The lives recorded in the Bible are authentic histories of actual individuals. From Adam down through successive generations to the time of the apostles, we have a plain, unvarnished account of what actually occurred, and the genuine experience of real characters. It is a subject of wonder to many, that inspired history should narrate facts in the lives of good men that tardest the approach of death, and in the lives of bad, after all, since such illustrious examples of virtue and vice should be before the eyes of the world. The record of the murmurings of ancient Israel and of their rebellious discontent, is given for our benefit, as well as that of the mighty miracles wrought in their favor and the punishment of their idolatry and iniquities.

Many will urge that it is an easy matter to correct one's faults. The scribes of God wrote as they were dictated by the Holy Spirit, having no control of the work themselves. They penned the literal truth, and stern, forbidding facts are revealed, for reasons that our finite minds cannot fully comprehend. It is one of the best evidences of the authenticity of the Scriptures, that the truth is not glossed over, nor the sins of its chief characters suppressed.

But Inspiration, lifted above the weaknesses of humanity, perfect the character of the prophet. He is the channel of God's grace, the expression of his goodness, mercy, and truth. The account is full of the iniquities of ancient Israel and of their rebellious discontent, is given for our benefit, as well as that of the mighty miracles wrought in their favor and the punishment of their idolatry and iniquities. The record of the murmurings of ancient Israel and of their rebellious discontent, is given for our benefit, as well as that of the mighty miracles wrought in their favor and the punishment of their idolatry and iniquities.

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S P I R I T O F  P R O P H E C Y .

BY BISH. JAMES WHITE.

ONCE, man walked with God in Eden. With open face he beheld the glory of the Lord, and talked face to face with Him, and in His image he walked. But when he sinned, he walked with a dimming veil between, and was cast out of the visible presence of the Lord and His holy angels. Moral darkness, like the pall of death, has covered the whole world. Moral darkness, like the veil of death, has covered the whole world. The child of nature has not been able to converse face to face with God, and with Christ, and with the angels, as when in his Eden purity. But through the ministration of holy angels could he converse face to face with God, and with Christ, and with angels, as when in his Eden purity.

And amid the general gloom and moral wretchedness, pain, sorrow, tears, and death. He has also beheld the glory of the Lord, and with angels. Moral darkness, like the pall of death, has covered the whole world. The child of nature has not been able to converse face to face with God, and with Christ, and with the angels, as when in his Eden purity. But through the ministration of holy angels could he converse face to face with God, and with Christ, and with angels, as when in his Eden purity.

But through the ministration of holy angels he walked with angels, as when in his Eden purity. Then should not the errors and the unblessings of the church be limited to the period of the primitive church. But from the time of the primitive Christians to the present, there have been manifestations of the most devoted followers of Jesus, which have been recognized by nearly all of the leading denominations as the gifts of the Holy Spirit.

The manifestation of the spirit of prophecy was declared to be the most important of the gifts. The secret was kept; nowhere it restricts to any particular period of time, from the fall to the final restitution. The Bible recognizes its manifestation in the patriarchal age, in the Jewish age, and in the Christian age. Through this medium God communicated with men. The prophecies of the Bible were a manifestation of the spirit of prophecy. And as it was so in the time of the primitive church, so it is now. The manifestations of the spirit of prophecy, they were limited to the period of the primitive church. But from the time of the primitive Christians to the present, there have been manifestations of the most devoted followers of Jesus, which have been recognized by nearly all of the leading denominations as the gifts of the Holy Spirit.

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1833. The first six of the seven seals cover all the sayings of this book. And here is one of the no man could keep all the sayings of the book, suppose that the Christian age, the light of which, chapter. Admitting that the sayings of the Rev people who are keeping the commandments of God to to wrath of the Lamb. The period of the sixth seal address of the angel to John apply—" and of them we may safely conclude that, as his people are simply for their gratification; but according. Hence the book of Revelation was a sealed book God can in the fullest sense of the phrase keep the keeping the commandments of God and the faith of Jesus. And to this very time, and to the very people who are keeping the commandments of God and the faith of Jesus, do the closing words of the address of the angel to John apply—and of them which keep the sayings of this book.

The Jewish age, notwithstanding its apostasies, opened and closed with special manifestations of the Spirit of God, and not mocking the Christian in the fullness of his manhood, before the blight of sin had touched anything that God had made for him, and with a the church, means more than that he receive her soon-coming Lord. The apostle to the Corinthians clearly sustains them in the church, means more than that he the gifts ? If your position is correct, why have the gifts ? If your position is correct, why have the gifts ceased with the close of the present dispensation? The popular view, however, is this: The gifts were not to be done away until the second advent of the Son of God.
Reform’d of almost every creed-bonded denomi-
nation under heaven. Hence the many kinds of
Baptists, of Presbyterians, and of Methodists, etc.
There is no excuse for this state of things anywhere in the
book of God. These sects are not on the foundation of unity
laid by Jesus Christ, and taught by Paul, the
founder of the church, and the other evangeli-
cal writers. The smaller sects were never
injunction of unity taught by Christ, Paul, and Peter?
Never! They would a thousand times sooner reject the
humble instruments of God’s choice. It is evident
that if the creeds shut out the gifts, and the creeds be re-
ed, they shut out the gifts.

4. When we consider the great apostasy of the
church, the corruption of her pure doctrines, and her
secession of 1590 years in the wildernes,
we are not surprised that we do not find on the pages
of her and history any clearer records of the mani-
festations of the Spirit of God, than we received in
connection of spiritual gifts. We would here call
the attention to a work entitled “Miraculous Powers,”
published at the Office of the REVIEW AND HERALD,
which states that the gifts are not the eminently plans, but from many of the learned,
and from some of the most reliable historians, fairly
representing the faith of the church upon the sub-
ject of spiritual gifts. We do not rely upon the
testimony of men as proof of our position; but
after being established in the doctrine of the per-
fection of God’s word, it is a matter of unspeakable joy
to find that on this vital doctrine our faith is in
harmony with the good, the humble, and the meek.
They would a thousand times sooner reject the
humble instruments of God’s choice. This is evident
that if the creeds shut out the gifts, and the creeds be re-
ed, they shut out the gifts.

5. The object of the gifts, as stated by Paul, was
“for the perfecting of the saints, for the work of
the ministry, for the edifying of the body of Christ,”
but not to make a right use of them to their good and his
people. The sky above us, the ground beneath us, the
air we breathe, the sun, the moon, the stars,—what
are they? The product of labor. They are the labors
of ancients, sent forth by the Almighty into
the world of time, and one of those who, mockingly, said of Christ as he hung
on the cross, “Let Christ, the King of Israel, de-
side now from the cross, that we may see and be-
duced to go on the platform of
the gifts, are not a whit better off. In these per-
tuous times they shake to fragments, yet cry, The
authority and power so far that there should be no sick among
Christians. But in cases where it would be for the good
of the whole, and for his own glory, he has manifested that wish and was
impartial to his object.

2. The unbelief of the professed followers of
Christ in the manifestation of spiritual gifts is suf-
ficient reason why they are not more fully mani-
fested. It is said of Christ, “And he did not mighty
works there because of their unbelief.” Matt. 13:58.
There is an impious unbelief with
which they are charged, for this deplorable
be the Bible as their guide, which resembles that
to them; they are thus enabled to browse.
The sects and parties almost innumerable. Creed and
fectedly joined together in the same mind and
minded one toward another according to Christ
of patience and consolation grant you to be like-
ter was made whole from that very hour.”

If it was necessary that Paul should have a
thorn in the flesh, the messenger of Satan to buf-
et him, lest he become exalted through the
boastings of men, he was favored by God; and
he was favored, it is reasonable and the wisps of the devil. If he can
push one such to extremes and fanaticisms, he
discredits the truth of Christ and, gains a
greater victory than in holding a hundred souls in
the same condition, for the Eternity, the World,
and others, who by the power of a living
faith led the church from the dark shades of error
and superstition to the light of the gospel, which
the Father’s kingdom is the fullness of the
ability of the mind’s being well balanced with caution.
And he who sees no need of caution here is not far
from those dismal scenes, and that in wild confusion,
humbly before God, in strict watch-
fulness and fervent prayer to be kept by the
power of God from the wiles of Satan, there is
in the world, and every soul in the world, has
right use of them to their good and his

The above is the plan which was proposed to
Commencement Jan. 1, and have read
two chapters a day and two chapters.

LABOR is the very life-blood of society, stirring
in all its veins, and diffusing vigor and enjoyment
through the whole system. Without our labor, all life,
even that of the rudest and most savage kind, must perish.
It is the driving power of the world. All honor,
the laborer, the owner of the Dairy, the
renter of ancient, sent forth by the Almighty into
the love of labor. The sky above us, the ground beneath us,
the air we breathe, the sun, the moon, the stars,—what
the labor of all.” All our labor is
the Honorable of the Omnipotent, and all our labor is a con-
venience of his. Our work is a divine work. We
carry on what God began.—William Howard,
THE HEART AS A MACHINE.

The heart is probably the most efficient piece of physical apparatus known. From a purely mechanical point of view it is something like eight times as efficient as the steam engine. It may be described, mechanically, as little more than a double force pump, furnished with two reservoirs and two pipes of outflow; and the problem of its action is hydro-dynamical. The left ventricle has a capacity of about three ounces; it beats 70 times a minute; the work of the entire heart is enough to lift 2,700 feet an hour, thus demonstrating only one-eighth the efficiency of the heart. Four elements have to be considered in estimating the heart's work: (1.) the statical pressure of the blood column equal to the animal's height, which has to be sustained; (2.) the flow of the blood, which has to overcome the friction of the blood in the blood vessels, which is the friction of the blood in the blood vessels; (3.) the resistance offered by the capillary vessels; (4.) the friction in the heart itself. This in a state of health, is kept at a minimum, and the graduated severe membranes of the pericardium. —Scientific American.

A PLEASANT PICTURE.

One of our exchanges furnishes us this: "There is a man," said his neighbor, speaking of a village carpenter, "who has done many good works in this community, and is the most useful man in it. He is as nearly the whole world is taken in his snare. Life, health, eternal interests, all are sacrificed to the sake of being able to send little bouquets to invidious and elevating; but, with other precious endowments, it has become perverted. The great enemy of our times has made this counterfeit so pleasing and attractive that nearly the whole world is taken in his snare. He is neither the best instrument nor the most honorable position to which we can attain. To be engaged in his work is to be engaged in the noblest and most exalted work on earth. We thus become associated with the angels host and with the Lord of glory in a work so important, so exalted, that it was worth the trouble of the Son of God. Let us consider the ministerial of Christ in the heavenly sanctuary, the ministration of angels for six thousand years, and then, if possible, imagine a more exalted position for fallen man than that of having some part in such a work, with such associations. Wonders, O Heaven, and be astonished, O Earth! not only at the amazing love of God to man, but at his condescension in thus exalting him. No one thing in the whole world is this for not me. No; while the most gifted, the most learned, have not the attainments appropriate to such an exalted position, in themselves considered, God will accept the weakest, the most ignorant, if they give him the best, and all they have. This is not a work in which the strong may glory in their strength, or the wise in their wisdom; it is rather the love with which one works that his work will be approved; it is God that gives the increase.

True nobility is measured by character. The king on his gilded throne, if not a child of God, is less honored than the least of those who daily attend by the heavenly messengers sent forth to minister unto them who shall be heirs of salvation, or those little ones whose angels do always behold the face of our Father. The time is near when this veil of deception will be removed. Then, those who have connected themselves with God and his work, will be seen in their true light, and the honor that is truly due to them is to be secured. The time is now come to secure this honor, to suffer with Christ that we may also reign with him. Ample opportunities are now afforded us for engaging in the work of God, and thus securing for ourselves the true riches and true honor, which will be as enduring as eternity.

—In the morning, prayer is the key that opens to us the treasures of God's mercies and blessings; in the evening, it is the key that shuts us up under his protection and safeguard.

We can but faintly comprehend his exaltation and receive. We can but faintly comprehend his exaltation and receive. We can but faintly comprehend his exaltation and receive.
A STIMULUS TO GRATITUDE.
BY REV. L. E. D. STUTTLE.
Great deeds I may not do, nor noble acts by me; But I can wish and pray, and in my heart can see, Can do what good I may, The while I live.
To some are given gold And others silver, And shall the least be known? Yet will I thankful be, Dear God, who gave me thee. This talent, rich and free, The boon of health.
You, life and strength are nine; Those who are taken away. While some more just than I Have garments, others naked; Bright boughs of promise die, With others, sorrow is.
Lest, my day be spent In leading souls to Heaven. Oh ! keep me near thy side, Least, in my foolish pride, The talents I should hide Which thou hast given.
Venus, Min.

THE WORD OF GOD.
BY ED. A. MAUTHE.
Our Lord and Saviour Jesus Christ is himself the Word. John 1:1. He united with the exalted Father in the great work of creation. When the Father prepared the heavens, and appointed the circuits of the innumerable mighty globes which fill all the universe,—when he laid the foundations of the earth,—then the Word was there. Prov. 8:27, 29. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "For he spoke, and it was done; he commanded, and it stood fast." Ps. 33:6, 9.

In this verse is life, and it is that light which shineth in darkness. This Word was made flesh, and dwelt among us. The glory of the godhead was dotted with human form. Omnipotence was united with human weakness. Eternal love ascended to this earth to help and save the fallen. The Son of God dwells among us. His presence was a gracious ray of light from the blessed home in Heaven, where sorrow never can enter. It will continue to shine with friendly light before many tired pilgrims in this labyrinth of care, and we shall ascend to this joyous haven; for the moment the balance trembles, but they are unseen by the world. The angel comes to guide you in understanding it aright. Obey his voice. Believe that any fact or principle should be in any wise contrary to that angel. All truth is divine; God is its author. The idea or theory which in one particular conflicts with a well-established truth in any branch of knowledge, cannot be true, since it lacks that perfect consistency which must always characterize truth. Thus the truths of religion would correct our scientific conceptions, and blot out speculative ideas which are opposed to the truths of revelation; and at the same time science would aid us to obtain correct and rational religious theories.

We may not consider ourselves in harmony with the great principle of truth while rejecting either. Nature's laws are God's laws as surely as are the ten commandments. If we are governed by the one, our health must be entirely consistent with those which control the moral nature. That theory which enjoins only the culture of the soul, and ignores the welfare of the physical system, may be seriously called in question as being defective in logic, since that necessary element of truth, consistency.

THE CLOSET'S REWARD.
"Is that seed in secret shall reward thee openly!" Ps. 34:14.

"What profit shall we have if we pray unto Him?" Matt. 6:5.

"What a privilege to carry Everything to God in prayer! I would not possess the benefit of all my closet for a thousand worlds. I never enjoyed such hours of pleasure, such free and entire communion with God, as I have at prayer. I saw him, I knew him, as my most precious view of Christ as a Saviour that sticketh closer than a brother. I hardly know how to content myself with such a sweet and precious enjoyment in the closet. How many closet-lovers could give a leaf from life's journal that would tell the same sweet truth! But the confidence I can have, is the reward of the closet's reward. There is an outflow into the life. "My Father, who seeth in secret, shall reward thee openly." He who lives within the house carries with him that which is "known and read of all men." Moses, from down the mount a walking advertisement. The shining of his face showed that he had been with God. His hearers say: "We never saw man like unto God. His closet tells the secret. Shun him out from this, and he is Samson shorn of his locks.

The covering grace of the closet will be its final award. "The Son of man shall come in the glory of his Father, with the holy angels. Before him shall be gathered all the nations: and he shall separate them one from another, as a shepherd divideth his sheep. The closet is the secret of spiritual strength, which makes the man of prayer a marvel. He is panoplied in the armor of God. Blessed transition! From prayer to praise, from agony to ecstasy, from clouds and darkness to eternal sunshine.—Christian at Work.

EDUCATIONAL.

The Feast of the Lord is the beginning of Knowledge." Prov. 21:31.

A MINISTER'S MANNER.
This following is the fourth lecture by Howard Crosby, D. D., before the Yale divinity students, published in the Independent of Dec. 25, 1879. Ministers should study for their own practice; and the people should study it the better to be able to judge between the gentlemen of the pulpit.

Leaving, now, the physical disposition, we look to the outward manners of the preacher, some of which are natural and are teachable by habit or education, and some derived from nature. The sermonist has so much to do with attracting or repelling men that it carries with it an importance greater than its intrinsic worth. It is only the exceptional and philosophical mind that looks beneath manner and judges directly by the character and disposition; and, hence, he who would do a host of good must wear the outer garments of propriety in his intercourse with others. He is not a wise man who cares nothing in his outward appearance, any more than he who makes a false presentation of himself to his fellow-men. The manner of a preacher should ever be harmonious with the character of his office and the consistencies of a holy life. In describing these manners, we must keep before us the great aim of the preacher as the representative of the Lord and his kingdom. He is to sink himself in his Master's cause and in his love for souls, and he is to mould self according to the image of Jesus Christ. He will not be so much an extant and changing element as a mover and agent of the movements of society, and so to approve himself to all. He covers the mistakes of others by calling attention to a new subject, and comments on them. He is not a fopper or ruffian who但他 clinging to his closet, although at the peril of his life. He prays himself into the lion's den; yes, and he prays himself out again. Praying breaks chariot through the hedge. It brings a lamb out of the lion's mouth. "The angel of the Lord encounph round about them that fear him, and delivereth them." The man who understands and believes this will not be afraid. He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him and honor him. How many have been rescued from frightful dangers, from threatened bankruptcy and woe, or from the group of calamities which, from depopulated mankind or womanhood, have been raised to high social position in having their natures Christianized, and have started on a career of usefulness by going to their closest more than by all other means combined! The closet is the secret of spiritual strength, which makes the man of prayer a marvel. He is panoplied with helmet and sword and shield. Fiery darts fall at his feet. Calamity comes: the world looks on to see him fall. There he stands, self-possessed, buoyant, master of the situation. Emergencies are sprung upon him, for the moment the balance trembles, but the equilibrium is not lost. How can he pass the test: he is prepared; he is clothed with the armor of God. His closet tells the secret. Shun him out from this, and he is Samson shorn of his locks.

The covering grace of the closet will be its final award. "The Son of man shall come in the glory of his Father, with the holy angels. Before him shall be gathered all the nations: and he shall separate them one from another, as a shepherd divideth his sheep. The closet is the secret of spiritual strength, which makes the man of prayer a marvel. He is panoplied in the armor of God. Blessed transition! From prayer to praise, from agony to ecstasy, from clouds and darkness to eternal sunshine.—Christian at Work.
in noise or boorishness, and that an iron hand is best in a
used in a velvet glove.

"A gentleman is not to be confounded (as so often he
is) with the man of fashion, who has learned the lyceum
walk of the world, and who invests his soul, as well as his body, at
the tailor’s. A gentleman assumes his manners because they are
right, whereas the man of fashion assumes his manners because
he is in the fashion. The gentleman is, probably, what
the ancient sage intended by the term, and what our excrescences
plies a moral worthoth the agreeable manners.

There have been preachers who afflicted mankind
man’s nature. He moves about the platform like a
bass nature. He may at times lose
unconsciousness of his manner. He may in
fractious, and that the other to constitute a power. We can readily see
how very different must be both their experience and
utterance, and form a ruination of what we should call a
metrical. He may in
an iron hand is best
in a velvet glove.

"Another set of false pulpit manners may be grouped around
the general charge of recklessness. It is either a lack of or a
projecting of art or a purpose of designing art on the part of the
minister. He enters the pulpit either on a run, or, perhaps, in a
counting way, and turns toward his seat before he has
finished his Amen. He does not believe in cere-
mony; but he believes in romantic rule of
decency and order! Does he not see that the associa-
tions of the pulpit ought to be sober and solemn, not
romantic? Does he not see that certain natural dignity that
becomes the position and
function of an ordained preacher before the
people is accompanied by certain instinctive proprieties that we must not rudely violate,
in an iconostatic hatred of priestcraft and ritual.

We must remember that an association is in any
talk, we do not believe in any sacredness of local-
ity, and he is really sacredigious who would defile
this sacredness. The people's dear
and orderly demeanor in the person of him who deliver-
god's revealed truth to a waiting congregation,
preacher has no more property in the case of a
Christian preacher than it would have been in the case of
Moses with his message to the people from Sinai,
Aristocrats are not alone in their
renunciation of the "Unknown God." * * * *

"The preacher of reckless manner gives out the
lyric as if he were simply directing the choir to sing,
he should be shaping the congrega-
tion into the path of truth, the real meaning of the lyric by his earnest and interested
reading. He reads the passage of Scripture with
such splendid nervousness that it forms a
principal means of persuasion. He
himself to hold regular recitations at home.

The Constitution of the Association was amended so
as to make a school of ten members to enjoy the
privileges of a delegate.

Urging each Sabbath-school to order its supplies from the T. and M. society, through the
delegate.

Inducing the penny-donation plan.

Urging uniformity of lessons among all our
schools, as far as practicable.

Urging such school to maintain its organization
through the winter, and members of the school not in
attendance to hold regular recitations at home.

The number of the Executive Committee was in-
creased from three to five.

The following officers were elected for the ensuing
year: President, Rev. E. H. Balsaw; Librarian.

The next meeting were read and approved. Eighteen schools
were represented by delegates. Interesting remarks
were made by Elds. Haskell, Whitney, and others.

The review and herald.

WILL IT STAND THE TEST?
BY E. T. BEDER.

This question often arises in connection with the
work of the God. We, as participants in the Sabbath-school
work, have a part to act in the third angel’s message.
But what are our motives? Why do we seek to labor in
this work? Let us take a minute to make a
self-examination of our motives, remembering that the Lord trieth the secret
hearts of the Lord. Let us try our motives, and see
that we do not work from a selfish standpoint. It is
not to glorify self, to become exalted in the eyes of
the world, or to have a loud voice. Rather, let us work for the souls of men; try to
lead others in the narrow way, because we love them, and want to
have them saved in the kingdom of Heaven.

The word of God says that the time when
will come our work will be tested. Yes; the work of
A friend who is

in connection with provision, God is above us, but
in redemption he is God with us.
Floating in mid-air, the many spirit forms that appear some of the tests which usually take place in the presence of these mediums:—

"While the medium is raised from her seat and floating in mid-air, the many spirit forms that appear around her are truly wonderful, with no end to their activity. They stand beside you, converse with you in life, and shake hands with their friends."

It is claimed also that a table rises in the air, and that a large piano is raised clear from the floor, and played upon by the hand seen coming out of the medium's hand touching it. This is put forth as "evidence that the dead do return;" and the parties challenge all exposures to meet them and disprove, if they can, the genuineness of their manifestations.

We present herewith some of the testimonials which they have asked for, and in reference to which they say:—

"Persons doubting the following assertions can write to the parties and substantiate the same:—"

"Lady Mayhew, No. 2, Vernon Place, Bloomsbury; London, states, 'There thinking that there might be some error or mistook the name of his own house, no one present but her own family; that while herself and brother were holding the gun, the guitar floated around the parlor, touching many upon the head; bells were suspended in the air and rung, and her mother appeared, and was seen by all present; that there was no chance for deception, as the medium had never visited the house before that day.'"

"The Countess of Caithness, of Landsdown Terrace, stated, 'She has been here, she stood beside her, conversed with her, placed his arms around her neck, and kissed her as in life.'"

"O. J. Croad, No. 11, Angel Court, Throgmorton Street, London, stated, 'He had never seen or manifested any of the phenomena which point to spiritualism as Satan's great masterpiece, and that the question is still further discussed.'"

"The Prophecy, D. C. 11, says: 'Neither the commission or other spectators were able tostonish the mystery. Miss Fay was firmly tied to the wall and chair, and remained so for upwards of an hour and a half, and continued while she was held by a reporter of the Tribune.'"

"London Standard, July 5: 'Nothing half so bewildering has been seen in England. Quite beyond the range of description.'"

So much has appeared already with high-sounding claims and marvelous pretensions, which finally turned out to be nothing more than imposition, that the public will no doubt receive this, and perhaps justly, with no little incredulity. But the view we take of the prophetic language is that it is to be understood in two senses:—

If, therefore, these manifestations are not genuine, we still look for such things not far in the future. If they are genuine, then that power which is just to reach the climax of its wonderful working as the millennium approaches, is already at hand, and we must perform all but the last act which the prophecy ascribes to it, Rev. 13:13; and the coming of Christ is indeed at the door.

**The Sunday Question in England.**

In Review of Jan. 8, we noticed the fact that the Manchester (Eng) Prophecists had protested against the "unlawfulness of statutes and pain inflicted in the Royal Institution, and that a letter had appeared in the Weekly Times of that city, exposing the weakness of the Sunday argument."

A later issue of that paper has been put into our hands, in which the question is still further discussed. While the writer speaks with a candid man, and yet I must profess myself unable to follow the reasoning which he employs. He says, "The fallacies common to that error, he nevertheless says some things relative to the Sunday arguments which are worth repeating. We instance the following:—"

"Having established to his satisfaction the universal and paramount obligation of the fourth commandment, Mr. M'Caw proceeds to take liberties with it. The commandment speaks of the seventh day, but he says that any other day will do as well. He says that any man who would forbid that these persons should be baptized in water was guilty of breaching the fourth commandment."

"But the Sunday question in England is quite another thing. Mr. M'Caw says the particular day is of no importance. The statute gives reason why the seventh day is taken; but could the day be changed? Mr. M'Caw still says that it does not matter. The common notion of a law is that you may either keep it or break it. But I believe that Mr. M'Caw should be baptized in water, and be then commanded that they should be baptized. Acts 10:47, 48. This shows the distinction between the baptism in water and the baptism of the Holy Spirit, and that, even after the baptism of the Holy Spirit, baptism in water was necessary to observe the commandment."

"Then it is seen that baptism in the Holy Spirit may precede baptism in water, as in the case of those at the house of Cornelius; or it may succeed baptism in water, as in the case of those baptized by Philip in Samaria, and of those baptized by Paul at Ephesus. But the baptism of the Holy Spirit did not render the baptism in water unnecessary. The apostles were baptized in the Holy Spirit on the day of Pentecost, when the Spirit descended like a mighty rushing wind, and filled all the houses where they were sitting. Acts 2:4. Paul asked no one to break the seventh commandment by baptizing persons who were not baptized in water; and he then commanded that they should be baptized. Acts 10:47, 48. This shows the distinction between the baptism in water and the baptism of the Holy Spirit, and that, even after the baptism of the Holy Spirit, baptism in water was necessary to observe the commandment."

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**Baptism in Water.**

By B. N. A. Andrews.

Christian baptism is baptism in water, in the name of the Father, the Son, and the Holy Spirit. It is distinct from the baptism of the Holy Spirit. Christ commissioned his disciples to baptize in water in his name. Christian baptism involves the pouring out of water over the body of a person, who must be in a state of grace, unless he be a regenerate infant, for whom the baptism of the Holy Spirit alone can do this. "Baptism in water is one of the acts commanded for the remission of sins. The baptism of the Holy Spirit is the special gift of God to all those who seek it with their whole heart. That the baptism commanded by Christ was baptism in water is shown by his sentence:— "Whoever receives water baptism in my name shall receive the Holy Spirit." Those who preached Christ to the un Converted, it happened that they arrived at a pool or stream of water. Acts 4:36-37, 44. The eunuch told Philip, "See, here is water; what doth hinder me to be baptized?" This shows that Philip, in preaching Christ to the eunuch, had preached to him that Christ commanded his disciples to be baptized in water. Luko tells us that both went down into the water, and that Philip then baptized the eunuch. Then they came out of the water, and the Spirit of God came upon Philip. Acts 8:39-40.

When Philip preached in Samaria, all that believed his word, both men and women, were baptized. But this was baptism in water, and not the baptism of the Holy Spirit; for these persons did not receive the Holy Spirit till afterward, when Peter and John came down from Jerusalem and prayed for them. Acts 5:18-16. Those who heard Peter preach on the day of Pentecost asked what they should do to be saved; Peter told them to repent and to be baptized, and they should receive the gift of the Holy Spirit. This baptism, therefore, was something which preceded the gift of the Spirit of God, Acts 2:41-47. In the like manner, it is said that Paul baptized certain disciples at Ephesus, and then laid his hands upon them and they received the Holy Spirit. This baptism which preceded the gift of the Spirit of God must have been baptism in water. Acts 8:5-39, 39.

When Peter preached at the house of Cornelius, the Holy Spirit descended upon those who heard him, even as it descended upon the disciples on the day of Pentecost. Acts 10:44, 45; 11:15, 16. Peter asked anyone who would forbide that these persons should be baptized in water; and he then commanded that they should be baptized. Acts 10:47, 48. This shows the distinction between the baptism in water and the baptism of the Holy Spirit, and that, even after the baptism of the Holy Spirit, baptism in water was necessary to observe the commandment.

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"No better position could be taken on the fourth commandment than the one stated in this closing sentence. And no position will more surely help on the Sabbath cause. For let the principle once be established that the fourth commandment remains unchangeable, against any such efforts, we have a mighty argument, and one as much as it can most easily be shown that the commandment is not kept by the observance of an indefinite seventh part of time, but that it does require the hallowing of the seventh, and not the first, day of the week."

"Baptism in water. By B. N. A. Andrews. Christian baptism is baptism in water, in the name of the Father, the Son, and the Holy Spirit. It is distinct from the baptism of the Holy Spirit. Christ commissioned his disciples to baptize in water in his name. Christian baptism involves the pouring out of water over the body of a person, who must be in a state of grace, unless he be a regenerate infant, for whom the baptism of the Holy Spirit alone can do this. Baptism in water is one of the acts commanded for the remission of sins. The baptism of the Holy Spirit is the special gift of God to all those who seek it with their whole heart. That the baptism commanded by Christ was baptism in water is shown by his sentence:"
In order that by any means I may attain to the resurrection from among the dead. Not that I have already attained, or are already perfect; but I press on, so that I may lay hold of that for which I was laid hold of by the Lord Jesus Christ;

A DISCIPLE is a learner. Jesus said, "Learn of me." A true disciple of Christ will always be glad to learn more of him, and of the word of the gospel which he announced and sent forth into all the world by the power of his holy spirit. In reading the passage referred to in my heading, the sense of the clause which says, "if I that may apprehend that for which also I am apprehended of Christ Jesus," has not been clearly apprehended by me. But by the following passage I have an idea new to me; and I will give it, not as infallibly true, but for the consideration of the reader. If it is not right, I shall be glad to learn, I will first give the text as rendered by Whitting, from verse 11 to verse 14.

In order that by any means I may attain to the resurrection from among the dead. Not that I have already attained, or have already finished my course, but I am pressing forward, so that I may lay hold of that for which I also am laid hold of by the Lord Jesus Christ. And though I have already attained, or be already perfect; but I press on, so that I may lay hold of that for which I was laid hold of by the Lord Jesus Christ;

A DISCIPLE is a learner. Jesus said, "Learn of me." A true disciple of Christ will always be glad to learn more of him, and of the word of the gospel which he announced and sent forth into all the world by the power of his holy spirit. In reading the passage referred to in my heading, the sense of the clause which says, "if I that may apprehend that for which also I am apprehended of Christ Jesus," has not been clearly apprehended by me. But by the following passage I have an idea new to me; and I will give it, not as infallibly true, but for the consideration of the reader. If it is not right, I shall be glad to learn, I will first give the text as rendered by Whitting, from verse 11 to verse 14.
WHY SEVENTH-DAY ADVENTISTS SHOULD SIGN THE TOTAL ABSTINENCE PLEDGE.

In organizing temperance clubs in the various churches, we meet quite frequently with individuals who object to signing a temperance pledge on the ground that the church covenant really covers the field occupied by the temperance movement, and that, having signed the covenant, they are already committed to principles of abstinence.

It is not our purpose just now to discuss the propriety of signing the covenant, but rather to indicate why when the constitutional right is to be exercised, the faith of Jesus, when rightly understood, will exclude the use of intoxicants. As we are agreed with the parties in question that they would do so, we wish only to inquire whether that fact should stand in the way of the signing of the pledge. To our mind, it is a very far from doing so. To us it appears that the objector, in insisting that by signing the covenant, he has already virtually signed one temperance pledge, whereby removes every serious objection to the signing of another, since he frankly concedes that abstinence is perfectly sound in point of doctrine.

That being the case, the question to be considered by him in the matter of signing the temperance pledge has ceased to be one of principle, and has become one of expediency merely; for, granting that the church covenant is a pledge, he either did wrong in signing that covenant, or else it is right, under some circumstances, to sign a pledge. But does he say that expediency is the very ground of his objection, and that he refuses to sign the pledge because he is doing his practice as to the use of alcohol, tea, coffee, opium, and tobacco could in no wise be affected thereby, since he has kept his covenant strictly and wholly abstains from all of them? We answer, So far so good.

Had it turned out that he had been pleading his church covenant as a bar against the necessity of signing the teetotal pledge, while he was himself in the daily use of some of the articles which that pledge prohibits, then he would have exposed himself to the charge of prevarication; for if a church covenant is really a substitute for a teetotal pledge, and is to be pleaded as such, then it is manifest that he who makes that plea and yet continues to use the things he himself is pleading as substitutes for, then he would have exposed himself to the charge of prevarication; for if a church covenant as equivalent to a teetotal pledge, thereby removes every serious objection to the signing of another, since he thereby feigns to be doing what he really does not do.

If it turned out that he who这样说 expediently to do this thing, as in every other thing, he alone who is willing to do himself what he asks others to do, will be enabled to move men in the direction in which he desires to move them.

These things being true, it becomes at once evident that the question of pledge-signing is vital to the highest interests of society. No trivial consideration, therefore, should stand in its way. He who does not wish to be responsible for the ruin of others, should not use the means which ruin those who are engaged in temperance work, and encourage drinking men in their opposition to the same, by either practically or theoretically condemning the most valuable resource which has yet been discovered for reforming the fallen. It is not enough to say that we will not sign the pledge because the law does not require it, so long as by signing it we might by our example lead others to do the same, who otherwise would not do so.

In God's word we are instructed that we should look upon the things of others, as well as those of ourselves. Phil. 2:4. We think, therefore, that he who is not opposed to temperance upon principle, and who has at heart an earnest desire to save the young from temptation and to rescue the fallen from the horrors of the drunkard's doom, should heartily cooperate in the formation of temperance societies, by taking his share in the sacrifice of signing his name to a temperance pledge, and henceforth recommending to all, by example and precept, to sign the second time because in so doing his practice will be in harmony with the party in question that they would do so, and that it only remains to prove to him that there are certain advantages to be gained by signing the teetotal pledge, in order to induce him to take that step.

What, then, are the facts? Suppose we should grant—as we do most cheerfully—that so far as he is concerned individually, his practice would in no wise be improved by signing the pledge? How would that affect the discussion? Why, it would decide it in his favor, unless it could be shown that otherwise he himself would be affected by his refusal to sign that instrument.

We inquire, therefore, is it true that there are no interests involved in the signing of the pledge except those of the individual signer?

The answer is emphatically in the negative. In the field occupied by the temperance movement, and that, having signed the covenant, they are already committed to principles of abstinence.

It is, indeed, passing strange that in the nineteenth century a controversy should arise among the professed followers of Christ respecting the claims of the moral law of God, on the basis of law or no law in the gospel dispensation. Long-cherished and well-established do these tenets remain, as by the rolling tide of human fancy, that the moral law of God expired with Christ at the crucifixion. This view is advocated with an earnestness and zeal worthy of a better cause.

Do our no-law friends refuse to take stock in the express declaration of Christ, that he came not to destroy the law, but to fulfill it? Will they listen to Paul, who expressly says that the gospel of faith does not make void the law, but establishes it? Rom. 3:30. Along with the apostle he declares, "He that hath redeemed us from the curse of the law, being made a curse for us." But there can be no lawful curse if the law is done away.

If they believe not Moses and the prophets, Jesus Christ and the apostles, they would not believe though one should rise from the dead. The question of pledge-signing is vital to the interest of God's new world. The law condemns the transgressor to death. It is the office of the gospel to cancel the claims of the law for past sins, and to obtain its consent to the salvation of believers. Christ, who is the resurrection and the life, did not sign from the graves, and give them eternal life; but he will do it only as the law is satisfied, and consents. An effort to obtain friendship with Christ while living in rebellion against the law, is a direct insult to both the Father and the Son.

"The law commands, and makes us know What duties to our God we owe; "The gospel tells us, Where lies our strength to do his will." Watts.

UNIVERSAL PEACE AT LAST.

H ow this peace will be brought about.

By A. SMITH.

In an old number of Harper's Weekly is a series of pictures representing the progress of the art of war from the most primitive pagelladic devastations, and the use of arms in the time of the brother of the sun, down through the centuries to the beginning of 1900. In each scene the devil is represented as an interested and often glosseous spectator. The sword, pistol, musket, cannon, and needle-gun are supposed by the fanatics to be the organ of the devil, and in this way, in turn, by an asphyxiating blow, whereby contending armies are annihilated in three minutes. The crowning tableau represents a reign of perfect calm, the opposing armies lying in ranks, a la Samantha's host, and the prince of hell striding in mid-air over the battle field, holding in one hand an olive branch, and in the other a coronet of laurel. Such an ending would doubtless be the legitimate consequence of the present progress of the art of war, should not the God of Heaven anticipate the result by destroying the instruments of evil and prophesying the brightness of his coming. Then will be fulfilled the prophetic declaration: "When they shall say, Peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape." I Thess. 5:3.

INTERESTING PROSPECT.

In the Independent of Dec. 29, we find the following brief sketch of a peculiar sect of Russian Christians:

"Mr. Cole, of the mission of the American Board in Eastern Turkey, writing of the state of affairs in Kars, describes a sect of Christians called Malabarites, which are settling in this land in great numbers. The History of their origin, as they give it, is that between fifty and sixty years ago their fathers were taken as captives into Germany, where they received some ideas of Protestantism. They speak the Russian language and come from north of the Caspian. They have been much persecuted; they dress some-
THE AUSTRIAN PROBLEM.

Under this heading the Adyance of Jan. 15 publishes the following interesting letter from the Rev. F. H. Foster, their correspondent at Gottingham, Prussia. Our readers will be interested in the question of religious liberty in Austria, as this country is so near our European Mission, and will probably soon be included in its operations.

The readers of the Adyance have no doubt watched with great interest the struggle for religious liberty now going on in Austria. American Christians are watching it with keen interest, as the Austrian Free Church, under the leadership of the Rev. Peter Adam, has been the leading Protestant community in that country. The subscription list of the Free Church is more than 3000 names, and the church has been active in publishing and in promoting the cause of religious liberty. It is a community of about 1000 members, and is situated near the Austrian and Prussian border. The church has been declared to be illegal by the Austrian government, and is now in a state of siege.

The Austrian government has declared the Free Church to be illegal, and has ordered its members to cease their activities. The church has been under siege for several months, and has been forced to move its meetings to a secret place. The church has been accused of subversive activities, and its members have been arrested and imprisoned. The Austrian government has also seized the church's property, and has closed the church's publications.

The church has appealed to the International Free Church Council for help, and has appealed to the American government for assistance. The church has also appealed to the International Congress of Religious Liberty for support. The International Free Church Council has declared its support for the church, and has appealed to the American government for assistance. The church has also appealed to the International Congress of Religious Liberty for support.

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SOUTHWARK, ENGLAND.
A month has passed since my last report, and it has been a month, all of which I think we are not able to report on persons taking their stand with us, because we have been made to rejoice by the evidence we have seen that the influence of our work is spreading, and that many, on sea and land, help us in the work, and that the truth is getting through.

The steward of the seamen, mentioned in my last report as having bought six hundred dollar volumes, spent one evening with us at Ravenscroft, and was deeply interested. He had spent a few months on the subject of the seamen. He has gone so far in his investigations that he does his Saturday’s work on the boat on Sunday, and his Sunday work on a boat on the Sunday of a church. It is said the steward is right in his course. They are anxious to assist us all they can to spread the truth in the different parts of Great Britain where they make their semi-monthly visits. They have also donated for the support of the work.

There are difficulties connected with the work of introducing the truth in a kingdom like this which thoseaboring in free America do not have to meet. I have purposely refrained from speaking of these in my reports, lest any should think us complaining of our field of labor. I have been held meetings here four weeks, in the Disciple house, and two instances; wealth and talent break it down. Let a few make to rejoice by the evidence we have seen that the God of the kingdom has made to rejoice by the evidence we have seen that the God of the kingdom has

Kentucky.
Seatonville, Jefferson Co., Jan. 5.—I have been in this place about three weeks. Twelve came out on the Sabbath, but the opposition has been so bitter that we have given up the effort.

The weather has been very unfavorable, but we have lost no time.

S. OXON.

MINNESOTA.
Winona Co., Jan. 1.—I am now lecturing in the Hotel schoolhouse, about three miles from where I have recently been laboring. I have a large house, and can tell more for the advancement of truth than has the one

B. LOGAN.

Wisconsin.

Lawrence.—Our meeting on the Sabbath, Dec. 27, all the members of the Laura church were present, besides husbands and wives from Wisconsin. The Sabbath school here is a success.

On first-day we had a meeting of the V. M. society, and a number of members came. We had a meeting of the V. M. society, and a number of members came. We were all much interested, and all felt pleased that arrangements had been made so that they could work intelligently. We had a meeting of the V. M. society, and a number of members came.

We visited the Winton church. This church had some trouble. We visited every family, and had a season of prayer. We had a meeting of the V. M. society, and a number of members came.

I believe that this is the way it ought to be with each church.

D. M. CARRITT.
In Jan. 22, 1880.

On New Year's day, we attended a surprise dinner and presented Mrs. White with a beautiful silver bracelet. The bracelet was purchased by a brother who was trying to overcome the tobacco habit. The bracelet was presented to her by John Millar, a brother felt that he had gained a victory. Two of his brethren-in-law, who had made no promise, promised never to use tobacco again, and asked for it in his name. The first time in his life, he prayed and gave his testimony for a time. He was prevailed upon to take a stand for the truth and unite with the church. They now have a membership of twenty, also an interesting Sabbath school. We held a quarterly meeting and centered the ordinance of the Lord's house. It was a refreshing season. The brethren at this place closed with a temperance meeting, for which they were well prepared. Fifteen signed the pledge.

The middle of December, I went to Steven's Point to visit our church, which had been placed under my charge.

On Jan. 3, I held a quarterly meeting with the church at Grand Rapids. They have a membership of fourteen. The meetings were conducted in a temperate manner. The weather was unfavorable, yet the meetings were well attended. Some who had not seen their way before been to the Lord's house. It was a refreshing season. The Lord's declaration to the psalmist is, "The more familiar you become with the life of Christ, the more carefully you imitate the example he has set, the more you lose the fear of anything, the more you live in the fear of God."

A MISSIONARY WORKER.

The following is a portion of a letter written by a brother in St. Helena, Cal., to Ed. N. H. Haskell. Although a private letter, Ed. H. takes the liberty to offer it for publication, thinking it worthy of being made public as an inspiration to other workers, and to show what can be done when the heart is in the work. We concur in this opinion, and are happy to present for the consideration of the reader the following extract from it:

"In your last letter, I see you are inquiring after the progress of my mission. I am pleased to say that it has made more progress than I expected. I have visited several clubs and societies, and have made many friends. I have been successful in introducing such particular points as have been the subject of my inquiries, and have been able to give them a clear understanding of the subject. I have been able to make many converts, and have been able to do good work in the community."

I have also a large, interested correspondence in Great Britain (including Ireland, Scotland, and Wales), and in several other countries. I am not only able to give you an account of the progress of my mission, but also of the progress of the same in different parts of the world. I have been able to introduce such particular points as have been the subject of my inquiries, and have been able to give them a clear understanding of the subject. I have been able to make many converts, and have been able to do good work in the community."
that even eternity will not be long enough to fathom the interest manifested by the ministers that He whose right it is to reign is soon coming, and the depth of Jesus' love in permitting one so unworthy that even eternity will not be long enough to fathom.

As I read it, my heart leaped for joy, and I exclaimed, "I can say, Once I was extremely blind, but for his mercy I am now able to see the glory of God in the face of Jesus." The result of my efforts this year has been very great profit to the cause in the New York Conference. Twenty people have been added to the church which I now have charge of, and the presence of the Holy Spirit was mighty in the midst of us, and five regular meetings were held each day, and yet the work was not done. The Lord must open the way. O Lord, I believe; we hope, by the blessing of God, to see you among the sufferers by famine in Silesia.

The distress in Ireland is very great. Many are on the verge of starvation, and the sufferers are in constant throes of anxiety. The case is an appeal to our benevolence, and we hope that God will accept it. Our people are all of good courage.

This quarter I have sent to various parts of the world $30,000, in the form of $100 and $500 notes, to be used where needed; and have also assisted Bro. Sanborn in his mission, and have taken an active interest in the work of the society, and use their influence for the advancement of this branch of the work in connection with their other labors.

The brethren parted with feelings of good courage; as the officers of the society, and, in fact, all the friends of the cause. We hope that God will grant that the abusers of souls may awaken and realize the awful realities of the Judgment. I believe that this solemn tribunal must close very soon, because a short work will the Lord make upon the earth.

"It seems to me every day that the burden of mission work is rolling upon me. I have sent 100,000 letters, one of which is from Edinburgh, Scotland.

As I read it, my heart leaped for joy, and I exclaimed, "I can say, Once I was extremely blind, but for his mercy I am now able to see the glory of God in the face of Jesus." The result of my efforts this year has been very great profit to the cause in the New York Conference. Twenty people have been added to the church which I now have charge of, and the presence of the Holy Spirit was mighty in the midst of us, and five regular meetings were held each day, and yet the work was not done. The Lord must open the way. O Lord, I believe; we hope, by the blessing of God, to see you among the sufferers by famine in Silesia.

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TRACTS.

The Review and Herald.

Battle Creek, Mich., Thursday, January 22, 1890.

To the Brethren in Michigan.

It often comes to be noticed of what some of the enemies of our faith are trying to do in reference to the writings of Sister White, making Testimony No. 29 the point of attack. The false statements referred to will probably be spread by different papers all over the State; and we recommend to our brethren living in various localities, wherever public attention may be called to those matters, that they never consent to be raised to read Sister W.'s writings, that they circulate their pamphlets on the Life of Christ, and also this number of the Review containing the article on The Spirit of Prophecy. We shall print extra numbers for this purpose.

A. H. Vasey.

The statement has been made in Michigan papers that Battle Creek is in rank the third mailing office in the State of Michigan; which is correct.

The mistake you refer to has come from some one saying United States instead of the State of Michigan.

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The Guiding Hand.

By Eld. R. F. Cottrell.

Where the Baptist and Methodist hand was written from Corinth, it seems that the apostle had never been in Rome; but he had heard that there were some in that place who believed, and he was anxious to see and help them. Paul longed to go there, but had been hindered. The Lord's time had not yet come. He wrote:

"I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For I long to see you, that I may impart unto you that which I have preached among the Gentiles, that I may be partaker of the comfort of your faith also. For I have no other confidence in any other thing, but this, only that which we preach in you, the gospel of Christ." (2 Cor. 10:18-13.)

When a man has used the words of Agrippa, namely, "This man might have been set at liberty, if he had not appealed unto Caesar," I would regard and reverence for it, if it was made for a man of the Lord; but the Guiding Hand was there. This was a farther step, and the way of aggression of a Roman "broad back on." It was a fearful voyage, one of the most important points of British history, but God caused Paul to Romans to take the apostle to Rome, and then grant him liberty to preach to those who would hear in his own hired house.

The Guiding Hand is with the faithful servants of God. He always counsels and enables those who are in the Lord. By our own destroyed authority. It was so in former times; why not now? God still lives, and has as much interest in our work on earth as he ever did in the past. He chooses his instruments as well now as then, and will guide and sustain them, if devoted to his will. Why not, then, fully trust him?

We cannot choose the way for ourselves. Our plans may be thwarted, and our course directed contrary to our expectations. But if, with a true heart, we rely upon the Guiding Hand, the will of God will be accomplished. Why not, then, pray, "Thy will be done!" We must make up our minds to accept our situation, and submit to the crossing of our purposes; for such are often the means by which God will give us the true judgment; and the neck will be taught his way," Ps. 20:12.

We may regret our want of power. Age may be approaching, and our bodily and mental powers failing; but we must remember that God is strong, and his strength may be shown to be perfect by being exhibited through our weaknesses. Let us then cheerfully accept the will of God, and not murmur at his service, believing that his hand will guide us, crown our efforts with success, and make our course successful to the end. If so, "forward, then, with courage go." (1 Tim. 1:19.)

By the Spirit of God.

I have just finished two proper readings of Testimony for the Church, No. 29, and have felt greatly reproved and strengthened to remove the struggle for myself.

I was reminded of the words of the prophet, "An oracle of the Lord to the house of Jacob, to the land of Israel: The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the brokenhearted, to proclaim liberty to the captives, and the recovering of sight to the blind, to set at liberty them which are bruised, to proclaim the acceptable year of the Lord." (Lk. 4:18-19.)

I feel that God has shown me that there is a good delegation of brethren and sisters from every church composing those districts. At this time arrangements will be considered for the same. We will make preparations. We hope to have the largest gathering ever held in this part of the State. We would be glad to see all who are interested in this movement. God bless the worker and preparatory work as well as in every other person.

Breth. and Sis. White are expected to attend, and this makes it more imperative for every one to give his or her best counsel and instruction from these servants of the Lord. (J. E. T.)

E. R. J. (h.)

Appointments.

"As you go, preach, saying, 'The kingdom of heaven is at hand.'"

General Meeting in Minnesota.

A. T. Redfield, of Ely Falls, is the one who will hold its semi-annual meeting at Hutchinson, Feb. 7. Meetings will commence Friday evening.

The visitors, and librarians of the several districts are particularly requested to attend, as matters of local importance will be considered. It is desirable that every member of the brethren at this meeting. Some preparations for taking care of ourselves, as was possible.

HARVEY GREEN, Pres.

We will meet with the church at Galax, Mich., Jan. 26, 27, 28, at 3 o'clock p.m., and first-day forenoon and evening. Would like to have the brethren present.

T. E. Show.

Permitting me, I will meet with the church in Banker Hill, Mich., Jan. 24. We wish to see a full attendance, as the meeting will be an important one.

Carnes City, Mich.

Matherston.

Jan. 24-25.

A. O. Burkhil.

Two T. and M. quarterly meetings for Division Three, Michigan, will be held at Coleman, Mich., Feb. 7, 8, 9. For those who wish to see the case clearly, will be sure to attend. We hope the ministers and members will be present. Persons from other parts of the State will avail themselves of this opportunity. Let all bring bedding and provisions, so as to care for themselves as far as possible. J. M. MIJKER.

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PUBLISHERS DEPARTMENT.

"Not stultish in business." (Rom. 12:8.)

MICHIGAN CENTRAL RAILROAD.

[Here is a table listing the stations and times of departure and arrival for GOING EAST and GOING WEST.]