

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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THE PILGRIMS.

"Out of darkness into His marvelous light."

WHAT, nearly home? The sun is sinking fast,
Around us rise the mountains dim and vast;
And lo! like mighty sentinels they stand
To guard the borders of the Promised Land!

Longer and longer seemed the toilsome way,
Touched by the sunlight of the waning day;
We feared the night, our souls were sore distressed,
And yet—God knew that we were near our rest.

Behind us lie the deserts bleak and bare,
The valleys haunted by the fiend Despair,
The flowers whose sweetness was a poisoned breath,
The groves where chilly shadows harbored death.

Before us, shining through the sun-gilt mist,
The vision of the Great Evangelist,
The heritage of all the saints in light,
Jerusalem the Golden meets our sight.

—Sarah Doudney.

Our Contributors.

THE ADVENT FAITH.

BY MRS. E. G. WHITE.

"Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." "But wilt thou know, O vain man, that faith without works is dead?" "Ye see then how that by works a man is justified, and not by faith only."

We profess to be pilgrims and strangers on earth, journeying to a better country, even an heavenly. If we are indeed but sojourners here, traveling to a land where none but the holy can dwell, we shall make it our first business to become acquainted with that country; we shall make diligent inquiry as to the preparation needed, the manners and character which we must have, in order to become citizens there. Jesus, the King of that land, is pure and holy. He has commanded his followers, "Be ye holy; for I am holy." If we are hereafter to associate with Christ and sinless angels, we must here obtain a fitness for such society.

This is our work,—our all-important work. Every other consideration is of minor consequence. Our conversation, our deportment, our every act, should be such as to convince our family, our neighbors, and the world, that we expect soon to remove to a better country. More than this, our godly example should keep ever before their minds the preparation needed by all who would enter that blessed home. Our acts must correspond with our faith, and faith will then be made perfect. We should not engage in the work of preparation merely as a duty, a necessity, but as a privilege which we are happy in accepting. Those whose faith is daily confirmed and strengthened by their works, will become acquainted with self-denial in restricting appetite, controlling ambitious desires, bringing every thought and feeling into harmony with

the divine will. They will beware lest they be brought into the bondage of sin by conforming to a worldly standard, and thus, before many witnesses, denying their faith.

The land to which we are traveling is in every sense far more attractive than was the land of Canaan to the children of Israel. They were led by the hand of God. Christ himself gave them a description of the country in which they were to find a home; for he wished to place before them every incentive to press on with hope and courage. They were brought where they could look over into the land of Canaan, and behold its pleasant landscapes, its wooded hills and fertile fields, and were permitted to eat of its rich fruit. But at the same time the difficulties to be encountered were not concealed from them. There was earnest effort before them if they possessed the land. They had need of courage and constant faith. If they would trust in God, his presence and power would be with them, and would at last bring them off victorious over all their enemies. But they become discouraged as the spies tell them of giants, warlike nations, and high-walled cities, which they must encounter. They doubt, hesitate, and propose to go back to Egypt. By their unbelief they doom themselves to suffering, humiliation, and defeat, and at last die in the wilderness.

What stayed their progress just in sight of the goodly land? The difficulties before them were not so great as they had previously encountered. The great obstacle was in themselves. It was their own willful unbelief that turned them back. They were unwilling to risk anything upon the promises of God. The land was good; but the giants were mighty, and the walls of the cities high. They lost sight of the great advantages to be gained in possessing Canaan. They ceased conversing about the good land and its blessings, and permitted their minds to dwell upon the trials and difficulties lying between them and the desired haven.

The more they conversed upon these things, the greater the difficulties appeared, and the more determined their opinion that the conditions imposed upon them were such as they could not meet; that the Lord was unreasonable and severe with them. Satan presented matters before them in the worst light, and they felt that they were an abused people. They appealed to their own sympathies, and forgot the wondrous works of God in their behalf. They lost faith in God at the very time when it should have been strongest. When the Lord was about to manifest to them his great power and goodness, to make his name glorious in the earth, and exalt his people as a nation favored and honored of Heaven, they became discouraged. They knew that whenever they had trusted in God he had mightily wrought for them. Yet their unbelief strengthened into rebellion; their own perverse wills obstructed the way, making walls before them higher than had been built by their enemies.

The history of the children of Israel is written as a warning to us, "upon whom the ends of the world are come." We are standing, as it were, upon the very borders of the heavenly Canaan. We may, if we will, look over on the other side, and behold the attractions of the goodly land. If we have faith in the promises of God, we shall show in conversation and in deportment that we are not living for this world, but are making it our first business to prepare for that holy land.

The dangers and difficulties before us are increasing as we near the heavenly rest. Satan is filled with deadly hatred against all who are seeking to gain the land which was once his home. His envy has lost none of its bitterness since he was excluded from the brightness and glory of Heaven. Before his fall an enemy to Christ, seeking to rob him of his honor and glory, he is no less his enemy now. He has determined to take the world captive. He sees that his time is short, that a mightier than he will soon take away his power, and he will make one last mighty effort against Christ and his church.

Now is the time for the friends of Jesus to be decided, faithful, and valiant for the Captain of their salvation. Now is the time to show who are the true Calebs, who will not deny that the walls are high, the giants mighty, but who believe that this very fact will make the victory more glorious. There are great difficulties and trials before us. It will require strong courage and persevering effort to go forward. But all now depends on our faith in the Captain who has led us safely thus far. Shall we let unbelief come in now? Shall we weakly yield to distrust and fear? Shall we compromise with the world, and turn away from the heavenly Canaan? Shall we make extensive plans for this life, as did the inhabitants of the old world, planting, building, marrying, and giving in marriage?

The solemn message for this time has a certain sound which we all should heed. The signs of the times tell us that the end of all things is at hand. Prophecies fulfilled have become facts of history, clearly defining our position. We are standing upon the verge of the eternal world. Because iniquity abounds, the love of many is waxing cold. Instead of this, love for God, love for purity, truth, and holiness, should be increasing in our hearts. The increase of wickedness around us should awaken in us more earnest zeal and stronger determination. The faith of God's true people, manifested, as was Noah's, by their works, should stand as a beacon of warning to the world. If our works do not correspond with our profession, we present to the world a false light, and thus lure them on to destruction.

Our Lord forewarned his people that iniquity would abound in the last days, and would have a paralyzing influence upon true godliness. Wickedness is seen and heard and felt all around us. It seems to permeate the very atmosphere, and affects the faith and love of God's professed people. It is difficult to hold fast Christian integrity. The fact is, much which is current in our day as Christianity is indebted for its very existence to the absence of persecution. When the test of fiery trial comes, a great proportion of these who profess the faith will show that their religion was hollow formalism. Instead of being strengthened and confirmed by opposition, their faith grows feeble and becomes extinct.

The days in which we live are days of peril. Carelessness, levity, love of pleasure and selfish gratification, are seen in the lives of very many professed Christians. Is this the time for Seventh-day Adventists to lose their faith and grow cold and formal? God forbid! Shall we turn traitor at the very moment when God would be most glorified by our steadfast adherence to principle? Shall we turn from the heavenly attractions now, when we can almost see the glories on the other shore? We are living in the most important period of earth's history. By maintain-

ing our allegiance to God, we may bear the noblest testimony for Christ and the truth.

The true Christian will cling to the promises of God more firmly now than ever before. His heart is where he has laid up his treasure—in Heaven. When right principles are despised and forsaken, then the true and loyal will show their warmest zeal and deepest love; then they will stand most firmly for truth, unpopular though it be. The true soldier will be ready to fight the battles of the Lord when his enemies appear strongest; and it is then that the victory will be most complete and triumphant.

Brethren and sisters of like precious faith, shall we give heed to the last warning message? Is this a time to use the Lord's money in ministering to our pride and ambition?—a time to add land to land, or to build grand houses for ourselves and our children?—a time to lay up our treasures and fix our affections here? The Lord is coming. In his great mercy he has delivered us from the darkness of error, and has permitted the bright beams of truth to shine into our souls. We should manifest our gratitude by so reflecting the light from Heaven, in our words and works, that others may be led to believe the truths we advocate. Let us beware that we be not swept away by the current of worldliness, thus saying to unbelievers, "The time is not. Be not alarmed. My Lord delayeth his coming." Let us be consistent; let our works correspond with our profession of faith.

"The Lord is coming—let this be
The herald note of jubilee."

A SONG OF CHEER.

Over the mists of the wintry sea
A message of gladness is sent to me,
And I pass it on to my friends to-night,
This message written in words of light.
'Though dense is the darkness in which we stand,
"The night is far spent, the day is at hand."

Like figures uncertain we grope about
In dangerous places, in fog and doubt;
In vain we long for a shelter warm
From the chilling sleet and the driving storm;
But "Be ye patient," is God's command,
"The night is far spent, the day is at hand."

Men's hearts, like the autumn leaves, are cast
Hither and thither by sorrow's blast;
The air is heavy with want and woe,
And the fierce war tidings we shrink to know;
And a cry of sadness rings through the land,
Yet "the night is far spent, the day is at hand."

It is always darkest before break of day
Drives the shades of the night away;
The silence is deepest before the song
Bursts into joyousness, loud and long;
And though in the stillness of night we stand,
"The night is far spent, the day is at hand."

E'en now as we wait in the shadows dim,
The angels are singing the advent hymn;
Faintly we hear it across the snow,
The good, glad anthem of long ago;
And we say, as we think of the shining band,
"The night is far spent, the day is at hand."

For Christ is coming, the world's true light,
And he will banish the mist of night.
Do not our troubles prepare his way,
And the night make ready for his great day?
Oh, let the joy-song peal through the land,
"The night is far spent, the day is at hand."

Let us go to meet it! How? or where?
Nay, little it matters, we need not care;
The skies may be starry with many a gem
As over the fields of Bethlehem!
Or we in the shadow of death may stand
When "the night is far spent, the day is at hand."

All shall be well in the happy morn
When we see His face, the lowly born,
And glad is the message that comes to me
Out of the mist of the wintry sea;
For a star of hope is above the land,
"The night is far spent, the day is at hand."

—Marianne Farningham.

TEMPTATION MET.—"The devil," says the Rev. Thomas Brooks, "tempting Bonaventure, suggested to him that he was a reprobate and persuaded him to drink in the pleasures of this life, because he was excluded from the future joys of God in Heaven. Bonaventure, however, at once answered, 'No, not so, Satan. If I must not enjoy God after this life, let me enjoy him as much as I can in this life.'"

THE DECALOGUE A DISTINCT AND IMMUTABLE LAW.

BY ELD. D. T. BOURDEAU.

(Continued.)

THE DECALOGUE NOT THE OLD COVENANT.

As the decalogue is immutable and perpetual, it cannot be the old covenant, which has long since passed away. Heb. 8:7, 13. The old covenant was made with Israel at Sinai. Deut. 5:2, 3. It then came into existence. But it were the height of folly to pretend that the law growing out of the principles of supreme love for God and equal love for man did not exist before Israel came to Sinai; and it would be equally inconsistent to say that it was abolished at the cross. The existence of such a law does not depend on its proclamation at Sinai, nor on its being put in writing. Every one of its righteous precepts existed long before Israel saw Sinai. See (1.) Gen. 35:2, 4; (2.) 31:19, 30, 32; (3.) Lev. 18:21; (4.) Ex. 16:4, 28; Gen. 2:2, 3; (5.) Gen. 9:22-25; (6.) 4:8, etc.; (7.) 20:5, 6; 39:8, 9; (8.) 31:30, 32; (9.) John 8:44; Gen. 4:9; Rev. 21:8; Gen. 26:5. (10.) The violation of the tenth commandment always precedes that of the eighth, which Jacob thought should be punished with death. Gen. 31:30, 32. And our first parents coveted the forbidden fruit. Observe also that God had a law on the Sabbath more than one month before the old covenant was made. Ex. 16:4, 28. And the origin of that law is traceable to nothing else than to God's act of sanctifying the seventh day in Eden in memory of his rest upon it. Gen. 2:2, 3; Ex. 20:8-11.

The fact that the ten commandments are called a covenant (Deut. 4:13), does not prove that they are the old covenant that passed away (Heb. 8:13), any more than the fact that they are called a law (Deut. 33:2), proves that they are the typical law that was abolished in Christ's flesh. Eph. 2:15. Covenant does not always mean one and the same thing, even in the Old Testament Scriptures. We read of a covenant made with Levi (Mal. 2:4, 5), of one made with the Assyrians (Hos. 12:1), and of one made with the beasts of the field (Hos. 2:18). Are all these covenants the ten commandments?

A covenant, in the common acceptance of that term, is an agreement between two or more parties embracing mutual conditions and mutual promises. (Greenfield, Robinson, and Webster.) Such was the nature of the covenant God made with Israel at Sinai. See Ex. 19:5-8; 24:3-8. It was an agreement concerning the ten commandments, God's *covenant commanded*. Ex. 19:5; Deut. 4:13. It was designed to secure obedience to the ten commandments. It could not, therefore, have been the ten commandments. Two men make a bargain, or agreement, about a piece of property. Surely their bargain is not the piece of property. "The old covenant had also ordinances of divine service and a worldly sanctuary." Heb. 9:1.

Paul thus distinguishes the covenants (old and new) from the law: "To whom [to the Israelites] pertaineth . . . the COVENANTS and the GIVING OF THE LAW." Rom. 9:4. The new covenant is an agreement that God made with Israel (Jer. 31:31), and is not merely a code of moral law. So of the old covenant.

The ten commandments can be said to be the old covenant only by a figure of speech by which the cause is put for the effect. The following scriptures will illustrate: "I am the resurrection and the life." John 11:25. "The words that I speak, . . . they are life." Chap. 6:63. "There is death in the pot." 2 Kings 4:40. Christ is the cause of the resurrection and of life; his words are the cause of life; the cause of death was in the pot; and the cause of the old covenant was the ten commandments.

The old covenant was faulty. Heb. 8:7. Could this be said of God's perfect law? Ps. 19:7-11. Look squarely at the ten commandments, with the supposition that they are faulty, and answer the following question as in the sight of God: To make them faultless, would they have to be so altered that we could break them all as

they now stand? The thought were more degrading than the basest heathenism. The old covenant was faulty because its blood could not remove one sin; its mediator was human and not divine; it related largely to typical and temporal blessings; and its numerous types, ceremonies, and irksome services were a yoke hard to be borne. Acts 15:10, 5. It was the best plan that God could devise for a wayward and often rebellious people, looking forward to better things to come. Heb. 10:1.

The new covenant is better than the old, not because it is established on better moral principles, but because it is established on "better promises." Heb. 8:6. One of these promises is, "I will put my law into their inward parts, and will write it in their hearts." Jer. 31:31-34. This is a law that existed in Jeremiah's time, and cannot be the typical law that was abolished at the cross. It is none other than the unabolished law of ten commandments. And observe that the Lord wants to write the whole of this law in our hearts? Shall we permit him to do it? If we do, we shall love and keep it, love its Author and love our fellow-creatures. "For this is the love of God, that we keep his commandments," and "by this we know that we love the children of God, when we love God, and keep his commandments." 1 John 5:2, 3.

But the heart must be made tender for the law of God to be written in it. The carnal mind, which is not subject to God's law (Rom. 8:7), must be removed, rebellious feelings must give way to feelings that are in harmony with the will of God. The proud will must yield to God, and divine aid must be invoked; then the Spirit of God will deeply trace the precepts of God's holy law in the fleshy tables of the heart, with the burin of heavenly love.

Thus we see that the object of both covenants is to secure obedience to the law of God. And while the old covenant is no more, the law of God is to continue while Heaven and earth remain. Matt. 5:17-20; Luke 16:17; Deut. 7:9.

WHY WE ARE NOT SAVED NOR JUSTIFIED

BY THE LAW.

Though we keep the seventh-day Sabbath, believing the law to be holy, just, and good (Rom. 7:12, 16), yet we do not seek to be saved or justified by the law. In this we agree with all Protestant denominations. Christ is our Saviour; and we are saved by grace, and not because we merit our salvation by our works of righteousness. Yet we are not saved *in* our sins, but *from* our sins (Matt. 1:21); and there are conditions for us to comply with in order that we may be saved. And all the conditions of salvation sanction the law of God, and show it to be in force. Without the law there could be no conditions of salvation; for there would be nothing to be saved from, and no necessity of doing anything to be saved.

Take, as an illustration, repentance and faith, the leading conditions of salvation. We repent of our sins, or transgressions of God's law. 1 John 3:4. But if the law is abolished, there is no sin, nothing to repent of. We believe in Christ for the remission of sins. But if the law has passed away, there are no sins to be remitted, and there is no need of exercising faith in Christ for the remission of sins. Gospel faith establishes the law, and is seen in our works. Rom. 3:31; James 2:14-26. We have no Scriptural right to say that we are saved by faith, if we have not repented of all our known sins, and are not endeavoring to do every known duty. We cannot be saved while sinning knowingly and willfully. Heb. 10:26-30. And our being saved from our past sins does not give us a license to sin, nor release us from obedience to the law of God, but places us under the most sacred obligations to "sin no more," and to earnestly strive to keep God's law more and more perfectly; thus advancing in sanctification.

We do not seek to be justified by the law, because it justly condemns us for having broken it. How can it pronounce us just, and condemn us at the same time? If it did this, it would contradict itself, and would be an unjust law.

This would be equally true of the law of the land. The law of God being perfect as a rule of life and holiness, none of our actions in endeavoring to obey it, can be better and more than what it requires of us, so that it can never say to us, "You have exceeded what I demand of you; therefore I cancel your past indebtedness and justify you." The end, or design, of the law was to pronounce us righteous and give us life; but as we have broken it, it cannot do this for us. Christ fulfills this object for the repenting believer, and thus "is the end of the law for righteousness to every one that believeth." Rom. 10:4. Here "end" means design or final object, as in James 5:11; 1 Tim. 1:5; otherwise the law is abolished to the believer, while it is binding on the unbeliever, who alone should keep it and be moral!

The impropriety of rejecting the law because it neither justifies nor saves the sinner, is well illustrated by a carpenter who would throw away his square and his line because they condemn every crooked stick to which they are applied; or by a lady who would break a mirror in pieces because it does not remove the stains on her person. Keep the square and line, God's great detector of sin, and add to it the gospel to bring the sinner in harmony therewith. Keep the mirror, God's holy law (James 1:23, 25; 2:8-12), to often look therein, see the defects of your characters, and learn your moral duties, and closely connect therewith the Fountain open for uncleanness.

(To be continued.)

SUNDAY-KEEPERS IDOLATERS.

BY J. A. OPPY.

SOME who read the above heading will query, and some will scorn—will query because they doubt, will scorn because, in their eyes, any one who would dare to make such a proposition is not worthy of anything better than scorn. We need not go to heathen China to find idolaters; for there are "heathen nearer home." Yes, there "are bare feet" that have never been "shod with the preparation of the gospel of peace." We may have access to a mountain of Bibles, and yet if they are not understood, and their teachings practiced by us, we are little better than heathen who have no Bibles. What force or moral power is there in Bibles that "lie on the stand" from one month's end to the other, their lids so thickly covered with dust that our coming doom might be written thereon?

But one is ready to ask, "What has all this to do with idolatry?" "Much every way." Without an infallible guide, we have nowhere else to drift but into idolatry, which is heathenism. The Bible is this infallible guide, "bright candle of the Lord and chart to eternity." Now, those who keep Sunday, the "venerable day of the sun," do it in obedience to the iron mandate of the pope of Rome, and the enslaving chain of Christian(?) custom. But if we obey the pope of Rome instead of the God of Heaven, are we not the servants of the pope? Hear what Paul says about this matter, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto [life] righteousness?" Rom. 6:16. Webster's third definition of idol is, "That on which the affections are strongly, excessively, and improperly set; a thing greatly loved or adored." The affections of millions are "strongly and improperly set" on Sunday; hence Sunday-keepers are idolaters! Sunday not being the "Sabbath of the Lord thy God," yet being "loved and adored" by millions, their affections are thereby "improperly" set on that day as a day of worship; hence our second deduction is, idolatry! Any one who worships an idol is an idolater. What is to be gained by following a "cunningly devised fable," a lie, instead of the word of God? If we know the will of God, that it is our duty to keep the moral law of God as he gave it, we cannot have any thanks from the Father, Son, or Holy Ghost, for desecrating the seventh day. We may say we keep Sunday "in commemoration of the res-

urrection of Christ," but that is an excuse framed by the devil, so as not to bleed us too deeply at first. Nevertheless, we are surely and thoroughly bled, and then consider ourselves martyrs for having had courage to die for a fable!

Well, let us try again for the truth. Webster's first definition of idol is, something worshiped as "a representation of anything." Sunday is made to represent God's true Sabbath; hence Sunday is an idol.

At this point a Sunday-keeper rises to his feet, and says, "Hold a minute; how can Simpson, Spurgeon, Talmage, Beecher, and a host of others, all great and learned men, be mistaken?" We answer the question (Yankee fashion) by asking another, Would it not be very humiliating for these men to acknowledge that they have been teaching error for truth? Should they examine the Bible evidence, and be convinced of the truth, would they receive the kingdom of God as a little child? Our first impressions in favor of Sunday-keeping come directly from our parents or guardians, or those who have the molding of our characters while we are young. Our first impressions in favor of keeping the seventh day come directly from the word of the Lord. "The seventh day is the Sabbath of the Lord thy God." Scattered here and there over the land are scores of families where either the husband or wife, or some one of the children, is a Sabbath-keeper, all, perhaps, at some past time, having kept Sunday. It seems "passing strange" that a Sunday-keeping husband should ask a Sabbath-keeping wife to rest, or at least refrain from working, on Sunday, or that a Sunday-keeping wife should make the same request of a Sabbath-keeping husband, while offering no other ground of justification for so doing than the custom of the community and nation. Be it as it may with others, for myself I feel ashamed to own before intelligent Bible students that I ever was a Sunday-keeper; but from henceforth I take a position of "eternal hostilities" to the pope of Rome and his mythical day of worship.

As Sabbath-keepers, we are in the minority here under the present state of things; but, thank God, a star of promise shines down from the near future, speaking of "the restitution of all things;" and when the earth made new travels its orbit 'mid sun and moon and stars, all clothed in beauty—"Paradise restored"—and the saints of all ages and climes worship upon it, then it will be unpopular to keep Sunday, and we shall be in the majority. Did I say majority? The word does not express it all; for "from one Sabbath to another shall all flesh come to worship before me, saith the Lord." Isa. 66:23.

APOSTOLIC CELIBACY.

We have not infrequently heard remarks made intimating that the apostle Paul, through lack of personal experience of domestic life, spoke lightly of women. Others have said, If Paul had been married, he would not have written this or that; and once we remember seeing a statement issued under the authority of a religious publishing society, which, to break the force of the apostle's direction that the bishop, elder, or overseer in a church "must be blameless, the husband of one wife, having faithful children," and ruling well his own house, declared that Paul himself was "a childless old bachelor." Let us gather a few facts which bear upon the question of apostolic celibacy.

Clement of Alexandria, who flourished as an eminent Christian teacher about the year A. D. 189, say 125 years after Paul died, wrote as follows: "And Paul undoubtedly did not fear in a certain epistle to speak of his wife, whom he did not take with him because she was not of especial assistance to his ministry. And he remarks in this epistle: 'Have we not power to lead about a sister or a wife, as well as other apostles?'"—Clement's Stromata, b. iii. c. 6, p. 108.

Eusebius, b. iii. c. 30, quoting Clement, says, "Paul does not demur in a certain epistle to mention his own wife, whom he did not take

about with him, in order to expedite his ministry the better."

The apostle Paul belonged to a race where early marriages were the rule, celibacy the exception, and childlessness was esteemed a calamity. He may have been, during a part of his ministry, a single man, but widowers are single men, and the term *agamos*, "unmarried," is applied to those who have formerly been married, as distinguished from virgins. The woman who departed from her husband was commanded to "remain *agamos*, unmarried, or be reconciled to her husband." 1 Cor. 7:11.

Dr. Adam Clarke, in his commentary, remarks on "The unmarried and widows," 1 Cor. 7:8: "It is supposed that the apostle speaks here of men who have been married, in the word *agamo*, but were now widowers, as he does of women who had been married, in the word *cheria*, but were now widows. And when he says, 'Even as I,' he means that he himself was a widower; for several of the ancients rank Paul among the married apostles."

But there is another fact to be observed. Paul said, "I persecuted this way unto the death, binding and delivering into prisons both men and women." Acts 22:4. "Which thing I also did in Jerusalem; and many of the saints did I shut up in prison; . . . and when they were put to death, I gave my voice [*psephos*, vote] against them." Acts 26:10. "And when the blood of thy martyr Stephen was shed, I also was standing by and consenting to his death." Acts 22:20.

Now we know that Stephen was condemned by the Sanhedrin, the highest Jewish court, consisting of the heads of the twenty-four courses of priests, twenty-four elders, and twenty-four scribes—some seventy-two in all, and we know that Paul was present there "consenting to his death." Now as Paul gave his vote (*psephos*, a small stone, pebble, given in criminal cases, the white denoting acquittal, and the black, condemnation, Rev. 2:17, hence a vote, voice, suffrage) against the saints in Jerusalem, it seems that he, being zealous for the law, most likely was one of the seventy-two elders composing the Sanhedrin which condemned Stephen and doubtless others. But no "childless old bachelor," could be a member of the Jewish Sanhedrin; for "one of the necessary qualifications of the members of the Sanhedrin was, that they should be the fathers of children, because such were supposed more likely to lean toward mercy."

The learned Selden quotes from Maimonides, the eminent Jewish Rabbi, the following: "The Sanhedrin never elected any one who was without offspring to cause him to be merciful." Again Selden quotes from the Jerusalem Gemara: "He who sees not his own children, may be fit to judge in minor matters, but not in capital cases." Now as Paul gave his voice or vote in "capital cases," it is not probable that he was "a childless old bachelor."

Canon Farrar, in his "Life and Work of St. Paul," thus discusses this subject:—

"Was Saul married? . . . Little as we know of his domestic relations, little as he cared to mingle mere private interests with the great spiritual truths which occupied his soul, it seems to me that we must answer in the affirmative. . .

"It is only indirectly that we can expect to find an answer to the question as to his marriage. If indeed he was a member of the Sanhedrin, it follows that, by the Jewish requirements for that position, he must have been a married man. . . . The deep and fine insight of Luther had drawn the conclusion that Paul knew by experience what marriage was, from the wisdom and tenderness which characterize his remarks respecting it. One who had never been married could hardly have written on the subject as he has done, nor could he have shown the same profound sympathy with the needs of all, and received from all the same ready confidence. . . . If we are right in the assumption that he was married, it seems probable that it was for a short time only, and that his wife had died.

"But there is one more ground, which has not, I think, been noticed, which seems to me to ren-

der it extremely probable that Saul, before the time of his conversion, had been a married man. It is the extraordinary importance attached by the majority of Jews in all ages to marriage as a moral duty, nay, even a positive command, incumbent on every man. The Mishna fixes the age of marriage at eighteen, and even seventeen was preferred. The Babylonist Jews fixed it as early as fourteen. Marriage is, in fact, the first of the 613 precepts. They derived the duty partly from the command of Gen. 1:28, partly from allusions to early marriage in the Old Testament (Prov. 2:17; 5:18), and partly from allegorizing explanations of passages like Eccl. 11:6; Job 5:24. The Rabbis in all ages have laid it down as a stringent duty that parents should marry their children young. If St. Paul had ever evinced the smallest sympathy with the views of the Therapeutæ and Essenes, if his discountenancing of marriage under certain immediate conditions had been tinged by any gnostic fancies about its essential inferiority, we might have come to a different conclusion. But he held no such views either before or after his conversion; and certainly, if he lived unmarried as a Jerusalem Pharisee, his case was entirely exceptional."—pp. 78-82.

Referring to Stephen's martyrdom, when his persecutors "laid their garments at a young man's feet, whose name was Saul," Canon Farrar says:—

"At a young man's feet." The expression is vague, but there is good reason to believe that Saul was now not less than thirty years old. The reverence for age, strong among all Orientals, was specially strong among the Jews, and they never intrusted authority to those who had not attained to full years of discretion. We may regard it as certain that even a scholar of Gamaliel, so full of genius and of zeal as Saul, would not have been appointed a commissioner of the Sanhedrin to carry out a responsible inquisition earlier than the age of thirty; and if we attach a literal meaning to the expression, 'When they were being condemned to death, I gave a vote against them' (Acts 26:10), this implies that Saul was a member of the Sanhedrin. If so, he was at this time, by the very condition of that dignity, a married man."—*Farrar's Life and Work of St. Paul*, pp. 169, 170.

We find, in the ready confidence bestowed upon Paul by all classes, clear indication that he had had personal experience in the married state. 1 Cor. 7:1. Imagine a church writing to "a childless old bachelor" for advice on the most delicate points of domestic life. Imagine, if you can, a childless old bachelor writing the seventh chapter of Paul's first epistle to the Corinthians. How much weight such a man's advice would have! About as much as a discourse on family government from a man who never had a child in his life. When you see "a childless old bachelor" setting up as a physician, and find him welcomed to the sacred confidences of husbands, fathers, mothers, and wives, then you may expect to see "a childless old bachelor" occupying a position such as Paul occupied in the hearts of the people.

But there is another series of facts. Men write what is in them. I turn to the thirteen volumes containing the poetical works of John and Charles Wesley. Some of their hymns might have been written by either of the brothers, but some bear marks which clearly indicate their authorship. When I read in a hymn written in 1746:—

"I have no sharer of my heart
To rob my Saviour of a part,
And desecrate the whole;
Only betrothed to Christ am I,
And wait his coming from the sky,
To wed my happy soul,"

I recognize it as the writing of John Wesley, then unmarried and childless.

But when I read in "Hymns for a family," published in 1767, such hymns as these: For a woman in travail; Thanksgiving for her safe delivery; Hymns for a new-born child; For a sick child; For a child in the small-pox; A mother's act of resignation on the death of a child; For a child on its birthday; For an undutiful son; A wedding song, etc., etc.—I know that

no "childless old bachelor" ever wrote a book of such hymns as those; but that the loving heart of Charles Wesley, the husband and father, trembled in every tender line.

The same principle may aid us in determining the position of the great apostle. How tenderly Paul writes to the Corinthians, "Though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel." 1 Cor. 4:15. "I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it." 1 Cor. 3:1, 2. Again he says: "My little children, of whom I travail in birth again, till Christ be formed in you." Gal. 4:19. "We were gentle among you, even as a nurse cherisheth her children." 1 Thess. 2:7. "I beseech thee for my son Onesimus, whom I have begotten in my bonds," Philemon 10. "I write not these things to shame you, but as my beloved sons I warn you." 1 Cor. 4:14. "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" Heb. 12:7.

How much like a father watching over a daughter's welfare Paul seems, when he writes: "I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2); and with what insight he speaks of the married state, as typifying Christ and the church, who "are members of his body, of his flesh, and of his bones." Eph. 5:22-23; 4:1-5.

Are these the words of "a childless old bachelor"? Let such an one write on such subjects as Paul discussed, and some sensible old grandmother would say, "Humph! what does he know about a baby, or about managing a wife or a family?"

Paul was one of the most fatherly of men. Instead of neglecting and depreciating young men, and either using them as tools for his own advancement, or snubbing them and driving them away in discouragement, lest they should supplant him and get his salary of "forty stripes" away from him, he welcomed and encouraged them, and was constantly looking out for them, and leading them forward.

Thus he found young Timothy, and took him with him to the work, and he says: "As a son with the father he hath served with me in the gospel." Phil. 2:22. So he wrote: "Unto Timothy, my own son in the faith." 1 Tim. 1:2. "To Timothy, my dearly beloved son." 2 Tim. 1:2. And how tenderly he guarded the young from neglect: "Now if Timotheus come, see that he may be with you without fear; . . . let no man therefore despise him." 1 Cor. 16:10, 11. "Let no man despise thy youth, but be thou an example of the believers." 1 Tim. 4:12. Again: "To Titus, mine own son after the common faith. . . Let no man despise thee." Titus 1:4; 2:15.

Are these the words of "a childless old bachelor"? Do they not rather show an experience and a wisdom to which "childless old bachelors" are not likely to attain?

The celibacy of the clergy has been the curse of the world. It is contrary to the whole genius of Christianity. Hence it is expressly required that elders or bishops in the churches must be husbands and fathers; for if a man know not how to rule his own house, how shall he take care of the church of God? Without fathers and mothers in Israel, there will be few "babes in Christ," and little growth or progress in the church.

Peter, who was an elder in his old age (1 Peter 5:1), was a married man, for his wife's mother was healed of a fever. Matt. 8:14. John, who was also an elder in advanced years (2 John 1; 3 John 1), was evidently married, as he took the mother of Jesus to his own house. John 19:27. Paul, though never an elder in the church, so far as we know, had doubtless been a husband, and probably a father; and we know of no evidence to show the celibacy of any one of the twelve apostles.—*The Christian*.

—Reprove others, but correct thyself.

JESUS BEARS OUR BURDEN.

BY ALBERT WEEKS.

"CAST thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved." Ps. 55:22.

To every soul that would do the will of God, these words should come as counsel, admonition, and encouragement. All Christians have a burden. There is always something that presents itself as a heavy task to be performed, a cross to be borne, a trial of our faith, perhaps, to teach us to trust in God at all times and for everything.

But the heavy burden that rests upon mankind is the weight of sin. Thus David speaks: "For mine iniquities are gone over my head; as a heavy burden they are too heavy for me." "My heart panteth, my strength faileth me; as for the light of mine eyes, it also is gone from me." Ps. 38:4, 10. This greatest of all burdens Jesus will take; for he "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God our Father." What an exchange! The pure and holy Saviour gives himself for the utter worthlessness of sin!

Again, our divine Lord, who is in the brightness of his Father's glory, and upholds all things by the word of his power, has *purged* our sins, rendering us pure in the sight of God. Heb. 1:3.

And now I see my sins in all their enormity rest upon my Saviour, "who his own self *bare* our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." 1 Pet. 2:24. I see my Lord drinking the bitter cup to the dregs in the garden, in the judgment hall, and "on the tree." My Lord has borne the terrible burden of my sins for me. These loving words are ever before me, "Cast thy burden upon the Lord, and he shall sustain thee." "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday." Ps. 37:5, 6.

Are we weak? Because of our infirmities, does temptation press us sore? There is One who is abundantly able and very willing to help us, even Jesus, who can be touched with the feeling of our infirmities, having been tempted in all points like as we are. In that he has suffered, being tempted, and has not sinned, he is able to furnish us just the assistance that we need. Heb. 2:18; 4:15. "Let us therefore," says Paul, "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16. And it is our privilege through the grace of God to have even our thoughts established. See Prov. 16:3. Precious Burden-bearer, take up thine abode in my heart.

HIS YOKE EASY.—The service of God, to the sanctified soul, is never irksome; he does not attend to his duties as a task. Hard work becomes easy; painful trials are blessed. The stronger our confidence is in God, the more cheerful will be our obedience, the sweeter our satisfaction in his service, the deeper our peace, and the fuller our joy. If we have full and unwavering confidence, we shall have unbroken rest. One man who yielded up his whole will to God thus testified to his happy condition: "I never knew," said he, "what happiness is until now. My peace literally flows as a river, and sometimes I seem to stand on the very verge of Heaven."

Nothing but holiness sits easily on a man's conscience; it exactly fits every part of his spiritual nature. He can get along with it a thousand times better than with its opposite. Every one who will make the trial will find that the way of holiness is easier, happier, and pleasanter than the way of sin.

BETTER WITHOUT US.

BY MARY STEWARD.

If we're going to be gloomy and sad
And grumble and fret all the time,
If we act as if we were mad
And let our bright hopes all decline,
Why, the world would be better without us.

If we build up huge mountains of woe,
Building them stone upon stone,
Fixing them blow upon blow,
Each with a pitiful moan,
Why, the world would be better without us.

But if we'll be noble and true
And ride above sorrow and scorn,
If we'll look on the sky that is blue
And be thankful we ever were born,
Why, the world won't be better without us.

If high o'er this turmoil and strife
We see the kind hand of our God
In love wisely leading through life,
And we meekly bow under the rod,
Then, the world won't be better without us.

THE THIRD ANGEL'S MESSAGE.

BY MRS. C. F. PHELPS.

THE gist of what is termed the third "angel's message" is contained in its closing paragraph: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." I was forcibly impressed with the strength of this combination while reading an article in a recent REVIEW warning of the dangers of merely "practical preaching." The Spirit of God has indissolubly "joined together" the closing couplet of this message, and no one can divorce them, except at his own everlasting peril; and it calls for a deeper work in the hearts of those who professedly accept its solemn asseverations than can be expected in those who preach and accept an emasculated gospel.

In every department of the æsthetical in real life, the mere theorist is considered visionary, and generally fanatical, and is shunned by sensible persons as unworthy of attention; but this peculiar message forcibly combines the practical with the theoretical, and is, in its fullest sense, the pure gospel of the Son of God. "The faith of Jesus" just as naturally grows out of the honest endeavor to keep the commandments of God as life follows breath. And why? Because we cannot truly keep the commandments when the faith of Jesus is lacking; neither is it possible to keep the faith of Jesus without rendering obedience to *all* of the commandments. "If ye love me," says Jesus, "keep my commandments." To illustrate: Here is one who professes to keep all of the commandments of God, but he will undergo far greater privations in the pursuit of worldly objects than he can be persuaded to endure in laboring for the up-building of his cause. Difficulties that are not sufficient to interfere with the gratification of his own pleasure, prevent his attendance upon the weekly prayer or Sabbath social meeting. That there is in this instance a deficiency of "the faith of Jesus" is plainly manifest; for he fails in keeping all of the injunctions of Christ, one of which is, "Seek ye *first* the kingdom of God and his righteousness."

May not many be deceived, and finally lost, who act on the supposition that the commandments may be kept acceptably to God without these personal efforts that attend the requirements of "the faith of Jesus"? The possibility of failure here should lead every teacher of our faith not to break the links of this golden chain of salvation, but the rather to strive to become so imbued with its spirit, through the Holy Spirit of God, as to present its sacred truths in this double light until they are blended into one harmonious whole in every topic of thought and in every discourse.

Ages of selfish lawlessness have so obscured the mental perceptions that it requires the most careful culture, even in the best disposed, surrounded by temptations as they are, pressed with difficulties, and tried by persecutions, to bring them into so much of the light and truth of the Bible as to enable them to lead truly sanctified lives; and if this is true of those most susceptible to divine influences, how much more of time

and patience, of care and labor, is it necessary to bestow upon those who are slow of comprehension, and more or less influenced by stubborn prejudices.

The possibility of raising up churches that professedly keep all of the commandments of God, and yet are almost destitute of a true self-denying faith in the Lord Jesus Christ, and engage in his service in a sort of "will-worship," should lead every minister of this most solemn message to strive to lay the foundations broad and deep in each individual case, so that his work will bear the test of the fires of the last great day (1 Cor. 3:10-15), and that it may redound to the glory of God.

"Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Let this couplet be emblazoned in flaming letters of light, till the world shall be enlightened and many shall acknowledge the glorious union as blessed to their hearts.

CONSOLATION IN CHRIST.

BY FRANK STARR.

MY brother, have you this consolation? If not, why not? It is for you. "Comfort ye, comfort ye my people, saith your God." Yours may be the happy experience of one who said, "My cup runneth over." "But," say you, "I have trials, and difficulties, and disappointments; my circumstances are such that I cannot have this blessed consolation." How can this be? "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Paul's sufferings were not only abundant, but intense; yet his cup of consolation in Christ overflowed to that degree that he had a supply for those who were in *any* trouble. Notice: God comforteth us in *all* our tribulation. He can supply all our need.

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Is hope dying out of your heart? "Hope thou in God." "But," you say, "my heart is stained with sin." Long ago was this prayer written for your consolation: "Create in me a clean heart." Could David cleanse his heart? Can you cleanse yours? I cannot cleanse my heart, but I can pray to the Creator to do this for me. A fountain is opened for sin and for uncleanness. Blessed consolation! "Comfort one another with these words."

HOW TO FILL THE CHURCH.

FROM a sermon by T. De Witt Talmage, published in the Cincinnati *Inquirer* of Oct. 24, 1881, we select for the readers of the REVIEW, the following suggestive thoughts. The suggestions are not in all respects applicable to S. D. Adventists, but yet there are principles involved which are worthy the study of all:—

"There are many churches that have decreased attendance, and it is high time that a sermon be preached for the benefit of young men starting in the ministry, and for a warning to this and all other churches on the cause of decline in any case. If commerce crowds out a church from any neighborhood, that cannot be helped, but in all other cases if a church decline in attendance it is the fault of the church and its pastor.

"Churches sometimes lose auditors by the attempt to bring the modes and methods of the past into the present. The modes and methods of fifty years ago will not do now any more than the modes and methods of to-day will do for fifty years hence. Drs. Kirk, and McElroy, and Mason, and DeWitt, and Vermilye, and many others just as good, had no lack of hearers in their day, because they were abreast of the times in which they lived. We must catch the spirit of the time in which we live or people will

not have any interest in what we say. In nine cases out of ten the dolorous statistics about the decrease of church attendance are given by those who are trying to work in our day the worn-out machinery of other times. They might as well throw out the furnaces from our church basements and substitute the old-fashioned foot-stoves which our great-grandmothers carried with them to the meeting-house, and throw out the organs and cornets while they strike the old-fashioned tuning-fork on the knee in order to catch the pitch for the hymn, and eject the modern platform for the wine-glass pulpit, up the stairs of which the minister would climb to a dizzy height of Mount Blanc isolation, and then go in out of sight, shutting the door behind him. When you can get the masses of the people of this day to take passage in a stage-coach or canal-boat from Albany to Buffalo, instead of the lightning express rail train, then you can get the masses of the people to attend churches half a century behind the time.

"The difficulty begins clear back in the theological seminaries. It is a shame that so little provision is made for the invalid and aged ministers who have given all their strength to the cause of God. We have Naval Asylums and Soldiers' Asylums for those who fought for the country on land and on sea and are disabled and old. And ought no large provision to be made for the good soldiers of Jesus Christ who have worn themselves out in battling for the Lord? For the lack of proper provision for them the tendency is to make the professorates in the theological seminaries of the country a hospital for aged and infirm ministers. After the minister ceases to interest the people, he has the title of D. D. conferred upon him by the way of resuscitation. If that fail, then he is elected professor in some theological seminary. While there are grand exceptions, many of the professorates of our theological seminaries are occupied by ministers who, not being able to preach themselves, are appointed to prepare men who can preach. It is sometimes the case that a professor of elocution in our learned institutes is the poorest speaker in the Faculty. We want more wide-awake, robust, and enthusiastic professors in our theological seminaries; men who, like Addison Alexander, can not only teach young men the theory of preaching, but can get up next Sunday in the pulpit, and, with the thunder and lightning of Christian eloquence, show them how. What would you think of appointing a Faculty of unsuccessful merchants to train young merchants, or a Faculty of unsuccessful lawyers to train young lawyers? The fact is, that many of the theological seminaries cut a man, and clip him, and square him, and mold him, and twist him, till all his individuality is gone, and he is but a poor copy of a minister, who was made a professor because he was a dead failure in the pulpit. We want less dead wood in all our theological seminaries and more blazing evangels. If a man cannot preach himself, I declare he cannot teach others how to preach. At a meeting of the General Assembly of the Presbyterian Church, a member who regularly preaches to two or three hundred people in a church that will hold fifteen hundred was appointed to speak on "How to Reach the Masses." I am told it was too much for the risibilities of some of the clergy present. How can a young man who has been under the bedwarfing influences I speak of enter into the wants and sympathies of the people who on Sabbath day want a practical gospel that will last them all the week, and will last them forever?"

"Our young men as they enter the pulpit are told they must preach Christ and him crucified. Yes; but not as an abstraction. There are many who preach Christ and him crucified till the audience comes down from five hundred to two hundred, and from two hundred to fifty, and from fifty to twenty, and from twenty down to little more than the sexton, who is paid to be present and lock up at the close. There is a great deal of talk about Christ and him crucified which is cant, meaning nothing and less than nothing. It is Christ and him crucified, as an omnipotent sympathy applied to all the wants

and woes of our nature, a doctrine that will help in all domestic, all social, all political, all national struggle, a Christ for the parlor, a Christ for the kitchen, a Christ for the nursery, a Christ for the store, a Christ for the bank, a Christ for the farm, a Christ for every emergency, for every duty, for every grief, for every perturbation. People will largely or sparsely attend the church in proportion as they get spiritual help. Small attendance means small help; medium attendance, medium help; large attendance, large help. If there be a famine in a city and three depots of bread, one depot with a hundred loaves for distribution, another with five hundred loaves, another with ten thousand loaves, the depot with one hundred loaves will have some applicants, the depot of five hundred loaves many more, the depot of ten thousand, throngs, throngs! My brethren of the ministry, we must somehow get our shoulders under the people's burden every Sunday and give them a good, stout lift. And we can do it. We have it all our own way. It is a great pity if, with the floor clear and no interruptions, we cannot in the course of an hour get our hymn, or our prayer, or our sermon, under enough momentum to swing somebody clear out of his troubles and his sins."

CRIME.

THE great increase of crime may well excite serious apprehension in the mind of every lover of his country. Gambling is rapidly becoming a national vice. Colleges have their boat clubs, towns and cities their base ball clubs for gambling purposes. Millions of dollars of railroad, mining, and other stocks are sold by men who do not own what they sell, to men who do not expect to own what they buy. Even grain, that feeds the people, is bought and sold in the same way. A buys of B a million bushels of wheat to be delivered at the end of thirty days at a certain price. If when the time is up wheat is higher than it was when the sale was made, B pays the difference on the quantity sold. If it is lower A pays the difference. It simply amounts to a bet between the parties that wheat will be at a certain price on a certain day. It is gambling, and nothing else. This is carried on, to an extent little dreamed of, by men living in all parts of the land. This leads to false reports in the papers in regard to everything that has a tendency to influence the market. To cover up losses, recourse is had to embezzlements, thefts, and forgeries. The conscience is silenced by the plea that the money so taken will be returned as soon as possible.

The government is robbed, business houses are robbed, widows and orphans are robbed—sometimes openly and sometimes under the cover of judicial proceedings.

Murders for the most trivial cause are becoming common. The New York *Graphic* says, "In the shooting line, the wild West pales before the East. For in shooting, New York now rivals Leadville." The Fenians, for the purpose of crippling England, openly threaten to blow up English steamships, even though engaged in the American trade and loaded with American passengers.

What is the cause of this general demoralization? For years back we have been accustomed to attribute it to the war. There is no doubt but that war is an enemy to morality and religion; but we have had peace for a sufficient length of time for the nation to recover its moral tone, and there are no indications of a growth of virtue among the people. We think the causes of the prevalence of crimes are mainly these:—

1. The growing prevalence of infidel sentiments. Experience has demonstrated that human laws, whatever their penalties, are weak unless they are supported by the sanctions of religion. The experiment of governing a State on atheistic principles was tried half a century ago in France. Under the teaching of the assumed philosophers of the day, the Sabbath was formally repealed, the Bible discarded, and Christianity abolished. The worship of reason was

inaugurated. Those in authority beheaded, under forms of law, thousands of their co-patriots because their political sentiments differed a little from their own. The streets of Paris flowed with blood.

Our government is a government by the people; yet within a few years two of our best and most popular presidents have been stricken down by the assassin's hand. Our government cannot stand upon an infidel foundation. Atheistic sentiments are sapping the very foundations of society.

The New York *Evening Post* says, "A careful survey of the murders, suicides, and other great felonies committed in the great cities of the United States during the last ten years, shows that a heavy fraction of the perpetrators were atheists and free-thinkers. A collection of letters and other papers often left by criminals when anticipating death, shows a fearful number of instances, some of which many readers will recall, of absolute disbelief in the existence of a God or in penalties for sins.

The Hon. George R. Wendling, in his lecture on Robert Ingersoll, says, "The most notorious outlaw known in the criminal annals of the West, Frank Rande, stood a few months ago at the bar of his cell in St. Louis, the very impersonation of every crime, and with the air of a braggart, said to preachers, priests, and policemen,—to throngs of men and women,—'I am a Bob Ingersoll man; and every man and woman in the land believed him.'"

2. Another cause of the tendency to crime is the making salvation so easy by the popular churches and revivalists of the day. Repentance, restitution, confession, turning from popular sins, is not insisted on. Multitudes join the church without any Christian experience. They profess to be saved without meeting the conditions of salvation. Many who are starting on a career of crime are encouraged to go on, with the hope that before they die they can "come to Jesus," without humbling themselves and making wrongs right, and be saved. The popular, unscriptural theology is doing immense harm. We need revivals; but, most of all, a revival of righteousness.—*Earnest Christian*.

THE PROMPT CLERK.

A YOUNG man was commencing life as a clerk. One day his employer said to him,—

"Now, to-morrow that cargo of cotton must be got out and weighed, and we must have a regular account of it."

He was a young man of energy. That was the first time he had been entrusted to superintend the execution of this work. He made his arrangements over night, spoke to the men about their carts and horses, and, resolving to begin very early in the morning, he instructed the laborers to be there at half past four o'clock. So they set to work, and the thing was done; and about ten or eleven o'clock his master came in, and seeing him sitting in the counting-house, looked very black, supposing that his commands had not been executed.

"I thought," said the master, "you were requested to get out that cargo this morning."

"It is all done," said the young man, "and here is the account of it."

He never looked behind him from that moment—never! His character was fixed; confidence was established. He was found to be the man to do the thing with promptness. He very soon came to be one that could not be spared; he was as necessary to the firm as any one of the partners. He was a religious man, and went through a life of great benevolence, and at his death was able to leave his children an ample fortune.—*Selected*.

—A skeptical hearer once said to a Baptist minister, "How do you reconcile the teachings of the Bible with the latest conclusions of science?" "I have n't seen this morning's papers," naively replied the minister. "What are the latest conclusions of modern science?"

The Family Circle.

WHO IS MY FRIEND?

Not he who fills my listening wondering ear
With honeyed praises that I love to hear;
Who tells me how his heart goes out to me,
Just as the eager river seeks the sea;
Who calls me learned, insists that I am wise,
And holds me always in a sweet surprise;
Talks of my genius; when I speak, applauds,
And puts me up among the demigods,
And boasts himself my very friend of friends.

But he who coins his friendship into deeds,
And runs to cheer and help me in my needs;
Whose open hand his liberal heart reveals:
Who proves, not tells, the sympathy he feels;
Who, when he sees me sorely pressed and tried,
Passes not by upon the other side;
Who is no Levite to his fellow-man,
But everywhere the good Samaritan—
He is the friend I cherish and approve,
The one that, with my heart of hearts, I love.

Bearing each other's burdens, we fulfill
The Master's law, and do the Master's will.

—Anson G. Chester.

HER WAY.

"I DO N'T see, for my part, why the Lord allows such people to have the handling of so much," said Mrs. Dr. Trewin, with a snap of her black eyes across the breakfast table. "It's a great trial to my feelings."

"What?" asked the doctor, absently. He was a small, spare man, as easy as his wife was irascible, and having the appearance of one pondering deeply upon some intricate problem.

"Dr. Trewin," vociferated the lady, with a great deal of irate energy, "you don't mean to tell me, now, that you have n't heard a word of all I've been saying?"

A little, anxious smile flitted across the doctor's countenance.

"I think, my love," said he—"really, I am positive you were speaking of Miss Deborah Bither."

"I should say I was," responded his wife, with a spice of grim pleasantry in her tone. "I told you that when I called on her yesterday with a subscription paper for the Hewetts, who, if you will remember, were burned out last month, and are now in very straitened circumstances, she refused to put her name down for a cent. She's money enough to buy out the whole of us, Deborah Bither has, and no chick nor child to take it when she's gone. And I think it should stand her in hand to make a righteous disposal of some of it while she can; don't you?"

Dr. Trewin maintained a discreet silence. He may have held his own opinions concerning Miss Deborah and her belongings, but he did not choose to air them in a controversy which would certainly be productive of no good. He swallowed his coffee and left the table; and presently his wife viewed his departing figure through the elms, as he took his way toward his village office.

"He's the strangest man," said she, aloud when she had brought her work-basket to the breezy keeping-room window; a body never can tell what he does or what he does n't think. But I'm sure he can't but see that Deborah Bither is the closest-fisted old maid that ever lived."

Her gaze wandered, as she spoke, out through the window and up to the great red-brick house on the hill, which overlooked the village. There were broad acres on all sides of it; uplands and orchards, just now giving promise of an abundant harvest. It was the finest estate in the county, and Miss Deborah Bither was mistress of it all.

"The earth is the Lord's, and the fullness thereof," murmured Mrs. Trewin, breaking her thread with a jerk. "Deborah Bither ought to remember that. It goes against my grain to see anybody so stingy."

Mrs. Trewin's corrugated brow substantiated her declaration. It did most assuredly go "against her grain," that Miss Deborah should be so wealthy—and so parsimonious.

She sewed steadily for an hour, and then,

folding away her work, she donned her bonnet and shawl.

"I'll go down and see how Mrs. Hewett is getting on," said she. "She needs sympathy and help, if ever anybody did."

She walked rapidly down the street until she reached the little low house into which the Hewetts had moved with the remnant of their household goods that they had saved from the flames. Through an open window sounded the busy hum of a sewing machine, which ceased as she entered the door, and Mrs. Hewett came forward to greet her.

Mrs. Hewett was a pale, careworn little woman, but she gave the doctor's lady a cordial, smiling welcome.

"And how are you getting along?" asked Mrs. Trewin, settling her portly form comfortably in a rocking-chair.

"Oh! nicely now, indeed, thank you," was the quick response.

"I was out with a subscription paper for you yesterday," continued Mrs. Trewin. "Has Deacon Gregory brought it in yet?"

"No-o," hesitated Mrs. Hewett. A look in which perplexity and pain were mingled crossed her face. "I am sorry to have given so much trouble; I think we shall be able to get along now. O Mrs. Trewin," her voice trembled beneath a weight of tears, "don't think me ungrateful, but, indeed, I—I cannot bear to be a beggar."

"Tut, tut!" exclaimed the doctor's wife. "To my mind, it should be a duty and a privilege to help a neighbor who has been unfortunate; and everybody seemed to feel it so, except—" she stopped with a shrug, and a grim closing of her lips, thinking of the red-brick house on the hill, and of its owner.

"I am sure we shall get along now," reiterated Mrs. Hewett, hopefully, apparently without noticing the break in her visitor's remark.

"I wish you may, truly," answered Mrs. Trewin. She looked an interrogation point at the bright, new sewing machine by the window, with the heap of unmade clothing near it. Mrs. Hewett saw the glance, and answered it with tears gathering in her eyes.

"Oh, yes! I've all the work I can do now; and the machine is a perfect Godsend. I'm to pay for it when I can."

"Why—what—where did you get it?" asked Mrs. Trewin.

"Let me tell you," the little woman smiled. "My heart fairly aches with the relief of it. Yesterday, only yesterday, my dear Mrs. Trewin, it seemed to me that I must give up. I rebelled, oh, so fiercely! against the harshness with which I thought God had treated me and mine. I forgot—I would not remember—his promise to those who call upon him in faith. At this dark hour, who should come in but Miss Bither. She had just heard of our—necessities. She stayed an hour or more, and you can't think how she cheered me up. It was she who sent the machine, Mrs. Trewin; and besides giving me all her own sewing to do, she will get shop-work for me from town. She has given John work on her farm for the summer; and we're all so happy and relieved. And you won't think us ungrateful that we do not like to accept the—the subscription, if we can get along without it?" Here Mrs. Hewett broke down entirely, her blue eyes swimming in tears.

Then the better quality of Mrs. Trewin's heart came uppermost. She drew the little woman's head down upon her broad breast, and soothed her as a mother might a child.

"I've got back all my faith in God—and man," said Mrs. Hewett, smiling through her tears, "and I never mean to let go my hold on it again."

"Amen!" ejaculated Mrs. Trewin.

At the dinner table, she related to the doctor the sum and substance of Mrs. Hewett's recital.

"I'm sorry I misjudged Deborah, and I intend to tell her so," said she. "But she might have said she meant to help them. And why can't she do things like other people?"

Dr. Trewin pared a potato in silence.

"I suppose it's her way," continued his wife, musingly.

"It's a very good way," said the doctor.—*Ada Carlton, in S. S. Times.*

—The look of sympathy, the gentle word
Spoken so low that only angels heard,
The secret act of pure self-sacrifice,
Unseen by men, but marked by angel's eyes,
These are not lost.

WORRY, NOT WORK, KILLS.

COL. GEORGE CHESNEY, in the *Fortnightly Review*, says overwork is impossible so long as the effort made is natural. When energy, of any kind, takes a morbid form of action, some force outside itself must be reacting upon it injuriously; and the seat of the injury, so far as the sinister influence on energy is concerned, will be found in close proximity to the sensation which, under normal conditions, guards the reserve.

The use of stimulants in aid of work is, perhaps, one of the commonest forms of collateral influence suspending the warning sense of exhaustion. When the laborious worker, overcome with fatigue, "rouses" himself with alcohol, coffee, tea, or any other agent which may chance to suit him, he does not add a unit of force to his stock of energy; he simply narcotizes the sense of weariness, and the guard being drugged, he appropriates the reserve. In like manner, when the dreamer and night-watcher, worn out by sleepiness, employs opium, chloral, or some other poison, to produce the semblance of repose, he stupefies the consciousness of unrest, but, except in cases where it is only a *habit* of sleeplessness which has been contracted, and, being interrupted, may be broken by temporary recourse to a perilous artifice, the condition is unrelieved. Not unfrequently the warning sense is stifled by the very intensity of the motive power or impulse. Ambition, zeal, love, sometimes fear, will carry a man beyond the bounds set by nature. No matter what suspends the functions of the guard set at the threshold of the reserve, if the residual stock is touched, two consequences ensue—waste and depreciation. It is important to recognize both of these evils. The former is generally perceived, the latter is commonly overlooked. The reserve, as we have seen, plays a double part in the economy; it is a stock in abeyance, and it is the base of every present act. Without a reserve of mental energy, the mind can no more continue the healthful exercise of its functions, than a flabby muscle without tonicity can respond to the stimulus of a strong volition, and lift a heavy weight or strike a heavy blow.

The cause or condition which most commonly exposes the reserve of mental energy to loss and injury is *worry*. The tone and strength of mind are seriously impaired by its wearing influence, and, if it continue long enough, they will be destroyed. It sets the organism of thought and feeling vibrating with emotions which are not consonant with the natural liberation of energy in work. The whole machinery is thrown out of gear, and exercise, which otherwise would be pleasurable and innocuous, becomes painful and even destructive. It is easy to see how this must be. The longest note in music, the most steady and persistent ray of light—to use an old-fashioned expression—the tonic muscular contraction, are all, we know, produced by a rapid succession of minute motive impulses or acts, like the explosion and discharge of electricity from alternately connected and separated points in a circuit; in fact, a series of vibrations. Mental energy doubtless takes the same form of development. If a disturbing element is introduced by the obtrusion of some independent source of anxiety, or if out of the business in hand the mind makes a discord, confusion ensues, and for the time being harmonious action ceases. Working under these conditions in obedience to the will, the mental organism sustains injury which must be great, and may be lasting. The function of the warning sense is suspended; the reserve is no longer a stock in abeyance, and

it ceases to give stability to the mind; the rhythm of the mental forces is interrupted; a crash is always impending, and, too often, sudden collapse occurs.

HOW BESS MANAGED TOM.

TOM's sister Nell was pretty, and, being a year older than Tom, wanted to show her authority over him. Tom was rough and awkward, and just at the age when a boy resents all meddling with his "rights." He would put his hands in his pockets, his chair on Nell's dress, and his feet on the window-sill. Of course they often quarreled.

"For pity's sake, Tom, do take your hands out of your pockets!" Nell would say in her most vexing manner.

"What are pockets for, I'd like to know, if not to put one's hands in?" and Tom would whistle and march off.

"Tom, I don't believe you've combed your hair for a week."

"Well, what's the use? It would be all roughed up again in less than an hour."

"I do wish, Tom, you would take your great boots off the window-sill!"

"Oh, don't bother me; I'm reading," Tom would say; and the boots refused to stir an inch, which of course was very naughty. And so it would go from morning till night.

But little sister Bess had a somewhat different way with somewhat stubborn Tom. Bess seemed to understand that coaxing was better than driving; and sometimes, when he sat with both hands plunged in his pockets, Bess, with a book or picture, would nestle down beside him, and almost before he knew it, one hand would be patting her curls, while the other turned the leaves or held the pictures. If she chanced to see his feet on the window-sill, she would say, "Just try my ottoman, Tom, dear, and see how comfortable it is to the feet;" and, though Tom occasionally growled in a good-natured way about its being too low, the boots always came down to its level. Whenever his hair looked very rough, she would steal behind him and smooth it out, in a way that Tom liked so well that it was a temptation to let it go rough just for the pleasure of having her comb it. Yet for the next three days, at least, he would take special pains to keep his hair in its proper place, simply to please little Bess.

As they grew older, Bess, in the same quiet, loving way, helped him to grow wise and manly. If she had an interesting book, she always wanted Tom to enjoy it with her; if she was going to call on any of her young friends, Tom was always invited to go with her.

"I can't understand," said lady Nell, "why you should always want that boy forever at your elbow! He's rough and awkward as a bear."

"Some bears are as gentle as kittens," said Bess, slipping her arm through his with a loving hug, while "the bear" felt a great warm glow at his heart, as he walked away with Bess, and determined to try harder to be "gentle as a kitten" for her sake.—*Christian Weekly.*

WAIT.—"Oh, the drudgery of this every-day routine!" cries many a business man, and many a house-keeping woman. "To get through the day, and to have the same round to traverse tomorrow!" Yes, but how do you know what use the gracious Superintendent of your life is making of this humdrum, as you call it? A poor, blind mill-horse treads his beat, hour after hour, and it all seems to come to nothing. But the shaft he is turning is geared into others, and they into wheels, that in other rooms, above him, far away beyond his hearing, are working out results that he could never comprehend. Wait until you see no longer through a glass darkly, and see the unknown bearings and connections of your life-work with other generations, and, may be, with other worlds.—*Advance.*

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 29 1881.

U. SMITH,
J. N. ANDREWS,

Resident Editor.
Associate Editor.

SABBATH, NOVEMBER 26.

THE meetings of the church in Battle Creek on the above-named Sabbath were characterized by a marked degree of solemnity throughout the day. In the forenoon we presented a few thoughts from 1 John 3:22: "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

1. From this it is evident that the condition of our enjoying communion with God and receiving from him the blessings we need, is the doing of those things which please him. If we fail in these things, we cut ourselves off from the source of our help; we cannot receive from him what we ask or need.

2. Above all people, the church in the last days, with its duties, its dangers, and its responsibilities, needs to be in a place where it can with confidence ask the help of the Lord, and freely receive whatsoever it asks. Think of a people with the special obligations which pertain to the work of God in the last days resting upon them, trying to meet these obligations, and to stand against the increased power of the arch-enemy, who has come down in great wrath, while they are themselves in such a condition that they cannot receive from God the things they ask of him, because they do not comply with the conditions on which they are promised. Without a radical change in them, the end must be disaster and failure.

But 3. How far short of the conditions we come in prevailing prayer, in study of the Scriptures, in self-examination, in caring for others' welfare, in making wrongs right, in forgiving injuries, in confessing sins, in bringing all the tithes into the store-house, and in assembling together and exhorting one another, and so much the more as we see the day approaching, as the Lord by the prophet Malachi so highly commends, and by the apostle Paul so earnestly enjoins. Unless we arise from this condition, the precious and sacred cause of truth in the earth, in which all the hosts of Heaven are most intensely interested, is imperiled in our hands. But we believe the time has come for the church to arise and redeem the time, and that the day is near when the message will forget its feebleness, in the manifestations of divine power.

In the afternoon the social meeting was largely attended, and the testimonies showed that a solemn sense of the dangers and duties of our times was resting upon the people. A marked desire was manifested on the part of many to seek the Lord earnestly and prepare for what is just before us. There are tokens of good, for which we feel to thank the Lord and take courage.

ONE DAY ABOVE ANOTHER.

IN Rom. 14:5, 6, Paul writes: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks."

And because Paul writes thus, some seem to be in doubt whether they ought to keep the Sabbath or not; for that, they think, would be esteeming one day above another. But no one need be in any doubt as to this matter; for Paul makes no reference whatever to the Sabbath in any of this language. The Sabbath is excepted from the days of which he speaks. God gave

to men in the beginning a law for the observance of the Sabbath; for he sanctified the Sabbath, or set it apart to a holy and sacred use. He repeated that commandment on Sinai amid circumstances of awful grandeur. He promised the Jews a perpetual kingdom raised to the pinnacle of earthly glory, if they would keep the Sabbath. He cursed them, destroyed their city, and scattered them over the face of the earth, because they kept it not. And the same law, unchanged, continues in this dispensation. After all this, would it not be passing strange if he should leave it to men to observe the day or not, just as they might choose, and then inspire the apostle Paul to write approvingly of that course?

But, it may be urged, how do you know that the Sabbath is not referred to in the passage quoted?

We know it, first, because in the Scriptures the secular days of the week are spoken of in this comprehensive manner as "every day," when the Sabbath is plainly excepted. See Ex. 16:4: "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." But in verse 26 we read: "Six days shall ye gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days."

The bearing of this record upon the question before us is at once apparent. The Lord said they should go out and gather the manna "every day;" yet upon the Sabbath there was to be none, and none were to go out to gather it. Therefore "every day" did not include the Sabbath-day. It meant simply "every day," of secular time, which the Lord had given to man for his use, and did not include the rest-day, which God had reserved to himself. Now, if the expression could be so used in Moses' day, it could be used to mean the same in Paul's day.

We know, secondly, that this expression "every day," in Rom. 14:5, does not include the Sabbath; because Paul is not talking of that class of laws to which the Sabbath belongs, but about the ceremonial regulations of the Jews pertaining to meats, drinks, etc. This we know because Paul says in verse 6, "He that eateth, eateth to the Lord." Here "eating" and "not eating" is placed upon the same ground of obligation exactly as that of regarding the day, and not regarding it. Now would it not be utterly unaccountable if Paul should single out one of the precepts of the decalogue, and class it with meats and drinks, and not the others? What has the decalogue to say about this latter class of observances? Nothing at all. Then when Paul, or any other writer, speaks of days which are associated with meats and drinks, those days do not include the day of the decalogue.

If the question should be raised why Paul allowed this liberty or this indifference, whichever way we may put it, in regard to these Jewish days, the answer is at hand. Some, apparently, did not seem fully to comprehend how faith in Christ superseded the former observances of the Jewish ritual; and to some of these they tenaciously clung. These Paul calls weak in the faith (of the gospel). Verse 1. He says, "For one believeth that he may eat all things; another, who is weak, eateth herbs." Verse 2. Under these circumstances, what does Paul do? Does he compel them to give up everything, and put such a strain upon their weak faith as to cause it to give way entirely, and thus prevent their receiving the gospel at all? No; but well understanding that there was no virtue in these things, he makes this concession to their weak condition; he permits them to continue these observances, provided they do it in such a way as not to make void their faith in Christ; and he cautions those of stronger

faith not to judge, or condemn, them for so doing. For he well understood further, that as the true faith grew in them, the weak faith which clung to the obsolete forms of the preceding dispensation would disappear. Paul gives, in 1 Cor. 8, the same liberty in regard to meats offered to idols that he gives in Rom. 14 in regard to the observance of ceremonial days.

WHAT IS COMING?

It is now more than a score of years since the view was first published applying the two-horned beast of Rev. 13 to this government. The position taken involved in its fulfillment an establishment of a United States Sunday law. This would require an amendment to the Constitution. To bring this about, there must be a demand for it. That we were tending rapidly to that point, the Sunday conventions and the interest which has been universally awakened in the subject, fully testify. California has become considerably aroused over the subject. There is a law in this State prohibiting the opening of the saloons and such places of traffic on Sunday. This they are determined to enforce. On the other hand, a league has been formed embracing the saloon-keepers, grocery dealers, and all tradesmen who see fit to join it, to oppose this law. Their object is in every case to demand a jury trial, and carry the matter to any length, before they submit. Both parties evidently mean business, and it requires no great discernment to see what the result will be. The following I clip from the *San Francisco Chronicle* of Nov. 15:—

"THE CLERGY AND THE SABBATH."

"A meeting of the ministers of the various denominations was held in Association Hall yesterday afternoon, to take measures for the better observance of Sunday, and the carrying out of the Sunday law. Rev. Dr. Patterson presided. A report of a committee which had been appointed at a previous meeting was presented by Rev. Albert Williams, its chairman. It recommended the calling of a Sunday convention and the formation of a permanent Sabbath Observance Society. Dr. Williams said that prompt and efficient action was necessary in order to counteract the efforts of infidels and liquor-sellers who had banded together to resist and break down the law. He read the resolutions passed by the League of Liberty, and commented on them with considerable severity. Rev. Dr. Patterson followed. He was strongly in favor of the proposed convention and association. They must take the bull by the horns and put a stop to the efforts to Germanize the American Sabbath. A meeting had been called in Oakland this week to support the law, and all in favor of law and order should be awake and in earnest. The liquor-sellers and pleasure-seekers meant business, and Christians must mean business too. After an hour's discussion, during which eight or ten of the clergy spoke in favor of immediate action, the meeting adjourned for one week." S. N. H.

HAS THE SABBATH BEEN ABOLISHED?

"THE Sabbath was made for man." Man was created on the sixth day of the first week; God rested on the next day, the seventh; and when the seventh day was past, he blessed the day and sanctified it, because he had rested on it from his ever-memorable work—a work in which all mankind are equally interested, as the origin of their existence. To sanctify is to set apart to a sacred use. Thus the Sabbath was made for man, to be sacredly used for his benefit, to keep in memory his creation and his great Creator. And when, after more than two thousand years, the great Jehovah "confirmed the same to Jacob for a law" (see 1 Chron. 16:13-17), proclaiming the Sabbath law with his own voice, he traced the Sabbath to its origin, and gave the reason of its institution in these words: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Here we have the reason, given by the voice of God, for the institution of the Sabbath—the reason why it was blessed and sanctified.

But those who teach that the Sabbath was made ex

clusively for the Israelites, and was abolished with Jewish rites at the death of Christ, have the faculty of finding the fourth commandment, not in Ex. 20, where God's voice is recorded verbatim as heard from Sinai, where the same law was written with the finger of God upon tables of stone, but in Deut. 5, where Moses, forty years afterward, repeated the commandment only in part, that is, not word for word, and adds comments respecting the duty of the people who had been redeemed from service in Egypt in words following: "That thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day."

The object and duty of a believer in revelation is to find the harmony of its different parts. How, then, are these two reasons harmonized? The voice of God in Ex. 20, tells us plainly why the Sabbath day was blessed and sanctified; in other words, why the Sabbath was *instituted*; in Deut. 5 a reason is given why a people who had been delivered from bondage by Him who instituted it should *keep* it. It is an appeal to their sense of gratitude; and has special reference to the observance of that part of the command which requires that servants shall have the benefits of the Sabbath as well as their masters.

It is evident that this inspired comment of Moses was not a part of the original commandment which was written upon the tables of stone, and had been for forty years in the ark of the covenant. Moses does not pretend to quote that commandment as given by God, saying, "Remember the Sabbath day to keep it holy;" but he says instead, "Keep the Sabbath day to sanctify it, *as the Lord thy God hath commanded thee.*" Yet men claiming an advance position as teachers of Bible truth find in this comment the only reason for the institution of the Sabbath; and claim that it was for the Jewish people exclusively, in contradiction of the words of the Son of God: "The Sabbath was made for man;" and in contradiction of the reason given by God himself for its institution, namely, that he made the world in six days and rested on the seventh, and for this reason he blessed the Sabbath-day and hallowed it.

In a recent article I find the text in Deut. 5:15 misquoted as follows: "Therefore the Lord thy God commanded thee to keep a Sabbath-day." He then says, "I need not remind the reader that the word 'therefore' means *for this reason*. We have here, then, the reason given by God himself for the institution." Let us try this logic in another case. We read, "Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge; but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence; therefore I command thee to do this thing." Deut. 24:17, 18. Therefore means *for this reason*; and if its use in the case of the Sabbath, in Chap. 5:15, proves that the obligation to keep the Sabbath originated from the fact that God delivered Israel from the bondage in Egypt, it also proves, in Chap. 24:17, 18, that the obligations of justice and mercy to the stranger, the fatherless, and the widow, originated from the same fact, and were not hindering before. But these moral obligations did not have their beginning there; neither did the Sabbath.

Our author further says, "There is not the slightest testimony in the Mosaic law intimating that any other people besides the Jews were ever required to keep, or ever did observe, the Sabbath." Now I submit that the servants of the Jews were largely of other people, and the strangers within their gates were Gentiles, and not Jews; and our author's chosen text secures to them the benefits of the Sabbath; and if God cared for their physical benefit, why not for their spiritual, if indeed they were men, and not brutes? If they were men, the Sabbath was made for them; for Jesus said it was "made for man."

There will be a universal observance of the Sabbath sometime. God has promised that "*all flesh*" shall come to worship him from Sabbath to Sabbath. Isa. 66:22, 23. This has never been the case since the prophet of God wrote the promise; but it will be fulfilled, and that in the new heavens and the new earth. There will be no one in that bright world to come that will claim that the Sabbath was intended exclusively for the Jews, or that it was limited to a small portion of the earth. No one of that vast throng will claim that the day cannot be kept on a round and rolling globe. And they will be agreed in the day. It will be the *Lord's Sabbath*, the day on which he rested, and for this reason blessed and set apart for man.

In the light of the Scriptures how weak and contemptible are the foolish and contradictory cavils and subterfuges of the opposers of the Sabbath of the Lord. Those who are ignorant of the claims of God are to be pitied and instructed. But many ignorantly or presumptuously, or both, venture to take the field in opposition to "the holy of the Lord" and "honorable." To the enlightened and truly loyal, the Sabbath is a delight. Oh, what rapturous delight will they enjoy who worship the Lord from one Sabbath to another in the earth made new! May the reader and the writer together have a part in that supreme delight and everlasting joy.

R. F. COTTRELL.

BATTLE CREEK COLLEGE AND THE COLLEGE RECORD.

PERMIT an oft-repeated statement to be made again; viz., Our excellent *College Record* should be in every S. D. Adventist family in the land, as well as in numerous other households. This is true for many reasons. By its perusal, how many precious youth might be inspired with such a thirst for culture and knowledge as would lead them to college halls, and thence to future usefulness in the great battle of life! The tastes and inclinations of how many minds it might mold, and direct into channels of refinement, intellectual effort, and great usefulness! Among other crying needs among our people, is the lack of interest in higher intellectual and moral training. We need more highly to estimate the great importance of mental discipline and scholastic acquirement. We need to study and appreciate the close connection of these things with the service of God, and with answering the ends for which every one of us was placed in the world.

It is true that nothing can take the place of personal consecration to God and the enjoyment of his spiritual blessings; yet it does not follow from this that we are to sit with idle, uncultivated minds. It is also true that God designs that every one shall utilize all of his opportunities (and even make such opportunities) for mental and moral development, with earnest efforts. God can work a *miracle* in our behalf in the matter of our mental power and knowledge, but the question is, *Will* he do so? Let us not presume too much upon his mercy and goodness, but with the assistance of his grace use all helpful human agencies for a better preparation for his service.

The *College Record* is designed to be directly and indirectly beneficial to the institution which it represents, and thus ultimately to be of both immediate and remote benefit to its readers. It is intended to arouse and promote a vigorous and heartfelt interest in the mental and moral training of the young, thus directly leading to a more adequate support of the College, and ultimately to the consequent increase of its usefulness among us. There are abundant reasons why this beloved institution should have a large and constantly increasing patronage. There are many precious youth who should be preserved in the truth, and who need a good education for greater usefulness in its cause. There are many young men and women among us who should actively engage in its promulgation and defense, but who, among other things, need a

thorough discipline of their powers of mind in order to do it more acceptably. And then there is the great body of our young people, who should cultivate their minds in order to answer the ends of their existence. God demands of every soul upon whom he has graciously bestowed the precious gift of mind that he shall *develop* and *cultivate* it, and then *use* it in his service.

Whatever may have been its defects in the past or its condition at the present, my heart swells with gratitude to God for his providence in the establishment of Battle Creek College. As I see the tide of evil pressing in upon the students of the very best of other colleges, how can I refrain from thanks to God for its existence? In its worst estate, it would still be far above them all in point of morals and religion. What a precious band of youth are gathered there from year to year! What infinite possibilities are centered there! I praise God to know that they are under the charge of noble, self-sacrificing men and women, who, inspired with devoted zeal, are laboring unselfishly and conscientiously for the highest interests of their students. What a precious privilege for both,—to be teachers and learners of truth! If faithful to the end, how infinitely great will be their mutual reward.

Who will work for our college paper? Who, in every S. D. Adventist church in the land, will engage in the work of soliciting subscribers, and not cease his or her efforts until the whole church has been thoroughly canvassed, as well as the surrounding community? You who are anxious and longing to do some good work, why not lay hold of this enterprise? There are some things which you cannot do, but here is something that you can accomplish with but little effort.

The editor and publishers are now taking measures to put the paper on a permanent and satisfactory basis, and they give earnest assurance that there shall not again be just cause for complaint as to any irregularity connected with its publication. They pledge themselves that the paper will be filled with the most interesting and instructive contributions from able pens on the various topics of educational thought, and items of interest concerning the College; in short, they expect to make it emphatically a college educational paper worthy of its patrons. The subscription list should be increased to 10,000 at least, by Feb. 1, 1882. Let every S. D. Adventist subscribe for it, and also send a copy to some earnest, aspiring youth with whom he is acquainted. Let parents who contemplate sending their children to college be furnished with it. Let reading-rooms and public libraries in cities and villages be supplied with copies of it. While an earnest effort will be, and should be, put forth soon in behalf of our other periodicals, yet labor for the *Record* will form no hindrance or additional burden, on account of its exceedingly low price. Let every one write three or four less unnecessary letters per year, and use the stamps which would have been used to pay for this paper, and thus spread the knowledge and usefulness of Battle Creek College.

In conclusion, let me urge upon you the solemn duty and the blessed privilege of sustaining the College. It is your duty in behalf of the cause of truth and your children; your privilege, because it is a grand opportunity for mortal man to be instrumental in the up-building of Christ's kingdom. Give the College your love, sympathy, and financial support, and the *College Record* your constant subscription. This will be a good work, for which you will receive a reward here and hereafter. CHAS. C. RAMSEY.

Meadville, Pa.

—The true minister of the gospel of Jesus Christ trusts in God to sustain him in his work. When one leaves the work because he is dissatisfied with his salary, he may conclude that he is a hireling, and not a true follower of the Good Shepherd, who laid down his life for the sheep.

MARINER'S HYMN.

LAUNCH thy bark, mariner!
Christian, God speed thee!
Let loose the rudder bands,
Good angels lead thee!
Set thy sails warily,
Tempests will come;
Steer thy course steadily—
Christian, steer home!

Look to the weather bow—
Breakers are round thee;
Let fall the plummet now—
Shallows may ground thee.
Reef in the foresail there!
Hold the helm fast!
So! let the vessel wear
Where sweeps the blast.

What of the night, watchman?
What of the night?
Cloudy—all quiet—
No land yet—all's right.
Be watchful—be vigilant;
Danger may be
At an hour when all seemest
Securest to thee.

How gains the leak so fast?
Clear out the hold!
Hoist out thy merchandise!
Heave out thy gold!
There! let thy ingots go—
Now the ship rights;
Hurrah! the harbor's near—
Lo! the red lights!

Slacken not sail yet
At inland or island;
Straight for the beacon steer—
Straight for the highland;
Crowd all thy canvas on!
Cut through the foam!
Christian, cast anchor now—
Heaven is thy home!

—Selected.

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.

NORTHERN EUROPE.

SINCE my return from Denmark, we have had meetings every Sabbath and Sunday, and have now commenced a course of lectures on the prophecies. These are well attended. Our hall is more crowded with hearers than it ever has been since we commenced to occupy it. It is two years since a course of lectures has been given in Christiana, and it seems to be duty to present the truth here in this manner at present.

A week ago Friday evening, our hearts were made glad by seeing five willing souls buried with Christ by baptism. One sister besides was received into the church. On the Sabbath, we met to celebrate the ordinances of the Lord's house. The good Spirit of the Lord rested on us. I preach now six times a week, and hold in all nine meetings weekly. But I do not now speak over forty-five minutes, and I find this to be better for myself and the people. If we leave out all less important things, and present only the best of the matter, this time is long enough. But to do this is, I must confess, the most difficult work I have undertaken in my life.

Since my return from America, eighteen persons have been baptized and received into this church. Five have gone to America. The present membership is 112. Seven are living in other places. We have in all 272 members in Northern Europe, and there are about fifty or sixty more that keep the Sabbath.

We have just formed a Health and Temperance Society on nearly the same plan as the American society. Thirty-nine persons have signed, and we expect soon to get a good many more.

Bro. Rosqvist is again laboring in Sweden.

The tract society in Christiana has, during the last quarter, sold and distributed 51,000 pages of reading matter, beside 180 papers. Money received for sales, \$31.20. We have now two colporters in Norway, and another brother will soon engage in the work.

May God bless his work everywhere, and precious souls be saved.

J. G. MATTESON.

Christiana, Norway, Nov. 1.

KENTUCKY.

Custer, Nov. 16.—I have just closed a series of meetings at this place. The brethren and sisters have been strengthened, one has been added to the church by baptism, and others are almost persuaded.

S. OSBORN,

MICHIGAN.

Sherman City, Isabella Co., Nov. 21.—We are having very interesting meetings here, conducted by Eld. D. A. Wellman. The Sabbath question is now being given. Two have decided to obey the truth, more are convinced, and others are investigating. The congregations range from twenty to eighty. Hope to see a good work done here. We are trying to live the truth. Pray for us.

J. B. TINKER.

Birmingham.—Closed our meetings here Sunday. The interest continued good to the last. Seven were baptized last Sabbath, and nine were added to the church. Had a good meeting with the Holly church last night. We are glad to find union and courage here, though some meet with persecutions for obedience to the truth. May the grace of God enable them to speak as Paul did of "these light afflictions."

Nov. 22.

G. K. AND J. A. OWEN.

St. Charles, Nov. 21.—The good work of the Lord is onward here, and many things have transpired to comfort and cheer the hearts of all this church; and we believe that there has been joy among the angels above, as they have seen "poor sinners coming home." From Monday till Saturday we have been visiting from family to family, and evenings we have held meetings in three different neighborhoods where our people live. On Sabbath, after the morning sermon, thirty-one came forward for prayers, most of whom were the youth belonging to the families of our people. How good it did seem to see these young people giving their hearts to Jesus. The words that our dear Bro. White used often to sing on such occasions seemed precious to us,—

"Let youth in his freshness and bloom come."

Sunday, a large crowd gathered to witness the baptismal scene, when twelve more were buried with their Lord by baptism, making twenty-one who have been added to the church. We remain over another week.

M. B. MILLER.

A. O. BURRILL.

WISCONSIN.

Clintonville, Nov. 24.—Since my last report, I have held meetings in this place and the adjoining school district. The work on our church has been hindered by impassable roads; yet we have it enclosed, and hope, if the weather permits, to be able to hold meetings in it this winter. Four more have commenced keeping the Sabbath of the Lord, and we have reason to believe all are becoming more firmly settled in the truth. I have also visited churches at Poysippi, Mackford, and New London. I would earnestly request the prayers of God's people for the work here.

A. D. OLSEN.

KANSAS.

Milan, Sumner Co., Nov. 21.—God has blessed in the work here, and I hope we shall see fruit in the kingdom from this place. Three families have begun to obey from the heart. Have been here two weeks. A Sabbath-school has been organized, and five copies of the *Instructor* are used. We hope to organize a T. and M. society next first-day. There is good interest. Some desire baptism. There is no ordained officer here. May God open the way.

This is a faithful saying, "Christ came to save sinners." They are seeking the way to Zion. Pray for us, brethren, that God will give us utterance in the word.

G. H. ROGERS.

OHIO.

Leesburg and New Antioch.—In company with Eld. Rupert, I began meetings in Leesburg Nov. 3, and remained there one week. Found all the brethren hungry for preaching, and nearly all out. There was a fair outside attendance. A meeting-house is greatly needed here, and I think one will be built during the coming year. One member was disfellowshipped. At the Sabbath meeting, nearly all expressed a desire to go forward in divine life.

At New Antioch we remained three days. Brotherly love and harmony seem to exist, and all were cheered and encouraged by our meetings. Our traveling expenses were fully met by the members of the two churches. The Antioch Sabbath-school is in a flourishing condition. As heretofore, perfect lessons are the order of the day.

Bro. Rupert was obliged to return home before visiting the Springfield church, as had been desired.

E. H. GATES.

VERMONT.

North Craftsbury Mills.—I came to this place from our excellent meetings at Cabot. Got out a good assortment of hand-bills for lectures, and circulated them thoroughly, so that I could say, I have done my duty in publishing, whether the people come out to hear or not.

Last Sunday morning, I was invited by the Congregationalists to speak in their house in a neighboring village. I responded, and further published the contemplated lectures in this place. I have spoken five times, and though the nights, the weather, and the roads have been very unfavorable for meetings, yet I have had a fair turnout. Those who attend give the best of attention, and readily purchase our works.

To the young converts in the Province of Quebec, I would say, Be of good courage; hold the fort; and I shall, the Lord willing, call on you at my earliest convenience.

D. T. BOURDEAU.

Nov. 15.

VIRGINIA.

Liberty and Mt. Zion.—The brethren and sisters held a quarterly meeting in Liberty, Shenandoah county, the first Sabbath in November. The Lord blessed us with a free outpouring of his Holy Spirit, and we had a meeting that will long be remembered. We had the largest gathering of S. D. Adventists that ever convened in the State. The brethren and sisters were all happy, and felt the sweet influence of the Spirit of God, as they obeyed our blessed Redeemer in his humble ordinances. Four were added to the church. One was baptized on first-day. The amount of tithes paid for this quarter amounted to \$27.00.

One week later, the church in Mt. Zion, Page county held their quarterly meeting. Here also our Heavenly Father granted unto us his free Spirit, and we had an excellent meeting. A good degree of interest was manifested by many who have not yet made their peace with God. The amount of tithes paid by this church for the quarter was \$21.90.

I am now preaching at Leaksville, Page county, where there is a good interest. Pray for me, that I may be enabled through the Spirit of God to do my duty in helping to proclaim the last message of mercy.

Nov. 15.

HENRY A. RIFE.

MISSOURI.

New Boston, Linn Co., Nov. 17.—Oct. 21, I came to this place to follow up the work left by Bro. Donnell and myself to attend the camp-meeting. Six that signed the covenant have given up, five on account of opposition at home; and one, who was a hard drinker, has concluded that the way is too strait for him. Two sisters say they would gladly go forward, but their companions are so opposed that it is impossible. The others are young persons, subject to parents and guardians. I partially organized a church of twelve members; five others are keeping the Sabbath who do not wish to unite with the church at present. Organized a Sabbath-school of thirty-one members,—twelve adults and nineteen children. Obtained six subscribers for the *Signs* and five for the *Instructor*. Bro. Newcomb obtained seven for the German paper. Received \$5.50 in donations.

Opposition from a few is bitter. The trustees of the church closed the house against us, although the majority were in favor of letting us have it for meetings. My health is still improving. There are now many calls for preaching in Missouri. If the Lord is pleased to bless me with health, I intend to give my whole time to the work. To this end I ask the prayers of all who love the Lord.

C. H. CHAFFEE.

Rolla.—Spent three weeks with the church at this place. In all, held twenty-four meetings. Our congregations were not large, owing mostly to the bad weather and the inconvenient location of the place of meeting; yet those who came seemed to be interested. Three were added to the church, and we hope for others when we return, which we have promised to do at their next quarterly meeting. Found the church here hungry for preaching, as they had had but very little for more than five years. During this time they had passed through some severe trials. Discord and disunion seemed at one time to threaten them with utter ruin, but through the grace of God and a love for the truth, harmony has been restored; and when we left them, all seemed to be in unity. Their numbers have been reduced by removals; yet we are glad to report that, with only one exception, all are holding fast to the truth. Our meetings were characterized by a good degree of the Spirit of the Lord,

especially the social meetings, all taking part, and testifying freely to the goodness of God and the presence of the Spirit, also to their determination to hold out faithful till the Master comes. May the grace of God be with them.

Am now in Salem, Dent Co., where if I can get a house for a sufficient length of time, I will deliver a course of lectures. I ask the prayers of all interested in the spread of the truth. R. S. DONNELL.
Salem, Nov. 22.

NEBRASKA H. AND T. SOCIETY.

In harmony with the call of the Chair, the Nebraska Health and Temperance Society met on the campground at Columbus, at 9 A. M., Sept. 26, 1881. Meeting opened by singing and prayer. As the Secretary was absent, James Stanton was appointed Secretary *pro tem*. The minutes of the previous session were called for, read, and accepted. A financial report was read, showing a balance of \$9.10 on hand, after which a report from the American H. and T. Association was read, showing a balance in our favor of \$7.93.

It was then moved and carried that the chairman appoint the regular committees. This he did as follows: On Nominations, E. D. Hurlbert, D. Nettleton, and Mary E. Clark; on Resolutions, E. D. Hurlbert, Mary E. Clark, and Anna Boyd.

By request, Eld. Haskell made appropriate remarks with reference to pledge members becoming full members, and Eld. Butler answered the question, Why should we sign the pledge? Eld. Starr then made remarks explaining why we should have certificates.

The Nominating Committee reported as follows: For President, George B. Starr; Secretary, James Stanton. On motion, these candidates were duly elected.

It was moved and carried that we adjourn to the call of the Chair. GEO. B. STARR, Pres.

JAMES STANTON, Sec.

BUSINESS MEETING IN VIRGINIA.

At a business meeting recently held in Virginia (place and date not specified), committees were appointed on nominations and resolutions. The latter committee reported as follows:—

Whereas, It has pleased Almighty God to remove by death our dear brother, Eld. James White; therefore—
Resolved, That we extend to sister White our heartfelt sympathy in her sad bereavement.

Whereas, It has pleased our Heavenly Father to remove our dear brother, Eld. E. B. Lane; therefore—
Resolved, That we express our earnest sympathy with sister Lane in her deep affliction.

Resolved, That we earnestly desire that these afflictive dispensations may draw us all nearer to God in the bonds of Christian love, especially here in Virginia, where the brethren and sisters can never forget the arduous labors bestowed on them by our lamented Bro. Lane. And we humbly beseech Almighty God to spare the lives of our dear sisters, one of whom has labored so faithfully with us in the precious cause of God.

Resolved, That we urge upon our people the importance of making the "Testimonies to the Church" and "Spirit of Prophecy" a study in connection with the Bible; also of giving diligent heed to the Bible, "Testimonies," and to the Church Covenant, in reference to plainness of dress.

These resolutions were unanimously adopted.

A. C. NEFF, } Ex.
WALTON CRAIG, } Com.
JEREMIAH PERDUM, }

—A young girl was recently memorizing a production for use upon the occasion of a public entertainment in the seminary. In the evening upon retiring, as was her custom, she knelt beside her bed to say an evening prayer. When she became conscious of what she was doing, she found that instead of saying her prayer she had repeated about half of her oration for the entertainment. Wonder if some older persons do not allow matters which belong to the pursuits of the day to crowd upon the mind in time of prayer. We once knew a pious member of the church who acquired the habit of praying with his eyes open. He remembered to watch as well as pray. One morning while engaged in family prayer, looking out the window over his farm, he saw things which caused him trouble, and he resolved from that time he would shut out the world from eye, mind, and heart, when in prayer. Our devotions are often poor and almost valueless, because mixed with the cares of the world. Daniel had his window open toward Jerusalem, but probably shut his eyes.

—He is the happiest man who renders the greatest number happy.—*Desmahis*.

Our Tract Societies.

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

THE WISE CHOICE.

"Mary hath chosen that good part which shall not be taken away from her." Luke 10:42.

HAVE I chosen Jesus?
Then I'll not repine
If some little portion
Of his cross be mine.

Have I chosen Jesus?
Then upon his breast
Every weary longing
Soon will find its rest.

Have I chosen Jesus?
Then I've naught to fear;
Satan cannot harm me
With my Saviour near.

Have I chosen Jesus?
Griefs may come, and pain,
But I know his chastening
Will not be in vain.

Have I chosen Jesus?
Then I need not grieve,
Earth, or earthly treasures,
At his call to leave.

Have I chosen Jesus?
Then I'll spend my days
Waiting for his coming,
Living to his praise.

Have I chosen Jesus?
Dying may I sing,
"Swallowed up in victory"
Death has lost its "sting."

Have I chosen Jesus?
Well may I rejoice,
Since 'twas his own choosing
Led me to the choice.

Chosen, saved by Jesus,
Now he is my guide!
Can I fear he'll fail me,
When for me he died?
—*The Christian (London)*.

WHAT A FEW BOOKS ACCOMPLISHED.

BY ELD. S. H. LANE.

LAST summer, Elds. Covert and Henderson held a grove-meeting at Northfield, Boon Co., Ind. A few months before, the truth had been presented at that place, and a few had embraced it amid much opposition, as the church house was closed against the laborers, and for some time opposition and prejudice seemed to hold almost universal sway. The few remained faithful, and regular meetings were established.

In appointing the grove-meeting, the brethren reasoned that such a meeting would enable them to reach a large number not of our faith, and impart strength to the brethren. In this they were not mistaken. A grove was selected, and in it one of our large tents was pitched.

On first-day the crowd came. Our books were offered for sale, and the ground was canvassed for our papers. Some ten or fifteen dollars' worth of books was sold, mostly to those not of our faith.

Among those who purchased books was an intelligent doctor who had come fifteen miles to attend the meeting. He had never before heard our views. He purchased one dollar's worth of pamphlets. The first one he read was "Sermons on the Sabbath and Law." He compared the positions of the writer with the Bible, and found them correct, and immediately he began the observance of the Sabbath. He wondered how he had endeavored to serve the Lord, lo, these many years, and had never before seen that the Sabbath has never been changed, or discovered the real distinction between the two laws, and the relation between the law and the gospel. After beginning to observe the Sabbath, he loaned the books to a married son, who also read and began to observe the Sabbath. The truth finds both father and son strictly temperate, and entirely free from the tobacco habit, which some cannot well overcome when they embrace the truth. At the dedication of our meeting house at Noblesville, Ind., Oct. 29, 30, it was our privilege to meet the doctor and his son. They listened to the discourses given with the deepest interest. The father celebrated the ordinances with us, and gave a donation toward the meeting-house debt. They both pleaded that a minister be sent to their neighborhoods, that the truth might be presented to their friends and neighbors,

offering to furnish homes for whoever might come.

Before the meetings closed, the doctor came to us and stated that he desired our standard works; and as we selected some five or six dollars' worth of our bound books, and he paid for them in gold, and seemed so pleased to get them, I said to myself, Oh, how many thousands there are who would greatly rejoice if the truth could be presented to them either by our ministers or by our publications. Shall we ever tire in the missionary work, when such results can be seen? Never! no, never!

NEW ENGLAND T. AND M. SOCIETY.

THE eleventh annual meeting of the New England Tract and Missionary Society was held at South Lancaster, Mass., Nov. 12, 13. In the absence of the President the Vice-president took charge of the meeting.

Every district in the Conference was represented excepting Nos. 7 and 8. This was no surprise in the case of No. 8, as it embraces New Jersey; but No. 7, containing the churches of Danvers, Haverhill, Newburyport, and Ipswich, should have been well represented, yet not one was present from that district.

The first business meeting was held Sunday at 9 A. M. After singing, prayer was offered by Eld. Sanborn. The report of the last meeting was read and approved.

On motion, the Chair was authorized to appoint the usual committees, which was done near the close of the meeting, as follows: On Nominations, A. W. Smith, C. E. Palmer, and J. C. Tucker; on Resolutions, M. Wood, I. Sanborn, and E. Thayer.

Eld. Robinson made pointed remarks on our work, its nature, etc. He referred to the physical, political, and moral world, whose condition seems to indicate that the end is very near. Inanimate creation groans for coming deliverance. Then why this waiting?—Only "for the manifestation of the sons of God."

The elements of earth are held in check for the work of God to be completed. All Heaven is intensely interested to see it accomplished. Creation waits and groans for redemption. Under such circumstances as these, can man, to whom has been committed the solemn and sacred trust of bearing the closing message to the world, be indifferent? Every faculty of the mind, every energy of the being, should be drawn out toward a work like this. All may share in the responsibility, burdens, toils, and tears connected with the work now, and in a little while be partakers of the reward in the kingdom of glory.

Eld. Sanborn thought it would require a thousand years to warn the world by the living preacher, but with our publications in the hands of all, the work can be accomplished in a short time.

The report of the South Lancaster V. M. Society showed quite an amount of labor performed. It was suggested that the *Signs* be sent more especially throughout our own Conference the coming year. Not that cases of especial interest elsewhere should be dropped, but names should be obtained, and the rays of light sent forth among the four millions of souls in this Conference.

The matter of our next camp-meeting was considered, and the opinion seemed to prevail that it should be held in some city, and that efforts be put forth for a large gathering.

Adjourned to call of Chair.

SECOND MEETING, 3:30 P. M.—Prayer by Bro. Wood. The Committee on Nominations presented the following report, which was adopted: For President, S. N. Haskell; Vice-president, D. A. Robinson; Secretary and Treasurer, Eliza Thayer. For Directors: Dist. No. 1, J. C. Tucker; No. 2, M. Wood; No. 3, T. W. Mace; No. 4, C. W. Comings; No. 5, H. L. Warner; No. 6, E. G. Bolter; No. 7, E. T. Bedee; No. 8, N. O. cutt.

The Committee on Resolutions in its report gave the following:—

Whereas, in the good providence of God we are permitted to see more immediate results from our missionary work than heretofore, therefore—

Resolved, That we will not slacken our efforts until the truth shall culminate in the loud cry of this message, and the work shall be completed.

Whereas, We believe that more people can be reached and greater good be accomplished by holding our camp-meetings in cities, therefore—

Resolved, That our next camp-meeting be held in some large city.

Whereas, It is deemed advisable to hold our next camp-meeting in one of our large cities, therefore—

Resolved, That we raise by subscription a tent and camp-meeting fund of not less than five hundred dollars.

Resolutions 2 and 3 were spoken to by the Chair, and Brn. Smith, Tucker, Comings, and Wood, and all were adopted.

The report of the working of the Society for the past year showed the following results:—

No. of members,	401
" " reports returned,	898
" " visits made,	1,194
" " letters written,	4,879
" " Signs taken in clubs,	877
" " subscribers obtained,	222
" " pages tracts and pamphlets distributed,	317,582
" " periodicals distributed,	43,064
" " annuals	585

FINANCIAL REPORT.

Cash on hand Oct. 1, 1880,	\$ 678.64
Received on tract fund,	1533.48
" " periodicals,	1,643.18
" " N. E. reserve fund,	96.50
" " Vermont reserve fund,	42.00

\$3,993.80

P'd REVIEW AND HERALD,	\$1,264.61
" Pacific Press,	1,450.00
" other publications,	326.96
" freight, postage, and incidentals,	258.56

\$3,290.13

Cash on hand Oct. 1, 1881,	703.67
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FINANCIAL STANDING.

Value of publications on hand,	\$1,221.43
Due Secretary, for publications,	344.00
" " " periodicals,	721.81

Total,	\$2,287.24
Society owes Offices,	70.96

Balance, \$2,216.28

D. A. ROBINSON, Vice-Pres.

ELIZA THAYER, Sec.

IOWA T. AND M. SOCIETY.

Two meetings of this society were held in connection with the camp-meeting at Woodbine, Oct. 10, 1881. The President in the chair. Opening prayer by Eld. H. Nicola. The report of the previous meeting was read and approved. The report of labor for the quarter just closed was then read as follows:—

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annuals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	50	20	109	27	22	13	2662	328	...	...	\$ 10 73
2	38	16	...	4	16	...	1195	202	...	...	21 60
3	117	50	59	37	26	13	6329	330	...	...	64 10
4	67	32	56	53	28	...	4793	737	...	...	45 34
5	62	19	1	8	58	3	45662	934	...	...	33 82
6	82	13	10	20	31	...	4157	325	...	...	5 10
7	33	15	1	36	59	10	13831	516	...	...	14 45
8	82	23	2	203	50	6	7604	335	...	...	35 36
9	50	1	...	...	...	...	402	32	...	...	...
10	98	63	40	65	97	59	26065	1813	...	...	79 01
11	36	11	2	34	42	20	1254	1006	...	...	43 73
12	11	4	...	...	...	...	548	20	...	...	10 45
13	15	8	...	...	...	...	112	70	...	...	7 60
+	...	...	...	...	...	...	...	...	...	...	142 03
+	...	...	...	...	...	...	...	...	...	...	25 53
736	275	20	470	359	386	129	114614	6649	...	...	\$ 538 85

* Individuals. † General book sales.

Eld. Butler spoke at some length of the important part the missionary society must act in the last warning message to mankind. He said that with the practical system which we have adopted, and the present financial strength of our districts and State, we were in a condition, so far as means were concerned, to do much toward spreading the truth. The machinery, however, is but the husk, while the love of God and of souls is the kernel, and should be so deep in our hearts that we will put forth efforts to place the truth before those around us. We cannot have well-developed grain without the husk; but it will be of small account in the great Judgment day, while the fruit of our labor will be saved in the garner of the Lord. It was clearly shown that the Lord does not usually give people a desire to know the truth till we become interested in their salvation ourselves, and anxious to impart a knowledge of the truth to them. Instances were mentioned where this spirit of labor for others had existed, and companies have been raised up in other Conferences.

The President gave an interesting account of a visit to Castle Garden, New York City, where so many foreigners first touch our shores. Bro. Sawyer and Eld. Olsen, of Wisconsin, spoke of the importance of our American brethren seeking out foreigners who settle among us, and manifesting an interest in them as neighbors and Christians. The remarks of Bro. Olsen, as he related how the Lord had led some of his humble followers to labor for him, were calculated to inspire the hearts of the feeblest workers with courage. His exhortation to faithfulness in the "little things" which go to make up the sum of our daily lives, touched a tender chord in every heart.

We believe our brethren and sisters went home from this meeting with renewed determinations to work more earnestly in the missionary cause than ever before.

On motion, the meeting adjourned.

GEO. I. BUTLER, Pres.

LIZZIE HORNBY, Sec.

NEW YORK TRACT SOCIETY.

The State meeting of this society was held according to appointment, at Rome, N. Y., Nov. 5, 6, 1881. Several ministering brethren were in attendance, and though not a large number of members from abroad were present, our nine districts were all represented except two.

Sunday forenoon, the time was devoted to the interests of the missionary work especially. A practical sermon, followed by brief remarks from several leading brethren, seemed to be timely, and was well received.

As an incentive to faithfulness, and as an example of what may be accomplished in vigilant missionary labor, even under adverse circumstances, the case was cited of a sister whose missionary work has been wholly done within the limits of a sick room. During the past three years she had distributed 3,736 pages of tracts, mailed 442 periodicals, and written 120 letters and cards. In reply, she has received 104 letters and cards. From one present who is acquainted with her, we learned that several have embraced the Sabbath through these efforts.

The importance of this branch of our work was urged, and the thought made prominent that if it is done with a right spirit and motive great good will certainly be accomplished, although the results may not be known till the Judgment.

A summary report for the quarter ending in July was then read, also the following for the past quarter:—

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annuals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	69	27	...	...	...	...	...	2954	...	9	\$ 35 60
2	71	37	...	...	...	...	...	7200	...	10	30 29
3	65	33	...	...	...	...	...	5163	...	8	53 70
4	86	33	...	...	...	...	...	18558	...	138	48 00
5	11	5	...	...	...	...	...	834	...	1	50 07
6	35	16	...	...	...	...	...	5383	...	1	15 10
7	36	17	...	...	...	...	...	1973	...	1	8 35
8	73	16	...	...	...	...	...	10382	...	187	27 81
9	33	5	...	...	...	...	...	3138	...	5	17 33
+	...	...	...	...	...	...	...	17486	...	1	413 87
489	150	43	465	1275	177	67	73140	3283	...	355	\$ 701 12

* Individuals. † Dismissed, 6. ‡ Letters received, 111.

NOTE.—Cash received on reserve fund, \$25.00; British Mission, \$1.25; Publishing Association, \$1.00; Dime Tabernacle, \$2.50; school fund, \$3.00; total, \$32.75.

The President spoke of the work for the Signs, with Geikie's Life of Christ as premium, and Good Health with or without premium; also in regard to furnishing these periodicals to public reading-rooms throughout the State, wherever this has not already been done.

The question of directing missionary efforts during the winter with especial reference to tent labor the coming season, was brought up, and referred to the Board of Directors. During the meetings held by the Board, this was quite fully discussed, and action taken recommending specific work in that direction. Other important matters brought before them also received attention.

The brethren and sisters were much encouraged, and seemed to be united in a disposition to share in the great work before us.

Meeting adjourned.

B. L. WHITNEY, Pres.

ADDIE S. BOWEN, Sec.

TRACTS AND TRACKS.—A clergyman relates that he was told by another Christian minister, that he one day gave to a poor man in his congregation a tract; and seeing him afterward, asked him what he thought of it. "O massa!" said he, "it do me soul good. I never knew before dat dey call 'em tracks; but when I read that little book, it track me dis way, and it track me dat way; it track me all day, and it track me all night; when I go out in the barn, it track me dare; when I go out in the woods it track me dare; it track me ebrywhere I go; then I know why dey call 'em tracks." This poor man blundered into more truth than wiser men might have discovered.—*Sword and Trowel.*

TEXAS TRACT SOCIETY.

REPORT FOR QUARTER ENDING OCT. 1, 1881.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annuals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	49	18	1	12	31	60	20	6361	445	...	\$ 33 90
2	67	51	5	102	180	55	10	21315	1562	96	73 95
3	32	16	...	...	23	14	...	4249	274	45	20 86
+	...	...	...	...	...	...	...	3562	...	...	62 80
148	85	6	114	244	129	30	35487	3281	141	...	\$ 196 51

* Ministers.

KITTEE MCKISICK, Sec.

MINNESOTA TRACT SOCIETY.

REPORT FOR QUARTER ENDING OCT. 1, 1881.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annuals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	54	31	...	...	170	68	20	8833	578	72	\$ 47 10
2	37	17	...	...	24	24	18	2011	289	...	19 68
3	85	14	...	...	1	11	...	2596	259	...	27 30
4	55	28	...	...	87	117	44	3634	345	...	25 18
5	10	7	1	2	10	7	10	618	42	...	5 50
6	33	24	...	...	45	63	12	4154	583	...	75 43
7	42	9	...	...	49	33	15	1123	190	...	18 55
8	14	14	...	...	17	13	...	3967	366	...	6 69
+	...	...	...	...	...	...	...	...	...	...	320 78
330	144	1	350	321	174	120	26336	2652	79	...	\$ 545 51

* Agents.

† Seventeen of these subscribers were obtained in Dist. No. 2; this is the only labor reported in the district.

NETTIE G. WHITE, Sec.

KANSAS TRACT SOCIETY.

REPORT FOR QUARTER ENDING OCT. 1, 1881.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annuals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	50	15	1	14	20	...	2	8733	313	...	\$ 35 25
2	26	7	12	1	1	...	16	1607	31	20	25 15
3	16	8	...	...	...	...	...	1100	31	...	5 20
4	30	6	...	...	...	...	...	1900	168	...	12 12
5	...	...	...	...	...	...	...	431	11	...	2 35
6	21	10	...	...	...	...	...	3213	200	...	28 80
7	19	4	...	...	...	...	...	391	...	...	...
8	41	15	...	...	...	...	...	9532	85	16	34 70
9	...	...	...	...	...	...	...	2896	72	23	92 05
270	86	14	52	108	35	61	32313	1004	59	...	\$ 230 68

NOTE.—Received on membership and donations, \$106.22; on sales, \$20.86; on periodicals, \$108.60; total, \$235.68. The local societies at Elivon, Mt. Vernon, Belvoir, Salem, Leota, Burton, Topeka, Burlingame, Emporia, Richland, and Cherokee failed to report.

NANNIE J. KILGORE, Sec.

A THRILLING SIGHT AT A FIRE.

YEARS ago the superb Sailors' Home in Liverpool, that was the pride of that commercial city, took fire at midnight, and the flames, kindling very high, attracted thousands to the spot. When the crowd reached it, the building was already enveloped in flames, and they said, "Oh! everybody is out—it must burn. Let it go; it can't be saved." But by-and-by there appeared through the smoke on the fourth story four arms thrust out of the windows, and two pale faces behind them.

Half a dozen gallant blue jackets from one of her Majesty's ships in the Mersey, said, "Give us a ladder; we will save these men." The foremost of them climbed the ladder amid the smoke, but only came within ten or twelve feet of the outstretched hands. Again the shriek of horror ran through the crowd, and they cried, "Pass up another ladder." They sent up a short ladder, but that didn't reach by a foot or two. What did the sailor do? He lifted the ladder upon his shoulders, and grasping the casement firmly, the two men left the window, climbed over the ladder, over the stout burly man, down to the street, and were received with the huzzas of the rejoicing multitude. What did the man do? Simply this—

added his own length to the length of the ladder; that is all. Would you save that young man you know to be in danger? Add the length of your own example to the length of the ladder to save the poor and the degraded. When poor humanity was to be saved from perdition, the divine Lord of glory descended to earth, and by his personal suffering provided a ladder of hope, rescue, and salvation. Blessed Saviour, if thou wouldst give thyself for the tempted and the dying, teach us how to be self-denying for others' sakes, that we may save them for thy glory.—*Selected.*

SPECIAL MENTION.

PILGRIMS AND THE POPE.

THE jubilee proclaimed for 1881 by Leo XIII. has attracted pilgrims from France, Spain, Bavaria, and the Slavic States, but not in as large numbers as was anticipated.

The French pilgrimage was not numerous; the Spanish, which it was said would number three thousand persons, dwindled down to one hundred and fifty; the Bavarian was so small that it passed almost unnoticed, and the Slavic, by far the most remarkable for the numbers, the picturesque costumes of its members and their elevated social positions, consisted of one thousand persons. The hopes of the Vatican were, therefore, concentrated on the Italians. This great demonstration was prepared months before it took place; circulars and pastoral letters were sent all over Italy; indulgences of all kinds were promised; committees of organization were formed; aid was given to those who could not pay their own way; the prison, the straw, and the night of the thirteenth of July were called to remembrance, and yet the result was less than two thousand five hundred pilgrims.

There is no doubt of the accuracy of this number, as the pilgrims were counted at the railroad station when they arrived. The clericals endeavor to conceal their disappointment and proclaim the great success of the pilgrimage, but their own records prove that they expected a far larger number. Not long ago there was a dedication of a church in the Province of Venice, when they counted, although the number was greatly exaggerated, that there were present one hundred and twenty thousand persons, and it was said then that the concourse at Rome would be far superior. When it is remembered that the greater part of these twenty-five hundred pilgrims were priests, friars, nuns, and employés, it is evident that the mass of the Italian population do not consider it necessary to protest against the government or to journey to Rome for the salvation of their souls. The days of pilgrimages and crusades are over, and no arts avail to revive them in their former splendor. The Holy Year, which four times in a century gathered pilgrims from every nation to Rome, practically exists no longer, the popes, since 1870, having appointed jubilees according to their own pleasure.

Caravans, where the evil and the good traveled on foot together, are no longer seen approaching la Santa Citta; copper coins, the offerings of the poor, are no longer so abundant that they are raked in by the priests at the altar; the streets and bridges are not now so crowded that father and daughter, husband and wife, are separated perhaps never again to meet; and there is no danger now that one hundred and seventy strong men and women will be trampled under foot, as happened once. There is no use for the ample cape to protect from the weather, for the heavy cane to aid the weary feet and sinking frame, for the shell to drink from in passing a stream of clear water. If the pilgrims wish to appear in these at the pope's reception, they must bring them in their trunks or consent to be conspicuous on their way. In place of a weary and dangerous journey, when they were exposed to violence, to disease and famine or pestilence, they are now swiftly and easily transported to Rome to kneel at the feet of His Holiness and kiss his slipper, to worship the relics of the apostles Peter and Paul, and to gain ample indulgences by visiting only three Basilicas.

The Italian government also, which, according to their theory, is the bitter enemy of both pope and pilgrims, assured them of perfect liberty in coming to Rome, and complete security in the observance of the jubilee. Policemen, guards of public security, and carabinieri, were stationed in large numbers around the Vatican and in all the streets leading to it. All demonstrations hostile to the pilgrims or the Vatican were forbidden. The anti-clerical society which had arranged a demonstration either at Piazza del Popolo, to celebrate the burning of Arnaldo da Brescia, or at Campo dei Fiori, for that of Giordano Bruno, were

constrained to defer it to a more convenient time. The only restriction imposed upon these people who came here ostensibly on a religious errand, but really to encourage the pretensions of the ex-king of Rome to the temporal sovereignty was, that no insults to the Italian government would be tolerated. It was rumored that the government would prohibit the pilgrimage, but on the contrary it wisely assured them of complete liberty and protection. The real strength of the party was thus revealed, and it was deprived of the satisfaction of proclaiming itself a martyr.

To the twenty-five hundred pilgrims from other parts of Italy were added the friars, nuns, priests, and collegians of Rome, as well as the Catholic Associations. Tickets were freely distributed also to all who asked for them previously.

THE POPE'S APPEARANCE.

As it was the first time that Leo XIII. had shown himself to the public, even with the doors of St. Peter's closed, during his Pontificate, and with almost all of the ancient splendor, great curiosity was felt by foreigners in the city, as well as by many of the well-known liberal Romans. The throng in St. Peter's church, therefore, on last Sunday morning, was a mixed one, and was variously estimated by the liberals at eight thousand, and by the clericals at eighteen thousand.

At noon the Pontiff was borne from the Chapel of the Sacrament to that of St. Simon and St. Jude on the opposite side of the immense church. There the throne was erected, around which were grouped twenty four cardinals, and many bishops, priests, and nobles. The *sedia gestatoria* is a kind of portable throne upon which the pope is seated, while the rich draperies that cover it conceal the men underneath who carry him on their shoulders. He made the sign of benediction as he passed through the crowd, which was kept back by lines of the Swiss and Noble Guards, in their brilliant costumes. Cries of "Viva il Papa-Re" (the Pope-King) filled the church and drowned the silvery voices of the singers of the Giulia chapel, as they greeted the Pontiff with "Tu es Petrus." He appeared weak and suffering, and was agitated by the reception. He wore a white dress, with the red rochetto and red gilt stole over it, and a white cap on his head.

A PATRIARCH'S DISCOURSE.

The discourse made by the Patriarch of Venice, who wore a red costume similar to that of a cardinal, was a remarkable exposition of the ideas of the Roman Church. After prostrating himself at the feet of the Pontiff, he stood at the side of the throne to read his address. "You," he said, "offer to the princes and the people, your compassionate hand, that hand which alone can raise the world suffering from so many evils. You, repeating the words of the first Pontiff, say to languishing and suffering humanity: 'I alone possess divine revivifying power; if you have faith, arise and walk.'" Then, quoting from the apocryphal book Tobias the prophecy: "Thou shalt shine with a bright light and shalt be adored by all the earth; the remotest nations shall come and bring thee gifts, and they will adore the Lord in thee and will call thy land holy,"—he applies it to the Roman Church. "This, Holy Father, is our history. From all parts of the earth the faithful, with their pastors, come to visit you in your glorious imprisonment, impatient to prostrate themselves before you who hold the place of God on earth, and with noble emulation to present the tribute of their faith and veneration."

THE POPE'S REPLY.

The pope made an answering address, the chief points of which were a protest against the sects, and a declaration that neither he nor any of his successors could ever accept the present state of things in Italy. After admitting the chiefs of the pilgrimage to the privilege of kissing his slipper, he reascended the *sedia gestatoria*, and, amid the acclamations of the pilgrims, was borne away to the Chapel of the Sacrament, from which there is a private entrance to the Vatican Palace.

A rumor has been circulated for some time that the pope intends to leave the Vatican. The subject has been really discussed by the cardinals, many of whom urge him to take this measure, in the hope of exciting other nations against Italy. They hope that his cause might become popular in the place where he should go, and that public opinion would urge that government to make war upon Italy and bring him back to the Vatican, with the addition to his kingdom, perhaps, of Rome itself and the country surrounding it. These rumors are vague, but various places are named for his refuge,—Malta, under protection of the English; Avignon, with the French; or Salisbury, about two hundred miles from Vienna. There is an ancient

fortified castle at the latter place, which was formerly the seat of the Prince-Bishop of Salisbury. It is more than doubtful whether any of these nations would desire his presence among them, and also whether they would aid him to return to Rome. But the pope and the cardinals know well that the Papacy would lose influence out of Rome, and the only object in going away would be to return in triumph. No other nation would suffer his exactions and complaints as Italy has done, and she rejects him as king while as yet she tolerates him as a priest. But it is evident from the result of the Italian pilgrimage that there is little enthusiasm, and that the question of the temporal power is considered settled.—*Rome Correspondent of N. Y. Observer.*

A REMARKABLE NATURAL PHENOMENON.

The *Christian Herald and Signs of our Times* publishes the following account of a remarkable storm that occurred at Elmira, N. Y., Sept. 25, 1881:—

At half-past four o'clock in the afternoon, without a moment's warning, a terrible hurricane struck the city. Two minutes later, it had passed, leaving as evidence of its visit overthrown buildings, uprooted trees, and immense piles of bricks and debris of buildings scattered on the streets. Entire roofs with heavy timbers were carried away hundreds of feet. The Rathbun House was unroofed, the spire of the Hedding Methodist Church was blown across the street into a yard, about two tons of brick was deposited in the organ of the First Presbyterian Church, and holes were blown through the walls of several brick buildings, and the brick was scattered in all directions. Immense oak, elm, and maple trees were snapped at the roots like pipe-stems. The spire of a negro church was blown upon a house adjoining, and crushed it, but injured no one. The roof of the palace car-shops was blown over the freight office, a distance of several hundred feet. It is believed that no lives were lost. Many of the citizens declare that before the tornado came they distinctly heard a shock of earthquake. After the storm there was a perfect calm, and rain fell heavily. Those who witnessed the strange scene say that the suddenness of the visitation and the extent of havoc worked in so short a time render it wholly unprecedented in their experience.

THE HOLY WELL AT MECCA.

WHEN Mohammed captured Mecca, which had been regarded for ages by his countrymen as a place of peculiar sanctity, he interfered with the worship of the Black Stone (probably a meteorite) which the angels had brought from Heaven, and of the Zemzem, or Holy Well of Hagar, only so far as to suppress the ancient polytheistic rites. This well is close beside the Caaba, or Square House, the chief sanctuary of the Mohammedan world. The princes of Islam maintain at Mecca keepers of the Holy Well, who annually supply them with water to be used on great occasions and in great emergencies, as when stricken with disease. Every pilgrim to Mecca—and thousands come thither from all countries—visits the well and is purified by drinking the water or pouring it on his person, or both. The water is described as unpleasant in taste and cathartic in effect—qualities which are now to be accounted for without recourse to miracle.

With occidental irreverence the British Consul-General at Jeddah has sent a bottle to the Royal College of Chemistry at South Kensington to be analyzed. Dr. E. Frankland, in his report of the analysis, says that the water is of the most abominable character. "In fact, it is sewage more than seven times as concentrated as London sewage, and it contains no less than 579 grains of solid matters per gallon. Knowing the composition of this water, and the mode of propagation of Asiatic cholera by excrementitious matters, it is not to be wondered at that outbreaks of this disease should often occur among pilgrims to Mecca, while it would scarcely be possible to provide a more effective means for the distribution of cholera poison throughout Mohammedan countries.

It would be interesting to know the composition of the waters of other holy wells, of which Islam has by no means the monopoly.

—Wonderful is the progress of invention in our day. Our readers recall the revolution in naval warfare made by Capt. Ericsson when he introduced the revolving turret into the ironclad "Monitor." The same ingenious inventor has now, though nearly fourscore years old, made a still greater advance, which bids fair even to dispense with navies as an instrument of

offensive warfare. He last week gave an exhibition of a new vessel he has constructed, which he significantly calls the "Destroyer." It is 130 feet long, and but 11 feet deep and 12 wide. Nearly the whole of it is under water, where it moves at great speed, and not only so, but its single gun, loaded with a torpedo charged with 340 pounds of dynamite, is also fired under water without danger to the vessel that carries it. The experiments amazed the army and naval officers that witnessed them, and satisfied them that with a few such vessels in our harbor we could successfully defy the combined navies of the world.—*Christian Weekly*, Nov. 26.

ARMY INSUBORDINATION IN EGYPT.

A DISPATCH from Vienna, dated Nov. 21, says:—"Want of discipline in the Egyptian army is increasing. If energetic measures are not taken soon, the authority of the Khedive will fall to pieces. Allegations are made that Hedjaz addressed the High Sherif of Mecca, saying that if the inhabitants of Mecca and Medina would pledge themselves to submission they would not be molested, but if they took part with the Sultan, both towns would be sacked and reduced to ashes."

Notes of News.

—Hundreds of toads fell during a recent rain-storm on Staten Island.

—Mr. Vanderbilt is building a house in New York, and the front door alone is to cost \$20,000.

—Seventeen persons were recently drowned by the wrecking of a ship in the river Clyde, Scotland.

—The Austrian government is trying, by the aid of the military, to put down brigandage on the borders of Austro-Turkey.

—On the 21st instant, an attempt was made to murder the Italian Premier, while he was speaking in the Chamber of Deputies.

—It is said that in one square mile in London, where the poorest people congregate, over \$2,000,000 a year is spent in strong drink.

—A proposition is under consideration to construct a tunnel through the Pyrenees, the cost to be borne by France and Spain equally.

—A Christian family at Lucca has been massacred by Turkish soldiers and officers. Other Christians, men, women, and children, were carried off.

—The beautiful monument to the late Prince Imperial, which was intended for Westminster Abbey, has been erected in a chapel of St. George's, at Windsor.

—Edward Judson, who some time since entered upon a home mission in New York City, has a congregation of from 600 to 700, and a Sunday-school of 180 members.

—Fighting in Tunis between French troops and the insurgents continues. The French report a decisive victory, in which the insurgent chief and many others were captured.

—One-eighth of the horses in New York City are suffering from a serious epidemic disease of the character of a catarrhal influenza. Very few of the laboring horses have escaped.

—The subterranean telegraph system, connecting 221 towns and cities in Germany, is now complete. The total length of buried cables is 5,500,000 kilometers (3,437,500 miles).

—A dispatch from Panama, dated Nov. 16, chronicles the wreck of the steamer Albion, and the loss of 32 of the 40 persons on board. The vessel and cargo were valued at \$60,000.

—The *Advance* considers the notion that the Indians are dying out a fallacy. It believes there is not a tribe—except it be of the wildest nomads—that is not, at least, slowly increasing.

—The complete annihilation of the village of Elm, in the canton of Glarus, Switzerland, appears only a question of time and bad weather. The summit of the peak nearest the village is moving.

—A company has been formed to encompass the whole of London with a broad and continuous street. It will be about 25 miles in length, planted with trees, and with broad footpaths on each side.

—Not less than 90 British and foreign vessels were wrecked on the British coast during the great storm of October; 673 persons were lost and missing, and the loss of property was immense.

—The Asiatic cholera, which has caused so much mortality in Southern Arabia, is traveling northward. It has appeared in Northern Egypt, also in Lazistan, where Turkish troops are employed to isolate it.

—Murders of rent-paying farmers are becoming frightfully frequent in Ireland. In several parts of the island a virtual state of siege prevails, and to prevent murder and outrages, a system of military patrol is organized.

—Gambetta, the new French Premier, says that it shall be the aim of his foreign policy to preserve peace

with all European nations, while his internal policy will be characterized by more stringent action against the clergy.

—The storm in the British Isles which commenced on the 21st inst., raged four days, and has been one of the severest known there. It did much damage to shipping and buildings, and in wrecks on the coast a number of lives were lost.

—The Madagascar government has prohibited the planting of the poppy for the purpose of raising opium, under a penalty of \$100. If the guilty party shall fail to pay the fine, for every 6d. unpaid he shall spend a day in long irons or chains.

—A curious insight into the present disturbed condition of Russia is afforded in the fear expressed by the Minister of War that the army curtailments would cause the ex-army officers to join the Nihilists, and it is therefore proposed to find posts for them in the Caucasus.

—Alsace and Lorraine, conquered from France in the Franco-German war of 1870, stubbornly refuse to become a component part of the great German empire. In the recent elections, the victory gained by the party of Protest was so complete that the German party may be said to disappear.

—At the approaching coronation of the Czar and Czarina of Russia, the ivory throne of Constantine, the last of the emperors of Constantinople, is to be used. The throne designed for the Czarina is to be adorned with 876 diamonds and rubies, and 1,223 sapphires, turquoises, and pearls of the first water.

—The telegraph wire in India is stretched between the summits of two hills—each hill being 1,200 feet high—across the Kistnah River. The span of wire is over 6,000 feet in length, and is the longest in the world. The only engineering appliance used in stretching this cable was a common windlass.

—It now appears that the recent rise in Confederate bonds is due to the fact that certain speculators, believing there were large sums of money deposited abroad to the credit of the Confederate States, determined to buy up the bonds, and thus obtain the deposit. There is no probability that such funds exist, and in any case the speculation is utterly hopeless.

—A Vienna dispatch states that a most remarkable conspiracy has been discovered in Russia for the capture of the Czar and his family. A balloon filled with explosives was to descend on the Imperial Palace at Gatchina, and in the confusion caused by the explosion the Czar and family were to be seized. Government officials, students, Nihilists, and two Jewish merchants have been arrested.

—There is in Roumelia a valley known as the Kezanlik, entirely given up to rose culture. During the flowering season it is from the top of the hills on either side one mass of flowers. So saturated is the air with the perfume that it clings to the hair and the clothes, and the scent remains for days on the latter. The essence sells wholesale in Paris at 1,500 and 2,000 francs the kilo, and is retailed at 5,000 francs and over.

—It is not a pleasant fact, nor one at all calculated to flatter pride of race, that President Blyden, of the Liberia College, has ordered the Principal of the Preparatory Department to desist from teaching the English language, on the ground that it tends indirectly to the degradation of the negro, having ideas and expressions inconsistent with a high self-respect. This is stated on the authority of the *Christian Recorder*.

—A remarkable clock has been set up in the reading-room of the municipal library of the town of Rouen, France. It goes for fourteen months without rewinding, and shows the hour and the day of the month. It was originally constructed in 1782, but underwent some alterations in 1816. It was bought by the town for 1,000f. in 1838, and has recently been repaired and set going, after being for some time disused.

—The German Gustavus Adolphus Society aims to assist Protestant ministers and to build Protestant churches in Roman Catholic countries in Europe and foreign lands. Last year it received \$190,000, and built 22 churches and 6 parsonages, and laid the foundation of 16 new churches, 11 school-houses, and 13 parsonages. In the 49 years of its existence, it has received \$3,863,000 in contributions, and aided 1,156 congregations.

—There is a decided flavor of antiquity in the claim of King Menelek, of Shoa, Abyssinia, to be at the head of the oldest dynasty in the world, which he traces back to 1183 B. C., in a direct line, to the Queen of Sheba. He has several relics which are said to have belonged to that historic sovereign. The daughter of this ancient and honorable house, who has been educated by a Christian missionary, is soon to marry the son of the king of Siam.

—Emperor William, the loved and venerable ruler of Germany, is 84 years of age, and cannot, in the common course of events, long sway the scepter of empire. "Our Fritz," as the Crown Prince is lovingly called by the people, is now the hope of the nation. It is said that he is dearly loved by the German people, as he possesses many qualities that find unqualified admiration among all Germans. These qualities are thus enumerated: He is a fine specimen of strong, manly beauty; he has a clear mind and a straight-forward character; he is a man of varied acquirements and sound judgment, a hero on the battle-field, and a simple, loyal citizen in the councils of peace. He is, moreover, happy in his domestic relations, and a genial friend of the people; and in all good governing qualities he is said to be most nearly allied to his illustrious ancestor, Frederick the Great.

Obituary Notices.

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

UPSON.—Fell asleep near Charlotte, Mich., Nov. 16, 1881. Freddie, son of Jessie T. and Ella Upson, aged 6 years and 9 months. Freddie was a great sufferer, yet he tried to cheer the hearts of his parents with comforting words, when it was known that he must die. Remarks were made at the funeral by the writer, from the words of Paul to the Hebrews, "The Lord is my helper." J. O. CORLISS.

FARWELL.—Died of consumption, at my home in Seymour, Outagamie Co., Wis., Mrs. Hattie M. Farwell, aged 39 years and 6 months. She suffered much. She was a believer in present truth, had attended the tent-meetings held near here by H. W. Decker last year, but had never made a public profession. She was willing to go, and said she felt ready to die. We have hopes of meeting her in the morning of the resurrection. Sermon by Eld. Bullock, Methodist, from Ps. 23: 4, a text chosen by herself. MORRIS REED.

BARSTOW.—Died at Reedsville, Meigs Co., Ohio, Oct. 3, 1881, sister Barstow, wife of Horace Barstow, aged 67 years, 8 months, and 22 days. Sister Barstow was born in Maine in 1814, and moved to Ohio when quite young. She was formerly a member of the Methodist church; but left them after fifteen years' experience. For twenty-four years she lived without being connected with any church. Four years ago she embraced the doctrines of Seventh-day Adventists. For six years she has suffered with paralysis of the lower limbs, and during the most of the time has been confined to her bed. She united with the Reedsville church at its organization last May. She felt prepared for death, and said she was going home. E. H. GATES.

SMITH.—Again we are called to mourn. Nov. 7, 1881, three weeks and two days after the death of our youngest son, Harvey Elmer, we were called to lay beside those already departed our next older son, Lauren C. Smith, who died at our home in Oriole, Smith Co., Kan., at the age of 26 years. Our son was a member of the church in Loyal, Clark Co., Wis., and after his removal to this State continued his efforts to develop a consistent Christian character. Many friends mourn his loss.

There are now three mounds side by side, beneath which lies the precious dust of our children, whose prospects for life were so fair. It is hard to part with those we love so dearly, but Jesus is soon coming to call them from their dusty beds.

We earnestly pray that the remaining brothers and sisters may give their hearts to God, that should they be called hence they may die in hope. GEO. H. SMITH.

WRIGHT.—Died in Breckinridge Co., Ky., Aug. 30, 1881, James Wright, aged 29 years, 1 month, and 2 days. Bro. Wright embraced the Sabbath in the summer of 1880, during the tent-meetings held at Custer. On the 17th of last July he was baptized, and joined the church. He lived a consistent Christian until the day of his death. On the morning of Aug. 30, in company with his brother, he went to a well which was being dug. Three or four hours afterward they were both found in the well. Bro. Wright was dead, and his brother expired in a few moments. The latter was entirely unconscious when found, hence we have no means of ascertaining how the accident occurred. The well was some over thirty feet deep, and for over twenty feet it was dug through solid rock; so Bro. W. was much bruised in the fall. He leaves a wife and three children to mourn his loss. Words of consolation were given by the writer from 1 Cor. 15: 21, 22, to a very large and attentive audience. S. OSBORN.

MEAD.—Departed this life, near Ligonier, Ind., Nov. 11, 1881, Ida O. Mead, youngest daughter of Ephraim and Margaret Mead, aged 16 years and 10 months. Sister Ida became interested in the subject of religion several years ago, when she first listened to the presentation of our denominational views. She was converted and baptized two years ago, and united with the church at Ligonier, Ind. She possessed a kind and gentle disposition, and was always ready to give a good cheering testimony in the prayer and social meetings, and to pray at the family altar at home. She was an obedient daughter and a loving sister, and will be greatly missed by her family and church. She leaves parents, three sisters, and a large circle of friends to mourn their loss, but they are cheered with the thought that soon Jesus will come, and then Ida will live again at the resurrection of the righteous. Funeral discourse by the writer before a large and sympathizing congregation. S. H. LANE.

VICKERY.—Died of cancer, Nov. 12, 1881, in the fifty-second year of her age, Eliza Vickery, wife of Robert Vickery of Beaver, Ill. Sr. V. embraced the truth under the labors of Eld. T. M. Steward over twelve years ago. She has ever been a kind and generous-hearted woman, always ready to help those in need, devoted to the cause of Christ, willing to spend and be spent for the truth's sake. The church at Belvidere has lost one of its most worthy members; the community has lost a kind, sympathizing woman; a son, daughter-in-law, and an adopted daughter have lost a good mother; and a husband has lost a true and devoted wife. But their loss is her gain. A long year of suffering is over and past, and she peacefully sleeps in bright hope of a part in the first resurrection. It truly may be said of her, "She rests from her labors, and her works do follow her." On the occasion of the funeral, the writer spoke to a congregation of sympathizing friends from 1 Cor. 15: 22, 23.

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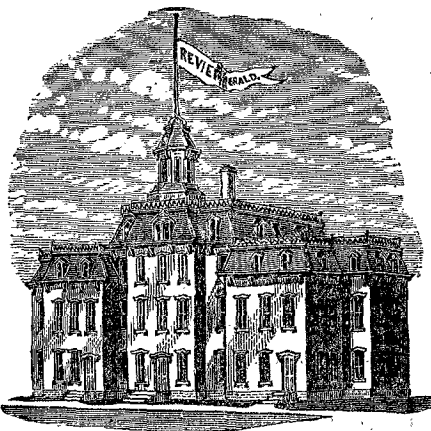
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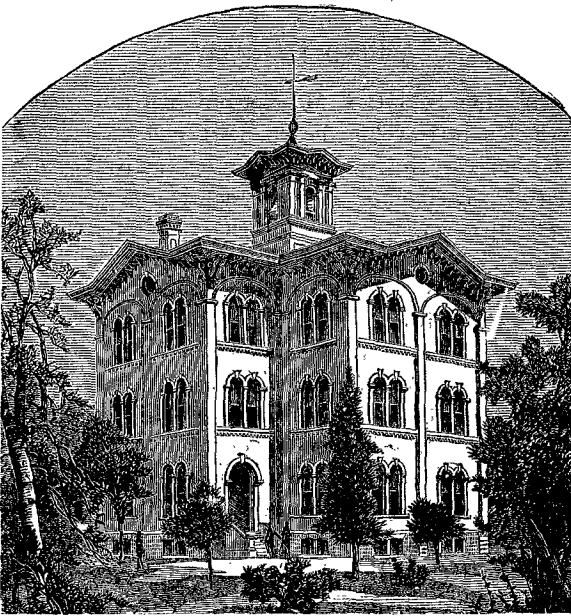
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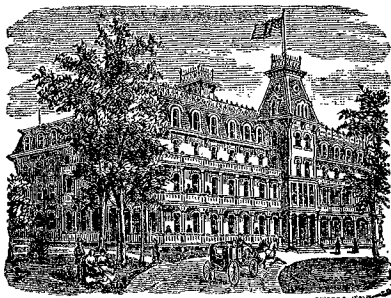
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The Review and Herald.

Battle Creek, Mich., Tuesday, November 29, 1881.

The Annual for 1882 is now ready. It contains the usual amount of instructive and interesting matter. Send in your orders.

Bro. Gage spent last Sabbath and Sunday in Otsego, assisting Bro. Canright in the interesting and successful meetings he is holding in that place.

Eld. J. N. Loughborough left England Nov. 15, 1881, to attend the coming session of the General Conference in this place. He is expected to arrive before the opening of the Conference. Elds. J. N. Andrews and J. G. Matteson will represent their missions by correspondence.

If there are any S. D. A. churches or Sabbath-keepers within 20 or 30 miles of Meadville, Crawford Co., Pa., either in Pennsylvania or Ohio, will they please notify Chas. C. Ramsey, Box 631, at the above named place, and state the distance and their location. He will be pleased to meet with them occasionally on the Sabbath day.

The series of Sunday evening lectures continue to excite a good degree of interest. The congregations are large, and the attention excellent. The third of the series was given Nov. 20, by Eld. W. C. Gage, on the subject of the United States in prophecy. He gave a very clear presentation of the arguments which show that the United States is the government symbolized by the two-horned beast of Rev. 13, so far as they are drawn from the specifications regarding location, chronology, character, manner of its rise, and extent of its progress. The subjects of the image, mark, worship, and miracles connected with this symbol, are reserved for a future lecture. We ask an interest in the prayers of our brethren that this effort may be crowned with the blessing of God, and result in much good.

By the time this paper reaches the majority of our readers, the General Conference of our people will have commenced its session for 1881. The feelings of our brethren abroad in regard to this occasion, so far as we have become aware of them, are fully enlisted in behalf of this meeting. They assure us that though absent in body they will be present in spirit, and that they shall not cease to pray for their brethren in council assembled. The church in Battle Creek also feel that it will be a very important occasion; and they have been seeking, a goodly number of them at least, to prepare themselves to share in its blessings and help bear its burdens. That wisdom may be given as needed, that right counsels may prevail, that unanimity of action may characterize all the proceedings, is the burden of the desires presented at the throne of grace in behalf of this gathering. If such feelings are maintained by all, the meeting can hardly fail to be a success.

CALVIN C. WARD: For an explanation of Matt. 10:28, and all other texts treating on the soul, the state of the dead, and the destiny of the wicked, see the work entitled, "Man's Nature and Destiny," published at this Office.

WAS THE ANSWER LOGICAL?

It is said that a slave, on being told that his master went to Heaven at death, remarked: "I never knew my master while alive to go away on a journey without first having spoken of his intention to do so, and I never heard him speak of going to Heaven, therefore I do not think he has gone there." Now, if those who are laying up their treasure in Heaven love to meditate upon and speak of their future blissful home,

will not those who contemplate participating in the joy of the immediate heavenly meeting of all the saints love the house and hours of worship with the people of God, while preparing for the contemplated gathering of all the blood-washed throng?

There are lonely, scattered ones who cannot avail themselves of meeting privileges often, while it is a matter of deep regret that there is a habit coming over some of our brethren of staying away from Sabbath and prayer and social meetings, under circumstances in which they can not possibly be justified. The heart of the minister is thereby discouraged, the influence of the church is paralyzed, the delinquents sustain a great loss of spiritual blessings, and a loss of influence for good over their families and associates.

My dear brethren, these things ought not so to be. Under the power of inspiration, the apostle looked forward to these perilous days, and raises the warning: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Heb. 10:25. Oh! who will escape that deception which comes upon men through the "cares, the riches, and pleasures of this life"? Victory awaits the faithful.

A. S. HUTCHINS.

A GOOD TESTIMONY.

THE HON. S. S. COX, Member of Congress for New York, is now traveling in the East, and occasionally furnishes very interesting papers for the N. Y. *Independent*. In the last issue of that journal, Mr. Cox dwells upon a visit made at Roberts College, in Constantinople, and speaks of the architecture, students, rooms, etc. While in the library, he chanced to pick up a book entitled, "Religion of the East," by the late Dr. J. Hawes, D. D., pastor of the First Church in Hartford, Conn., printed in 1845. In the first sermon, Dr. Hawes, as mentioned by Mr. Cox, speaks of the "meretricious splendors of the East," and then freely prophesies in regard to the black stain of the then "existing institution of slavery," and immediately breaks out in rapodity over "our own goodly land [the United States], with its mighty resources, its free institutions, its countless blessings, social, civil, literary, and religious, which pour around us the light of Heaven, to warm every grateful heart. America! [exclaims this pious divine] God's last dispensation toward our world! This act passed, the scene closes, the curtain of time drops, and the glories of eternity are revealed."

As Dr. Hawes lived at a time when the preaching of the great second-advent proclamation was sounding everywhere, it may be quite natural for us to conclude that in the interesting sentences furnished by Mr. Cox, the Doctor evidently alludes to his idea of the closing drama, and of the conspicuous part which the United States will hold among the nations of earth. Certainly the quotation is highly interesting to the writer.

G. W. A.

Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10:7.

THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION will hold its twenty-second annual meeting at Battle Creek, Mich., Friday, Dec. 9, 1881, at 9 A. M., for the election of Trustees for the ensuing year, and for the transaction of any other business that may come before the meeting.

In behalf of the Trustees,

MRS. M. J. CHAPMAN, Sec.

THE stockholders of the Health Reform Institute will hold their fifteenth annual meeting at Battle Creek, Mich., Dec. 8, 1881, at 9 A. M., for the election of a Board of Directors, and the transaction of any other business that may come before the meeting. As a majority of the stock must be represented to make the meeting legal, stockholders who cannot attend will please see at once that their stock is represented by proxy, if they have not already made such provision.

In behalf of the Directors,

U. SMITH, Sec.

THE SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY will hold its seventh annual meeting at Battle Creek, Mich., Dec. 4

1881, at 9 A. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting any other business that may come before the meeting.

In behalf of the Trustees,

U. SMITH, Sec.

THE American Health and Temperance Association will hold its third annual meeting in connection with the next annual session of the S. D. A. General Conference, commencing Dec. 1, 1881. Blank reports will be sent to the various State secretaries, who are requested to fill them out, in every particular if possible, and return to Miss M. L. Huntley, Battle Creek, Mich., at least two weeks before this meeting. Please do not fail to give the number of members in your society this year and last, also the number of clubs. Remarks concerning the working of State and local societies, their wants, etc., will also be very acceptable and serviceable.

J. H. KILLOUGH, Pres.

THE fifth annual session of the General Tract and Missionary Society will convene at Battle Creek, Mich., Dec. 6, at 9 A. M. State secretaries will please forward to the general secretary, Miss M. L. Huntley, Battle Creek, Mich., annual reports, showing the labor performed in their various State societies during the year ending Oct. 1, 1881, together with a statement of the financial standing of the same, and concerning the general interests of the work in the State, in time for this meeting. Reports will also be acceptable from local societies not connected with State societies, and from scattered individuals favorably situated for missionary labor, or in localities where there is a call for labor of this kind, especially those who have received publications for distribution from the General Society.

S. N. HASKELL, Pres.

THE next session of the General Sabbath-school Association will be held in connection with the session of the General Conference which is to convene at Battle Creek, Dec. 1. The Sabbath-school work will receive its share of attention. There will be several meetings, giving ample opportunity for not only the ordinary business of our General Association, but for consideration of the work in the different States, and for the formation of plans for future labor. Competent persons have consented to prepare papers on subjects of vital importance. These papers will be read and discussed at the meetings.

It is also desirable that the condition and progress of the work in all localities should be fully presented. We therefore urge those who attend the Conference, Sabbath-school officers and delegates especially, to come as fully prepared as possible to give such information. State presidents are requested to present a written report, and if they cannot attend the meeting, to forward such report to the General Secretary, Miss Eva Bell, Battle Creek, Mich.

EX. COM.

No providence preventing, I will commence meetings with the church at Sinclairville, N. Y., Sabbath evening, Dec. 2, to continue as long as the interest demands. All the members are urged to be present.

D. T. FERRO.

PROVIDENCE permitting, I will commence meetings with the church at Vassar, Mich., Tuesday evening, Nov. 29, to continue as long as seems duty. Will the brethren in this division please address me at once concerning the wants of the cause in their respective localities.

ALBERT WEEKS.

THERE will be a meeting of the Minnesota Sabbath-school Association held in connection with the semi-annual T. and M. meeting at Medford, Dec. 13-18. Hope to meet all the members of the Committee and those interested in this branch of the work, as matters of importance will be considered.

J. FULTON, Pres.

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THE P. O. address of Geo. E. Henton, secretary of Dakota Conference and director of Dist. No. 3, and of Mrs. Geo. E. Henton, secretary of Dist. No. 3, is changed from Valley Springs to Sioux Falls, Minnehaha Co., D. T.

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D W Bartholomew \$3.40.

Scandinavian Mission.

Sr "M K" \$2.00.