my earnest prayer to God that he may forgive my past errors, help me to cultivate home religion, and grant me the vitalizing influence of his Spirit and a living connection with Heaven, that I may find acceptance, and not have my name cast out as worthless at Christ's coming.

My brother, Eld. D. T. Bourdeau, has just come from Nîmes, France, to assist us for a few weeks in the work in these valleys. We have spent a short time in Saint Germain, helping the few who have commenced recently to obey, and laboring for other interested ones there. We are now making an effort in the valley of Torre Pellice. One who had become discouraged while away during the summer, has decided lately to return to the Lord, and to unite with the commandment-keepers in preparing for Christ's coming. There are several, especially in the vicinity of Villar Pellice, who express themselves strongly in favor of the truth, but who have been kept back by their pastors, feeling very reluctant to disconnect themselves from the church of their ancestors—the Vaudois Church. Still they are far from being what their forefathers were in many particulars. It is our earnest prayer to God that he may work upon hearts by his Spirit, and that some honest souls may be led to obey the truth.

A. C. BOURDEAU.

KANSAS.

WICHITA.—After returning from General Conference, I again took charge of the Wichita work, which is still in a prosperous condition. About forty persons have covenanted together to keep all the commandments of God and the faith of Jesus. These and the former commandment-keepers there will make a good church. The company raised \$50 in Christmas offerings. The Lord be praised for the union and love which have prevailed, and the success which has attended the efforts put forth. Bro. S. Sharp has taken charge of the work, and I hope for continued success under his labors.

Jan. 13.

OREGON.

EAST PORTLAND.—During the week of prayer, afternoon and evening meetings were held. Our denominational school, which is in a prosperous condition, was closed during the afternoons, so as to give both teachers and scholars an opportunity to attend all the meetings. The Christmas donations to foreign missions amounted to more than \$270. As we prayed for the advancement of the work of God in our own, and especially in foreign lands, and sought for that purity of heart which would enable us to see God, the Lord drew divinely near.

On Sunday, the last day of the meetings, we repaired to the Willamette River, when thirteen willing souls were buried with their Saviour in a watery grave. They united with the church at this place. To the Lord be all the praise, while we share with the angels in their joy that souls are being saved through the merits of the precious blood of Christ.

CHAS. L. BOYD.

GEORGIA.

AUSTELL, MARIETTA, SENOA, ETC.—Since reporting through the REVIEW, I have visited the above-named places. Some who promised to keep the commandments of God during our tent meetings have failed to fulfill their vows; yet they seem to love the truth. I held a good meeting at Reynolds. A church of ten members was organized, also a tract and missionary society. Several quit the use of tobacco. Three were baptized, an elder was ordained, and one commenced to keep the Sabbath. Quite an interest has been created in a neighborhood near Reynolds, where Bro. Killen held some meetings last summer. I hope to hold a few meetings there soon. The work moves very slowly here, but I can truly say that we are gaining ground. Truth is mighty and it will prevail.

Now that the General Conference has started a

mission in this State, I hope the friends of the cause will take hold and work as never before. Let us work and pray, and God will bless our labor.

C. H. BLISS.

WISCONSIN.

OAKLAND.—On my return from the General Conference, I stopped over a few days with the church at Oakland, and held six meetings; and as an interest was awakened, it was the request of the church that I should return after the State meeting, to follow up the work. I complied with the request, and remained eighteen days at Oakland. Our meetings were very good. Such deep, earnest spiritual work as was wrought in the hearts of the brethren and sisters, and also of the unconverted, I think I never before witnessed. Many with burning tears pleaded forgiveness of each other and of God. Backsliders were reclaimed and sinners turned to the Lord. My labors here were in both the English and the Danish languages. My heart was made very glad to see some Scandinavian young men who have been from Norway but a few years, give their hearts to God. It is hoped they may continue faithful. Quite an outside interest was awakened; but having to fill my appointment at Neenah, I am unable at present to continue the work in Oakland. I hope, however, soon to return. Our business meetings were good. Four joined the tract society. These meetings will not soon be forgotten by those who attended them.

Jan. 13.

H. R. JOHNSON.

OHIO.

BOWLING GREEN AND PORTAGE RIVER.—I spent the week of prayer with the Bowling Green church. The brethren at Portage River met with us. Two services were held each day through the week, besides several meetings in the interest of the Sabbath-school and missionary work. Brn. Lucas and Burkholder were present the first part of our meetings, and gave good instruction concerning the Sabbath-school work. The readings prepared for the week seemed each day to strike some new chord of response in the hearts of those who sought the Lord in earnest. Many confessions were made. The brethren seemed to feel that they must have a stronger hold upon God and the truth. Dec. 26 over \$75 were given as Christmas offerings. Jan. 1 the Portage River brethren joined with the Bowling Green church in celebrating the ordinances. It was a precious season. The Bowling Green church took a club of thirteen *Signs*, and about twelve subscribed for *Good Health*. They also agreed to pay for three hundred trial subscriptions for the *American Sentinel*.

Jan. 2 I preached the funeral sermon of Bro. James Hurst, of the Portage River church. Sunday afternoon, following the funeral service, a business meeting was held with that church. They took clubs of the *Signs* and *Sickle*, and agreed to pay for two hundred and fifty trial subscriptions for the *American Sentinel*. Several at that place have recently decided to keep the Sabbath. Both churches felt much encouraged by the meetings. Several who had been using tea and coffee laid them aside, we trust forever. I felt much blessed and encouraged, for which I praise God.

R. A. UNDERWOOD.

ILLINOIS.

CENTRALIA, KEENVILLE, AND SHERIDAN.—Since camp-meeting I have visited the above places, besides attending the General Conference. At Centralia I found the new company raised up by the tent effort there last summer, still holding on and prospering. It is difficult there to find a suitable place in which to hold meetings. At Keenville we had a Sabbath-school convention, which continued three days. We tried to make the work as practical as possible, and the brethren took hold of this important branch of the cause with renewed earnestness.

After General Conference I visited Sheridan, and was with the church there from Dec. 17 to Jan. 13, with the exception of a few days. The preaching was almost wholly practical, and the Lord's blessing was seen in our meetings. Especially during the week of prayer did we feel the melting influence of the Spirit of God. Many confessions were made publicly, and individuals confessed to each other differences that had been between them, and there was a disposition on the part of all to try to get near to the Lord. Eld. G. B. Starr came at the time of the quarterly meeting, and helped greatly by making the season more interesting and profitable. I gave five discourses upon the subject of healthful living, which seemed to stir some to greater carefulness in this respect. Took two orders for *Good Health*, and induced nine to sign the teetotal pledge. The health and temperance work is reported to be dead in Illinois, but some of the laborers in the State are compacted to resurrect it. The promise is only to the overcomer, and appetite is in the list of things to be overcome, and is one of the most difficult to subdue.

I came to Rock Island Jan. 13, and arrangements are now made for commencing meetings to-night in a school-house near this place.

Jan. 14.

A. O. TAIT.

INDIANA.

FARMERSBURG.—I had the privilege of visiting the church at this place during the week of prayer. It brought to my mind fond memories of the time when the tent was pitched there, and of the large crowd that thronged our place of meeting. After a company of seventy had begun the observance of the Sabbath, and others were convinced of the Sabbath truth, we were challenged for a discussion, which took place after we had been here five weeks, the result of which was to confirm those who had accepted it, of the truthfulness of our faith, and to cause others to take a stand in its favor. We organized with a company of thirty or forty, most of the others joining shortly after. The church now numbers seventy-seven. Some who once belonged have apostatized, some have died, and others have moved away. This meeting was, indeed, a feast to me. Four years had passed since last I visited these brethren. We had three meetings each day, which were good occasions. We all felt greatly blessed, and were glad to acknowledge the presence of the sweet Spirit of God. I tried to present the present wants of the cause, and our need of pressing nearer to God. Oh, that we could all effectually break the bands that alienate us from God! While at this place, I had the sad task of preaching at the funeral of one of the sisters. Her husband promised to follow her example in keeping all the commandments of God. May the Lord's blessing dwell with this company.

VICTOR THOMPSON.

AKRON, NORTHFIELD, AND TERHUNE.—Aside from other labors performed since camp-meeting, I have visited the companies at the above-named places. Nov. 25-28 I met with the new church at Akron. With two or three exceptions, they are faithful and awake to the interests of the cause. Nov. 29 to Dec. 6 I continued labor for the Akron church at Gilead. This church has two Sabbath-schools, owing to the five miles' distance which separates them. A good interest was manifested. One was added to the church; and if all evil is put away, the outside interest will develop fruit.

In company with Eld. Wm. Covert, I arrived at Northfield Dec. 17. On the 19th Eld. Covert preached the dedicatory sermon to a full house. The discourse was a synopsis of our faith, and was delivered with freedom and received with candor. This little church has made a great sacrifice to build a house unto the Lord, and their efforts have been rewarded by the completion of a neat, new, well-finished and comfortably furnished house. As the interest seemed to warrant it, it was thought best that I should stay and give a more complete explanation of our faith. As a result, one united with the church, and one was reclaimed, both of whom await baptism. Others express themselves as satisfied that what they have heard is truth. If union prevails here, sinners will yet be converted to the Lord.

From Northfield I went to Terhune, where Brn. Kauble and Willie Gray and myself labored last summer. On Sabbath a church organization was completed, consisting of fourteen members. Several others are keeping the Sabbath. Officers were elected, and an elder and a deacon were ordained. This is an excellent field. People are anxious to hear. Several new calls are made where there are openings for the presentation of the truth. May the accomplishing of God's will ever be kept in view by this new company. My labors close in Indiana for the present, and I go at once to Tennessee. My permanent address will be Springfield, Robertson Co., Tenn.

E. E. MARVIN.

MICHIGAN.

GARFIELD.—We have had an increasing interest here notwithstanding the lumbering industry. Our congregations have steadily increased except Sundays, when the house has been well filled. As the result of tracts distributed, a Second Adventist and his wife have embraced the Sabbath, and several others are almost persuaded, for whom we have hopes. We can but bless God for divine assistance.

Jan. 10.

ALPHA WATERS.

HAYES AND WEST GREENWOOD.—I commenced meetings in the Hayes school-house, three miles north of Harrison, July 26, and continued them about six weeks. The interest was quite good. Some came over three miles, and attended nearly every night. This is a small settlement in the northern part of Clare county. Nine decided to keep the Sabbath of the Bible and live out the present truth. Some of them had previously had some knowledge of the truth, but they have now decided to live it out. I closed the meeting to attend the camp-meeting at Grand Rapids.

Nov. 1, I returned to Hayes and found the little company of good courage, although some of their number had moved away. I remained with them a week, and then went to West Greenwood, another small settlement, about six miles west of Harrison, and commenced a series of meetings. I found the people very anxious to hear the truth. I remained about five weeks. Six decided to live out the truth. I organized a Sabbath-school of about twenty members, obtained six new subscribers for the *Review* with the "Marvel of Nations" as a premium. There are still others who believe the truth, some of whom I

hope will soon decide to live it out. There are many souls in Northern Michigan that are hungering for the truth. Oh, that the Lord may send more laborers into his vineyard! Soon the harvest will be past. I earnestly desire to work while the day lasts, and be faithful in giving the message. I hope to be guided by the Spirit of the Master.

Jan. 10.

JASPER C. HARRIS.

MT. PLEASANT.—By request of the Conference committee I came to this place Jan. 11. The influence of this church was not what it should have been, and much prejudice existed in the community. The Lord came near and helped in the adjustment of church affairs. Three were dismissed, which was a painful duty to perform. Confessions have been made by those in the church, which have brought light into their midst. Last Sabbath the Lord moved upon the youth and children, and all came forward. Last evening an adult made a start and others were moved.

To raise an outside interest, I have taken up some branch of the health and temperance work, using Dr. Kellogg's charts, which I find are just the thing to call out the people. By speaking upon this branch of the message, we can secure hearers enough to fill our church buildings at any time. The difficulties in the church here had created such prejudice that if it had not been for the temperance question we could not have secured a hearing from the outside. I am sure that if our brethren who are laboring, especially in our older churches, and have but a few hearers, will secure a set of these charts and the "Home Handbook," and study up the effects of alcohol, poor ventilation, impure water, tobacco, tea, coffee, etc., and advertise a little, they will have full houses; and when the people are once interested in these subjects, we can reach them on other branches of the message. I am surprised at what I see from the feeble efforts which I am making. I have long felt the need of something with which to call out the community where I am laboring, and I believe this is given us of God to help in this time. The people are dying for want of knowledge in regard to health principles; and we can study this subject, and then use our knowledge to help them, and thus gain their attention, when we can turn their minds to the law, the Sabbath, and their kindred doctrines.

In the past I have thought that the doctors and a very few others were called to do this work; but I am thoroughly converted to the fact that every laborer can greatly augment his usefulness by thoroughly acquainting himself with health principles. When I have spoken on these subjects, God's Spirit has been with me in such measure that I have been convinced that he does approve. I do not believe he requires of us a great work without providing us with the necessities with which to perform it.

Jan. 17.

A. O. BURNILL.

KANSAS AND KENTUCKY.

AMONG THE CHURCHES.—After returning from the General Conference, I attended meetings in Kansas as follows: Dec. 17-20 I was at Chanute, where I assisted in the dedication of the new church building. I trust the meeting was one of profit. I was glad at this meeting to meet Brn. Hill, Sharp, Barton, Page, and McReynolds, and to have the privilege of counseling with them, and planning for the winter's work. The meetings with the church at Topeka, Dec. 22-27, were of an encouraging character. The attendance was good, especially on the Sabbath, when the house of worship was filled. Several went forward for prayers, and a deep interest was manifested by nearly all in attendance. The Topeka church had a small beginning, but it has grown to be the largest in the State. At this meeting I had my last privilege of seeing and laboring with Eld. Will D. Curtis before he leaves the State, and perhaps the last in this life. The Topeka church has been very much prospered under the labors of Eld. Curtis, and they feel it a sacrifice to part with him, but are willing to do so for the precious cause of God. May the Lord bless Bro. and Sr. Curtis, as they leave their friends and native land for far-off Australia.

I spent the week of prayer at Ft. Scott. Held two meetings each day, which were refreshing seasons. Our brethren there were much encouraged. Some new ones for the first time made a start to serve the Lord and keep his holy Sabbath. I feel much encouraged for the future of the Ft. Scott church. If the brethren retain what they have gained, and press forward, there will be precious victories gained at that place, and a large church will be the result. May the Lord bless the Ft. Scott church.

I arrived at Bowling Green, Ky., Jan. 7, where I was joined by Brn. Garrett and Pound. We have had profitable meetings with those of like precious faith. Their numbers are small, but the Lord comes near, and we weep and rejoice together. There are precious souls in Bowling Green to be gathered into the fold, and the brethren and sisters have a mind to work. We expect to see the work that has been well commenced here, go forward; yet some are passing through days of trial, being thrown out of employment because they choose to obey God. Their living is cut off, and they have no present prospects of any business. Times are dull, and money is scarce; but if one will only cast aside the Sabbath, work may be

obtained with good wages. Truly the time has come to some, and soon will come to many more, when "the just shall live by faith." My address for the present is Box 445, Bowling Green, Ky.

J. H. Cook.

THE GENERAL MEETING AT ROME, N. Y.

THIS meeting was held as appointed, Jan. 7-11, with a good attendance from Central New York, but not from other portions of the State. Elds. Butler and Haskell were both present, and labored earnestly to help us by preaching, exhortation, and counsel. Their labors were appreciated by some, while others seemed to realize but little the solemn warnings which were given. Those who sought the Lord earnestly went away rejoicing in his blessing. The ministers and those who bear responsibilities left with greatly increased hope and courage. Union and harmony prevailed in our consultations, and important measures were adopted and decisions made bearing upon the work in our State. These plans and matters of deep interest to every lover of the truth will be sent in a circular letter to all our brethren and sisters throughout the Conference. We trust that all will carefully examine this letter, and unite with us in the work therein proposed.

Just after the meeting closed on Tuesday morning, and after the brethren from abroad had gone, I received an important letter from Sr. White. We called all the friends together that were accessible, and read it to them. It was indeed a very solemn and heart-searching testimony, and it made a powerful impression on many hearts, which we trust will be lasting. It will be sent out to all our churches, so that all our people in the Conference may have a copy; and ere the REVIEW which contains this article reaches the homes of our brethren and sisters, doubtless they will have received and read this important testimony. We hope all will carefully and prayerfully read it, not once only, but again and again, that the heart may be impressed with the solemn warnings which it contains.

M. H. BROWN.

THE WEEK OF PRAYER AT THE DENVER, COL., CHURCH.

I WAS much pleased with the description of the entertainment at the Tabernacle on the occasion of the gathering of Christmas offerings. The most gratifying feature was the amount of the ship's cargo. But I fear it so far eclipsed the other churches that they will feel loth to report; so I will break the ice (if it is not already broken) and tell the readers of the REVIEW what a pleasant time we had at the Denver church.

We began the season of fasting and prayer Sabbath, the 18th, as recommended. The next Sabbath, also, we observed in like manner, making use of the readings for that day. The church did not seem to be enjoying the real blessing of God. The testimonies did not seem to be characterized by the individual burden which the occasion demanded, and we felt that there was something wrong. Being very desirous of getting where God could grant us a measure of the Holy Spirit, we determined to do all in our power to accomplish it, whereupon a church meeting was called for the next day, to see if a better feeling might be obtained. Our meeting continued all day. No great differences had existed, but apparently there had been a drawing away from each other, thus giving Satan an opportunity to work. But thanks be to the dear Father for the presence of his Spirit, which melts the hearts of the penitent. Our meeting had the effect to overcome this to a great extent, and we all felt like saying, "It is good for us to be here."

Our Monday evening meeting was a source of strength to all present. According to previous arrangement, we had our Christmas gathering on Tuesday evening, as the church we occupy is used on Sunday by another congregation. Preparations had been made by the Sabbath-school superintendent and a committee, for the children all to participate in the exercises. Singing, Bible essays, Bible texts by officers of the school, and responses by the classes, together with the prepared reading, made the evening pass both pleasantly and profitably. At an appropriate time a boat bearing the name "Gospel Ship," with flying sails, upon which were printed "Present Truth" and "God Speed the Message," sailed up one aisle and down another, guided by a little boy and girl, and gathered the offerings. Many were not present who should have been, but it was noticeable that many had two envelopes, so that nearly all the church and Sabbath-school were represented. When it was announced that over seventy-five dollars was the value of the ship's cargo, we were all much pleased, and some, very happily disappointed, as our offering for last year was hardly a tithe of this. But our hearts were made still more joyful when on the following day other offerings came in. One lady who has but recently begun to keep the Sabbath, sent fifteen dollars, and still another sent her jewelry; so that our offering swelled to an even hundred dollars. And I will say that I never was so encouraged for the Denver church as when I saw these evidences of their love for the truth and their desire to aid its progress in a substantial way.

Our meetings continued evenings during the week; and although severe weather set in, the interest was good, and all who attended were benefited. Our quarterly meeting, Jan. 2, was another source of encouragement. The election of officers occurred, and the best unity of feeling prevailed. The treasurer's report showed that \$181 tithes had been paid, which, considering that all our brethren are laboring men and the majority of the members are women and children, is a good showing. Surely, if they continue to discharge their duty, the Lord will work for them. We hope there may be an awakening in regard to paying tithes, on the part of some in our sister churches. We are expecting the Lord to help us, not only in Denver, but in all parts of Colorado. Bro. Ostrander, from Michigan, is expected to attend our general meeting this week, as well as all our leading brethren; and it is hoped such plans will be laid and finally executed as will be felt throughout our State, and redound to the glory of God. Now that we can walk by sight as well as by faith, we will certainly make a fatal mistake if we close our eyes. Oh, may God "anoint our eyes with the eye-salve of heaven," that we may see aright.

C. P. HASKELL.

Jan. 8.

FOR INDIANA.

AT our State meeting at Denver, many important points were considered which will affect the cause in the State in a very large degree. Among these was the raising of means for large clubs of periodicals to be sent to the State depository. The crisis that we have been talking so much about for years, is now upon us. Thousands of copies of the *American Sentinel* must be circulated in the State in the immediate future, and hundreds of dollars will be needed for this purpose. We must also have several hundred copies each of the *Signs of the Times* and the *Gospel Sickle*, to be used by our Bible workers in Indianapolis, and to be sent to interested ones throughout the State.

There was never such a demand on the part of the people for reading matter, as at the present time. If our people in Indiana do not come up to the help of the cause now, how can they expect to stand in the day of battle? Let every church and tract society hold regular missionary meetings on the fourth Sabbath of each month, and send one half of their offerings to Emma Green, 32 Cherry St., Indianapolis, Ind. There should be a very great increase in the offerings. In many cases there should be ten times as much paid in as has been in the past. We have passed the time when a few dollars would carry forward the work. We are re-districting the Conference in such a way as to include every foot of territory in the State; and it must be occupied in the near future. The cry for help is coming up from every quarter of the Conference. God has gone out before us, and we cannot afford to let these many calls pass by unheeded. Should we do so, we would certainly be regarded as unprofitable and slothful servants.

Let not only every church and every company, and every T. and M. society in the State respond quickly and liberally to this call, but let all the isolated ones, also, send in their offerings. Remember that an emergency exists, and immediate action is demanded. Be quick to perceive the wants of the cause, and be generous in rendering aid. This matter will be kept before us till the needs of the cause are supplied.

IND. CONF. COM.

OHIO HEALTH AND TEMPERANCE ASSOCIATION.

THE Ohio Health and Temperance Association has been dormant for nearly three years. The society has a large membership, but the dues have not been paid promptly as they should have been. After the week of prayer, and the reading of the stirring testimonies upon the subject of health reform, and the spirited discussion of the subject at the General Conference, and the good resolutions adopted, it seems to me that we must go to work in earnest, with more persevering effort than in the past, or the frown of God will rest upon us. I hope all the ministering brethren in the State will give this branch of the work its share of attention as they visit the churches. I trust that our people in all parts of the State will come to the next State camp-meeting prepared to settle their dues and take hold of the work with a firm grip for the future. We hope to have some one prepare to lead out in the discussion of this important work when we again assemble. As the secretary has moved from the State, any who wish to pay their dues now can send them to me.

D. E. LINDSEY, Pres. O. H. and T. Assn.

SOUTH LANCASTER ACADEMY.

THIRD ANNUAL SESSION.

ACCORDING to the appointment in the REVIEW, the third annual meeting of the stockholders of the South Lancaster Academy convened at South Lancaster, Mass., Dec. 27, 1886, at 9 A. M., the president, Eld. S. N. Haskell, in the chair. The meeting opened with prayer by Eld. J. B. Goodrich. The organiza-

tion of the meeting showed that there were two hundred and eighty-four shares represented by stockholders present, and two hundred and thirty-two by proxy. The report of the last meeting was read and approved. On motion, the Chair was empowered to appoint the usual committees. Eld. Haskell made brief remarks relative to the financial condition and needs of the school. Prof. Ramsey presented the intimate connection of the school with the cause, also its present condition and the visible results seen during the term just closed. Of the present membership of the school, eighty-seven per cent of those who are old enough to do so, are preparing to labor in the cause. During the term, thirteen have made a start in the service of God for the first time. Eld. Whitney thought it very important that we should connect with the school students of foreign languages. These should here gain such an experience in, and such a familiarity with, the truth and the work as to prepare them for labor among their own nationality, in whatever capacity the providence of God may indicate. Especial mention was made of the difficulties involved in securing a proper translation of our views from the English into other languages. He who does this, needs not only to be a scholar in each language, but he must understand the truth, and be familiar with the arguments that he is translating. F. W. Mace, W. J. Boynton, and J. C. Tucker were appointed as Committee on Nominations; C. C. Ramsey, M. L. Huntley, and D. A. Robinson, on Resolutions.

Adjourned to call of Chair.

SECOND MEETING, FRIDAY, DEC. 31, AT 10:30 A. M.

Prayer by C. W. Comings. Minutes were read and approved. The Treasurer's report was presented, showing that about \$3,000 had been paid on the \$10,000 pledged for the school in 1885. The teachers' salaries exceeded the tuition received by nearly \$1,600. During the year, \$1,800 interest had been paid. As there had been hardly any interest paid the year before, this included the interest for the two years. One claim of \$4,000 against the school had been paid, but other money had been received with which to do this. The donations and other resources had nearly kept the original capital stock good; but had it not been for such resources, the capital stock would have been diminished.

As these particulars were brought out, remarks were made as to the various ways in which the school could be assisted to meet its running expenses; also as to what way the friends could best assist it. It has ever been the policy of those at South Lancaster to assist those who are worthy in securing an education, even to the financial loss of the school. In a goodly number of instances the Trustees have been encouraged by seeing these individuals give themselves to the service of God with devotion; but in some cases those thus helped have not proved themselves worthy.

It was recommended that friends of the school loan their money without interest, and donate for the purpose of assisting those who are worthy and unable to meet the expense of obtaining an education. It will not be long before our colleges will be closed, and those who desire to help in this direction should do so at once. No more favorable time than the present will ever be seen to assist in this branch of the work. There are many who could support one or two worthy students at the school, and thus put their money at eternal interest. Assistance could also be rendered in the donation of provisions or such things as could be used at the Academy. The Academy owns a number of acres of land, but this falls far short of supplying the wants of a family of one hundred or a hundred and fifty, eight months in the year.

After some discussion, the Treasurer's report was adopted. The Committee on Resolutions then presented the following report:—

Whereas, Our school is young, and many of its students in the past have been poor and in need of assistance from the school; and—

Whereas, It is not expected of our schools and colleges that they shall be financially profitable; therefore—

Resolved, That we request all our brethren, wherever possible, to loan money to the Academy without interest, and urge upon our churches their duty, as pointed out in the testimonies of God's Spirit, to send students to the Academy, and meet their expenses while in attendance.

Whereas, The *True Educator* is designed to create and foster an interest among our people in the cause of education, and develop among us a deeper appreciation of sound culture; and—

Whereas, It is well adapted for circulation among the intelligent classes as a pioneer for the introduction of our religious works; and—

Whereas, Our printing department is in need of profitable employment; therefore—

Resolved, That we urge upon all our brethren and laborers everywhere the duty of increasing the circulation of the *True Educator* by subscribing for it themselves and by securing the subscriptions of others also for the same.

Whereas, The cause of God in foreign fields, and among foreign nationalities in our own land, is languishing for the want of more laborers, both as active missionaries and as translators; and—

Whereas, It is very difficult to obtain instructors in this country who use and teach a foreign tongue in its purity; therefore—

Resolved, That the Board of Trustees be recommended to secure, as soon as consistent, the services of European teachers of the modern languages. And further—

Resolved, That we recommend our laborers and churches to secure the attendance at the Academy of as many students as possible from among other nationalities, who shall prepare themselves for active labor among their own people.

Whereas, The chief design of our schools and colleges is to prepare active laborers for the cause of God; and—

Whereas, The exigencies of the work are such as to demand many mature and capable men and women to carry it forward; and—

Whereas, The Academy is prepared to meet the wants of older but backward students; therefore—

Resolved, That we deeply regret that more of our mature brethren and sisters do not avail themselves of the advantages of the school, and that we urgently invite such to enter the Academy at an early day.

Whereas, Mental and moral culture and the acquirement of useful knowledge are important, not only in the preparation of workers for the cause, but also that all of our youth may meet the mind of God's Spirit in the development and discipline of their mental faculties; therefore—

Resolved, That our ministers and workers and all of our people who have influence, be requested to improve all their opportunities to solicit students of good character to attend the Academy.

The above resolutions, after quite lengthy discussion, were adopted unanimously, and the meeting adjourned to call of Chair.

THIRD MEETING, FRIDAY, DEC. 31, AT 2:30 P. M.—Prayer by Prof. C. C. Ramsey. After the reading of the minutes of the last meeting, the Committee on Resolutions presented the following:—

Resolved, That we recommend the Board and Faculty to arrange for a special course for workers in the cause, to be held near the close of the present academic year, in harmony with the recommendations of the late General Conference; that such a course should be connected with each of our schools at or near the end of every school year.—Adopted.

The Committee on Nominations presented the following names as Trustees of the South Lancaster Academy for the coming year: S. N. Haskell, J. B. Goodrich, C. C. Ramsey, E. P. Farnsworth, M. L. Huntley, C. W. Comings, W. B. Mason. Ballots being cast, the above report was ratified, and the nominees were declared elected according to the law.

Adjourned *sine die*. S. N. HASKELL, Pres.
D. A. ROBINSON, Sec.

PERTINENT CONSIDERATIONS.

I HAVE been a Sabbath-keeper only five weeks, but I desire to ask a few questions of those who, like your subscriber, willfully would not search the Scriptures for the truth, but after being convinced, put away the whole matter with the remark, "It is not essential."

1. Are we not commanded to search the Scriptures?
2. Are we not commanded by Christ himself, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me?" John 5:39.
3. To what Scriptures had Christ reference?
4. What harm would you derive from searching the Scriptures, and especially the Scriptures from which (John 5:39,) our Lord Jesus Christ himself so often quoted?

For a long time I would not listen to the doctrines of the S. D. Adventists; but I was induced by a good sister in Buffalo, N. Y., to attend a Bible reading on the Sabbath question, and the query arose, "Had man the right to change the Sabbath, and where is that authority?" After inquiring of various clergymen as to where the authority was given, and receiving but vague and unsatisfactory replies, I decided to search for myself, but thus far have utterly failed to find what was wanted—a plain commandment authorizing the change of the Sabbath or authorizing man to change it. If this be of man, a search with the aid of the Holy Spirit will expose it. If it is of God, then why not follow it? For the earnest desire of a true Christian should be to obey God's commandments.

In studying the Bible, I always invoke the aid and assistance of the Holy Spirit; and with him for guide and interpreter, who can go astray? In my search for the truth, I found sufficient to convince me that I was not obeying the commandments of God, and I tried to shift the matter by saying, "It is not essential." But in further study I was convinced of the fact that it was not for me to decide which commandment was essential or which was not; and I thought that James 2:10 covered all that ground,—"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all,"—and decided that I would keep all of God's commandments. In the face of this, dear friends, can you say that God's commandments are not essential? EUGENE P. PEUGEOT.

Battle Creek, Mich.

News of the Week.

FOR WEEK ENDING JAN. 22.

DOMESTIC.

—This country produced 5,500,000 tons of pig-iron and 1,350,000 tons of steel rails in 1886.

—Senator Jones, of Nevada, says mining has not been as profitable in California for many years as it is to-day.

—Miss Tabitha Lake, of Grafton, W. Va., danced all night at her own wedding, and died the next morning.

—General W. B. Hazen, well known as chief officer of the United States signal service, died at his home in Washington Sunday.

—A vein of silver has been discovered at Glen Ridge, Essex county, N. J. A car-load of the ore assayed \$20 worth of silver.

—Exactly one hundred and fifty lives have been lost so far in the construction of the new Croton aqueduct near New York City.

—An expedition under Professor Charles A. Young is to be sent from Princeton College to Russia to observe the the eclipse next August.

—The old house in Plymouth, Mass., in which the Pilgrim Fathers held their council, is to be torn down at the demand of modern improvement.

—Before receiving their pay Thursday, each of the Baltimore and Ohio employees at Newark, Ohio, were compelled to sign a pledge to abstain from the use of intoxicants.

—Six business buildings at Alliance, Ohio, were destroyed by fire Wednesday morning, and two other structures were badly damaged. The loss is \$110,000 with about \$75,000 insurance.

—A steamship which left Charleston for New York Saturday, carried over 100 tons of pig-iron from Alabama. This unprecedented shipment is regarded as the commencement of a great trade.

—A Chicago and Alton R. R. train was stopped Wednesday night near Independence, Mo., by a man who rode on the baggage car, and who fired at the brakemen and engineers, but missed them.

—The validity of the Dow liquor law in regard to its bearing upon wholesale liquor dealers, was affirmed Monday by the superior court at Cincinnati. The wholesalers propose to appeal to the Supreme Court.

—The great pugilist, Sullivan, evidently does not mean to let his trade interfere with his religion. On Christmas eve he and his entire party graced by their presence a midnight mass service at Leadville, Col.

—A hill near Chippewa Falls, Wis., has been found to contain gold, amber, and a rich hematite ore, the value of the whole being placed at a fabulous sum. A railway was at the foot of the hill, thus facilitating the removal of the product.

—It is said that "Colonel" Ingersoll is now able to express the "hope that it will turn out that there is a God." Upon which a leading journal remarks that Mr. Ingersoll's "turn out" will be the one he will finally receive at the hands of his Creator for having so long ignored his existence.

FOREIGN.

—Archdeacon Farrar says that "the English in India have made 100 drunkards for one Christian."

—Turkey has ordered 150,000 repeating-rifles, and will devise some mode of payment at a future date.

—General Boulanger, the French Minister of War, has decided upon a test mobilization of one army corps, to take place in the spring.

—A wonderful gold mine has been discovered in Sonora, Mexico. The miners get pure metal by breaking the quartz with hammers.

—The Belgian government has prohibited the exportation of horses until needs of the cavalry in the event of war have been covered.

—A new explosive, called melenite, invented in France, is said to be more powerful than dynamite or nitro-glycerine, and in touch and appearance resembles yellow clay.

—The police of Berlin have forbidden the sale of a pamphlet issued by a socialistic society in Chicago in denunciation of the anarchists' trial.

—The whole editions of two Vienna newspapers were confiscated Monday because they contained detailed accounts of the government military preparations.

—At a mass-meeting of miners at Marciennes, Belgium, Jan. 16, resolutions were adopted demanding universal suffrage and mining reform. A general strike is being organized at Charleroi.

—Cholera is ravaging the towns in Uruguay and the Argentine Republic, hundreds of deaths occurring daily. Loaded vessels off Buenos Ayres are not allowed to communicate with the shore.

—Several Germans in England have received notice from the German consulate in London, requesting them to be prepared to return to Germany at twenty-four hours' notice, to report for duty at their respective military reserve headquarters.

—Baron von Schoesser, the Prussian representative at the Vatican, has received dispatches from the Prussian

government expressing a desire for a prompt agreement with the Vatican on the religious questions at issue, and intimating Prussia's readiness to make important concessions in order to secure an agreement.

—Probably the oldest person in the world is a woman who lives in the village Auberville, in Royaus, France. She was born March 16, 1761, and is therefore one hundred and twenty-five years old. The authentic record of her birth is to be found in the parish register of St. Just de Claix, in the department of the Isere.

—While the entertainment of a Hebrew dramatic club was in progress at a London theater, Tuesday evening, some one in the gallery shouted "fire!" the gas at the meter being turned off about the same time. A panic ensued, at the subsidence of which it was found that twelve women and five children had been trampled to death.

—The policy of coercion adopted by the Salisbury government in England, is making scenes of bloodshed and riot of almost daily occurrence in the affected districts of Ireland. On Tuesday companies of Irish peasants fought two battles with the police, who were endeavoring to carry out their work of evicting tenants, in which a number were badly wounded. The punishment fixed by the Tory government for conspiracy, intimidation, and boycotting, and which applies to all parts of Great Britain, is not to exceed three months' imprisonment.

RELIGIOUS.

—Monsignor Stranier, a Catholic official, will soon present to the pope a report on Catholicism in America.

—The Free Methodist General Conference has taken action in favor of allowing women to take part in the government of the church.

—Evangelical churchmen in London are grieved at the introduction of Roman Catholic emblems into St. Paul's Cathedral and Westminster Abbey.

—It has been decided by the Committee of the English Conference that the next Ecumenical Council of the Wesleyan Methodists shall be held in America in 1891.

—Mr. Ruskin is about to enter the Roman Catholic Church. His impulses toward the Romish faith have been confirmed by his recent intercourse with Cardinal Manning.

—A bill to prevent the playing of base-ball on Sunday was introduced Thursday in the Illinois House. Players may be fined from \$10 to \$200; spectators, from \$5 to \$100; and persons betting on the grounds, from \$100 to \$1,000.

—The special religious work begun a short time since in Philadelphia, one feature of which is visiting from house to house, is being carried on quite vigorously. In one week 177,000 families were visited by persons appointed for that purpose.

—The separating tendencies of the white and colored Methodists at the South are attracting the attention of the leaders of the denomination at the North. It is said that the blacks desire this separation fully as much as the whites.

—At a meeting of the Methodist ministers of Baltimore, there was a long and heated discussion on the following resolution: "Having read in the daily papers that some ladies of the city are making arrangements for a charity ball to raise funds for the poor; therefore, be it resolved that we hereby decidedly condemn such methods, and hope the ladies will hereafter abandon them." After much talk this measure was defeated, and a much milder one substituted.

—Much excitement prevails in the Catholic parish of New York lately presided over by the deposed priest, Mc Glynn, which produced the largest Catholic congregation in the city. So great was his popularity with his congregation that the next Sunday after his deposition nobody could be found to hold the collection boxes or act as ushers; and even the altar boys and acolytes were forbidden by their parents to sing or assist in the mass, and the services had to be modified. The whole congregation was present ready to leave in a body as soon as the announcement of the removal was made, but Father Donnelly, his successor, prudently allowed no notice of this kind to be read.

Obituary Notices.

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

SNYDER.—Died Jan. 5, 1887, in Jasper, Steuben Co., N. Y., my little granddaughter, Eva May, only daughter of Clark and Melissa Snyder, aged 1 year, 6 months, and 21 days. We shall miss the little pattering feet, clinging hands, and sweet baby prattle; but we hope, if faithful, to meet her in the morning of the first resurrection, clothed in immortal beauty. MRS. O. P. BROTHMAN.

HOOPER.—Died at her home in Chestnut Ridge, Trumbull Co., Ohio, Sr. Annie Hoover, wife of the late Howard T. Hoover. Her death was occasioned by paralysis and heart disease, the immediate cause being a severe fright. As no S. D. Adventist minister was near, Eld. Osborn, of the Methodist Church, made a few remarks from the 4th chapter of 1 Thessalonians. Sr. Hoover was nearly 32 years of age. She leaves three little children; but we trust the Lord will not forget them in their sorrow. He is the father of the fatherless. MRS. H. ALDERMAN.

BELVILLE.—Died of typhoid pneumonia, Oct. 6, 1886, near Chadron, Neb., Sherman U., son of Jacob and Caroline Belville, in the twenty-second year of his age. He was ill a little over four weeks, and was not wholly in possession of his right mind most of the last two weeks; but when his mind was clear, he was often heard pleading with the Lord to forgive his sins and save him at last. He greatly desired to live, but at the last he expressed his love for Jesus, and his willingness to die. As they laid him away to rest on their farm, there being no public cemetery here as yet, the affliction seemed heavy to bear; but the bereaved hope to meet him at the first resurrection. Words of comfort by Bro. D. R. Call, from St. John 11:20-44. CLAYTON B. BALDWIN.

LAMSON.—Our dear father, Jonathan Lamson, died near Olcott, N. Y., Dec. 15, 1886, aged 93, years, 9 months, and 8 days. Nov. 5 he received injuries from a fall, which resulted in his death. He was a native of New England, but for more than half a century had lived in Western New York. He had long waited for the coming of the Saviour, and the truths which we hold dear as a people were very near to his heart. This verse, which he repeated many times during his sickness, "To do justly, and love mercy, and to walk humbly with thy God," it would seem he had selected and faithfully followed as the guiding-star of his life. We venerate his memory, and believe that when at last the gate of death is broken, he will awake with other dear ones of his household, to receive that glorious gift of life and immortality which has been brought to light through the gospel. M. LAMSON.

DRAKE.—Died at Eaton Rapids, Mich., Nov. 24, 1886, of consumption, Robert Emmet Drake, aged nearly sixty-seven years. Bro. Drake was born in Castleton, Vt., Dec. 2, 1819. He was a resident of Jackson county, Mich., about thirty years, and later, of Eaton county, Mich., ten years, and of the city of Eaton Rapids, the last three years of his life. He leaves a wife and five children to mourn his loss. The bereaved wife is a member of the S. D. A. church at Eaton Rapids. Her husband, I am informed, was a full believer in the Advent faith, but had not been baptized nor become a member of the Church. This was a cause of great regret to him. He obtained great peace in his last sickness, which would have been complete had it not been for the memory of lost opportunities in the ordinances of the Lord's house. He left behind him a legacy to his children of the strictest integrity and uprightness of life. Funeral services were held at the house Nov. 25, and the remains were conveyed by train to Leoni, the place of burial, the following day. D. H. LAMSON.

EVANS.—Died suddenly of heart disease, near Quincy, Mich., Nov. 1, 1886, Samuel Evans, aged sixty-one years. He leaves a wife and two sons. Sr. Evans has been for many years a member of the S. D. A. church at Quincy, and her husband, although a believer in the faith, and very friendly, had never made an open profession of it. He was very much exercised in regard to his duty up to the day of his death. He had been deeply moved in the recent meetings conducted by Bro. W. C. Wales, and fully intended to give his heart to God. He talked and thought about it the day he died. He was reading in his paper in the early evening, talking meanwhile with his wife, when, without warning, he fell from his chair to the floor, and never spoke afterward. He was a kind husband and an indulgent father, and was beloved and respected by all who knew him, as was evinced by the attendance at the funeral. The words of David to Jonathan, 1 Sam. 20:3, were applicable in this untoward event, and were used as a foundation of remarks at the burial service. D. H. LAMSON.

Appointments.

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

THERE will be a general meeting of Dist. No. 1, Minn., at Medford, commencing Friday evening, Feb. 11, and continuing over Sunday. We hope to meet brethren from Dundas, Faribault, Dodge Center, Owatonna, and all parts of the district. Come prepared to care for yourselves, and let us seek God together. MINN. CONF. COM.

No providence preventing, I will hold meetings in the Pennsylvania Conference as follows:—
 Portville, N. Y., Jan. 29, 30
 Shinglehouse, Pa., Feb. 5, 6
 Corydon, Pa., " 12, 13
 Jamestown, N. Y., " 19, 20
 Erie Co., Pa. (where Eld. Saunders may appoint), " 26, 27

These meetings will be held in the general interests of the cause, and, with the exception of the first, may be considered as district meetings for the different districts in which they are to be held. We hope our people will take interest enough to make a general rally at all these meetings, and make them seasons of great profit in every sense. Services will be held during the week following the meeting at these different places, if desired and the interest demands. D. B. OVIATT, Pres. Conf.

Publishers' Department.

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

BUSINESS NOTICES.

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

FOR SALE.—One hundred and sixty acres of land, well improved, 3½ miles from the city of Sedalia, Missouri, and a thriving S. D. A. church. For terms, address James W. Davis, Sedalia, Pettis Co., Mo.

WANTED.—Several back numbers of *Good Health* for February, 1886; also old copies of any date, to send out in various directions. We have had calls for reading matter for South Africa, India, China, and many other parts of the world. Address Geo. R. Drew, 12, The Woodlands, Birkenhead, Cheshire, England.

FOR SALE.—In Ottawa, Kansas, I have a pretty cottage of five rooms, with cellar, cistern, closets, etc. I am very anxious to sell, that I may have the money to use in the work here in the South. It is healthfully located, and only a few rods from one of our best churches in the State. The property has a hundred-dollar mortgage on it, that may stand as long as desired. Price seven hundred dollars, purchaser to assume mortgage. If desired, the amount may be made in payments. Address T. H. Gibbs, 321 Second St., New Orleans, La.

RECEIPTS.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not on due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

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Parrott, L. E. Froom, Pacific Press, J. V. Willson, Dora S. Hamilton, Louis Larson, M. Johnson, Mrs. Dora L. Hamilton, C. W. Inskeep, D. T. Shireman, John C. Casten, Solomon Anderson, N. Neander, N. E. Olsen, Oswald Cook, Addie Champion, G. W. Davis, J. A. Burden, Mrs. M. A. Danks.

Cash Rec'd on Account.—Ohio T. & M. Soc per L. T. D. \$40.40, Texas T. & M. Soc per L. Gregory 697.25, Texas tent & camp-meeting fund 15.75, Dak. T. & M. Soc 139.24, S. L. Academy per Minn. T. & M. Soc 10, Ind. T. & M. Soc per Emma Green 150, Ohio T. & M. Soc per L. T. D. 50, Kan. T. & M. Soc per L. Dyo Chambers 6.50, Ill. Conf. A. T. B. & A. L. T. 5, Minn. Conf. A. Friend 48.10, Ill. T. & M. Soc 400, Tenn. Conf. J. H. Dortch 64.35, Tenn. T. & M. Soc per J. H. Dortch 50, Mich. genl fund Mich. T. & M. Soc 18, Dak. T. & M. Soc A. H. B. 200, Mich. camp-meeting fund 2, Mich. T. & M. Soc 323.97.

General Conference.—Tex. T. & M. Soc \$15.75.

European Mission.—C. Chapin \$10, B. Salisbury 100, Minn. T. & M. Soc 26.32, New Eng. T. & M. Soc 121.85, John Hartwell 3, Mich. T. & M. Soc 8, C. A. Burt 2.

Scandinavian Mission.—A. T. Kellogg \$5, Minn. T. & M. Soc 29.16, Jorgen Rudebak 205, P. Gunderson 5.49, Hans Jensen 5, Jorgen Rudebak 36.

Australian Mission.—Minn. T. & M. Soc \$25.80.

English Mission.—Minn. T. & M. Soc \$15.

South African Mission.—New Eng. T. & M. Soc \$14, Mo. T. & M. Soc 19.67, Mich. T. & M. Soc 2.70.

Grand Rapids Mission.—Amanda Carpenter \$5.

O. H. T. D. Fund.—Mich. T. & M. Soc \$49.75, Minn. T. & M. Soc 240, W. E. Lewis 50.

S. D. A. E. Soc.—Sydney Hill \$10, Minn. T. & M. Soc 65.80, Ethan Lanphear 1.

Arkansas Relief Fund.—A. T. Kellogg \$5, New Eng. T. & M. Soc 73.42, G. W. Pierce 4, Ill. T. & M. Soc 3, John Hayne 1.

International T. & M. Soc.—Minn. T. & M. Soc \$10, New Eng. T. & M. Soc 28, Mich. T. & M. Soc 9.85, Ethan Lanphear 2.

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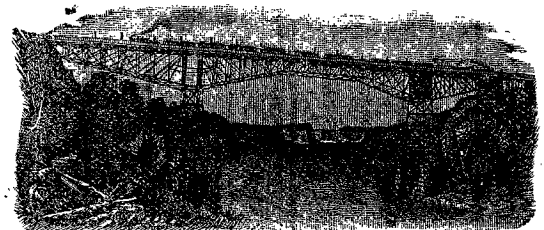
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4.35	5.30	9.45	4.35	6.15	Ann Arbor	10.35	9.12	10.25	2.32	5.16
3.15	4.23	8.49	3.15	4.50	Jackson	12.03	10.52	11.55	3.32	9.35
2.00	3.10	7.54	1.58	3.43	Marshall	1.04	11.47	12.50	4.22	10.38
1.12	2.27	7.33	1.30	3.20	Battle Creek	1.55	12.12	1.12	4.40	11.03
12.17	1.50	6.58	12.53	2.35	Kalamazoo	2.35	1.20	1.50	5.15	11.52
10.38	12.15	5.49	11.13	12.55	Niles	4.18	8.03	3.22	6.35	1.40
9.18	11.11	4.55	10.15	11.27	Mich. City	5.40	4.32	4.55	7.32	2.59
6.59	9.00	3.10	8.15	9.10	Chicago	8.05	7.00	6.40	9.30	6.13
a.m.	a.m.	p.m.	p.m.	p.m.	Dep.	Ar.	a.m.	a.m.	p.m.	p.m.

Gr. Rap. & Kal. Ex. lvs. Kal'm'zoo 6.45 a. m., Bat. Creek 7.31, Marshall 7.57, Jackson 9.15, Ann Arbor 10.25, ar. Detroit 11.45 a. m. Returning, leaves Detroit 4.00 p. m., Ann Arbor 5.30, Jackson 7.10, Marshall 8.20, Battle Creek 8.52, ar. Kalamazoo 9.45.

All trains run by Ninetieth Meridian, or Central Standard Time. Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday. Pacific, Evening, and Chicago Expresses west, and Atlantic, New York and Night Expresses east, daily.

Nov. 14, 1886. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 7, 1886.

GOING WEST.					STATIONS.	GOING EAST.				
Chicago Pass.	Mail.	Day Exp.	Pacific Exp.	Crk. Pass.		Mail.	Limit Exp.	Atto Exp.	Sun. Pass.	Pet'n Pass.
.....	am	am	pm	pm	Dep.	.....	pm	am	am	am
.....	6.45	7.15	8.05	4.10	Port Huron	.....	10.20	1.15	7.35	.....
.....	7.45	8.31	9.24	5.40	.....	.....	8.42	11.37	6.15	.....
.....	8.17	9.06	10.15	6.35	.....	.....	7.05	11.27	5.40	.....
.....	8.50	9.35	10.53	7.00	.....	.....	7.05	10.58	5.06	.....
.....	10.00	10.30	11.03	8.26	.....	.....	5.20	10.07	4.00	.....
.....	10.37	11.00	12.25	9.03	.....	.....	4.42	9.37	3.25	.....
.....	am	11.30	11.45	1.15	.....	.....	3.45	8.55	2.35	.....
.....	6.30	am	12.05	1.20	BATTLE CREEK	.....	2.45	8.50	2.30	.....
.....	7.18	.....	12.45	2.21	.....	.....	1.50	8.11	1.43	.....
.....	7.50	.....	12.55	2.32	.....	.....	1.35	7.26	1.25	.....
.....	8.17	Sun.	1.42	3.19	.....	.....	12.49	7.26	1.25	.....
.....	9.00	Pass.	2.28	4.07	.....	.....	12.05	6.50	12.01	.....
.....	10.15	am	3.43	.....	.....	.....	10.45	5.44	.....	.....
.....	10.30	7.35	4.05	5.52	.....	.....	10.30	5.30	10.29	.....
.....	12.40	10.00	6.25	9.10	.....	.....	8.05	3.25	8.15	.....
.....	pm	am	pm	am	Ar.	.....	Dep.	am	pm	pm

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

Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.

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

Sunday Passenger, Sunday only.

GEO. B. REEVE, Traffic Manager. W. J. SPICER, General Manager.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman streets. Ticket offices, 104 Clark St., Palmer House, & Grand Pacific.

TRAINS.	LEAVE.	ARRIVE.
Davenport Express.....	4:10 a.m.	4:40 p.m.
Council Bluffs Fast Express.....	*12:05 p.m.	*2:00 p.m.
Kansas City and Leavenworth Express.....	*12:05 p.m.	*2:20 p.m.
St. Joseph and Atchison Express.....	*12:05 p.m.	*2:20 p.m.
Minneapolis and St. Paul Express.....	*1:00 p.m.	*2:00 p.m.
Peoria Express.....	*1:00 p.m.	*2:20 p.m.
Penn. Accommodation.....	*4:45 p.m.	*10:00 a.m.
Council Bluffs Night Express.....	*10:30 p.m.	*6:50 a.m.
Kansas City and Leavenworth Night Express.....	.....	.....
St. Joseph and Atchison Night Express.....	*11:00 p.m.	*6:25 a.m.
Peoria Night Express.....	*11:00 p.m.	*6:25 a.m.
Minneapolis and St. Paul Fast Express.....	*10:30 p.m.	*6:50 a.m.

*Daily. †Daily except Sundays. ‡Daily except Mondays.
 ††Daily except Saturdays.

The Review and Herald.

BATTLE CREEK, MICH., JAN. 25, 1887.

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

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THE GENERAL MEETING AT GREENVILLE, MICH.

WE once more call attention to this important meeting. Eld. Farnsworth will be with us, and we greatly desire a large attendance from all the surrounding churches. We expect the Lord will come near. We hope that needed instruction will be given on many important points. Remember that this meeting continues till Tuesday, and come prepared to stay till the close. It would be well to bring bedding and provisions, to care for yourselves in part at least, and thus make the burden on the church at Greenville as light as possible. Let us come seeking God, dear brethren and sisters, that he may give us an awakening and a reviving. Let us pray much before the commencement of the meeting, that his blessing may be especially present. We expect a precious season.

G. I. B.

GENERAL MEETING AT HILLSDALE, MICH.

WE wish to have a general rally of our brethren and sisters at Hillsdale, Mich., at a general meeting, commencing Friday afternoon, Feb. 11, and continuing till the following Tuesday. This is one of the series of important meetings we hope to hold in different parts of the Michigan Conference this winter and spring. We expect Eld. Farnsworth will be present to assist us. We greatly desire a general attendance from the surrounding churches within a reasonable distance of the place of meeting. It is a time for seeking God. Never was such a move more needed. Many of our people are cold and indifferent, while we are in the perils of the last days, and on the brink of the solemn realities of the Judgment. Our hearts yearn over our people. We long to do them good, and to impart to them some instruction and spiritual grace, that they may be established in the present truth and thoroughly converted to God, and thus be partakers of his rich blessing. We trust the director of the district, and others, will labor earnestly to secure a full attendance at this important meeting.

GEO. I. BUTLER.

THE GREENVILLE MEETING.

WE desire a large attendance of our brethren and sisters from the surrounding country at the general

meeting at Greenville, Mich., commencing Feb. 4 and continuing until the following Tuesday. This is one of a series of such general meetings as we desire to hold in different parts of the large Conference of Michigan. We expect to have good help, Eld. Farnsworth and other ministering brethren expecting to be present, and we wish to make it a special season of seeking the Lord and giving instruction in the various branches of the work, and a real source of encouragement to the cause in that vicinity. If the meeting accomplishes the good we hope, it will be necessary that the brethren attend it. The meeting may be ever so good, but if the brethren remain away, and are not there to be profited by it, they will not receive any of the desired benefits. Let us see if we cannot have a stirring meeting that will be long remembered by all present. We feel of good courage, and want to impart courage and hope to the brethren. We want to see at this meeting all within a reasonable distance who can come.

G. I. B.

THE GENERAL MEETING AT DES MOINES, IOWA.

THIS meeting was held according to appointment, over the Sabbath and Sunday, Jan. 15, 16. It was a season of great interest and profit because of the presence of God's blessing in our midst. Elds. Farnsworth and Tenney and the writer were present from abroad, and nearly all the laborers employed in the State as colporters, canvassers, and Bible workers, as well as the ministers and many others, were present. The occasion was one of special interest because of the fact that the church edifice recently erected was to be dedicated, and the friends of the cause in the State were to see how the committee had carried out the instruction given by the Conference at its last session in June, to establish in the capital of the State a center for our work in Iowa. For several years past a want has been felt in the State for such a center, in which to have the depository, a mission training-school, and a suitable place for general meetings where our people could come at the least expense from different parts of the State, and where suitable accommodations could be had for such meetings. Such centers are needed in every large Conference.

Des Moines is a railroad center of magnitude, and it was thought that in many respects this would be the best place in the State for the purposes mentioned. But the cost of establishing our work in such a place we knew would be heavy, and we were perplexed for years to know what to do. But at our excellent camp-meeting in June, it was felt that the time had come to decide the question, and it was voted to purchase lots and build a church, and to raise ten thousand dollars for this purpose. The Conference committee immediately proceeded to carry out these recommendations. After spending several days in seeking to secure a suitable location, what seemed to them a providential opening presented itself. Two beautiful lots, almost within a stone's throw of the fine capitol building of the State, were secured, on which was located a dwelling-house suitable for the mission workers, and sufficient space was left upon which to erect a church edifice. Within a day or two they could have secured \$1,000 for their bargain, had they wished to sell. The spot is within a few rods of several other churches, and it is in a very pleasant, growing part of the city. Here they have erected a commodious building, with an auditorium which will hold three or four hundred, and a smaller room adjoining, capable of seating one hundred more, which, by means of sliding doors, can be opened into the other when needed to increase its capacity. A large, light, airy basement will be used for a depository for books, and for a variety of other useful purposes; and a chamber above the smaller room will accommodate a large number at the time of general meetings. As far as we could learn, the brethren were highly pleased with the arrangements. So the Seventh-day Adventists are now conveniently situated in the capital of Iowa.

Through the efforts of the mission workers and of other labor bestowed there with those who have moved into the place, there are now some sixty or eighty who meet for worship on the Sabbath, and others are interested.

The Lord gave good liberty in the presentation of the word at this general meeting. Eld. Farnsworth gave a very solemn discourse Sabbath, on the spirituality of the law of God, and the necessity of deep searching of heart that we might obtain the necessary

purity to meet the test of his holy law. The meetings were profitable all day Sabbath. The dedicatory services Sunday forenoon were well attended, and the Lord gave freedom in showing the importance of God's worship, embracing the purpose for which the house had been built. Our morning meetings at 8 o'clock were seasons of deep interest. Many humble and melting testimonies were given with freely flowing tears. At times there were few who were not affected to weeping by the confessions made. The Lord came near. Monday was spent mostly in business relating to the T. and M. interests, canvassing, etc. It was voted to take at least one thousand *American Sentinels*, to use for circulation among the most intelligent people of the State. Efforts were made and plans formed to circulate *Good Health* and "Historical Sketches of our Foreign Missions," and to inspire an interest in canvassing for "Great Controversy, Vol. IV.," "Thoughts," and other books. We have been very sorry to see the canvassing work drag so slowly in the Iowa Conference. But the committee is about to appoint a State agent, and we trust there will be a great growth in this direction the coming year. The brethren went home seemingly with good courage. Iowa has passed through a terrible drouth the past year, which affected a large portion of the State, cutting off crops, and causing the people to sustain a financial loss. Times have been very hard from a financial stand-point. The building operations have involved much expense and perplexity. But a good step has been taken, and the cause in Iowa is not yet deeply in debt. The courage of the brethren is good, and the Lord is still gracious. The tents have met with better success than usual, and quite a number of new companies have embraced the truth. Altogether, it has been a good year for the Iowa Conference.

G. I. B.

NOVEL-READING.

MY attention has been called to the fact that some persons may make a wrong use of an expression found on page fourteen of the little pamphlet entitled "Social Purity," in which reference is made to a certain popular novel as having been the means of doing much good, and not likely to do any one any harm. At the time the remarks were made, I had not given the work mentioned a careful examination. More than twenty years ago I gave it a hasty perusal; but my commendation of the work was based wholly upon the recommendations of those in whose judgment I had confidence. Facts have since been brought to my notice which lead me to believe that so indiscriminate a commendation is by no means safe, and I hasten to call attention to the matter, and to expunge the paragraph from the book.

In this age of haste and bustle, when all classes of society seem to have joined in a mad rush after diversion and excitement, what is needed is not such literature as will further inflame the emotions and the sentiments, but such as will calm and quiet the turbulent passions, and afford wholesome food to promote a stable and healthy mental and moral growth. Novel-reading I believe to be in the highest degree pernicious to mind and body; and I have serious doubts whether there can be found a single one among the thousands of popular novels, which has not done, in the aggregate, vastly more harm than good. There is an abundance of good and wholesome reading, well suited to all classes of minds.

The fact that a novel is "founded on facts" does not in the slightest degree mitigate its evil tendency. The harm arising from the perusal of these books is not so much in the acts described, either imaginary or real, but in the highly colored manner in which they are portrayed. While vice may be condemned, it is often pictured in such a fascinating way as to make it appear in anything but a repulsive light, so that the barriers against wrong-doing are weakened rather than strengthened. The weak, namby-pamby chatter of the "religious novels" and most of the story books of the day, renders them little better than the novel proper; and it is the candid opinion of the writer that the less one reads of this sort of stuff the better for both mind and morals.

J. H. KELLOGG.

TO WISCONSIN CHURCH TREASURERS.

I HAVE mailed to each church treasurer blanks on which to report the tithes paid. This part of our reporting has been somewhat neglected in the past, but we desire to have it attended to in the future. Address me at Battle Creek College, Battle Creek, Mich.

F. W. FIELD, Conf. Sec.