

Adventist Review



AND SABBATH HERALD.



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

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EVERY YEAR.

BY L. D. SANTEE.

The Saviour's advent draweth nearer
Every year;

Fulfilling signs are growing clearer
Every year.

And pilgrims through earth's shadows peering
Lift up their heads; for heaven is nearing
Every year.

Creation groans with hands uplifted
Every year;

O'er earth's bosom snows have drifted
Every year.

Up toward home our way's advancing,
While earth grows less and less entrancing
Every year.

Oh! there's so much of sin and weeping
Every year;

Sad, bitter tears for loved ones sleeping,
Every year;

The land is full of pain and dying,
Of Rachels for their children crying,
Every year.

We walk by faith with eyes uplifted
Every year.

Soon shall we see, when clouds are rifted,
Christ appear.

Then, welcome friends that ne'er shall sever!
Welcome the life that bringeth never
Sigh nor tear!

Cherry Vale, Kan.

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who
shall judge the quick and the dead at his appearing and his kingdom,
PREACH THE WORD."—2 Tim. 4:1, 2.

REJECTION OF LIGHT.

BY MRS. E. G. WHITE.

TEXT: "I am the light of the world; he that followeth me shall not
walk in darkness, but shall have the light of life." John 8:12.

As persons become convinced from the Scriptures that the claims of the fourth commandment are still binding, the question is often raised, Is it necessary in order to secure salvation that we keep the Sabbath? This is a question of grave importance. If the light has shone from the word of God, if the message has been presented to men, as it was to Pharaoh, and they refuse to heed that message, if they reject the light, they refuse to obey God, and cannot be saved in their disobedience. On the other hand, many have died conscientiously observing the first day of the week as the Sabbath of the fourth commandment. These will not be condemned, because they followed the best light they had. They will not be held responsible for light which they never received. Christ said to the scribes and Pharisees: "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." Again he said, "For judgment I am come into this world, that they

which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth."

Thus Jesus caused the Pharisees to understand that if he, the light and truth, had not come, they would not have been guilty of the sin of rejecting him. But he came and flashed the light upon their pathway, and they chose darkness rather than light. This was their guilt. Thus it is with the Sabbath. Those upon whom the light of the Sabbath truth has never shone, have no condemnation. But those to whom the Scriptures have been opened are no longer in darkness. We are not living in the age in which our fathers lived. God gave them treasures of wisdom, which, through the manifestation of his Spirit, and through the testimony and example of his children from generation to generation, have come down along the lines to our time. We have all the light which they had, and additional light is continually shining, and will shine more and more unto the perfect day. This generation is responsible, not only for all the light that God has imparted to past generations through his Spirit and word, but for the more abundant light now shining. We cannot be accepted and honored of God in rendering the same service and doing the same works that our fathers did. In order to be blessed of God as they were blessed, we must be faithful in improving the increased light, as they were faithful in improving the light that God gave them. Our heavenly Father requires of his people devotion and obedience according to the light and truth given them, and his claims are right and just. He will accept nothing less than he claims; all his righteous demands must be fully met, or they will remain in force against the transgressor.

If rational beings really desire the truth, God will give them sufficient light to enable them to decide what is truth. If they have a heart to obey, they will see sufficient evidence to walk in the light. But if they in heart desire to evade the truth, he will not work a miracle to gratify their unbelief. He will never remove every chance or occasion to doubt. If they honestly, sincerely grasp the light, and walk in it, that light will increase until lingering doubts will be dispelled. But if they choose darkness, their questioning and caviling over the truth will increase, their unbelief will be strengthened, and the light which they would not accept will become to them darkness, and how great will be that darkness! It will be as much greater than before the light came, as the light which was rejected was clearer and more abundant than the light which first shone upon them. Thus it was with the Jewish nation; thus it will be with the Christian world in every generation. The rejectors of light treasure up to themselves wrath against the day of wrath. There are those who walk amid perpetual doubts. They feed on doubts, enjoy doubts, talk doubts, and question everything that it is for their interest to believe. To those who thus trifle with the plain testimonies of God's word, and who refuse to believe because it is inconvenient and unpopular to do so, the light will finally become darkness; truth will appear to the darkened understanding as error, and error will be accepted as truth. When thus shrouded in error, they will find it perfectly natural and convenient to believe what is false, and will become strong in their faith.

There are men who have so long rejected light

and truth that, like Pharaoh, they have become hardened in heart and fastened in unbelief. They crave error; their appetite is for falsehood. They drink up scandal against those who believe the truth as an ox drinketh up water, while they reject, with demonstrations of anger, the truth, pure Bible truth, which would give health and vigor to the soul. When there are so many false teachers, who lead men away from the path of obedience into that of transgression, we need to pray constantly that we may be led into all truth, and that we may not hesitate to stand in defense of the truth. Those who transgress God's law will have much to say about charity; and when the truth is spoken they talk of the liberality and license given in God's word. But love for Christ and for the souls for whom he died, will lead to the utterance of faithful warnings and appeals by the servants of God.

Those who walk in the light will progress; they will grow up to the full stature of men and women in Christ Jesus. This is the result of sanctification through the truth, and this is what God requires of all. Truth is progressive; and those who are preparing for the last great day will go forward in accordance with the accumulated light which shines upon them from the prophecies and from the lessons of Christ and the apostles. No one will be condemned in the day of Judgment because of a lack of knowledge which he never had an opportunity to obtain. The light which never shone upon him will never be his darkness. The truth which God's messengers have presented by pen and by voice, the treasures of the word of God which they have opened to the people, the light which has penetrated the darkened chambers of the mind, will, if rejected, be witnesses against them in the last great day. The testimony which will come with condemning power upon the sinner, and which will close his mouth before God and testify of his guilt, is the fact that he saw the light, but for various reasons in harmony with the carnal heart, would not receive it. He would not receive the truth that was given to save him. The greater the light, the greater the obligations.

If God has sent a message to the world, giving us light in regard to the true Sabbath, and showing us that the great Lawgiver is coming to judge the world in righteousness, those who refuse to accept the message and continue to cling to their errors and to their darkness and unbelief, will, like the inhabitants of the Noachian world, be punished with everlasting destruction. God sent them a message of truth, but they would not believe; nevertheless it was the truth, and their unbelief did not hinder the event. The judgments of God came just the same as Noah had predicted they would come. God has sent a message of warning to our world just prior to his coming the second time without sin unto salvation. Great light has been permitted to shine from the prophecies, and from the lessons of Christ and the apostles, but the majority refuse to walk in the light just as they did in Noah's day. If they were blind they would have no sin, but the light has been flashed into their pathway; precious truths from the word of God have been presented; but they have chosen darkness rather than light.

When we speak of unbelief, we do not mean that a person believes nothing. The mind must rest upon something; and when it does not grasp truth, it lays hold of error. All men in one sense believe, and the effect produced upon the heart and character is according to the things believed. Eve believed the words of Satan, and the belief of that

falsehood in regard to God's character, changed the condition and character of both herself and husband. They were changed from good and obedient children into transgressors, and it was only by repentance toward God and faith in the promised Messiah that they could hope ever to regain the lost image of God. Paul had faith before his conversion; but it was not a correct faith. His self-righteousness strengthened his faith that he was doing God's service in rejecting Christ, and he enjoyed a restful satisfaction. False faith as well as true faith will give peacefulness for a time. Paul verily thought that he was doing God service when he was persecuting the followers of Christ and putting them to death. He was sincere in his belief; but sincerity will not make error truth, nor truth error. "When the commandment came," says Paul, "sin revived, and I died." He then received the truth as it is in Jesus, and experienced its transforming power upon his soul. The truth was so firmly planted in his heart that he could say, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The prophet Malachi raises the questions, "Who may abide the day of his coming? and who shall stand when he appeareth?" Surely, the arrows of God's wrath will pierce where the arrows of conviction could not. Where will the sinner flee when God pronounces judgment against him? Where are the men in whom he trusted? Where are the false shepherds that led him astray? They can pay no ransom for his soul, for they are pressed under a heavier weight of guilt themselves. The dens and caves of the earth afford no shelter for either deceiver or deceived. There are souls to be saved; but the plan of salvation must be God's plan. He will not lower his law to meet man's standard, neither can man lift himself up to meet God's standard. But through the merits of the blood of a crucified and risen Saviour, all who will may be overcomers. It is an exalted privilege to become sons and daughters of God. Says Christ, "I have kept my Father's commandments." Christ pleased his Father in all things; it was his meat and drink to do the will of his Father in heaven. We should imitate Christ in his implicit obedience to his Father's commands, and our prayers should ascend to heaven by night and by day that we may so walk that our light shall not become darkness, but that we may have the light of life, and at last be permitted to sing the song of triumph in the kingdom of glory.

Torre Pellice, Italy, Dec. 4, 1885.

Our Contributors.

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

SERIOUS THOUGHTS FOR SERIOUS PEOPLE.

BY J. H. KELLOGG, M. D.

SOMETHING more than twenty years ago, the subject of health reform began to be extensively agitated among Seventh-day Adventists. Numerous reforms in diet and dress were introduced, and quite generally adopted. These reforms were of such a character that, when conscientiously carried out, they invariably produced a decided change for the better on the part of those adopting them. Hundreds who had for years suffered from various chronic ailments, were soon relieved of the distressing symptoms which had been endured so long. Many whose cases had been pronounced hopeless, were restored to excellent health. Others who seemed to be just on the brink of the grave, received a new lease of life and ability for eminent usefulness. The most extraordinary evidences of good resulting from the adoption of health reform principles,—results which in many instances seemed little short of miracles,—were to be met on every hand. In every community of Sabbath-keepers, were to be found those who freely acknowledged that they owed their lives to the light which they had received upon this question.

The wonderful results of the adoption of the few

first-taught truths of health reform, which might be called the rudiments of this great subject, would suggest the supposition that the same principles, if thoroughly developed and understood, and adopted practically, ought to produce still more marked results upon the general health and physical condition of those adopting them. In other words, the effects stated would naturally lead to the conclusion that, after having the light of health reform for more than twenty years, Seventh-day Adventists ought to be an exceptionally healthy people, comparatively free from constitutional diseases, and less subject to acute disorders than other persons living in the same communities with them. Their average length of life ought to be greater, and their death-rate smaller, than that of the average individual who gives no special attention to the subject of health. Do we find this to be true? We have no accurate statistics upon the subject, but there is a means by which we may reach an approximate estimate. Some time ago, the writer's attention was called to the great number of obituary notices occurring in the weekly issues of our church paper, the REVIEW AND HERALD. On looking through the file for one year, it was found that the total number of deaths thus recorded was something more than two hundred and fifty. Through inquiry upon the subject, facts have been elicited which seem to establish beyond any room for doubt, that the obituary notices do not represent more than one half the total number of deaths occurring during any given time. To ascertain the approximate number of deaths in the entire denomination, it would be necessary, therefore, to double the figures, making upward of five hundred deaths annually. This represents a death-rate of twenty per thousand, which is no better than the death-rate reported by many cities.

Thus it appears that health reform is not doing for the denomination anything very remarkable in increasing its physical vigor. The question at once arises, Is this due to a failure of its principles, or to a failure on the part of the people to make a general, thorough-going, and practical adoption of those principles? Any person who has given the matter any consideration, will at once concede the truth; namely, that the ignorance concerning any but the most rudimentary principles of health reform among the members of the denomination generally, and even among some of those who are instructors of the people, and who ought to be "ensamples to the flock," is so great, and the practical neglect of hygienic rules so nearly universal, that no influence other than a negative one can be ascribed to health reform. Cases of individuals who have been benefited by the adoption of the principles of health reform, are at the present time as rare as they were conspicuously common twenty years ago.

There also seems to have been a general backsliding upon the subject among those who originally adopted the reform, as well as a general failure to learn and adopt these principles by those who have accepted the truth during the last ten or twelve years. With this in view, it is not strange that there should be a yearly sacrifice to ignorance and carelessness respecting this vital question, of half a thousand victims. But some will say, "Would not these persons have died any way, whether attention had been given to health reform or not?" The answer to this question will be found by carefully reviewing the nature of the diseases assigned as immediate causes of death in the various cases recorded. This study will reveal to us the fact that nearly one half of all the deaths occurring are the result of causes which grow out of inattention to the laws of health, and which are readily preventable. Typhoid fever, a disease due to contamination of the water supply, figures largely among the causes of death. Dr. Parkes, the eminent English sanitarian, once remarked, "When a person dies of typhoid fever, somebody deserves to be hung." Certainly, somebody ought to be enlightened. Many other diseases are equally dependent upon causes which are almost wholly within the individual's control. Suppose the victims aggregate between two and three hundred annually, or, we may roughly estimate the number at two hundred and fifty, which certainly does not exceed the limit; here are two hundred and fifty lives as uselessly sacrificed as though they had been burned in a grand holocaust, or drowned by the scuttling of a ship in mid-ocean.

Who can estimate the value of a human life?

Who can calculate the loss which a people, a country, or the world might sustain in the death of a single individual in whose fertile brain may have been, yet undeveloped, genius or knowledge or plans or inventions, destined to effect a social or a moral revolution, or change the destiny of a nation? What is the worth of a human soul? These considerations are beyond comprehension. And again, political economists tell us that the money value of a human being to the State is about \$1,000. If a single man is worth so much to a great country with its millions of men and women, should he be reckoned of less value to a small, struggling people with few friends and meager resources?

Granting that a man is worth to this body only as much as to the State, consider seriously for a moment the fact that this denomination loses annually through unnecessary deaths resulting from ignorance of, and inattention to, the principles of health reform, \$250,000, or a quarter of a million dollars. And this represents only a part of the actual loss. The loss of time and the expenses of a funeral must aggregate in each case not less than \$200, which for two hundred and fifty persons would place the loss through this source at \$50,000, making a total of \$300,000 worse than wasted, the price of ignorance and carelessness or stupidity in regard to these far-reaching questions. Here we have a sum equal to three times the total amount of funds annually expended by the entire denomination in the carrying forward of its various enterprises. Even this sum does not represent the entire loss through ignorance of health principles, as no mention has been made of the enormous expenses which accrue from unnecessary sickness which does not end in death, and which would probably amount to as much more. These calculations are not mere fancies; they are based upon facts and principles which are recognized as correct.

Is it not apparent, then, that this matter of health reform is of too great importance, even from a pecuniary standpoint, to be neglected? How much good might be accomplished by the means thus carelessly squandered! How many new missionary enterprises might be carried forward by its aid! How many educational institutions might be erected and maintained! Would it not be profitable to devote some time and energy, and if necessary some means, to the dissemination among the people of such information as will aid in checking this enormous waste of human life? Why not devote a little of the means and efforts so earnestly used in winning proselytes to the faith, to the improvement and keeping alive of those who are already in the fold? Are not two hundred and fifty believers kept alive by proper education, worth as much to the cause as two hundred and fifty new believers?

We earnestly urge these considerations as worthy of serious thought. They are not fanciful figures, but are serious facts, which demand serious attention. When we consider how long a time the elevating, regenerating, life-saving principles of health reform have been among us, is it not a shame and a disgrace that we are not physically, mentally, and morally a stronger people than we are, with the advantages afforded by hygienic truths thoroughly accepted and earnestly carried out? It is not unsafe to say that if these principles were properly appreciated and practically adopted, sickness and death would be vastly less frequent among us, and by our immunity from a large share of the sufferings of our fellow-men we should be able to demonstrate to the world the value of the health reform principles which have been so long advocated among us. Is it not high time that there was an awakening upon this eminently practical subject? Shall we not have, through the agency of our health and temperance associations, a revival of the old enthusiasm, and a carrying forward of an educational work among the people, which will result in the establishment of a broader platform, and raising for it a higher standard upon this subject among our people everywhere?

CONVERSION.

BY ELD. JOHN BYINGTON.

I WAS glad to know that a resolution was passed by our late General Conference to publish a tract on conversion. I trust that men of not only education but experience will be selected to present

truths on this subject that will be of great use both to the church and the unconverted.

When the disciples of Christ were aspiring to be great, he told them they must be converted and become as little children, else they could not enter into the kingdom of heaven. Shall we try to make clean the outside of the cup or the platter, while within it is full of extortion and excess? or shall we make the tree good that the fruit may be good? Though I have all faith so as to remove mountains, and give all my goods to feed the poor, and my body to be burned, and have not charity, love, or which is the same, be not converted, I am nothing. If the enemy of all good can possess the heart, he is not much disturbed by the apparently good outside religion. Wherever there is true conversion, the Devil is cast out, and hatred is changed to love.

There are sometimes in the REVIEW extracts from John Wesley's writings. He was a great reformer for his day, and his success was the fruit of his own true conversion. His experience is given in his "Journal." He had preached for many years; his devotional exercises were strict and constant; he led an upright, moral life, and was very benevolent to the poor and afflicted, which was all good in its place. In this state of mind he came to America as a missionary to the Indians. On his return to England, he had such sorrow of heart for his own depravity and inbred sin that he cried out, "I came to America to convert the Indians, but who shall convert me?" He soon experienced justification by faith and the reviving of the Holy Spirit upon the heart, and this with its fruit, a godly life, was the burden of his preaching all his days.

Oh for the movings of the Holy Spirit upon the hearts of all who are looking for the soon-coming Saviour! May there be earnest, effectual prayer in the closet, at the family altar, and in all our meetings of worship, that we may have an increase of the latter rain. Dear brethren, are we not too destitute of spiritual life? Now is the time for an entire consecration of heart and life to God and his work.

Greenville, Mich.

TREASURES.

BY F. PEABODY.

TREASURE is wealth accumulated; "something very much valued;" "something collected for future use." Christ tells us where is the only safe place to deposit our treasure; not on the earth; for here the dampness and mildew of sin would corrode it. All the riches we wish to keep for future use must be laid up in a higher, a better place—above, where no rust can corrupt, neither can thieves steal.

Men do not generally heed this advice, especially in these last days. They spend all their energies in obtaining earthly treasure, more even than they need for their own use; so they lay it up here on the earth, some in gold and silver, some in land and houses, others in stocks and bonds. Many professing to be lovers of God and followers of the Lord Jesus Christ, vie with the world in grasping these treasures and holding them until they rust in their own hands. "Ye have laid up your treasure in the last days" (revised version). This has enabled them to "live delicately on the earth," and take their pleasure; they have nourished their "hearts as in a day of slaughter." "Your gold and silver is cankered, and the rust of them shall be a witness against you." The apostle James is speaking of the last days; for he addresses another class as follows: "Be patient therefore, brethren until the coming of the Lord. . . . Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." While the world and worldly professors are clinging to their rusted treasures, the child of God, looking for his coming Master, is to lay up his treasures high above this dark world, in a land where there is never rust.

The Lord is soon coming, and these rusty treasures, piled up here on the earth, will be a witness against those who are holding them with so firm a grasp. The people of God want no such evidence found against them in these last days; they cannot dig deep enough to hide them from the eye of Him who is to judge. In one place, and only one, can they be laid up safe from rust—in heaven.

A CHOICE.

BY EMILY HUTCHINS.

ARE you, brother, growing weary,
Tolling up the narrow way?
Do earth's joys and fascinations
Bid you wait another day?

Earthly joys are only bubbles
Floating empty on the air!
Bursting when you reach to catch them—
Bursting, leaving nothing there.

Though the light of rainbow glory
Halo honor, wealth, renown,
They are empty, fading, joyless;—
Endless your immortal crown.

Would you turn from diamond glistening
To the glittering bauble fair?
Will you slight a crown immortal
For this world's delusive glare?

Do not let the one of evil
Tell you that you cannot rise
To the realms of light and glory,
Build your home beyond the skies.

Will you not reject the falsehood
When he claims God's word untrue?
E'er remembering 'tis his effort
Your salvation to undo.

Oh! then turn your back upon him,
For he would your soul destroy;
And remember that 'tis Jesus
Offers you eternal joy.

Jesus of your friends is truest,
Jesus knows you by your name;
E'en your hairs he rightly numbers,
For your sake to earth he came.

Yes, he thinks of you, my brother,
Longs to bless you, and to save;
And his angels may be near you
If their presence you but crave.

Which, my brother, are you serving;
Both a sure reward return;
Will you reap the hire of evil,
Or eternal riches earn?

Battle Creek, Mich.

"PEACE AND SAFETY."

BY ELD. R. F. COTTRELL.

SOME of the movements of Satan in these last days have been so rough and so glaringly outrageous of all decency, that there has been a reaction, and he has found it necessary to modify his tactics, so as not to shock the more delicate and sensitive minds with the bold and blasphemous infidelity and unblushing licentiousness of spirit manifestations. The world and Church were well prepared for the development of Spiritualism; but the first onset was overdone. Satan's visage was too clearly to be seen. To use a common expression, the cloven foot was visible. A more delicate and refined mode of action became evidently necessary, in order to greater success. He must more nearly assume the appearance of an angel of light.

Therefore he inaugurates the "holiness" movement, which teaches salvation by faith alone, ignoring the law of God—salvation from sin without reference to that law by which is the knowledge of sin. This is like taking medicine to cure, while we are not aware that we are diseased; it is a slight healing of the surface, without probing to the depth of the wound. While the voice of God says, "Show my people their transgression," we hear instead the soothing words, "Only believe in Christ, and all is well."

In one direction we see the Salvation Army making a burlesque of the Christian religion; in another we see deformity of character and secret and open transgressions of the law of God covered with a veil of professed holiness. And as God is pouring out his Spirit upon the remnant of his people, those who are out of harmony with the ten commandments are making a noise on the subject of the "faith cure." Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Jesus laid emphasis on depart-

ing from iniquity and *doing* the revealed will of God; but these sing,—

"Cast aside your deadly *doing*."

The nearer a counterfeit appears like the genuine, the better will it pass. So while the prophetic messages of Rev. 14: 6-12 are going to the world in fulfillment of the promise, showing the nearness of the day of wrath and the advent, some are serving Satan very well by preaching that the coming of Christ is at hand, that it may come any day or any moment; while they are careful not to alarm the people with the thought of their unreadiness for the great day, assuming that by a mere inward faith all will be ready for translation at any moment. They postpone the day of wrath to a time beyond the translation of the saints. Such preaching I have heard. In the three discourses to which I have listened, no line of prophecy was traced, and no sign given by our Saviour was shown to be fulfilled, as proof that his advent is at hand, except that the gospel has been preached in all the world. Its nearness was assumed without proof; and no allusion was made to any special preparation for the event. The law of God was not mentioned, except to say that by its deeds no flesh shall be justified; and coming wrath was not spoken of as liable to fall on any, except an Antichrist who has not yet appeared.

According to their theory, the "great tribulation" foretold by Christ is to come after the Church is caught up to meet the Lord in the air, to be ever with him. The Jewish nation is to be restored to their land, and resume their ancient sacrifices. Then Christ is to come in the "second stage" of his second advent, convert the Jews and the few remaining Gentiles, having destroyed the "Napoleonic Antichrist," which is yet to arise and rule the whole world; then Christ is to reign over a converted world a thousand years. Then—but I did not intend to undertake a full statement of their views; it would be a difficult task; but as far as I have gone, they have been given to the best of my ability.

Now, while the message of warning which God promised in Rev. 14: 9-12 is being fulfilled in the world, proclaiming wrath without mixture, even the seven last plagues, upon all who do not heed it, it is marvelous how these professed believers ignore the fact, and stave off the coming wrath, giving it to some who are to be on earth after they are safe in heaven! I fear such will not be prepared for the "first stage" of the advent, when the Church are caught up to be ever with the Lord. Would that they had ears to hear, and hearts to obey, the final warning against the worship of the beast and his image, and so turn to keep the commandments of God. This would be better than to speak smooth things to itching ears, better than to "strengthen the hands of the wicked, that he should not return from his wicked way, by promising him life." Alas! when they shall say, Peace and safety, sudden destruction cometh. There is no escape, but by heeding the warning which God is giving.

LIFE AND DEATH.

BY ELD. R. A. UNDERWOOD.

"For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 20-23.

The reward for sin is death. The reward promised for the fruits of holiness is eternal life through Christ. The life and death brought to view are opposite, and apply, not to this life, but to the future. Man will receive one or the other as a just reward for the deeds of this life. According to the prophets, all alike, both good and bad, go to the grave at the close of this life. In this respect, there is no distinction between the righteous and the wicked. Unconscious, they "sleep in the dust" till the voice of God calls them from the grave. John 5: 28, 29.

The theory that man is conscious in death, that he immediately enters upon his reward at his dis-

solution, is a doctrine of Satan's own device to sustain the lie he told in Eden to our first parents. Is man mortal or immortal? We must appeal to the Scriptures for the answer. Mortal beings die; immortal beings cannot die. The Bible declares that man is mortal, that the ungodly must die the "second death," that immortality is a gift from Christ to those only who accept Christ as their Saviour, and become his loyal subjects. This is what St. Paul believed and taught, as we shall show.

God made man a little lower than the angels. Heb. 2:7. He fell from his exalted position through his own disobedience. And ever since, for six thousand years, has been bursting from the black cloud of crime against God and man, one storm after another of strife, bloodshed, war, sorrow, want, desolation, disappointment, and anguish of soul, until man, overwhelmed in despair, cries out, "Must this always continue?" If man is immortal, the future is veiled with the darkness of despair for the greater portion of the race; for they have closed their probation in rebellion against the government of God. Must they spend eternity in hell, warring against their Maker and his law? Many are so taught to believe! But God's wisdom was too great to permit rebellion against his government to be immortalized; and to avoid this, he sent an angel with a flaming sword to keep the tree of life, "lest he [man] put forth his hand," and take also of the tree of life, and eat, and live forever." Gen. 3:22. Thus we see the infinite wisdom of God in the critical moment when man might have eaten of the tree of life and become immortal. Had man thus eaten, sin and rebellion would have been immortalized. To prevent this and the awful results that would necessarily follow, man was cut off from the source by which his life would have been perpetuated, and access to the tree of life will be given only to the redeemed loyal hosts in the world to come. Rev. 22:14. A being who cannot "live forever" certainly is not immortal. Cut off from the tree that could have given him power to "live forever" had he eaten of it, he is left a mortal being. "Shall mortal man be more just than his Maker?" Job 4:17.

What more proof than this do we need to show that man is mortal? St. Paul believed this, and taught that the believers who, by "patient continuance in well doing, seek for glory and honor and immortality" (Rom. 2:7), will have "eternal life" at the resurrection. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53. How can we put on that which we have already? Such a theory makes the Bible meaningless; but uncorrupted, these words are full of power. "When this mortal shall have put on immortality, then shall he brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Verse 54. Is it consistent with the Bible, reason, and common sense to believe that the saint of God shouts victory over death and the grave when death takes him prisoner, and the grave locks him in its cold embrace? Away with a tradition that came from pagans, has been fostered by papists, which asks you to believe such a falsehood!

The ungodly must die the second death. From this death there will be no resurrection, or life. What better thing can a just God do with those "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them which do them." Rom. 1:29-32. Surely, St. Paul believed that the end of such things is death. John from Patmos wrote of the same class: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone,

which is the second death." Rev. 21:8. The second death is in the lake of fire. Rev. 20:14. But is not this death an eternal dying which never dies? We hear sung,—

"A charge to keep I have,
A God to glorify,
A never-dying soul to save,
* * * * *

"If I my trust betray,
I shall forever die."

Such senseless theology can be found in hymn-books, but not in the Bible. This "second death" destroys the man, his soul, body, life, and all that makes him a living being; as proof of which read the following texts:—

"The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away." Ps. 37:20. "But the transgressors shall be destroyed together; the end of the wicked shall be cut off." Verse 38. "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2:22. "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die." Eze. 18:4. "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and hide a multitude of sins." James 5:20. "For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made." Isa. 57:16. "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." Matt. 10:28. "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1, 3.

Is it not a total destruction, when the soul, and body, and spirit are all destroyed, and not even root nor branch is left? The prophet Obadiah, also, speaking of the reward of the wicked, says (verse 16), "They shall be as though they had not been." This will be the "everlasting punishment" into which the ungodly must go; while the righteous will enter into "eternal life."

The duration of the life of the righteous and of the death of the wicked are the same. They are both everlasting and unalterably fixed. David contrasts the two: "For evil-doers shall be cut off; but they that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37:9-11.

Glorious home! Happy are the meek, who have washed their robes, and made them white in the blood of the Lamb! "They shall hunger no more, neither thirst any more." "And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things have passed away." This is what John saw, when sin, sinners, and the curse had been forever removed from this earth. "And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him." "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

This is the blessed hope for which all the prophets from Enoch down to Paul looked and longed. The prospect of the removal of the dark pall of sin and its effects, an ushering in of the eternal day of man's redemption, and the restoration of his lost home, has served as an anchor both sure and steadfast amid the storms of oppression and anguish of soul, as it dashed upon the weary pilgrim in his lonely voyage. And now the faithful watchman cries to the travelers to Zion, "Look up, and lift up your heads; for your redemption draweth nigh." Glad day! oh, may it soon appear! Then with the prophets, the apostles, the reformers, and all the loyal saved, will we ascribe

glory and honor to Him who died to save a lost world.

Reader, among which class will you stand? Each must decide this question for himself; and the decision made now must stand throughout eternity. Heaven can do no more than permit us to make this choice. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life and the length of thy days: that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Deut. 30:19, 20.

CHARACTER AND REPUTATION.

BY A. KUNZ.

REPUTATION and character are often widely different. A man's reputation is that which the people see or think they see in him, or that which gossip or scandal makes him out to be,—good or bad, favorable or unfavorable, as the case may be. His character, on the other hand, is that which he really is, aside from everything that he is said to be or not to be. His reputation is therefore something entirely external, while his character depends on the inner man. A pure and good character shines forth like pure gold from within; a good reputation is merely a gilded exterior.

A man's reputation is very often a false estimate which the world puts upon his worth. His character, on the contrary, is his real worth; and often but very few, even of his most intimate friends, know how to estimate or value this.

It is an intuitive prompting of every soul capable of moral development, to aim at an honorable reputation and a noble character. The building up of our character lies within our power; but as to our reputation, we are at the mercy of the mixed multitude. Among the vast numbers of this vast multitude are, to be sure, a few sincere ones here and there; but the great majority are either without a good conscience, or heartless or thoughtless. One originates a bad and false report, the other brings it into circulation.

Alas! that there are so many who lend a willing ear to the poisonous words of the slanderer, and circulate his villainous reports, which not infrequently prove a death-wound to the fair reputation of a most worthy character. Many who would start back with horror if they were urged to steal their neighbor's money, do not even blush while they rob him of that which is far better than great riches, and costlier than silver and gold. Such calumniators are surely worse than the common thief whose hands are manacled because he has taken that which did not belong to him. Their tongues are an "unruly evil, full of deadly poison."

A bad reputation has ruined many a true and worthy character. But a genuine character, one that is strong as well as good, is not dismayed at the fiery darts of the wicked. Even though they come from those who should be his nearest and dearest friends, he makes them of no effect by the use of his shield of faith and confidence in the God of heaven, who will in his own good time justify wronged innocence, and stop the mouths of liars. "A false witness shall not be held innocent, and he that speaketh lies shall not escape."

Philip of Macedon used to say of the Athenian orators who slandered him so unmercifully, that he owed them much. "For by means of this abuse," so he declared, "they make me daily better, inasmuch as I seek all the more diligently to avoid these vices wherewith they charge me, and thus give the lie to them." Philip was by no means a faultless character, but he knew how to use his bad reputation to his best advantage.

On his way to the celestial city, Christian was once shown a man who wore a white robe, at which a few others were constantly throwing mud. The mud remained but a little while, and then dropped off again, whereupon the man's garment appeared even more pure and white than before. Malicious tongues may blacken one's reputation more or less, for a longer or shorter time; but the genuine, God-confiding character will shine forth all the brighter afterward.

The Home.

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

I SHALL NOT WANT.

I SHALL not want. My Father's hand
Controls the fullness of the land;
At his command the earth and sea
Shall yield their treasures unto me.

I shall not want. O grace divine!
For I am his, and he is mine;
And while I trust the Crucified,
My needs in him are all supplied.

I shall not want; for day by day
He leads me gently on my way;
He gives to me my daily bread,
And angels nightly guard my bed.

I shall not want; for this I know,
That he will keep me here below;
And with the ransomed hosts at last
Give me a home when time is past.

—Thomas E. Wilson.

HOW THEY KEPT THEIR FEET.

EFFY was busily learning the Bible verse which grandma had given her; for at Grandma Wilson's the children were always expected to repeat a verse of Scripture every morning. Grandma herself had done so ever since she was a little girl, and Effy and Winny thought it no hardship, but rather pleasant, to do things "like grandma did."

It was a bright, cold Sabbath morning outside, but not a bit of cold stole into the pleasant dining-room where Effy sat. The coal-fire sparkled, and sent up funny little jets of flame, which Effy and Winny thought must be something like very tiny volcanoes. Effy felt happy and satisfied as she looked up now and then from her Bible, around the pretty room and especially on her garnet cloth dress, which she had on for the very first time this Sabbath morning.

"What are you doing?" asked Winny, when she came in.

"Learning my verse. It's such a long one; just listen: 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable.' And that isn't the whole verse, either, but grandma said I need only learn this much."

"I wonder what verse grandma will give me," said Winny, smoothing down her garnet dress.

Grandma soon settled that; for when she came into the dining-room she said, "And now I must find a verse for Winny, too: 'Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools.'"

"Oh!" laughed Winny, "our verses have both got 'feet' in them. Does it mean, sure enough, feet like ours, grandma?"

"It certainly does," said Mrs. Wilson.

"But, grandma," said Effy, thoughtfully, "how can our feet keep the Sabbath holy, except by taking us to church?"

"Now, that is what I want my little women to think about, and find out," said grandma, smiling. The Bible says a great deal about our feet. It says we must ponder, or think over carefully, the paths of our feet. It tells us of the foot that hasteth to deceit, of the foot of pride, of the foot which may offend, or cause us to sin. If each one of my little girls watches, and keeps her foot in the right way, and turns it away from whatever is contrary to the fourth commandment, to-day, perhaps you will see how the little feet can keep the Sabbath holy."

Soon both little sisters were snugly buttoned up in their warm plush coats, and off for Sabbath-school.

"There's Betty Hill," exclaimed Winny. "She is trying to catch up with us. And such a sight! She's been wearing that plaid suit for ever so long, and her hat is her summer one trimmed over. Let's walk right on, and pretend not to see her."

"But, Winny," said Effy, looking troubled, "we have seen her; and if we walk on, won't our feet deceive? And you know grandma said something about the foot of pride, too. You know Betty's folks are poor, and she can't have pretty clothes, as we can."

"Why, Effy, I had forgotten about the feet almost! I suppose we had better wait for her."

Betty looked pleased as she came up to the girls. "I was n't going to Sabbath-school," she said; "but as you've stopped for me, I think I will go along too."

Miss Baker was glad to have another scholar, and at the close of the school she thanked Winny and Effy for bringing Betty with them. Our little sisters smiled at each other, and Effy whispered,—

"Winny, aren't you glad we 'turned away' our feet?"

But as they went into church, and Effy was rather noisily tripping up the steps, it was Winny's turn to whisper,—

"Don't you think, Effy, it would be keeping our feet to go more quietly into church?"

Then Effy blushed, and walked very softly up the aisle.

"It's Sabbath—we can't go," said Winny, resolutely, though Effy looked rather wistful, when a schoolmate came in the afternoon to know if the sisters would go out walking.

"I wish grandma was n't quite so strict," said Effy, with just a little bit of a sigh, as she closed the front door.

"Why, Effy!" exclaimed Winny, "it is n't grandma; it's your Bible verse that says 'not doing thy pleasure on my holy day.' And you know just walking for our own pleasure would n't be turning away our feet from doing our own will at all."

"I s'pose you're right, Winny; but I never did think before about our feet helping us to be good."

"You can't go into badness unless you let your feet carry you," laughed Winny.

"Has it been a happy day?" asked grandma, when each brown head was on the pillow, and she came to tuck in the bed-clothes around the little girls.

"Yes, grandma," said Effy.

"And we did try to keep our feet," added Winny.—*Lucy Randolph Fleming, in S. S. Times.*

HOME HONESTY.

I HAVE been much interested in the subject of *every-day honesty* in children.

We are so frequently startled in these days by records of dishonesty in high places of trust and social prestige, ending always in disgrace, and too often in self-murder, that I wonder sadly if the hands which make so free with other's means were ever taught when small and dimpled the lesson, "*You must not touch what belongs to others.*"

It is a most remarkable and rare child who does not at once wish to lay hands on whatever is new; and mothers usually have a skirmish, if not pitched battles, with baby on this very debatable ground,—a battle too often renewed again and again, according to the strength of will in both combatants.

I have known households where tongs and shovels were locked in closets, because the "children would ride them about the room;" where matches were hidden in most inconvenient places, because "the children would play with them;" where no article of personal or house use was safe, or likely to be found in proper place, because the young home vandals considered as lawful prey everything they could lay hands upon. And the license was abetted by weak parents' putting out of reach instead of enforcing the lesson, "*You must not touch.*"

The child who is allowed unrestricted to tumble over bureau drawers, to use without permission mother's or sister's belongings; who rifles the closet of cake and preserves because the dainties are at hand and easier to obtain than the needful permission,—that child is in a fair way to become a very sly and disagreeable member of the household, if not a strictly dishonest one.

"My child will never steal anything!" says an indignant mother, even as she unfastens the small, unwilling fingers from some coveted, forbidden article. We hope not. But the valuable lesson, "Keep my hands from picking and stealing," cannot be too early or too earnestly impressed on the minds of your little ones,—picking especially, which in most matters, great or small, almost invariably precedes stealing.

The careless handling, and even destruction, of the property of others is an evil woefully and widely prevalent among the children and youth of our day.

Any one who makes observations in neighboring homes or in public places, or who has communication with hotel or boarding-house keepers, is soon convinced of the fact. "I cannot take families with children to board," said a hotel landlord known to the writer. "The damage done to my rooms and furniture exceeds the board money."

Apart from the moral laxity which will certainly grow out of imperfect home honesty, it is a serious inconvenience to be unable to leave a child or young person alone in a house or room, feeling no safety from prying fingers unless the keys are turned. Strictly honorable dealing at home cannot be too early inculcated upon the little one; and the lesson can be taught far sooner than most mothers will admit or attempt.

And be honorable with your child. Do not appropriate the little treasures or ornaments, or borrow from the small bank without asking. You cannot expect any more delicacy toward your property than you show toward your child's.

If you are careless about returning a cent or nickel, why should not your boy feel at liberty to pay himself out of the change he is to bring from a purchase, and which he soon notices whether you are careless in counting?

Impress the idea of the beauty of trust as soon as possible upon the minds of your children, and see to it that they find an example in yourself in minute, every-day matters.—*Christian Intelligencer.*

THE SIN OF SICKNESS.

How few there are who really comprehend the sinfulness of being ill! If a child should so abuse a costly watch as to render it useless, their condemnation of the act would be prompt and unsparing. Or if any one should drive a horse until it sickened or dropped dead, they would easily see the criminality of such a course, and would perhaps be inclined to invoke the aid of the law for punishment of the outrage. But they do not seem to think that a man is better than a horse; and they will work themselves and their families and their servants until they sicken and die, with no apparent consciousness of wrong.

Thus it often happens that young people ruin their health, and drag out long lives of wretchedness and misery. Thus strong men needlessly break down their constitutions, and invite disease and death; and those whom Providence committed to their charge, are left weak and helpless and struggling amid the buffeting waves of adversity, and robbed of the protectors which rightfully belong to them. By sinful carelessness they destroy that which does not belong to them; for they are not their own, but are bought with a price. Many persons seem to forget this, and under pretense of serving God or doing good, they kill themselves. What should we think of a servant who was so zealous in the service of his master as to over-load, over-drive, and kill his horses and cattle? Many men die prematurely when they might have lived long and been useful in the world. Often aged men expose themselves unnecessarily, and so useful lives are cut short which might have continued much longer.

A man's duty is, first, to take care of the inward man, and see that all is right between his soul and God; secondly, to care for the outward man, and preserve health and strength; and thirdly, to care for the welfare of others, and perform the duties and responsibilities of life. The command is, "Thou shalt love thy neighbor as thyself." If we do not love ourselves and take proper care of ourselves, we have no guide by which to regulate our love to others around us. Hence we must love ourselves in order to know how to love others. This is not selfishness; it is simply self-preservation, which is the first law of nature, implanted in the very construction of man. And while self-denial and self-sacrifice are often commendable, self-murder is by no means to be approved or excused. God has placed men in this world to do his will, and they have no right to shirk responsibilities, no right to injure or destroy their physical life, either by gluttony or indulgence, or by needless and rash exertion or exposure. To do either is a sin against the laws of nature and against the laws of God.—*Safeguard.*

—Sow good services; sweet remembrances will grow therefrom.

Special Attention.

ANOTHER RICKETY PULPIT.

MR. BIRD WILLIAMS, pastor of the Pilgrim Baptist church, Minneapolis, Minn., collapses on the Sabbath question. The Minneapolis *Pioneer Press*, of Nov. 30, gives the synopsis of a sermon preached by him the day before on the Sabbath question. While the pulpits of the land are becoming so largely heterodox on such important portions of the Bible as the history of creation, the fall of man, the divinity of Christ, the atonement, etc., etc., it might be expected that they would become equally lax upon the important institution of the Sabbath. Accordingly, we find Mr. W. giving up the Sabbath entirely; but being obliged to confess that there is no authority in the New Testament for Sunday-keeping, he finds himself in some embarrassment on the question. His utterances the *Press* calls somewhat "bold and startling." Making a flying leap, he lands upon the position that every person should have a day of rest; but no man can "rest" who is under any restraint, and hence every one should do just as he has a mind to. He thinks every one should be "tickled" and "amused," and seek recreation in any manner; and this, to quote from the report in the paper, will cause "a lively, pleasant, and cheerful feeling to settle on the brain and body, thus lifting it, as it were, from earth to heaven." Every man, he says, "ought 'to hallow' some day and 'keep it holy';" and the Sunday newspaper, the parks, and excursion trains, are the means by which this is to be done.

In conclusion he makes this striking acknowledgment: "The trouble is, we deny the Sabbath, and have no Scriptural warrant for the observance of Sunday."

That is exactly the trouble into which Christendom has fallen. The remedy is, to discard the Sunday, for which there is no authority, and no longer deny, but return to, the ancient Sabbath, which God commands men everywhere to observe.

THE POLAR DAY AND NIGHT.

THE polar day and night differ from those in our own latitudes only in length, at first glance; but that difference, so widely marked and long continued, gives rise to many curious phenomena, as indirect effects, well worth chronicling.

Every familiar with astronomy, even in the so-called popular sense,—if that can be taken as one grade of knowledge of any science,—knows that at the pole there exist six months' light and six months' darkness, alternating with each other, and respectively called the polar day and night; that at the equator we have just twelve hours of day and an equal amount of night, and that traveling north from this line, the days and nights become more and more unequal, especially about the solstices, until the hypothetical journey has brought the observer to the Arctic circle, when there is one day—the 22d of June—that the sun may be seen at midnight, and another—the 22d of December—when it cannot be seen even at noon. Crossing into the polar regions, the number of days the sun can be seen at midnight in the Arctic summer, rapidly increases, until at the pole it amounts to 183 days, or half the year. Strictly speaking, it amounts to a little over half the year, really about 188 days of continuous sunshine for a man five or six feet in height. The generally received opinion that the Arctic winter, especially in the higher latitudes of that region, is a long, dreary one of perfect opaque darkness, is not at all correct. In the latitude gained by Lieutenant Lockwood, 81° 24' north,—the highest point ever known to have been reached by man,—there are about four hours of twilight on December 22, the shortest day in the year in the Northern Hemisphere; and this point was reached in the summer and returned from before the darkness of winter came on. In

latitude 82° 27' north—the highest point where white men have spent a winter (the Arctic ship "Alert," of the Sir George Nares expedition, and therefore the highest point with which proper comparisons can be made—there are six hours and two minutes of twilight in the shortest day of the year; and 328 geographical miles (about 377 common miles) from that point must yet be attained toward the north pole before the true Plutonic zone, or that one in which there is no twilight whatsoever, even upon the shortest day of the year, can be said to be entered by man. Of course, about the beginning and the ending of this twilight it is very feeble; and easily extinguished by even the slightest mists; but nevertheless, it exists, and is very appreciable on clear, cold days, or nights, properly speaking. The north pole itself is only shrouded in perfect blackness from November 13 to January 29, a period of seventy-seven days. The sun will set (supposing a circumpolar sea or body of water at that point, unlimited to vision) on September 24, not to rise until March 18, for that particular point, giving a period of about fifty days of uniformly varying twilight preceding and following the day and night. The pole, therefore, has about 188 days of continuous sunshine (barring the cloudy weather), 100 days of varying twilight, and 77 of perfect inky darkness (save when the moon has a northern declination) in the period of a tropical or complete year. During a period of a little over four days, about the equinoxes, the sun shines continuously on both the north and south poles at the same time, owing to refraction, the quite extended diameter, and dip of horizon too, if viewed by a person whose eye is above the level of the sea.

And now, to pass from the effects of the night, nearly all of which are bad, to those of the daytime with its ever-shining sun. I have been asked a thousand times almost, it seems to me, by people wanting to know, how I managed to sleep with the daylight constantly around me; and then, after getting their information, probably some of them would turn in for their regular afternoon nap, wondering, no doubt, how it could happen. It is really wonderful how rapidly persons can adapt themselves to such changed circumstances. In fact, a quite varied life, before I entered the frigid zone, convinced me that a healthy person need never fear about hunger or sleep, if there were provisions for one and time for the other, and those times might be either night or day. Despite the constant daylight, we spoke of all the different phases of the day in lower latitudes just as if they were happening right along. The "morning" meant about 6 A. M., as shown by our watches running to local time; from that on was the "day-time," the "evening" meaning about 6 P. M., while "night-time" lasted till "morning," although the sun never went down. There was one thing characteristic of these polar "nights,"—if they can be at all called such,—and especially about their commencement in the fall, or in other words, when the sun was low in the horizon at midnight; and that was that these times were nearly always accompanied by heavy or cumulus clouds banking over the sun about those hours, giving us in a small way an appearance of night, at least so that we could sleep quite soundly. This may have been a local characteristic of the summer on King William's Land however; for I believe it is not mentioned by any other Arctic travelers in their journeys.

During this short summer the plant life of the Arctic grows very rapidly under the constant stimulus of an ever-shining sun; and before the snow is off the ground, flowers will be in bloom so near the banks of snow that with the foot they may be bent over against them. The vitality in these hardy Arctic plants appears phenomenal, and they almost seem endowed with intelligence to know what a brief time they are allowed to spring up, blossom, and bear seed. They commence early and hold tenaciously to all their growth after plants which we are used to seeing, would be prone upon the ground. Middendorf has seen an Arctic rhododendron in Siberia, in full flower all over it, when the roots and the stem were solidly incased in frozen soil as hard as ice. On King William's Land we had four nights in July and thirteen in August when the thermometer sank to freezing; and yet I picked flowers in bloom till within the last three days of the latter month.—Lieut. Frederick Schwatka, in *Independent*.

Bible Readings.

"Search the Scriptures."—John 5:39.

ISRAEL.

BY ELD. R. F. COTTRELL.

1. DEFINE the term *Israel*.
"A prince of God."
2. Why was this name given to Jacob?
Said the angel to him, "For as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:28.
3. Is there still a class recognized as the Israel of God?
"Peace be on them, and mercy, and upon the Israel of God." Gal. 6:16.
4. How are Israel characterized?
"Truly God is good to Israel, even to such as are of a clean heart." Ps. 73:1.
5. How did Jesus describe a true Israelite?
"Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!" John 1:47.
6. Will the last of the Church, those who are sealed just before the day of wrath, belong to the tribes of Israel?
"And there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel." Rev. 7:4.
7. When delivered from the last persecution, that of Rev. 13:15-17, and caught up to Mt. Zion, how are they described?
"Without fault before the throne of God." Rev. 14:5.
8. To whom did James address his epistle?
"To the twelve tribes which are scattered abroad." James 1:1.
9. Did he write for believers in Christ in this age?
10. Will the names of the twelve tribes of Israel be perpetuated on the gates of the eternal city?
The city had twelve gates, "and names written thereon, which are the names of the twelve tribes of the children of Israel." Rev. 21:12.
11. Are all the literal descendants of Jacob entitled to the name of Israel?
"They are not all Israel, which are of Israel." Rom. 9:6.
12. What good things belong to the true Israel?
"The adoption, and the glory, and the covenants [both the old and the new. See Jer. 31:31], and the giving of the law, . . . and the promises." Verse 4.
13. How many of Israel will be saved?
"All Israel shall be saved." Rom. 11:26.
14. How is the condition of the Gentiles described?
"Remember, that ye being in time past Gentiles, . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." Eph. 2:11, 12.
15. Can the Gentiles, who are aliens from the commonwealth of Israel, be naturalized and become fellow-citizens?
"Ye who sometime were afar off are made nigh by the blood of Christ." "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints." Verses 13, 19.
16. On what foundation is "the commonwealth of Israel," the "household of God," built?
"And are built on the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." Verse 20.
17. How long shall Israel remain as a nation?
"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, . . . If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." Jer. 31:35, 36.
18. Will the name Israel remain as long as the new heavens and the new earth endure?
"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." Isa. 66:22.
19. Were the children of Israel to observe the Sabbath for a perpetual covenant?
"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever." Ex. 31:16, 17.

20. Does Isaiah corroborate this statement?

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66 : 22, 23.

Our Tract Societies.

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

NOT MINE.

It is not mine to run with eager feet,
Along life's crowded ways, my Lord to meet.

It is not mine to pour the oil and wine,
Or bring the purple robe and linen fine.

It is not mine to break at his dear feet
The alabaster box of ointment sweet.

It is not mine to bear his heavy cross,
Or suffer for his sake all pain and loss.

It is not mine to walk through valleys dim,
Or climb fair mountain heights alone with him.

He hath no need of me in grand affairs.
Where fields are lost, or crowns won, unawares.

Yet, Master, if I may make one pale flower
Bloom brighter, for thy sake, through one short hour;

If I, in harvest fields where strong ones reap,
May bind one golden sheaf for love to keep;

May speak one quiet word when all is still,
Help some sad, fainting heart to bear thy will;

Or sing one high, clear song, on which may soar
Some glad soul heavenward, I ask no more.

—Julia C. R. Dorr.

SWISS TRACT SOCIETY.

Report for Quarter Ending Oct. 31, 1885.

No. of members.....	123
" reports returned.....	70
" members added.....	10
" missionary visits.....	1,134
" letters written.....	188
" pp. tracts and pamphlets distributed.....	22,526
" periodicals distributed.....	885

Received on T. and M. fund, \$39.51; on periodical fund, \$67.03; on poor fund, \$15.73; for furniture of Basel meeting hall, \$11.16; for publishing house, \$261.75; on tent fund, \$2.92.

ADDIE S. BOWEN, Sec.

CITY MISSION DAILY PROGRAM.

It was not designed that the program published in the REVIEW a few weeks since under the above heading, should be considered as a rule to be followed in the various city missions in all its particulars, but simply as a suggestion, to be altered to suit the wants of your especial city or locality. The program is that used in the Chicago mission, and is especially adapted to a mission that has connected with it a training school. In such a mission it is found indispensable to have regular hours for study, which of course would not be necessary in cities where only experienced workers were employed. This would also apply in the case of canvassers. We see no reason why both of these classes should not be out among the people more or less in the forenoon; especially should those who canvass improve the hours of the morning, as they are considered by the most successful canvassers to be the best of the day.

It is desirable that all should be accomplished in each day that can be without sacrificing the health of the workers. Some, no doubt, with their earnest desire to please God and carry forward the work, will do too much; while others will plan to save themselves, and seek their own ease, which will cause great spiritual loss to them, and to souls who might be benefited by their work. By not doing all they ought, they also add to the care of those who are already over-burdened. We wish this class could see that this is true. We should all battle with every tendency we find in ourselves to shirk real, continuous, hard work. It is workers, hard workers, that are wanted in every branch of the work; and it is only real workers that will receive any reward at the coming of the Lord. Let us all improve our time and opportunities accordingly.

GEO. B. STARR.

FIELD FOR LABOR.

ADDRESS BEFORE THE BATTLE CREEK COLLEGE
MISSIONARY SOCIETY.

IN one of the talks which our Saviour had with his disciples, we find him addressing them in these words: "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." In this beautiful language he would teach them that there were many grand opportunities for laboring for human souls all around them. With equal force will these words apply to the members of our missionary society.

"Say ye not," says the Master, "there are yet four months, and then cometh the harvest." Are not some of our students saying, "There are yet four years of study, and then cometh my time to labor in the cause of God; or, After I have been here until I can preach a sermon, I can go out and work?" "Lift up your eyes,"—not go south where the fields are ripening four months in advance of this; not go north to some other territory; nor east, nor west, nor anywhere; but "lift up your eyes" right here, the fields all around you are "already white." There is many a young man who believes duty calls him to proclaim the last message. He studies until he can handle all the arguments necessary to defeat any one who attempts to advocate any other doctrine, and he goes forth to try his sickle in the great harvest field. By and by he begins to realize that he does not succeed as he ought. He is silencing opposition and convincing some, but the power to win souls to obedience does not seem to be his. Has he missed his calling?—No; for the sense of duty is as strong as ever. What is lacking he cannot tell. A brother minister comes to the place, who instead of preaching so much of "our theory," preaches "our Saviour."

Now the younger worker learns where to obtain power to succeed in the Master's work. He begins to realize that it is he who works, not from a sense of duty alone, but from love for perishing souls, who best succeeds. Henceforth he finds the service of his Lord a joy rather than a task, and wonders why he has not found it so before. He now remembers scores of opportunities that have passed in which he might have been a blessing to those around him had he faithfully reflected the lovely image of Jesus.

Shall this be the experience of those who go out from our school? Shall we come here as so many intellectual tanks to be filled by the teachers, and go forth with only this meager supply to draw from as occasion demands? Or shall we be as living fountains from whose exhaustless source will flow words, deeds, and actions that will be a daily help to fellow-pilgrims on the way to the celestial city?

We can cultivate this spirit right here. Do you ask how? Look around you. Here is a young man from the West. A few short months ago he gave his heart to the Saviour, and is trying to keep the commandments of God and the faith of Jesus. He had hoped to come among brethren; he found many strangers. Has your heart gone out to him with kindly sympathy? Have you taken him by the hand, and bade him welcome? Are you helping him on to the kingdom with your prayers and words of encouragement?

Here is another, also, one who has been trained by Sabbath-keeping parents. It may be some years since he resolved to lead a Christian life, and win a home with the redeemed in the kingdom of God. His love for divine things seems to have grown cold; his voice is not often heard in our prayer meetings, his presence is not felt in the Sabbath-school. He is known to be given to unprofitable conversation, and seems to have lost his spirituality. You do not know what circumstances have combined to produce this result; but why? It is your privilege to know. It may be that in his inmost soul there is a longing for human sympathy, for some one to whom he can unburden his heart, who by prayer and sympathy can help him out of his slough of despond up to the higher plain of Christian experience. It may be you are the very one God intends for the work. A failure on your part may be set down as a lost opportunity, the consequences of which you will have to meet in the Judgment.

Look once more. A young man has come among us seeking an education. He knows nothing of our faith and hope. Shall we meet him

day after day in the class-room and on the grounds, and yet let him go away at the end of the year with but a vague understanding of some of the doctrines of present truth, and with no knowledge whatever of that Christian love which should draw him toward the brotherhood with such irresistible power that the pleasures of this world could present no further allurements?

"The fields are white already to harvest," said the Master. Here is a young lady just come from a distant home, which she has left for the first time. You need not be told that she will be homesick; for your own experience will teach you this. You know that in her loneliness she will shrink from strangers, and in the solitude of her own room many bitter tears will be shed. Shall we content ourselves with thinking that if left to herself this feeling will soon pass away, and she will become reconciled to her surroundings? Who can tell whether bitter thoughts, a burning sense of wrong and neglect, may not be the first to take the place of this homesickness? What heart may have become hardened that might have been kept tender and aglow with Christian love had we, on our part, manifested more of the spirit of Him whom we hope to hear say to us, "I was a stranger, and ye took me in."

Another term of our school will soon commence. There will come among us many strange faces, from different parts of the land. What a power for good our missionary society would become if each member would feel that the heavenly Father had committed to his trust the duty of making them welcome! Oh that you would "lift up your eyes, and look on the fields; for they are white already to harvest!"

During the first week of our next term all these new students will be finding their places in the various classes, in many of which you recite. Of necessity the lessons must be short, and many things familiar to you must be reviewed. Thus a wise Providence gives you just the time you will need for doing this missionary work. It is not necessary that you make the spiritual welfare of each newcomer your first topic of conversation; but long will he remember the first one who speaks a kind word to him; who asks his name, where is his home, his present room; who invites him to call at his own room, and promises information about the school, the teachers, the students. He will come if you set some hour, and promise to be at home. Then how easy to direct the conversation toward your mutual prospects in life! If you have shown yourself to be serious and manly and worthy of confidence, there is no doubt but that he will open his heart to you, and you will be able to do good, yes, and to get good yourself, at such an interview.

Many times I have heard it said that there is great danger of boring people by talking to them too much, of making them disgusted with religious conversation. I sometimes think people make this possibility an excuse for their saying nothing at all. While I admit that it is possible to offend a candid, honest man by persistent importunity, I yet insist that such cases are more generally caused by lack of judgment and over-confidence in one's self than by the earnest efforts of the humble child of God who is seeking to win souls. How many here can say that they know of one who is farther from the path of duty to-night than he would have been had less been said to him about the character of our Saviour, or of our own hope to overcome the wicked one, and win a home in God's kingdom? On the other hand, how many are there who might have been nearer to that kingdom had we been so filled with love for the Master as to have lent them a helping hand as we journeyed along together? May God forgive us for wasting our opportunities!

"Do not, then, stand idly waiting
For some greater work to do!
Oh! improve each passing moment,
For these moments may be few.
Go, and toil in any vineyard,
Do not fear to do or dare;
If you want a field of labor,
You can find it anywhere."

F. S. HAFKORD.

Some Christians, like some axes, are sharp enough at times, but they do not hold a good edge, and so do not work well, because they are not rightly tempered.

The Review and Herald.

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

BATTLE CREEK, MICH., JAN. 5, 1886.

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

THE OPENING VOLUME.

THE year 1886 opens auspiciously for our work. Prophets of evil have all along been busy predicting a short career for this cause, because its positions would fail and its advocates become tired of it. But from a feeble and humble beginning it has now been in progress for over forty years; and all these years have steadily added to the solidity and strength of the work, and to the truthfulness of the positions which we occupy. So that standing here on the threshold of 1886, we can truthfully say that both the internal and external evidence was never more assuring than it is to-day that this is indeed the work which the Lord foretold he would accomplish in the earth in the last days.

This is the question which every S. D. Adventist has earnestly studied for himself. And the most careful criticisms have been invited from those without. We have no desire to deceive ourselves or to deceive others. But every examination of the question on our part has but confirmed our convictions in this direction; and all the arguments of its opponents against it have failed to stand the test of candid examination. As honest and reasonable people, we cannot afford to ignore this evidence, but can only stand and say, "Speak, Lord, for thy servant heareth;" and as the necessity arises for laborers to enter the opening harvest fields, still further respond, "Here am I, send me." If God has set his hand to the work, men cannot prevail against it; and if his word has gone forth for its accomplishment, heaven and earth will sooner pass away than that word fail.

□The state of the nations politically, the condition of society socially, wild movements in the religious world, the progress of events in the East, and religious-political enterprises in our own nation, are each and all rapidly tending to just that condition of things which the prophecies lead us to expect. And so long as matters are moving in the direction they are, we must think we are correct in applying the prophecies as we do.

But some still contend that the movement will soon be given up, and prove a failure. Before this can be done, what must occur? The situation must be exactly reversed from what it is, in all the directions mentioned above; and this would be the most radical, wide-spread and complete revolution the world has seen since the flood.

Our friends are looking in the wrong direction. They fix their eyes on the specific work we are doing, and predict that it will soon come to naught. Let them rather look upon the broad foundations upon which it rests—the prophetic scriptures, and the mighty currents of influence and great revolutions now affecting the nations and the world. When they see all these reversed, and discover good reasons that the Scriptures are wrongly applied, it will be time then for them to turn to us and ask if we are not about ready to give up our work. Not till then.

We do not ourselves expect that this work will continue a great while; but it will close, not with failure, but with those great events of which it is designed to warn the world, and for which to prepare a people—the close of human probation, the shutting of the great volume which has recorded the history of earth's apostate and sinful career, the coming of the Son of man, and the deliverance and everlasting salvation of all who are ready.

So we place anew the trumpet to our lips to cry aloud and spare not. By the help of Him who is soon to come, by the assistance of the holy angels who are sent forth to minister to those who shall be heirs of salvation, angels who are interested in the great events now just at hand, and who will attend the King as he descends upon his pathway of flame, let us give the trumpet no uncertain sound, but so work and speak as to lead some to prepare for his coming, and be ready to welcome him when he appears.

—One truly Christian life will do more to prove the divine origin of Christianity than many lectures.

THE ANGEL'S ANSWER.

"THEN I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

So read the familiar passages of Dan. 8:13, 14; but the query has arisen in many minds, what particular connection there is to be found between the question and the answer. What has the cleansing of the sanctuary to do with the time during which the host (the Church) is to be trodden under foot? Some, being unable to see any connection, have fallen into no little perplexity over the matter. But we think the answer is just as explicit and definite as could have been given to the question without transcending the bounds of that information respecting time which the Bible has seen fit to give us, or perhaps that which even the angels themselves possess.

The Church is to be trodden under foot, that is, to be more or less oppressed by worldly and wicked powers, till her final deliverance in immediate connection with the second coming of Christ. Now if the full answer had been given, telling just how long this would be, it is evident that the time of Christ's coming would have been revealed. But the Scriptures have not seen fit to do this. For we read, "But of that day and hour knoweth no man, no not the angels of heaven." The information could not therefore be carried to such an extent as to reveal this time. Why, then, was such a question asked?—Because it was designed to give the Church just as definite information respecting the time of her deliverance, as could be given without going beyond the limitations above mentioned; and no other question would bring out this point.

How, then, could the question be answered, and the desired information be imparted?—It could be done only in one way; and that is, by directing the mind to the most definite event that could be found, covering an indefinite space of time, and connected immediately with Christ's second coming and the deliverance of God's people. And that is the very event brought to view in the answer—the cleansing of the sanctuary.

A moment's thought will show that this is the most definite event of its kind, and hence the only one which answers the question as nearly as it was allowable, perhaps possible, to answer it. The time might have been given to the taking away of papal supremacy, or the rise of the United States, or the commencement of Spiritualism; but these are all utterly indefinite as compared with that closing work of Christ in the heavenly sanctuary which constitutes its cleansing, which begins at a definite point of time and continues till probation ends, till every case has passed this investigative Judgment, and all the saints are sealed preparatory to the coming of Christ, and delivered from the further power of oppression and evil.

With this view, the force and beauty of the passage appear. The question is the only one that could have been asked to bring out the information desired; and the answer was the most definite that it was allowable to give.

THE CAUSE IN AUSTRALIA.

A LETTER from Eld. S. N. Haskell to Eld. W. C. White, which we are permitted to lay before our readers, gives the following interesting particulars concerning the work and situation in Australia. It is dated, Auckland, New Zealand, Nov. 5, 1885:—

"I have just received your letter written on arriving in England and Switzerland. I was glad to hear from you, and to know that you had thoughts of us in this far-off land, trying to learn the customs of a strange people. I have much to write concerning the work here, but will try to present matters as briefly as possible.

"Upon further investigation, I find that I at first overestimated the number of libraries that would take our publications. Many of the mechanics' libraries have a sort of compromise with the Free Thought people, and it is agreed that neither infidel books nor works of a strictly religious character shall be placed in the library. Thus our denominational works are excluded. But so far as we have opportunity to learn, the books we have placed in libraries are read with interest. Many of the libraries are small; yet each has a thousand dollars' worth of books to start with, as the government gives \$500 for this purpose where the people will raise \$500. In many places it

is a struggle for them to raise the required sum; and in order to obtain additional books, they borrow largely from the city libraries.

"Unless I am wholly mistaken in regard to the matter, we need a paper published here. This is the opinion of all connected with the mission. Wherever the *Signs* is distributed, the people say at once, 'Why do you not publish a paper here?' It would take a great deal better.' Not that they find any fault with the *Signs*; on the contrary, all speak very highly of it. But there is a strong desire to encourage home production. As far as possible, the people avoid using anything that is imported. It is not unusual to see a store advertise 'home manufactures,' when on going inside, I find goods that were made within fifteen miles of my home in America. When I talk with the merchants, they acknowledge that the articles were imported; but they resort to the deception to secure patronage.

"Another argument in favor of publishing here is that this country is so cut off from the rest of the world, and it requires a month, at the shortest, for foreign mail to reach us. This is a serious disadvantage in using the *Signs*. And, besides, the people would feel much more interested in a paper that would give local news.

"You speak of the English paper's answering our purpose. I am of the opinion that it would take better than the *Signs*, from the fact that the people here are English, and a large share of their goods come from England. But the objection urged against the American paper, on the ground of encouraging home production, would tell against the English paper also, while there would be even greater delay in reaching us, as it requires forty-two days for mail to come from England, and only a month from America.

"We have found that a two or four page paper does not take as well as a larger one. The *Signs Supplement* has been distributed quite extensively at times, but we often find copies that have been thrown away, while we never see the *Signs* so used. Small sheets are published largely as advertisements, and ours are looked upon as something of the same sort.

"The saving in postage is another reason why we should publish in this country. On any foreign paper, the cost of remailing here is from two to four cents a copy, while a paper published here can be mailed to agents for two, or at the highest four cents a pound. In New South Wales it can be mailed free to any or all the colonies. If we publish in Melbourne, I think we can get a Sydney edition sent free by boat, as I am on intimate terms with the steamboat company, and they have offered to transport our publications free at any time. Other publishers follow the plan I have proposed of issuing a Sydney edition of their paper, but having it printed at Melbourne. Sydney is a free port, and possesses greater mailing and shipping advantages than any other city in Australia; but Melbourne is more enterprising, and work of all kinds can be done cheaper there, although everything is extremely dear in both places.

"In view of the facts I have stated, we have decided to publish a monthly paper, beginning with the first of January. It will be of the same size as the *Signs*, and will be called *Bible Echo and Signs of the Times*. We have already issued a four-page prospectus, stating what we design to do.

"When we began the work in Australia, we gave away most of our papers. This was not done because we could not sell them, but because any effort to sell caused our work to be regarded as an American speculation, thus destroying our influence as missionaries. The people look upon Americans as bent on devising money-making schemes; but our giving away the papers removed all suspicion of mercenary motives, and we made many friends among the most sensible of the people. Some who appear to be our best, most reliable Sabbath-keepers, are those who received the paper, saw our address, and came to inquire concerning us.

"The following incident is an illustration of the feeling entertained by many in regard to the paper and our work: On the train one day, Eld. Corliss handed a copy of the *Signs* to a man who sat opposite him. On receiving it, the man remarked to his neighbor, 'There is another of those American papers.' Then he spoke in high terms of the paper, its contents, mechanical execution, etc., and added, 'I have told the captain of the salvation army, that if they would only publish a paper that contained something, and would freely distribute it for awhile, they would get a better class of people. But they draw only the ignorant, who care for light, chaffy reading. These Americans who come over here, are planning to take the best minds.' He continued talking for awhile in this manner, and then turned to Bro. Corliss, and said that he wished to subscribe.

"In the principal cities of Victoria and Tasmania, we have now engaged agents to sell our papers and solicit subscriptions. Some of these are traveling agents, but the most are regular news-venders. We have tried to secure those that were most reliable, and of the best reputation in the places where they lived. The price of our new monthly will be three shillings, sixpence, a year. We shall give the agent a shilling for each yearly subscription he obtains, and this will leave us about 60 cents a copy.

"Several things in regard to the paper will enlist

the people in our favor. It will contain no paid advertisements. One business man remarked that this alone would render it worthy of being placed in a gilt frame. Here every religious paper has from one third to one half its space filled with advertisements. Again, in order to start the work, we furnish each agent with as many sample copies, free, as he can use,—from one hundred to one thousand, according to the size of the place. Lastly, one shilling for a subscription is as large a commission as the agents receive on any other paper; so they will be interested to work for us.

"Yet we do not look for many subscribers to be obtained by local agents, although I do not see why we may not get a few hundred in that way. From the traveling agents we expect more. But we do expect in both cases, that a copy of the paper will be placed in every family in the town; for this is the condition of the agency. Thus our faith will be brought before all. And the fact that we have a well-known and reliable agent, will give character to the work at first, and will make a favorable impression. We did not decide to employ agents until we had tried almost every other way to bring our work before the people. We wrote for the papers, and employed every means to get articles inserted. We offered to pay the publishers for the privilege of occupying a column. But all our efforts were unavailing. We finally adopted the plan I have described, and it promises to work well.

"After the work had been fairly planned for Australia, I came to New Zealand to try my hand alone. I had letters of introduction from the Consul General at Melbourne to the American Consul here; also letters to private individuals. By these, I was brought to the boarding-house of one Edward Hare. I found him to be a Christian holding many views in harmony with ours. He has been an Orangeman and a member of the Blue-Ribbon Club,—the advance steps in reform in this part of the world. His father's family are among the earliest settlers in the colony, and are well known as independent, thinking people. Most of them are religious, and hold the same views as he does. Several are preachers, but on account of their peculiar views they have severed their connection with the churches to which they belonged.

"Since I came here, Bro. Hare and his wife have commenced to keep the Sabbath. He is an experienced canvasser, and has canvassed for books, and he has now taken the general agency for our publications. As I had no subscription books with me, except the prospectus for 'Vol. IV.,' he took that, and commenced canvassing the city. He has met with good success, taking ten orders in one day. He is now anxious to get the prospectus for 'Thoughts on Daniel and the Revelation,' when he will go over the ground again. He is of the opinion that many hundred subscribers can be obtained for the paper. As he has had dealings with nearly all the agents on this island, he hopes to get many of them to work with our publications, either religious or health and temperance. But he is of the same mind as I am, that no person is competent to canvass for religious works unless he does so from a conscientious standpoint. He has still much to learn; but both he and his wife appear to be persons who fear God, and who know how to trust in him, and to try the strength of his promises. He is now anxious for me to go with him to his father's settlement to hold meetings. He will go with me, to canvass and assist what he can.

"I have now been here three weeks. During this time I have preached and discussed in public and from house to house; have visited the leading men, and become acquainted with them, and have held Bible readings with families, and twice a week in public. Religious debating societies are quite common here. I have spoken in these, and have had some freedom in presenting the testimony of the Scriptures on different points. The plan followed is this: I present some point of doctrine, then the hearers put me on the witness stand, and bring forward scriptures which they regard as disproving my position, and I aim to harmonize them. Afterward, if any one wishes to take a different position, he does so, and we criticize him. Woe to the man who has not a straight truth. Quite a number have become interested. Could I remain in this place awhile, I am satisfied that a sort of Biblical Institute could be opened here, and that its friends would meet the expenses of a hall for the purpose.

"Since we came to Australia, we have been opposed by Satan at every step to such a degree as I never witnessed before. When persons began to take their stand on the Sabbath, the ministers preached against us, and the papers advertised us, and warned the people against our work. There was no way in which we could publicly defend ourselves. To hire a hall would cost from \$5 to \$15 a night, and this we could not afford. It being winter, we could not pitch a tent. And we were unable, for love or money, to obtain the privilege of speaking through the papers in refutation of the charges against us. We thought of printing a small sheet for general distribution; but even this plan did not for a long time appear feasible. So we were represented to the public as foreigners who were creating a disturbance. In a number of instances, those who did fully take their stand with us were at once disfellowshipped by their church. Others were threatened with the same treat-

ment if they attended our Bible readings, or even invited us to their homes. In many cases, the plan succeeded in driving persons away from the truth, at least for the time being.

"Nothing that we could do seemed to prosper. Our best efforts were like beating the air. In the midst of our trials in a land of strangers, when opposition was strongest, an encouraging letter from our brethren would have helped us much; but through the failure of the mails, we received hardly a letter, and no papers, for three months. I came to this country with many forebodings; but once here I tried to throw off every feeling of discouragement, and united with my brethren in earnestly seeking the Lord. We had many precious seasons, confessing our sins, and entreating God's blessing on our labors. At times we felt that he came near to us. In his strength we weathered the storm. And notwithstanding the opposition, quite a number took their stand with us before the tent was pitched.

"While we need help to establish the work, I feel sure that the cause here will become self-supporting. And I hope that we shall yet have means to aid in sending the truth to other fields. I am sure that God will help us.

"In reference to the Fiji Islands and India, I will only say that I have had no idea of visiting them, unless we could afterward maintain a connection with them by correspondence. If a visit could be followed up by a regular supply of reading matter to be distributed in these countries, much good might result; otherwise there would be little gained. Here in Auckland we have become acquainted with the steward of a vessel that visits the Samoa or Navigators' Islands. By him we have sent packages of the 'Life of Christ' pamphlets, and tracts and papers to four of the principal islands, besides placing on the ship a volume of the *Signs* for the passengers to read. Nearly all these islands are inhabited, to a greater or less extent, by Europeans. We furnish publications to the boats leaving Melbourne; and we have found some remarkable cases there. One captain became interested by reading a copy of the *Signs* which was placed on his ship at some distant port, Calcutta, I think. How the *Signs* ever came into the hands of a missionary worker in Calcutta, I do not know. Whoever he may be, we sent him by return ship a package of publications, and wrote him a letter. Thus the truth is going to the most remote countries of the earth."

TENT WORK IN AUSTRALIA.

ELD. M. C. ISRAEL, under the date of "Melbourne, Australia, Nov. 3, 1885," writes to Eld. Butler, as follows:—

"As Eld. Haskell is not here to do so, I will try to give you some account of the progress of our work.

"We have purchased a small job press that will take an impression as large as a page of the *Signs*, so that we can print tent-meeting supplements, notices, etc. We have also bought type enough to set up a four-page paper. The cost of press and type is about \$600. We have just had the first paper printed, 5,000 copies. The press work cost about 78 cents per thousand. I will send you a few copies of the paper, in which you will find a statement of what we expect to do in regard to it.

"We have purchased a forty-foot, linen duck tent with an extension of twenty-four feet, for about \$275. This includes poles, ropes, and iron stakes. For chairs and benches enough to seat two hundred and twenty persons, and lamps, lumber, etc., we paid \$125 more. At first we contracted for a forty-foot tent; but when we came to plan about our tent-meetings and the extent of our advertising, we were impressed with the importance of having something larger. The manufacturer offered to make the twenty-foot extension, and give us at least three months in which to pay for it. So we had it made.

"The tent was pitched Oct. 22, on McKean Street, on the south side of the Edinburgh Gardens. We think it is in an excellent locality.

"We printed a tent-meeting supplement, with the large tent cut on it, and pasted it on the *Signs*, and distributed seven hundred and fifty of them in the vicinity of the tent; besides these, we circulated one thousand other notices, and had a good notice put in the Sunday columns of one of the leading papers. Our first meeting was held on Sunday evening. There were nearly two hundred present. On account of its being 'Hospital Sunday,' all the church members were especially anxious to be at their own churches. But for this, we should probably have had a larger attendance. Those who came seemed to be an intelligent class of people, and they gave good attention.

"We have now held ten meetings, with an average attendance of about one hundred. The curiosity-seekers have dropped out, and the most of those who attend come regularly, and are deeply interested. The people at large seem to be receiving a very favorable impression in regard to us and our work. The *Signs* we distributed in the neighborhood helped us very much.

"Just after we put up the tent, a man came in, asked us what we were going to do, and what kind of meetings we held, and offered us the use of his organ, saying he would come and play for us when he could leave his own church (Wesleyan). He sent the organ,

and has played for us nearly all the time; he has become deeply interested. He said the other night, 'Your congregation is made up of the real thinking men and women of the community, many of them being church members.' We hear from different ones of the congregation many expressions showing their interest in the subjects presented, especially that of the atonement. A man whom I met on my way home last night remarked, 'A friend of mine told me about the subject of the sanctuary and about the atonement's being made in heaven in the last days; and I hoped to be able to hear the sermon Sunday evening, but was called away, so I will have to get him to tell me about it.' I told him we had a book that would explain all about it. He replied, 'Bring it over, and I will buy it.' He had been reading some before.

Another man who has been interested for some time, sent in a letter yesterday, stating that he and his wife had fully made up their minds to cast in their lot with us. He is quite a large contractor for building brick houses, churches, etc. He has been keeping the Sabbath for several weeks. Two of his friends, one of them a foreman in a large mill in the city, are arranging to keep the Sabbath. They all live in Footscray, six miles from this place. There are three women in South Melbourne keeping the Sabbath. Two of them are the mothers of two young men that no doubt Eld. Haskell wrote to you about,—the young men who had a printing-office, and were interested in our views. The mothers are troubled about them, and they are troubled themselves; but under the circumstances it would be quite a cross for them to take their stand with us. Both are engaged to daughters of ministers who are opposed to us; yet we hope they will break away and obey the truth. There are several quite influential men attending our meetings who are anxious to have the Sabbath presented. We shall soon become known now, notwithstanding the public press were so backward about giving us a favorable notice. At the close of the meeting Sunday night, some came forward and asked why we did not get the town hall, so as to give a large number of people a chance to hear these things. Quite a number buy books, and stop to converse after the meeting closes. After the meeting Sunday night, we found \$10.15 in the box placed to receive contributions. There are now fourteen Australian Sabbath-keepers, and we hope the number will be more than doubled as the result of this meeting.

"In accordance with the law, we have had our paper registered, and have given security to the amount of \$1,500 that it shall contain no articles of a libelous or blasphemous character. As Eld. Haskell was absent, Eld. Corliss and myself had to act for the Society, as printers and publishers. Two of our brethren, Brown and Patterson, were our sureties for the required sum.

"We are all enjoying good health, and are well pleased with our new home and country, and very thankful that we are here, and can have a part in the work of God. Bro. Corliss is in good spirits. Bro. Scott says, 'I would not for anything miss being here.' Eld. Haskell expects to be back before the first of January. Warm weather is beginning to come. Christmas will be at midsummer.

"Bro. Arnold is doing well with 'Thoughts on Daniel and the Revelation.' A week ago he began to canvass in Williamstown, and the first day obtained twelve subscribers. I think this will be the best field that he has tried. Since coming to this country, he has taken, in all, five hundred orders for 'Thoughts.' He is of good courage. Please remember us in your prayers."

THE CAUSE IN ENGLAND.

THE following interesting letter from Eld. S. H. Lane to the General Conference Committee, bears date of "Grimsby, England, Nov. 25, 1885:—

"We are all of very good courage. The work is really doing well for England. We cannot at present expect to see it advance as in America; yet I do not know but it is doing as well as could be expected. For the last four weeks I have been laboring at Bardney, about thirty miles southwest from Grimsby. I intended to secure the hall in the place, but on reaching there, I found that it had been let to the salvation army. However, I rented an old club room, and began meetings. I have given eighteen discourses, and held eleven Bible readings. My room was connected with a public house, and was a poor, cold affair. It must have cost the landlord quite a share of the rent to furnish coal and lights. I paid out for rent \$8.47, and received in donations \$5.36. My board and lodging cost me about \$1.50 a week. So you see, do the best we can, even with a cheap hall, the expense is greater than with a tent, where nearly everything, board and all, is paid by donations.

"At the beginning of my meetings, none but the poorer classes came; but as they gave favorable reports, some of the better classes began to drop in. One night a well-dressed gentleman came, and was so much interested that he bought 'Synopsis of Present Truth,' and contributed 25 cents. A few days ago he came again and told me that his mother, (one of the wealthiest ladies in town) sent me her

respects, and hoped I would do good, because she believed I had much truth. He said she was reading the book, and was deeply interested in it; that she kept it on the table, and others were reading it. A few ladies of the better class came. One lady who attended occasionally, would come to the stand after the service, purchase a few tracts, and hand me a sixpence (12 cents). I sold books to the amount of \$5.40.

"I wedged myself into as many families as possible, and held Bible readings. I believe I did more good in this way than by preaching; yet I could not have obtained the influence I did, or gained access to the families, without preaching. One evening I held a reading at the house of a leading Methodist. He invited in some twenty-five of the members of his church, most of whom had not been to my meetings at the club-room. We had a reading on the two laws, with which they seemed delighted. This was before I took up the Sabbath question, and the reading effectually spiked their no-law arguments when I did present the Sabbath. When I left the man's house, he handed me 1s. 6d. (36 cents), and thanked me for coming. At the close of each Bible reading we have prayer, and this captures their English hearts. Several of the railroad officials, including the freight agent, the ticket agent, and the guard, were present at one of these meetings; and now, when I go around the depot, they can hardly be friendly and polite enough.

"I have attended the church and chapel meetings Sunday forenoons, and have called on quite a number of the business men here; have told them about our people, answered many questions in regard to the truth, and related many pleasing things about America, for the purpose of getting acquainted with them. This plan has worked so well that nearly all now know me as 'that American minister.'

"A man who owns and runs a coal barge on the canal, has become deeply interested, and I think will yet accept the truth. A young man of twenty-six years, unmarried, became so much interested that he stayed away from the Wesleyan meetings to follow me around to my Bible readings and attend my meetings. Last Sabbath morning he told his employer, who runs a blacksmith shop, his convictions in regard to the Sabbath, and said, 'I cannot conscientiously work in the shop to-day. You can discharge me if you choose, or I will work five days in the week for you.' The proprietor told him he could work five days, at five days' wages. The young man came to my room and spent last Sabbath, and I devoted the entire day to instructing him. He is a teacher in the Sunday-school, and one of the principal supporters of the prayer-meeting of his church. The news of his keeping last Sabbath flashed through the town like wild-fire, and of course our good Wesleyan friends are considerably stirred up over the matter. They had a special prayer-meeting each night last week, and have a revivalist there from abroad this week holding revival meetings, and opposition begins to arise. On account of the revival meetings and the election excitement of this week, I knew I could not command a congregation. I go back next week. They are bringing much to bear on the young man, yet he seems firm so far. All this has introduced the truth quite prominently before the 1,200 inhabitants of that village. I am trying to secure a hall in a village near there, and through the blessing of God I will introduce the truth there in the same way.

"I was invited out to tea by several good families, and think I left an impression in favor of the truth. I prayed in all these families. It seems to me that in being sociable, getting acquainted, visiting, holding Bible readings, going out to tea, and at proper times visiting the other churches, we are taking the best way to reach the English people. This is a grand old nation, with any amount of caste. But when once we get acquainted with the people, they seem as friendly as Americans.

"I hear every few days from all our workers. Our canvassers are nearly all out again this week. We are trying a new plan of labor in circulating the *Present Truth*. Since the Basel meeting, we have sent no papers out by mail except to regular subscribers. We started out two canvassers last week, one at Hull and one at Leicester. They canvass the city street by street. At each of the first two visits they give a paper to every family; at a subsequent call, those who received the first two numbers are asked to buy the third, and to subscribe for the paper. By giving away two numbers, the canvassers can more readily sell the third, as the ladies at the houses do not look upon him with suspicion. Heretofore the paper has been mailed to persons whose names were obtained from the city directories. The penny postage now saved on each number will more than pay the canvasser for distributing; and we save, besides, the time and expense of wrapping and directing. We will let the men canvassers follow this plan if it works well. They will also sell tracts and hold Bible readings as the way may open.

"The lady canvassers can visit other cities, and sell papers from the first, as they have done this summer. We know that this last plan can be made a success, having thoroughly tried it. Had we enough good lady canvassers, we could sell all our papers, without first giving some away. These lady canvassers can pay their railroad fare and board, and save from 50 cents

to \$1.50 a week, from the profits we give them on sales and subscriptions, while the Office receives enough to pay for the paper. As we have not lady canvassers enough to sell the 10,000 copies we print each month, we have thought best to try the plan of giving away two numbers, and then selling the third as I have above explained. As soon as we can, we shall adopt the plan of selling all, as we wish to make our work self-supporting as early as possible. It may take a long time, but we think it can be done. The more we circulate the paper and the more we preach, the more numerous our book orders become. During the last two weeks we have sent out quite a number of books, which were ordered principally through the influence of the paper. About eight dollars' worth have been sent to British Guiana. We think that sending out books by post will yet become quite a business in connection with the Office here.

"Bro. Durland is now laboring at Riseley, where we were successful with the tent last summer. One aged sister by the name of Harris, who embraced the truth there at that time, has had a building of her own fixed over into a meeting hall. It will seat sixty persons, and Bro. Durland has it full evenings and Sundays. Quite a number are interested who first heard the truth at the tent last summer.

"Bro. John and wife are distributing reading matter and holding Bible readings at Aberystwith, Wales. He has just reported that one lady has commenced to keep the Sabbath. Others are interested, for whom they hope. I have just received a good letter from Bro. R. F. Andrews. We think he should remain in Ireland until he develops the interest there, by which time perhaps we can both go into Scotland.

"We certainly do need, and that soon, a job printing-press, such as we were consulting with Bro. White about. Every few days we need little jobs of printing done, such as bills for meetings, reports for canvassers, circulars, etc. Some of our laborers are getting their printing done by other firms. There are quite a number of jobs we would like to have done, but we are waiting for a press.

"We read with interest all that is said about the lack of mission funds. We are not doing what we would like to do on account of the scarcity of money. To what extent shall we feel at liberty to hire canvassers? We can hire almost any man for about \$3.75 per week if we pay expenses. He would make some profits, which would aid in paying him. Ladies can be hired much cheaper, but we have not as many ladies as men who can work, and it is hard for the sisters to canvass in the cold, damp, rainy winter. We will do all we can, and with as little money as possible."

THE BEGINNING IN IRELAND.

SISTER R. F. ANDREWS, of Onarga, Ill., permits us to give the following extracts from private letters from Eld. Andrews, respecting the cause in Ireland:—

"The Irish people are hard to move, and I have had a great deal of intolerance and bigotry to contend with. I have been trying to improve every opportunity to get the truth before the people, giving Bible readings, and preaching to audiences of from one to a private house full. A few times I have been invited into churches to preach. There are obstacles here to hinder the work such as the people of America could not understand without being here to see for themselves. The strong arm of the law is waiting for those who teach the truth, as soon as their converts are found obeying it. The law in Ireland imposes a heavy fine and imprisonment for working upon Sunday. What can be done for those that will take their stand for the truth here? This state of things makes people consider the matter carefully, and will doubtless deter all but those who really mean to obey God in all things. Our only safety is in obeying the Lord. And if we seek to save our life, we shall lose it; and if we are not willing to lay it down for Christ's sake, we cannot be his disciples. But the Lord is our refuge and strength.

"Through God's help, a number have been convinced on the Sabbath question and nature of man, and I am pleading with God to help some to take their stand upon it. Several have told me that if they were in America they would keep the Sabbath. The people here are not like a 'reed shaken with the wind,' and it takes patience and double strength energetically applied to endure here; but we have this consolation, that if they do take hold of the truth, they will stand."

Under date of Dec. 11, 1885, Eld. Andrews writes further:—

"I can see that the truth is gaining ground. Quite a change has come over the people I have labored with. One clergyman has tried to ruin my influence by lying insinuations; but it is all turning out to the glory of God and the advancement of the truth. The people all begin to see that he used the best and only argument he had. Quite a number of candid people in and around Ready are reading and investigating. The Presbyterian minister is still my friend. I preached for him two Sundays in succession, both morning and evening, which made for me many friends. Mr. M., brother-in-law to my cousin, is a ruling elder in a congregation at Tassagh. He is

firmly persuaded of the truth as regards the Sabbath and the nature of man. His minister says I am a dangerous man; for I only have led off the intelligent hearer and elder he had; and he condemns my Presbyterian friend for letting me into his pulpit, threatening to have him brought up before the Presbytery.

"In July last, I preached for Mr. W., Third Presbyterian congregation of Armagh; and when I came up in November, Dr. S., of the First, and Mr. E., of the Second, Presbyterian church, gave me invitations to preach for them, which I gladly accepted. Dr. S. has been moderator of the General Assembly, and is the leading man in the Presbytery. So if my Presbyterian friend is brought before the Assembly, there will be some others to go also, and we may have an interesting time.

"Last Sunday, when I came out of Dr. S.'s pulpit, and went into the ante-room, he came and took me by the hand, and thanked me for 'the good gospel sermon I had preached to his people.' I told him I was glad of the opportunity, and expressed a wish that it might do good, and that God would accept the effort. I then took out of my pocket the tract, 'One Hundred Facts about the Sabbath,' and, doubling it lengthwise to cover the title, presented it to him, asking him to give it a careful reading and tell me his opinion of it, as it was a matter I was deeply interested in. He promised to do so. I received a letter from him the next evening. He acknowledged the first thirty-three of the facts in the tract, and said no honest Christian could dispute them. He took exceptions to number thirty-four and one or two others, misapprehending one of them entirely. I wrote thanking him for reading it, and so promptly giving his opinion. I commended him for the noble admission he made, stating that all men did not have grace enough to even admit all the truth they might see. With the note I sent Bro. J. N. Andrews's 'History of the Sabbath,' telling him on what pages the points he found fault with were made clear.

"I put one of the same tracts in Mr. E.'s hands at the conclusion of the sermon in his church on Sunday evening. My effort there was not lost, as three from his church came to talk with me the next day. I expect to hold some meetings in the town hall in Armagh after the holidays.

"I came to Clones yesterday, and stopped at Mrs. Foster's, and preached to quite a roomful of earnest listeners. I am to speak to them again to-night.

"I never had so much hope that Ireland will have the light of truth planted in it, as I have now. I believe some will yet accept the blessed commandments of the Lord, and that a few will be gleaned from Ireland when the Lord comes."

THE GENTILE SABBATH.

(Concluded.)

WHEN questioned about the observance of the Sabbath, Christ answered, "The Sabbath was made for man; not for the Jews alone, but for the whole race. Again, when accused of breaking the Sabbath, he showed from the Old Testament that what he had done was not wrong, and then added: "Wherefore it is lawful to do well upon the Sabbath days." Matt. 12:12. Thus he recognizes the Sabbath as binding. But it is asserted that this was under the old Jewish age, when the Sabbath was binding of course. But from his baptism onward, Christ preached the gospel, and his example and all his teachings were for the Christian or gospel age. Moreover, the Sabbath was a part of the moral law of God, the ten commandments; and in the most express terms Jesus said that this law should stand till heaven and earth should pass. And right afterward he continues: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:19. "Whosoever" embraces Gentiles as well as Jews; and "one of the least of these commandments" would certainly include the Sabbath commandment; which shows that all Christians in all times must keep every one of the commandments, the Sabbath precept not excepted.

Christ also told the young man that if he would "enter into life," he must "keep the commandments." Matt. 19:17. The holy women who had been with Christ during his whole ministry, and who were well acquainted with all his teachings, kept the Sabbath even after he was dead. "And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56. This positively shows that the followers of Christ continued to keep the Sabbath day.

Passing on to the book of Acts, which gives the history of the Christian Church for thirty years after the resurrection, we find this day referred to as still being the Sabbath, as it always had been. No mention of any change is made. It is remarkable also

that there was no dispute between the Jews and Christians about the Sabbath day, if they did not both keep the same day. If the Christians had violated the seventh-day Sabbath, or had introduced a new day as the Sabbath, there would have been a deal of contention between them on this point, as there were many of both Jews and Christians associated together right in Jerusalem. But the very fact that the Jews never raised one word of complaint against the Christians about the Sabbath, shows to any one who will candidly weigh the facts, that they both kept the same day. Luke says, "Paul and his company . . . went into the synagogue on the Sabbath day." Acts 13:13, 14. This was not recorded for the Jews alone, but was written to Gentile Christians as well; from which we may reasonably conclude that all alike called the seventh day the Sabbath.

It does not meet the point at all to say that Paul went there that day because he could get an audience of Jews on that day. The inspired record says that that day was "*the Sabbath day*." It does not matter for what they went there; is the inspired statement true or not that that day was "*the Sabbath day*"? Who dare dispute it? The Bible does not say that it was the day that used to be the Sabbath, or that it was the Jewish Sabbath or the abolished Sabbath; it simply says it was the Sabbath day. That was in A. D. 44, thirteen years after the resurrection. If it was the Sabbath day then, it is yet.

At the close of Paul's sermon, we read (verses 42-44): "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God. And the next Sabbath day came almost the whole city together to hear the word of God." Here were Gentiles keeping the Sabbath with the Jews, and they called it the Sabbath. They believed Paul's preaching and accepted Christ, and invited him to preach more about Jesus the next Sabbath. This is good evidence that the Sabbath was the day on which those Gentiles held their meetings and worshiped; else, why should they designate that day for their next religious meeting? But, if Paul kept Sunday to honor the resurrection of Jesus, why did he not tell them to come together on the next day? as that would have been the day he regarded as the Sabbath. Certainly, he should and would have done so had this position been true. But not one word is said about a Sunday-Sabbath. They pass right over to the next Sabbath, when Gentiles as well as Jews assemble to keep the day and hear the word of God. It is strange that any honest person can fail to see the truth of these plain facts.

The 15th chapter of Acts gives an account of the great council of all the apostles and elders and the church at Jerusalem. This was in A. D. 53, twenty-two years after the resurrection. James, before that great assembly of Christians, calls the seventh day the Sabbath just as though they all recognized it as the Sabbath, and knew no other day as such. He said that the Scriptures were "read in the synagogues every Sabbath day," which we know was the seventh day. Then what day did James and that assembly call the Sabbath?—The very day which always had been the Sabbath. Would he have spoken thus had they all regarded another day as the Sabbath?—No, certainly not.

Acts 16:13 is also to the same effect: "And on the Sabbath we went out of the city by a river-side, where prayer was wont to be made." Here the ancient Sabbath is still called "*the Sabbath*" of those early inspired Christians. This simple mention of it shows plainly that no other day was known to these disciples as the Sabbath day. Do we ever hear Sunday-keepers call the seventh day, or Saturday, "*the Sabbath*" as it was called by inspired Christians twenty-two years after the resurrection?—Never. With them, "*the Sabbath*" always means Sunday, or the first day of the week. This very fact shows that the change of the Sabbath day was made after the New Testament record closed. If modern Christians believed concerning the seventh and first days of the week as did the New Testament Christians, they would speak of them in the same manner, would call them by the same names. In the whole New Testament it is always "*the Sabbath day*" and "*the first day of the week*;" now it is "*Saturday*" and "*the*

Sabbath." Why is this marked change?—The hand of the papacy is in it all.

Acts 17:2 also shows that to Paul, and Luke, and the Christians to whom he wrote many years after the resurrection, the Sabbath was still the seventh day,—the day which the Jews all kept. The record says: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." "Three Sabbath days!" What days were these?—The seventh day of the week every time, for this was the only day on which the synagogues were opened. Hence inspiration still recognized the seventh day as the Sabbath at that time. The incidental manner in which it is mentioned shows very plainly that no change of the Sabbath had yet been thought of by the apostles.

Turning to the 18th chapter we have very strong evidence in verses 1-4 that Paul not only kept the Sabbath, but that he worked upon Sunday, the first day of the week: "After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome), and came unto them. And because he was of the same craft, he abode with them, and wrought (for by their occupation they were tent-makers). And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Paul came to Corinth, a Grecian city. He wished to work at his trade, tent-making. He looked the city over till he found a Jew, and with him he went into the business, at which he worked a year and a half. Verse 11. He reasoned in the synagogue every Sabbath, working at his trade the rest of the time; which plainly shows that he kept the Sabbath, and worked on the first day. There is not one word said, nor so much as a hint given, about any meeting being held on the first day during that whole year and a half; but the record does distinctly say that Paul preached "in the synagogue every Sabbath." This term, "every Sabbath," excludes any day from being the Sabbath except the ones on which Paul reasoned in the synagogue. He held meetings there only on the seventh day; and hence we may conclude that at that time there was no other Sabbath but the seventh day. How could Paul raise up a church and stay there so long, and yet say never a word about meetings on Sunday if that was the day the Christians all kept?

The very fact that Paul chose voluntarily to go into business with a Jew, tells the whole story as to what day he kept. A man who keeps Sunday cannot go into business with a man who keeps the seventh day; he might just as well work himself as to allow his business to run on Sunday. And a man who keeps the Sabbath might as well work on that day as to let his partner do so. Any one can see that there could be no harmony between partners in business who kept different days. We know positively that the Jews strictly kept the seventh-day Sabbath. Paul chose for his business partner a Jew, who of course kept the seventh day. The inspired record also says that while he thus worked at his trade, he reasoned in the synagogue every Sabbath, but says not one word about his observing or teaching the observance of any other day. The whole record assumes that Paul kept the Sabbath with his Jewish partner. Had there been any difference between them in this respect, it must have been mentioned. I do not see how it is possible for any candid man to fail to see from this one record that Paul kept the Sabbath day.

A fact which shows beyond all question that the Christians during the New Testament times did all keep the same day as the Jews, is, that the Jews never charged the Christians with breaking the Sabbath, nor was there any disagreement between them on the Sabbath question. We know how quickly they accused Jesus for the least apparent disregard for the Sabbath. Could it be that thousands of Christians could live in Jerusalem, right among the Jews, and break the Sabbath every week, wholly disregard it, and both teach and keep another day, and yet the Jews never mention it, nor complain about it? It would have been impossible. The Christians would have been accused on every hand. The book of Acts would have been full of it; for it would have entered more or less into the teachings of the apostles. But not a hint occurs in the whole book of any difference arising as to which day was the Sabbath. This alone is sufficient to settle the question as to which day the disciples kept.

Again, if Paul regularly broke the seventh-day Sabbath, why did the Jews not accuse him of it on his trial? The penalty of their law for Sabbath-breaking was death. They were anxious to put Paul to death. Why did they not bring evidence that he broke the Sabbath, and thus end the matter? But no; they did not even intimate such a thing. Candid reader, stop and weigh this fact as it deserves. We cannot afford to be wrong. We want to find the truth. Now listen to Paul's defense at his trial: "And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove: while he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all." Chap. 25:7, 8. This is so plain that it cannot be misunderstood. Paul himself says that he had done nothing against the law of the Jews. Certainly, he could not have said this if he had disregarded the Sabbath. It would have been against their law to have worked on the seventh day, and the penalty would have been death. But further, he says, "If I . . . have committed anything worthy of death, I refuse not to die." Verse 11. And Festus told King Agrippa: "I found that he had committed nothing worthy of death." Verse 25.

This testimony is so strong that every honest person must admit that Paul did keep the Sabbath day. In his last speech at Rome, shortly before he died, he said, "I have committed nothing against the people or customs of our fathers." Chap. 28:17. It was their custom to keep the seventh day. It was contrary to their custom to keep the first day. Hence Paul neither broke the one nor kept the other; he kept God's Sabbath as all his fathers before him had done. What Paul, the apostle to the Gentiles, did, it is safe for all Gentile Christians to do.

Finally, in the entire New Testament, the Sabbath stands just where it did in the Old Testament. Not the least change is even hinted at. No permission is given to work upon it, nor is the law of the Sabbath changed at all. It is always called "*the Sabbath*," "*the Sabbath day*," "*the Sabbath according to the commandment*," "*the Lord's day*," etc.; from all of which we conclude that all Christians, Gentiles as well as Jews, should keep God's holy Sabbath which was ordained in Eden, commanded from Sinai, kept by patriarchs, observed by prophets, honored by Christ, regarded by the apostles, and will be forever celebrated in the new earth.

D. M. CANRIGHT.

"TAKE NO THOUGHT."

THE words of our Saviour must be understood in harmony with other portions of the Scriptures. The Scriptures reprove slothfulness, and inculcate industry, diligence, and forethought. "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." "The husbandman waiteth for the precious fruit of the earth, and hath long patience." Many texts might be quoted to show the propriety of looking forward to the future. Pollock speaks in harmony with the Scriptures, when he says something like this: "The husbandman who in the spring forgot to sow, had no one but himself to blame, when howling winter clamored round his empty barns."

When the Lord says, "Take no thought for the morrow," he does not mean to say that we should not think of the future, and provide for it as far as we are able; but merely that we should not have anxiety and foreboding in regard to the future, as though our heavenly Father had no care for us. "Neither be ye of doubtful mind. . . . Your Father knoweth that ye have need of these things." We should reason like this: "The Lord, with my co-operation, has provided for me to the present time, and he will still provide for me, while I am in the way of duty." Our fretting about the future cannot make one hair white or black. We cannot provide for ourselves, unless God's providence helps us. Do not borrow trouble by forebodings of evil to-morrow. Sufficient for each day is its own evil. We need not suffer a thousand deaths by fearing one.

R. F. C.

—We never know a great character until something congenial to it has grown up within ourselves.—*Dr. Channing.*

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.

THE LORD IS COMING.

BY MARY A. STEWARD.

The Lord is coming! glad and free,
Proclaim the note of jubilee.
Awake, ye nations, countless throng,
Ring out the echo loud and long.

The Lord is coming! herald, cry;
For our redemption draweth nigh.
The great, glad day of sin's eclipse
Is trembling on heaven's finger-tips.

The Lord, our Saviour, Prince of heaven,
Descends 'mid clouds all thunder riven;
Look up, ye saints, behold your King,
And shout till earth and welkin ring.

Battle Creek, Mich.

ENGLAND.

RISELEY AND KETTERING.—Since I last reported through the REVIEW, I have changed my place of residence from Southampton to Riseley, Bedfordshire. Since coming here, a sister who accepted the truth at our tent-meetings last summer, has been to the expense of fitting up a small mission hall, the building for which she also provided. This is the first meeting-house that has been owned by S. D. Adventists in England. During the past three weeks I have been holding meetings nearly every night, visiting from house to house during the day-time. There are several interested ones, who I have hopes will yet decide for the truth. Last Sabbath our Sabbath-school numbered fifty-one. All seemed to enjoy the exercises, and I was much encouraged by the presence of so many.

Last Monday I had the privilege of meeting at Kettering a lady who has recently commenced to keep the Sabbath through missionary work done by two of our sisters. In the afternoon I held a Bible reading with her and another lady whom she had invited to be present. In the evening I spoke to thirteen persons whom she had invited to her house. I was hospitably treated, and invited to return again.

J. H. DURLAND.

SWITZERLAND.

GENEVA AND LAUSANNE.—Through the influence of a physician who has attended the little meetings held at my house, and of an aged minister whose heart was turned to help us, a convenient hall in Geneva has been secured for our use at less than one-half its usual price, in which I have spoken twice to a fair sized audience, the interest being excellent. The work here will require time, as the cause is new, and other interests have been started, which will divert the minds of the people; but through perseverance and consecration and the aid of the prayers of God's people, we expect to see God's prospering hand on the work. At our first meeting we had a "false christ" to hear us, who seemed very uneasy under the searching truths presented. Bro. Albert Vuilleumier has left us to aid in an effort at Chaux-de-Fonds.

The way is also opening at Lausanne, which place I have visited twice lately,—the last time with Bro. Whitney,—to make arrangements for a suitable hall in which to commence a public effort by the middle of January. Bro. Adémar Vuilleumier, who once spent more than a year in Battle Creek, Mich., and who has lately given himself wholly to the colportage and evangelic work, has settled in this city, where there are seven, including himself and wife, who keep the Sabbath of the Lord.

D. T. BOURDEAU.

Nov. 12.

MINNESOTA.

BYRON.—At our quarterly meeting of this church, held Dec. 19, 20, Eld. W. B. Hill was present. Meetings were held on the Sabbath and Sunday. God's blessing was meted out to us in abundance, and many were the promises to keep all the commandments and bear the cross of Jesus, that we all may be prepared to meet him when he comes.

R. T. BRAMSTRUP.

HENNEPIN CO.—We came to the Dunning school-house in this county Dec. 14, beginning our meetings the next day. Have held three so far. The people know nothing about S. D. Adventists or their work; but they pay the best of attention to the word spoken. There is reason to believe that God has some honest children here, and I desire to so relate myself to him that he can use me as the means of bringing them into the full light of his truth.

Dec. 18.

C. M. CHAFFER.

KANSAS.

CHERRYVALE.—Up to present date there are forty-four reliable names on the covenant. We do not have large congregations, but the good work is carried on mostly by visiting, scattering tracts, holding Bible readings, etc. Every week one or more have decided to keep the Sabbath. The Lord is indeed blessing the work at this place. Thirteen have been baptized. We miss Eld. Mikkelsen and wife, who left last week to make preparations to go to Dakota.

Dec. 23.

M. AND H. ENOCH.

We have filled the appointments for general meetings for the benefit of the tract and missionary work, except the one to have been held with Dist. No. 6, which was omitted on account of my poor health. The Lord gave freedom as we dwelt upon the signs of the times as showing the wonderful growth of our work and the opposition thereto. The different phases of the missionary work were discussed, and plans laid for the same. Many covenants were made that the future should witness greater consecration to God and his work. Quite a number have promised, and are making plans, to enter the canvassing field. One pledge of \$500 was given. This closes my work in Kansas till summer, as we soon go to our field of labor in the New Orleans mission, according to the recommendations of the General Conference. My courage is good.

T. H. GIBBS.

OHIO.

PIQUA.—I met with the little company here Dec. 18-24. They had obtained permission to use the United Brethren church for our meetings. The attendance was not large, but the interest was good. One took a firm stand on the rock of truth. We hope that several others will soon embrace the message. The brethren were all faithful in attendance, and seemed much encouraged by examining the precious truth. A consultation meeting was held to perfect plans for making a success of the canvassing and Bible reading work. Six orders were given for "Marvel of Nations," which we believe is a book that will greatly help the progress of the last warning message.

Dec. 28.

E. J. VAN HORN.

CONNECTICUT.

BERLIN.—We have been laboring here a few weeks, during which time five have surrendered to the truth. The influence of our meetings has extended quite a distance. A minister near by preached against the truth, but the people said they were disappointed in his arguments. When I reviewed him, the house was filled with very intelligent listeners, and many seemed solemnly impressed with the truth. There were three Sabbath-keeping families here when we came. It was at the home of Bro. and Sr. Belden, who are now eighty-five years old, that our beloved brother, Eld. James White, prepared the manuscript for the little semi-monthly paper called *The Present Truth*, which he published at Middletown, Conn. I have before me now the third number of the first volume of this little paper, published in August, 1849. I could hardly refrain from tears when I read this little sheet; for it brought fresh to my memory that its author was the first to bring the first angel's message to my home, and that after many years, when careworn and weary, he returned again, bringing to us the last message of truth, the third angel's message. May God help us to live this precious truth.

R. S. WEBBER.

MICHIGAN.

CHARLESWORTH, EATON CO.—Our meetings near this place closed Dec. 20. As visible fruit of this effort, five are keeping the Sabbath, and a Sabbath-school of ten or twelve members has been organized. We are thankful for the presence of God's sweet Spirit while laboring among this people, both in meetings and at their homes. May his rich blessing attend this small and tender plant, that it may bear fruit to his honor and glory.

Another door has opened before us, near Duttonville, where we expect to begin a series of meetings the first week in January.

L. M. LANE.

C. B. CHILDS.

TALMADGE.—Four weeks ago I came to this place by request of a gentleman who had become deeply convicted through reading a copy of "Thoughts on Daniel and the Revelation" purchased from one of our canvassers, and also through a couple of discourses given by my husband five years ago, in review of Eld. Levinton. I intended holding only two or three meetings; but the remark that if the truth appeared as clear on other points of our faith as those already given, he should have to keep the Sabbath, caused me to feel it my duty to remain longer. Before I had reached the Sabbath question, this gentleman with his two children had embraced the whole truth. He also gave up the use of tobacco, tea, coffee, and pork by having a few questions answered in regard to why we as a people discard these

things. His wife, who was away on a visit, has now returned, and is also inquiring whether or not these things are so. I am convinced more than ever that the canvassing work ought to be pressed forward vigorously, to prepare the way for the loud cry of the third angel's message. Several have decided to obey, and still others are investigating, although there has been much opposition from the first. May the Lord bless and save the honest in heart.

Mrs. E. S. LANE.

ALLEGAN AND MENDON.—The general meeting at Allegan was held as appointed, Dec. 18-21. There was an excellent attendance, nearly every one being there whom we specially expected, the ministers, colporters, canvassers, librarians, directors, etc. Brn. Parmelee, Wales, and Caviness did the preaching, by which all were benefited. It seems better to have the young men work in some than to confine the preaching wholly to older men. H. W. Miller, President of the State Tract Society, conducted the business meetings, in which instruction was given to the librarians, canvassers, colporters, and ministers. The State Secretary was present, and all accounts of the district were straightened, which has long needed to be done. A strong effort will be made hereafter to keep everything properly. Over twenty went out from this meeting to labor in the various branches of the work. Excellent fields are open to them all. The directors will look after these workers, and see that they are properly instructed.

Quite an interest is manifested in Allegan. A thorough effort should soon be made here. The church promptly provided for all who came, and nearly all remained till the close. It is very unfortunate that any should leave before the close, as it hurts the last part of the meeting, which should always be the best.

Spent Dec. 24-28 with the Mendon church. Brn. J. L. Rummery and J. D. Morton were with me, and assisted in the meetings. The brethren are so far from their church that the meetings were held in a private house. All attended well, and our meetings were good. There is good material here for a strong church if they were only situated nearer together. All the books were examined, all business of the society was accomplished, and the officers for 1886 were elected. The brethren contributed well to the missions on Christmas. There is a growing interest in the truth in this neighborhood, and additions are being made to the church. There are nearly forty Sabbath-keepers here in all, and we hope to see more soon.

D. M. CANRIGHT.

INDIANA.

DENVER.—I came to this place Nov. 19, remaining till Dec. 23. A Methodist minister spoke against us on the Sabbath question, appealing to the "Fathers" for his authority. I reviewed him before a large audience and showed his treatment of the subject to be without Scriptural foundation. Eight have begun the observance of the Lord's Sabbath, three uniting with the church. Others are investigating, and we hope to see more obey soon. The church members are full of courage.

E. E. MARVIN.

PLYMOUTH, RADNOR, AND BROOKSTON.—Dec. 2-7 I was with the Plymouth church. The inclement weather was a hindrance to the success of the meetings; yet we trust that some good was accomplished.

Spent Dec. 9-18 with the Radnor church. Their new church building is completed, and the property is about relieved from incumbrance. The house was well filled at each service, and much interest was manifested by outsiders. This church is well instructed on tithing, and a good report for the quarter was given. A tract society of seven members was organized, meetings were revived, and we trust that the church is once more in a good spiritual condition.

Dec. 18-22 was at Brookston. This company is the result of the labors of Brn. Rees and Shrock last year. There is a good membership. One of the most touching meetings I ever experienced was held with them. Many confessions were made. The ordinances were celebrated, three additions were made to their membership, and every one present seemed to feel the power and movings of the Spirit. Organized a tract society of fourteen members, some of whom, if not all, will be live workers. This company are at work on their new church building, which will soon be prepared for use; but owing to financial embarrassment, it may not be fully completed for some time.

J. P. HENDERSON.

WISCONSIN.

CUSHING, TRADE LAKE, AND HUDSON.—From Nov. 13 till Dec. 21 I labored at the above-named places. The enemy had worked very hard to destroy the little company at Cushing, but with the help of the Lord and the united effort of the brethren and sisters, great victories were gained. Two were baptized, uniting with the church; and still the work goes on. Several Bible readings were held, and the people were so well pleased with them that Bible

readings were preferred to sermons; for they thought they could learn more from a reading than a sermon.

At Trade Lake a small church of eight souls was organized. These brethren, who are Swedes, have felt for some time the need of uniting in church fellowship. The Lord blessed these brethren much in our meetings. The ordinances of the Lord's house were celebrated, and some for the first time took part in the ordinance of humiliation. It was indeed a precious season. Tears flowed freely, testifying that the Spirit of God was present. Temporary officers were elected. Tithing was fully accepted, and the brethren pledged themselves to render unto God his dues.

At Hudson I spent one Sabbath, and had a few good meetings. One sister has lately taken hold of the faith.

H. R. JOHNSON.

Dec. 23.

TO VERMONT CHURCHES.

Will you aid us somewhat in our extremity? We are making earnest effort in four of the largest towns and cities in the State, in each of which there is a company of six or ten. Rent, for such houses as they should occupy, is high, and they have to purchase everything needed for sustenance. Of course you know that every article in the line of provisions costs more than it would bring if sold in the country; and you know also that your brethren who leave their homes to engage in the work this winter, go under a pressure of home cares, and with only the thought of sacrifice, expecting no help or support from the Conference. Are you not thankful that the earnest devotion to the cause of truth on the part of some of our brethren, and a sense of duty to God and their fellow-men, leads them to forsake families and friends, to bear the reproach of Christ in carrying forward his cause? And is there not a strong desire in your hearts to share a little of this sacrifice by providing for them in their laudable undertaking? I believe the whole-souled brethren in our State will sacrifice to the last to sustain those laboring more directly in the cause.

Rent, provisions, and whatever necessities we have, must be paid for; and if you can help a little by sending boxes or barrels of provisions,—beans, peas, sugar, butter, eggs, frozen cream (sweet or sour), sacks of wheat (which we can easily get ground), meal, vegetables, or anything else almost that we must have, and upon which freight will not exceed the worth, we shall be thankful. Apples are two dollars or more a barrel here. And tangible offerings for the cause in the way of means to meet expenses, would also be gratefully received. But do not forget our standing missions at Burlington and Rutland.

We would suggest that the churches appoint a committee to look after this matter. All who are so disposed can lay by in store as God has prospered them, and the committee will attend to collecting and sending. Direct all such contributions to W. C. Walston, Middlebury, Vt., or to F. S. Porter, Brandon, Vt.

I. E. KIMBALL.

TO OUR BRETHREN IN KENTUCKY.

I WENT to praise God for the success that has attended our work the past year. In the canvassing field we have done nobly, and the efforts of both tent companies were quite successful. The tithe receipts were increased, and liberal pledges were made. This is all good. But questions of importance to each one now arise: What shall we do in the year before us? How shall we spend the time more profitably than last year? What is needed in order that the work shall be well done so far as lies in our power? Are there openings for a minister, and calls for meetings? This last I can answer with pleasure: There are fields prepared by the canvassers, where many are anxious to hear the truth, and are calling for it. There are calls now for double the number of laborers that are at work. Who are to fill these openings? and how are they to be supported? These are questions that we must answer, and I hope each will make such a decision as he would wish recorded above.

The number of our laborers has been diminished by the action of the General Conference. Bro. and Sr. Saxby leave us for the Washington mission; Bro. Pound goes to Michigan, Bro. I. H. Evans of that State having been sent here. Bro. Cobb, of Vermont, will enter the canvassing work. I expect to be out of the State from now until spring, and perhaps longer. You can see, brethren, how necessary it is that every one work to the utmost of his ability. Arrangements have been made so that all the churches will be soon visited by a minister, after which I can hardly expect to meet the brethren again before our State meeting in the spring. We thought more could be visited in this way than by holding a State meeting.

There must be more preaching this year than there has been in the past. After the brethren have been visited, it would be well for each minister to choose some promising place, and hold a series of meetings there; and I hope our ministering brethren will earnestly endeavor so to labor that new churches in new places will be raised up and established in the truth. To preach a few days here and a few days there, because we may have acquaintances in such places, and

there will be no expense to us, is not the best for the cause by any means. Select a good community, and go on the merits of the truth and with faith in God, and he will open the way. Sometimes we wait for the Lord to open the way himself, when he expects us to do it in his name. Our ministers have lost a large portion of their valuable time by laboring in places that were not really favorable openings, simply because it was the best they could do without means. I hope our brethren will let this state of things exist in Kentucky no longer. Enough pledges have been made to pay our indebtedness; and with the tithe, our ministers can carry out a far more successful plan of labor, which in the end will cost but little if any more. Why should we be crippled and delayed in our work when the same means, if paid out as it should be, would accomplish much more?

If we save our camp-meeting tent, we must have a new one before we can again run two tents. Must precious time be lost at the beginning of the next tent season because of slackness in paying pledges? Surely, there is no financial wisdom or economy in this. Why not as readily borrow money to pay pledges to the Lord as to men? Let all send in their tithe, and pay their pledges now; and then our laborers can work in courage. If all come up to the help of the cause of truth, we firmly believe that the next year will be the most prosperous one Kentucky has yet known. May the Lord help us to this end, is our earnest prayer.

G. G. RUPERT, Pres.

SABBATH-KEEPERS IN FINLAND.

THE following is the substance of a letter received at this Office, from a brother in Finland, who has embraced the truth, and has been instrumental in bringing others to unite with him in keeping the Sabbath:—

"Brahestad, Dec. 4, 1885.

"DEAR BRETHREN IN THE LORD: Through the grace of God I have become a Sabbath-keeper. My attention was first called to your publications last Christmas, while in Liverpool, where I obtained some from Bro. Drew in Birkenhead. It is now three months and a half since I began to keep the Sabbath. My mother, her sister, and another lady are also keeping the Sabbath in this place. The last mentioned lady had for years discountenanced the State Church, and had also seen the folly of infant baptism; now she has embraced the whole truth. There are also two others here who do not believe in infant baptism, and are favorably inclined to keep all God's commandments, and who are separating themselves more and more from the State Church.

"I have translated into the Finnish language the little tract called 'Sleep of the Dead' (*Kuoleman Uni*), and I intend to get it printed. I am by profession a captain, for which I received my diploma in 1882, but have as yet sailed only as mate. If you should be interested in the publication of Finnish tracts, I should be pleased to assist you in this work. I am well conversant with the Finnish language, which is my mother tongue, and can converse in Swedish and English quite well, although I cannot write these languages correctly. I desire to see the truth published in my native language. There are large numbers of Fins in America, there being hundreds of them in Michigan alone. I have procured almost all your books, pamphlets, and tracts in both English and Swedish, and have also six volumes of the *Harold*. May the Lord's blessing rest on both you and us."

FROM RUSSIA AND SOUTH AMERICA.

Two letters from persons who have embraced the truth through our German literature, have recently been received by Bro. Kunz at this Office. From a translation we are permitted to make the following extracts. The first is from a brother in Russia, dated, Moscow, Russia, Sept. 22, 1885, from which we quote as follows:—

"I count all my work [in the B. & F. B. Society] as nothing; for I am permitted to talk only to those who are stupid as blocks. This is a superstitious and fanatical people. Really earnest souls lie by the hour upon their knees before the pictures of Mary and Nicolaus, and go many miles to pray to bones and relics to intercede with God for them on account of their sins. If you seek to teach them differently, they take you to be Antichrist. But the Society does not even so much as permit me to say anything against this picture (image) worship, not to mention the Sabbath; nevertheless I do it. I thought I would keep on doing colportage work for the Society until spring, so that I can earn a little something; but the spirit within me gives me no rest. I am anxious to spread the third angel's message. I long to talk with more reasonable people. Sometimes I find myself unable to sleep on account of the great importance of this work. Of late I have written a great deal, too; have also translated and sent out some pamphlets. But what does it help? It costs time and money. I have been several times on the point of leaving the Society, and working only to spread the third angel's message; but I was afraid I might not

be able to give an answer to every objection that might be raised. I have therefore concluded not to venture out until I should have light on all points of Bible truth. Since then, you have helped me to get a clear idea on quite a number of points, so that again I am anxious to work in spreading the truth, lest I should waste the little time left us, and be found at last having buried my talent.

"I have not yet been able to learn whether one can be legally empowered to obtain publications from you and to sell them here, but I shall pretty soon make another effort to find out. If you would trust me with the publications, I herewith request you to send some. Although I do not have as yet my own quarters, I think you could for the present send them to the same address as the *Stimme*. Within a month or two I shall be in Saratof; for I shall stop working for the Society, since they charge me now that I am sure to turn atheist in time, and I do not know what all else.

"I am anxious to circulate the work 'Thoughts on Daniel and the Revelation.' It is really a beautiful book. Although I do not value it higher than the Bible, yet it is truly an important work, since it explains the Scripture itself so clearly, and makes the prophecies so plain. I have found in this work an answer to many points that were not clear to my own mind, and also in the question box in the *Stimme*. For them all I would express my most heartfelt thanks.

"I only marvel why so few will view these things as right, when everything is so natural, and so easy to be understood, so that really there is no need of any further proof. I am astonished beyond measure that there are men to be found who dare to preach against such truths, and that, too, by the use of the Bible, when there is not in it a single letter in favor of Sunday. But some day these will see whom God really loves. May God give us more and more interest and zeal in the work, to investigate, to search, and to penetrate into the deep truths of God.

"Some of the 'Brotherhood' wrote me to this effect: 'You are still in your first love; that is the reason you find such an interest in everything.' Narrow-minded creatures! Ought we not to grow more and more in all knowledge, and have a constantly growing desire and longing for everything that is godly? Indeed! if I were to decrease instead of grow in love and everything that pertains to godliness, I should be but a poor, pitiable creature. But who that believes such—what shall I say?—*silly stuff* as that the law is wholly abolished, will not become sleepy and careless and indolent? I am so thankful to know that only the ceremonial law has been abolished through Christ, and that I must not do anything contrary to God's commandments.

"My brothers say, 'There is not a number of the *Stimme* in which there is not something about the Sabbath—Sabbath—Sabbath! and we should only create trouble if we taught that.' But I say, Let trouble come if it must; for the honest-hearted one it will be peace after all, and the third message must do its work. May God fit up laborers for this most important work!"

SOUTH AMERICA.

The second letter is from a brother who is teaching in South America, and is dated, Brusque, Brazil, Oct. 9, 1885. The following statements from this letter will be of interest to our readers:—

"A sixth reader of the *Stimme* I have found right here. Please send him the paper and premium. I will forward pay presently. I would have made more progress in the good work here, but the continual rains and the sickness of my family, have been an insurmountable drawback.

"My pastor said to me a little while ago: 'If you do not stop this sectarian business, I will no longer confirm the children that visit your school!' I had given him one of our tracts ('Origin, Progress, and Principles of S. D. Adventists'), under the condition that he would return the same to me after he read it; but he did not do so, pretending he had lost it or mislaid it among his papers, so that he could not find it. Please send me another copy. The subscribers like to read it. Also send me various treatises on the Sabbath question. These prove the entering wedge for all the truth.

"Pray for me and the readers of the *Stimme*, that we all may be brought from darkness into the full and marvelous light of the truth."

—Be more in action than in conversation; God has given you two hands, but only one tongue.

—In the long run, truth is aided by nothing so much as by opposition, and by the opposition of those who can give the full strength of the argument on the side of error.—*Dr. Channing*.

—Here is a text for those who pretend to believe that the law was never intended for the Gentiles, the uncircumcision. "Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?" "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" is something.

Special Meeting Department.

THE GRINNELL, IOWA, MEETING.

DOUBTLESS many all over the State have been watching for the appointment of this meeting, and anxiously looking forward to the privileges and blessings it will afford. There are many reasons why it should be by far the largest and best meeting of the kind that we have ever had in our Conference, and we feel that it must and will be so. This we shall all look upon as a very opportune occasion to gain the help we need through counsel and advice of the older and more experienced servants of God. All must know that such opportunities cannot be often afforded at this stage of the work, when the field has so enlarged that the services of these men are called for in every part of the civilized world.

It is well known that the Grinnell church is not large; and while they will do all in their power to provide for all who may come, they cannot begin to take entire care of the great number that will attend a meeting held at this season of the year. Therefore let every one come prepared to care for himself as far as possible. Bring empty straw-ticks, bedding, robes, etc. Plenty of straw and room will be furnished. Many necessary provisions can be obtained in the place. Let all come praying that this may be just such a meeting as the times and nature of our work demand.

H. NICOLA.

QUARTERLY MEETING FOR DIST. NO. 7, MINNESOTA.

This meeting will be held at West Union, Jan. 16, 17, 1886. We expect a general turnout, especially of our librarians and workers. Let all come bringing the blessing of God. It is now time for earnest work. Brethren and sisters, let us come up "to the help of the Lord against the mighty." Services will begin Friday evening, Jan. 15, at 7 o'clock.

F. A. LASHIER, *Director*.

News of the Week.

FOR WEEK ENDING JAN. 2.

DOMESTIC.

—There are more colleges in Ohio than in France and Germany combined.

—Professor Timothy Dwight is thought to be highest in favor for the Yale presidency.

—Recent storms on the Atlantic coast wrecked five Gloucester (Mass.) fishing schooners, eight lives being lost.

—During the year 1885, 3,112.8 miles of new track were laid in the United States, or 700 miles more than in 1884.

—Professor Brooks announces the discovery of a comet in the constellation of Aquila, which, in the early evening, is low in the southwest.

—Near New Providence, Pa., Tuesday morning, the explosion of a threshing machine boiler killed two men, and set fire to a barn, which was consumed.

—It is reported that a force of Mexicans is organizing near Rome, Texas, to make a raid on Mier, Mexico, from which place they were driven recently by troops.

—The supply of sea turtles has been rapidly decreasing during recent years, and several Eastern dealers now have schemes in hand for their protected cultivation.

—A relief steamer will be sent by the Government in search of the whaler *Aethelst* carrying a crew of forty men, supposed to have been cast away in Behring Sea.

—A boiler exploded Tuesday morning in the Gulf City Oil Mills at Mobile, Ala., partially wrecking the structure and killing four men. Six others were seriously scalded or maimed.

—At Pelhamville, N. Y., Monday morning, one man was killed and three more seriously wounded by the derailing of a locomotive and baggage car, caused by obstructions blown onto the track by a heavy wind.

—Edward Brown, of Clinch County, Georgia, attended a dance Christmas night, at which he danced in every set from 8 o'clock until 5 the next morning. He was carried from the place in an exhausted condition, and died Sunday.

—Strikers captured and bound the engineer of the Marshall Coal Company works at Erie, Col., Tuesday night, and then fired the premises, which were destroyed, together with a number of coal cars. The loss is about \$25,000.

—An attempt was made on the 23d inst. to wreck the Southern Pacific bridge across the Rio Grande, several miles north of El Paso, Texas. The plan was to blow a passenger train from the structure and rob the wounded and dead travelers.

—The estimates of the statistician of the National Department of Agriculture for the principal cereal crops of the year have been computed, and the aggregate bushels are as follows: wheat, 357,000,000; corn, 1,936,000,000; oats, 629,000,000.

—The casket containing the body of a child, who had been temporarily interred over twelve years ago, was taken up at Yorkville, S. C., Wednesday, for final burial. After the casket had been removed from the grave, a loud explosion occurred, shattering the glass lid, and driving the fragments in all directions, a piece of the glass seriously wounding the father of the child. The cause of the explosion is a mystery.

—Steps have been taken at New York for the incorporation of the American Institute of Hydrophobia, where the methods of treating rabies according to the formulas of M. Pasteur will be followed; and a hospital for similar purposes will also be instituted at St. Louis. At the latter place a barn and yard have been secured where dogs showing symptoms of hydrophobia will be kept secure.

FOREIGN.

—Pope Leo XIII. has an income from all sources of more than a million a year.

The volcano in the State of Colima, Mexico, is in a state of eruption, causing great excitement throughout the region.

—By the annexation of Burmah to the British Empire England cedes to China part of Upper Burmah in order to make the China and Indian frontiers contiguous.

—The Orange-Catholic riots have been renewed at Conception Bay, Newfoundland. An Orange mob attacked and fatally wounded two men Tuesday.

—The London *Daily News* correspondent at the capital of Madagascar, states that the French were defeated in two engagements by the Hovas on Sept. 10.

—In joint convention of the two houses of the French National Assembly on Monday, M. Grevy was re-elected President of the republic of France by 185 majority.

—M. Louis Pasteur, the discoverer of the remedy against rabies, is not a physician, but a chemist. He is a native of Dole, in the Department of Jura, France, and is in his 60th year.

—A foreign price-list of autographs has the following items: Louise Michel, 8f; Jules Ferry, 10f; Gladstone, 20f; Bismarck, 30f; for a letter all in Bismarck's handwriting 100f is charged.

—The full returns of the elections in Great Britain show that 4,842,514 voters went to the polls, as against 3,221,864 who were on the lists last year, being an increase under the franchise act of 1,620,650 voters.

—A circular was recently sent to all the Liberal members of the new British Parliament asking them to state their opinions on the Irish home-rule question. The majority of those who express a definite opinion are opposed to giving to an Irish Parliament the control of the tariff and of the police.

—The Balkan Conference will re-open at Constantinople Jan. 17. The Italian ambassador will make a motion in favor of the Bulgarian union, and will be supported by the Russian ambassador. The Czar is about to re-instate Prince Alexander of Bulgaria in his former rank in the Russian army.

RELIGIOUS.

—A bitter church fight occurred recently at New Westville, Ohio. One of the factional preachers was forcibly ejected from the structure, while an opposing minister was knocked down in the pulpit and his eyes nearly gouged out.

—Several instances of rare kindness toward Christian missionaries from enemies of their religion are recorded by the *Missionary Review*. A Buddhist in Ceylon has given 2,000 bricks for a new Wesleyan chapel. Another Singalese has given the land and 100 rupees for another chapel. Mohammedans in West Africa have placed their mosque at the service of Christian missionaries who preach the gospel there.

—Since the present century opened, three hundred millions of dollars have been expended for missionary purposes here and abroad. During that time, Christian nations have spent fifty times that amount in guns and powder and lead and other war equipments, to say nothing of the countless thousands of new graves they have opened and filled, and the untold bereavement and sorrow and desolation they have caused! And yet we think some do—to catch an auroral flush of the Millennium Day above the horizon towards that East from whence, nineteen centuries ago, came the Prince of Peace!

—The absurd and grotesque forms which modern fanaticism in the name of religion sometimes assumes, finds illustration in an account of a comparatively new sect in Russia, which rejoices in the very unique title of "The Nest for Godly People." Its headquarters appear to be at the historic fortress-town of Bender, in the neighboring government of Bessarabia; and its strange name is due to the fact that its members—all the peasant class—dig a grave on the floor of their habitations (which is of dried earth), or else in their gardens, and lie therein until overcome by hunger, in order, they say, to commune with God, confess to him their sins, and examine their past life. To enable them the better to do this, the grave is covered with a wooden box-like lid or canopy, having a door in it for ingress and egress, so that they lie in the grave as in a coffin; and, were it not for small apertures in the top part of it, they would run the risk of being suffocated. These sectarians pretend that in their ecstatic moments and when suffering extreme hunger, they see saints and devils, and some of them are subject to hallucinations. Another peculiarity of the members of this sect is that they hold as little conversation as possible with other people, or in fact with each other; so that the kind of life which they endeavor to lead is akin to that of unclioistered monks.

Obituary Notices.

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

DANIELS.—Died of paralysis at Anawauk, Minn., Dec. 22, 1885, Ellice Daniels, aged 67 years and 6 months. She had come to a knowledge of the truth within two or three years, but had united with the Anawauk church only a few weeks since. She had become quite feeble and helpless under her afflictions, having had two strokes of paralysis. A large circle of children and grandchildren lament her loss. Text was taken from 1 Thess. 4: 13. G. C. TENNEY.

WISSHACK.—Died, in Battle Creek, Mich., Dec. 22, 1885, of inflammation of the bowels, Mrs. Henriette Augustine, wife of Gotlob Wissack, aged 43 years, 8 months, and 2 days. They were married Aug. 12, 1871, since which time she has ever been a sincere, loving, and devoted companion; very conscientious, of a noble and straightforward character. After a very painful illness of only a few days, she died in the faith, hoping for a part in the first resurrection. May the Lord comfort her stricken companion in his loneliness. Words of comfort by the writer. T. M. STEWARD.

MASSEY.—Died at Atlantic, Cass Co., Iowa, Nov. 11, 1885, Bro. Moses Massey, aged nearly fifty-eight years. A stroke of apoplexy prostrated him on the 19th of October, 1885, and he continued speechless until he died. Bro. M. was born in the Province of Quebec. He was converted at the age of nineteen, uniting with the Methodists; but in 1876 he accepted the present truth under the labors of Eld. O. A. Johnson at Mt. Pisgah, Wis. He tried to shed the light of the precious truth at Atlantic, where he lived. He leaves a wife and several children to mourn their loss. Words of consolation by the writer from Rev. 21: 4. JOHN WILSON.

DEXTER.—Died at her home in the town of Liberty, Wis., Dec. 7, 1885, Olive M., wife of G. M. Dexter, aged 47 years, 5 months, and 22 days. Sr. Dexter was born in Lower Canada, of Roman Catholic parents. At the age of twelve years, with her parents she embraced the Protestant faith and united with a Baptist church. She embraced the Sabbath some years since, and died a firm believer in our faith. The Bible and the Review were her constant companions during her illness. She leaves a husband and five children to mourn their loss. May they be prepared to meet her in heaven. Funeral services were conducted by the writer from 1 Thess. 4: 14. J. W. WESTERDALE.

GLAZE.—Died of consumption at her home near Alto, Howard Co., Ind., Dec. 11, 1885, Ruth R. Glaze, aged 19 years, 6 months, and 10 days. Sister Glaze embraced the truth when only eleven years old, and was baptized at the Lansing, Mich., camp-meeting in 1877. She united with the Oak Hill, Ind., church in 1883, and until her death led a consistent Christian life. She bore her affliction, which began early in the summer, with remarkable patience, uttering no word of complaint. During her last hours she sent up audible words of earnest prayer that death might not be by smothering; and her petition was answered in every particular. She died in full hope of a part in the first resurrection. Her brother, Eld. E. E. Marvin, was also there to comfort her the last few days of her life. She leaves a husband and two little children to mourn their loss. Funeral discourse by the writer from Rev. 21: 4. JOHN W. COVERT.

BEAUMAN.—Died in Columbus, Ohio, Dec. 14, 1885, of cerebro-spinal meningitis, Adeline V., wife of Dr. J. B. Beauman, aged 48 years, 5 months, and 9 days. Dr. Beauman was one of the first to accept the present truth as the result of our camp-meeting in Columbus last year. For many years Sr. B. was a member of the M. E. church. About a year ago she first attended our meetings in Columbus, and finally fully accepted our doctrines, and was baptized by the writer last September. Since then her love for the precious truth had been growing, and she will be greatly missed by the little church, who have learned to love her for her many excellent qualities. She was a faithful wife and mother, and was especially thoughtful of the wants and interests of her children, being deeply solicitous for their spiritual welfare. A husband, three children, two step-daughters, and a large circle of relatives and friends, mourn her sudden death, but not as those who have no hope. At the funeral, words of comfort were spoken by the writer from 2 Tim. 4: 6-8. E. H. GATERS.

DEPEL.—Died of acute hemorrhage of the stomach and intestines, near Ithaca, Gratiot Co., Mich., Nov. 27, 1885, Sr. Hattie Depel, in the twenty-fourth year of her age. The circumstances attending her death were very sad. For about a year she had been somewhat impaired in health, though of late there had been no apparent change for the worse. The evening before her death she retired usually well, but was found by her mother in the morning in a dying condition, expiring soon after. Sr. D. embraced the truth last spring under the labors of Bro. I. H. Evans and the writer. From the first she had a deep love for the truth; and an anxious desire to have her life correspond with the life of the Master, characterized all her actions. She tried to communicate to others the truth that had so gladdened her own heart; and though no immediate fruit was seen, we trust she has sown for the reaping by and by. In her death the community lose a worthy and respected citizen, and the church an esteemed member. In the absence of any S. D. A. minister, the Methodist clergyman addressed a sympathetic congregation from Ps. 16: 11, after which she was laid to rest until the Lifegiver shall wake the sleeping saints. S. M. BUTLER.

Appointments.

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

QUINCY, MICH., Jan. 15-17. D. M. CANRIGHT.

QUARTERLY meeting for Dist. No. 3, Ind., will be held at Star City, Pulaski Co., Jan. 16, 17. We hope to have present all the friends at Kewanee. Eld. J. P. Henderson will be in attendance. JESSE WOODS, *Director*.

QUARTERLY meeting for Dist. No. 1, Kan., will be held with the Alton church the third Sabbath and Sunday in January. We make this change to obtain ministerial help. WM. EVERINGTON, *Director*.

QUARTERLY meeting of Dist. No. 8, Kan., will be held with the Sterling church the second Sabbath and Sunday in January. Eld. John Gibbs will be present, and we hope for a general attendance of our brethren in the district. JAMES V. MACK, *Director*.

QUARTERLY meeting of Dist. No. 11, Kan., will be held at Mound City, Jan. 9, 10. We very much desire to see a full attendance. Librarians, please stir up the brethren about their reports of labor. I wish that every minister who lives in this district would fill out a report of labor, and send to the librarian of his home church. No matter where the work was done, report to the librarian of the church where your home is, or, if you prefer, send direct to me, which will be better if your librarian is likely to be slow about attending the quarterly meeting or sending in his report.

SHEFFIELD PALMER, *Sec.*

QUARTERLY meeting of the Clarion, Kan., church will be held at Sr. Mitchell's, near Redden, Butler Co., Jan. 16, 17. We hope some of our preaching brethren will be with us. Come praying for the Lord to strengthen the hearts of his people.

M. J. PIERCE.

We will hold meetings in Vermont as follows:—
Saxton's River, Jan. 22-24
Brattleboro, " 25-28
Jamaica, " 29 to Feb. 3
Andover and Weston, Feb. 5-8
Meetings at each place will begin at 7 p. m. of the first date, and close on the evening of the last. The brethren are requested to make special effort to attend.

I. E. KIMBALL.
H. PEEBLES.

SABBATH-SCHOOL CONVENTION AT OTSEGO, MICH.

IN connection with the quarterly meeting for Dist. No. 4, which will be held at Otsego Jan. 8-10, there will be held a Sabbath-school Convention. J. E. White, editor of the *Sabbath-School Worker*, and perhaps others well qualified to give instruction in the Sabbath-school work, will be present. We urge all to come Friday and remain till Monday, as both Friday and Sunday evenings will be devoted to that work. We shall hope to see a large attendance of the superintendents and teachers.

D. M. CANRIGHT.

HARTFORD CITY, IND., Jan. 5-10
Marion, " 11, 12
Jonesboro, " 13, 14
Star City, " 15-21
Kewanna, " 22-28
Quarterly meeting services will be held with each of the first three churches. Let all prepare to come.

J. P. HENDERSON.

ROOSEVELT, N. Y., Jan. 9, 10
Newfane, " 16, 17
A. E. Place will be with me at Roosevelt, and H. E. Robinson at Newfane. These are district quarterly meetings, and we hope to see a general attendance from these districts.

M. H. BROWN.

I WILL meet with the company at Kansas City, Mo., Jan. 15. Meetings will continue over Sabbath and Sunday, and perhaps through the week following. We expect to organize a church at that time, and request a full attendance of all Sabbath-keepers living in and near the city. Those holding membership at other places should obtain letters. Bro. Donnell will be with me.

DAN. T. JONES.

HARTFORD CITY, IND., Jan. 6-10
Pleasant Lake, " 12-14
Corunna, " 15, 17
Ligonier, " 18-20
Marion, " 21-25
Akron, " 28-31

The friends at Wolf Lake please attend at Ligonier, also those at Leesburg and Milford. The Marion meeting is to be the quarterly gathering for Dist. No. 6, and the State Tract Society. A general attendance is desired. Will dedicate their new church building at Akron, if they are prepared for it at that time.

WM. COVERT.

THE next quarterly meeting for Dist. No. 8, Mich., will be held at Vassar, in connection with the general meeting appointed there for Jan. 14-19. All T. and M. officers and workers in the district are expected to be present. Let all librarians bring their books. The State Secretary and others capable of giving instruction will be present.

E. S. GRIGGS, Director.

CHICAGO, ILL., Jan. 15-19. Elds. Geo. I. Butler and O. A. Olsen will be present at this meeting, at which the organization of an American church will be effected. Opportunity for baptism will be given, and we urge all our brethren and sisters in the city to make their arrangements to attend every meeting if possible.

I will meet with the friends of the cause at their hall Sabbath, Jan. 9. Hope all will be present.

R. M. KILGORE.

We will meet with the churches in Wisconsin as follows:—
Maple Works, Jan. 2, 3
Humbird, " 9, 10
Lucas, " 16, 17
We hope our brethren will make an earnest effort to attend these meetings, as matters of much importance will be considered at each place.

A. J. BREED.
P. H. CADY.

QUARTERLY meeting for Dist. No. 2, Minn., will be held at Good Thunder, Jan. 15-18, meeting to commence Friday, Jan. 15, at 2:30 p. m. We desire a full report from each member, however small the amount may be. Will each librarian be present early on Friday. Bro. Tenney will be present and give valuable instruction in all branches of the missionary work. We hope to have a large representation from each church. There will be a choice selection of our publications at the meeting for all who wish to purchase.

F. L. MEAD, Director.

WHO CHANGED THE SABBATH?

A Tract of 24 pages, which fully answers this question, and shows how Sunday displaced the Bible Sabbath. Extracts given from Catholic writers. Price, 3 cts.

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Or, PACIFIC PRESS, Oakland, Cal.

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

BUSINESS NOTICES.

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

WANTED.—Homes for eight children, among Sabbath-keepers. The two elder are girls aged fourteen and fifteen; four boys between six and twelve; and the youngest are girls, one four years old, the other eighteen months. All are healthy children. For further information address H. T. Perkins, Southwest City, McDonald Co., Mo.

RECEIPTS.

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

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

Books Sent by Express.—Mrs C R Smith, Mrs E A Rose, Mrs Amelia Wright, Eva Rowe, Julia Rinehart, Mrs A M Hall, Nellie Beebe, S S Buckner, C M Carpenter, Robert Rogers, George Lanier, Carl Rasmussen, H P Holser, W S Higsley, John Endall, C P Bodnell, Wm Potter, D E Lindsay, L B Hanghey, Wm Greentree, E C Issenhardt, Pacific Press, H P Holser, W B White, L S Campbell, L H Farnsworth, Lee Gregory, M V Thurston, E T Palmer, J I Abbott, W Good Smith, Chas Fields, A W Da' Istrom, Louis Berglinger, A Poulson, J Le Leur, Jacob Oblander, Chris Holmes, A J Lilly, A M Maxson.

Books Sent by Freight.—H P Holser, Sheffield Palmer, Lee Gregory, Ida Gates, A H Beaumont, L S Campbell, E T Palmer, Ida Gates, L H Farnsworth, M V Thurston, Bela A Rogers, J H Dortch, Gideon Brown.

Cash Rec'd on Account.—N E T & M Soc per M H \$830.45, Ind T & M Soc per L H King 4, Iowa Conf per Algona Ch 69.57, N E T & M Soc per E Boyer 25c, Wis T & M Soc per Elizabeth Parks 3, Gen S S Assn per W E L 2.29, Ind T & M Soc per J H Moller 5, Ills T & M Soc per Mary M Grimes 10, Mich T & M Soc per S T Beardslee 5, Kansas Conf per M M Row 4.50, Kansas T & M Soc per L D C 200, Mich T & M Soc per H H 202.62, Mich Gen Fund per G A King 15, Thank offering per M R Owen 1, Ohio T & M Soc per V B Stevens 5, B C R M Soc per H H Winslow 15.34, Iowa Conf per Hans Olsen 20, Ills Tract Soc per L S C 4.77, Mich Tract Soc per H H 130.94, B C V M Soc per M A E 45.75, Iowa T & M Soc per A Worster 1.

Australian Mission.—A friend \$1, D I Book 1, Maple Works Wise S S, John Reach 25c, B Sharp 17c, R M Kilgore 50, G O Holden 20, Anna Dewey 2, Norman Dewey 4.50, Jacob Kemp 50c, Christmas Offerings B C Ch 20, Felicia Smith 2, Mrs Jonnie Smith 1, A W Bawler 3, One who loves the truth 10, Mrs V O Cross 5, Baxter Howe 5, Mary E Giles 3, Hannah Sawyer 5, M R Owen 1, D B Richards 6.25, Matherton Mich Ch 1.25, Bancroft Mich Ch 2.37, Bunker Hill Mich Ch 4.10.

English Mission.—Joseph Ferrer 50c, R M Kilgore 50, Betsey M Hibbard 50c, Christmas Offerings B C Ch 40.75, Baxter Howe 5, Geo A King 5, Paul E Gros 10, Laura Glinley 5, Jane Dubois 5.

Arkansas Relief Fund.—Peter Salverda \$1, Knapp Wise Ch 2.75, Mrs L Hyatt 1, L P Olsen 1, Melissa J Myers 1, James Carter 50c, T W Ferry 50c, Theodocia Perry 50c, Meriden Minn Ch 2.50, J B Nettlet 50c, I S Moore 50c, Rice and Minn Ch 7.25, M R Owen 50c, E McDonald 25c, Hamilton Paul 1, W A Goff 25c.

Scandinavian Mission.—J F Fraunfelder, \$5, A friend 7, O A Robinson 1, H A French 2, E L Acheson 2.50, A W Barsler 5, Thos Hassell 1, Geo A King 5, Julia A Owen 5, Mrs M Lornsen 1, M R Owen 1, O M Tomle 6, Laura Glinley 5, Jane Dubois 5.

European Mission.—Maggie Logan \$5, Geo E Risley 3, Polly Holcomb 1, A friend 50c, Mrs I G Phillips 1.05, Joseph Ferrer 50c, Mrs Annie Sufficool 50c, Lizzie Sufficool 50c, Willie Sufficool 25c, Annie B Sufficool 25c, Lewellyn Sufficool 25c, Mrs Mary Miles 1, E L Acheson 2.50, R P Stewart & wife 3, M M Row 50c, Geo A King 5, Hannah Sawyer 5, Julia A Owen 5, M R Owen 1, Laura Glinley 5, Jane Dubois 5, S M Wilson 1.

International T. & M. Soc.—Mrs S C Morehouse 10, J H Moller 50c, John N Stewart 5, Geo A King (share) 10, Hattie E Miller 10, Julia A Owen (share) 10, M R Owen 1, Paul E Gros 10, J E Titus (L M) 10, R T Hoffmaster 10, J W Powers 1.50.

Christmas Offerings to International T. & M. Society, or Fourth Sabbath Donations.—Battle Creek Ch \$256.71, C K Dury 2, Ceresco Mich Ch 3.50, Jackson Mich Ch 11, Monroe Iowa Ch 1.75, Orange Mich Ch 2.75, Quincy Mich Ch 2.98, Brookfield Mich Ch 1.06, Watrousville Mich Ch 2.50, Elmwood Mich Ch 9.52, Chicago Scand Ch 11.40, Eaton Rapids Mich Ch 2.84, Hanover Mich Ch 70c, Montague Mich Ch 2, Lapeer Mich Ch 2, Vassar Mich Ch 5, Napoleon Mich Ch 4.76, Allegan Mich Ch 2.06, Matherton Mich Ch 1, Hastings Mich Ch 2.15, Greenville Mich Ch 7, Wright Mich Ch 13.95, Hillsdale Mich Ch 2.75, Carson City Mich Ch 2, Orleans Mich Ch 9.15, Ransom Mich Ch 1, Hoytville Mich Ch 1.25, Lyons Mich Ch 2.13, Lowell Mich Ch 2.20, Pittsburg Kan Ch 12.40.

Christmas Offerings to the European and Scandinavian Missions.—Battle Creek church \$1617.51, Spring Arbor Mich church 17.10, Cedar Lake Mich Ch 68.62, Vermontville Mich Ch 9.78, Towanda Kan Ch 6.55, D R Call & wife 2, Ellen M Abbott 1, C Crane 3, Julia Johnson 10, Ceresco Mich church 51, Leslie Mich church 31.88, Jackson Mich church 50.82, Convis Mich church 10, L R Simshauser 2, Mrs E A Baker 5, Mrs C H Morrill 5, S M Wilson 1, A J R Matthews 1, A B & A Pearsall 2, Colon Mich church 2.50, Greenbush & Duplain Mich church 32, Quincy Mich church 37.45, W P Gustien 1, John Leonard 5, Peter Salverda 2, Orange Mich church 34.47, J W Robbins 10, Gowen Mich church 9.28, Monroe Ia church 24.70, James Jones 4, Hampton Ia church 21.50, E R Curren 1, David Blehm 3, Sunny Side Dak church 19, Swan Lake Dak church 69.14, Clyde Can church 37, Chicago Scand church 139, Bunker Hill Mich church 19, Eaton Rapids Mich church 29.64, Mundy Mich church 20.42, Hanover Mich church 1.30, Inlay City Mich Ch 7, Montague Mich church 13, Lapeer Mich church 23.40, Vassar Mich church 52.50, Napoleon Mich church 15.38, Midland Mich church 3.30, Thetford Mich church 11.25, Coldwater Mich church 12.23, Allegan Mich church 35, Monterey Mich church 33.05, Alaledon Mich church 34.80, Birmingham Mich church 8.23, Grandville Mich church 1.50, Matherton Mich church 12.05, Hastings Mich church 9.52, Byron Center Mich church 23.86, Greenville Mich church 100, Wright Mich church 136.80, Hillsdale Mich church 19.57, Arbella Mich church 27.60, Maple Grove Mich church 17.30, Parkville Mich church 46.03, Carson City Mich church 23.67, D Montgomery 1.69, Brookfield Mich Ch 13.51, Chicago Ill Ch 24.23, Morrison Ill church 20, Princeton Ill church 5, Greenville Ill church 6, Sheridan Mich church 8.24, Ellen Olsen 5, Hans Olsen 6.90, Kjeld Neilson 5, Maria Jacobson 1.75, Bowman's Grove Ch 13.45, Parkersburg Ch 34, Canby Ch 11.50, Carl Hansen 4, Quasqueton Ch 10.25, Westphalian Mich church 4, Ellen E Sabin 1, "M M" 1, S Mortensen 5.25, Morley Mich church 7.20, L Kellogg & wife 1, Lakeview Mich church 6.70, Watrousville Mich church 24.50, Miss Gussie Chapman 2.50, Miss Maude Chapman 2.50, S H Field 5, Elmwood Mich church 50, Spring Arbor Mich church 1.75, M M Beckover 1.25, L B Caswell 4, Decatur Mich church 5.02, Mrs Melly Guernsey 1, Eureka Kan church 10, Otter Creek Kan church 6.30, W Macomber 5, New Orleans La church 16.25, Bancroft Mich church 33, Ovid Mich church 17.60, Alma Mich church 6.50, Tustin Mich church 4.65, Orleans Mich church 53, Ransom Mich church 9.35, Allendale Mich church 25.75, Jackson Mich church 1.39, Pottersville Mich church 100.10, Hoytville Mich church 4, Lyons Mich church 12.68, Nancy J Sanford 50 cents, Valley Center Kan church 14, Genola Kan church 8.45, Mary A Green 1, Corsica O church 12, Steven Pederson 16, Anders

Sevensen 2, Isaac Sevensen 1, Byron Minn church 43.94, Pittsburg Kan church 21.77, S L Coney 17.25, "a friend" 20, Ionia Mich church 16.73, Lowell Mich church 20.15, Fairgrove Mich church 7.76.

General Conference.—Geo B Starr & wife \$57.00, E W Farnsworth 23.

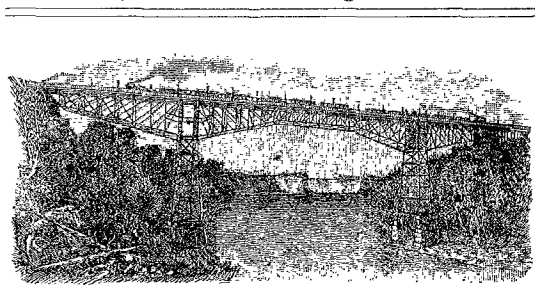
N. E. School.—Emily Mc Laughlin \$2, R M Kilgore 50, Christinas offering B C Ch 10, Mrs E S Lane (shares) 50, Baxter Howe 5, Paul E Gros 10.

Chicago Mission.—Melissa J Myers \$1.

Tennessee Relief Fund.—Meriden Minn Ch \$2.50, Sanitarium S \$6.75.

S. D. A. E. Soc.—Mary Welch (shares) \$40, Geo A King (shares) 10.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANNINEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.										GOING WEST.									
St. P.	Day	Day	N. Y.	Atlantic	Night	Stations.	Pacific	Evening	Gr. Ex.	Day	Day	Day	Day	Day	Day	Day	Day	Day	Day
Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Ar.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.
p.m.	p.m.	p.m.	a.m.	a.m.	a.m.	Dep.	p.m.	p.m.	p.m.	a.m.	a.m.	a.m.	a.m.	a.m.	a.m.	a.m.	a.m.	a.m.	a.m.
11.45	6.45	11.15	7.00	8.00	8.00	Detroit	9.15	3.00	4.00	9.10	1.30	10.28	5.30	10.28	2.32	10.28	5.30	10.28	2.32
9.15	4.15	9.15	4.35	5.25	5.25	Ann Arbor	10.38	9.23	5.30	10.28	2.32	9.15	4.15	9.15	4.35	5.25	5.25	5.25	5.25
7.57	2.47	8.22	3.18	4.17	4.17	Jackson	12.06	10.55	7.15	11.42	3.32	7.57	2.47	8.22	3.18	4.17	4.17	4.17	4.17
7.31	2.28	8.01	2.50	3.50	3.50	Marshall	1.18	11.55	8.22	12.45	4.22	7.31	2.28	8.01	2.50	3.50	3.50	3.50	3.50
6.45	1.42	7.23	2.00	3.03	3.03	Battle Creek	1.60	12.20	8.52	1.35	4.40	6.45	1.42	7.23	2.00	3.03	3.03	3.03	3.03
.....	12.15	6.13	12.28	1.20	1.20	Kalamazoo	2.40	1.10	9.45	2.15	5.15	.....	12.15	6.13	12.28	1.20	1.20	1.20	1.20
.....	11.11	6.17	11.13	12.02	12.02	Niles	4.18	8.05	.....	3.41	6.32	.....	11.11	6.17	11.13	12.02	12.02	12.02	12.02
.....	9.00	3.30	9.05	9.55	9.55	Mich. City	5.40	4.35	.....	4.57	7.30	.....	9.00	3.30	9.05	9.55	9.55	9.55	9.55
a.m.	a.m.	p.m.	p.m.	p.m.	p.m.	Dep.	Ar.	a.m.	a.m.	p.m.	p.m.	a.m.	a.m.	p.m.	p.m.	a.m.	a.m.	p.m.	p.m.

All trains run by Ninetieth Meridian, or Central Standard Time. Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays.

Nov. 29, 1885. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect Dec. 6, 1885.

GOING WEST.										GOING EAST.									
San. Pass.	Mail.	Day Exp.	Pacific Exp.	Gr. Ex.	Stations.	Mail.	Intd. Exp.	Atto. Exp.	San. Pass.	Pt. H'n. Pass.	Mail.	Intd. Exp.	Atto. Exp.	San. Pass.	Pt. H'n. Pass.	Mail.	Intd. Exp.	Atto. Exp.	San. Pass.
.....	a.m.	a.m.	a.m.	a.m.	Dep.	.....	a.m.	a.m.	a.m.	a.m.	.....	a.m.	a.m.	a.m.	a.m.	.....	a.m.	a.m.	a.m.
.....	6.25	8.05	8.05	4.10	Port Huron	.....	10.20	1.26	7.45	10.40	.....	6.25	8.05	8.05	4.10	.....	6.25	8.05	8.05
.....	8.12	9.28	9.34	5.40	Lapeer	.....	8.42	12.07	6.28	8.67	.....	8.12	9.28	9.34	5.40	.....	8.12	9.28	9.34
.....	8.59	10.05	10.10	6.20	Flint	.....	7.55	11.37	5.55	8.17	.....	8.59	10.05	10.10	6.20	.....	8.59	10.05	10.10
.....	9.30	10.35	10.40	7.00	Durand	.....	6.45	11.08	5.19	7.20	.....	9.30	10.35	10.40	7.00	.....	9.30	10.35	10.40
.....	10.47	11.37	11.50	8.23	Lansing	.....	5.39	10.14	4.10	6.09	.....	10.47	11.37	11.50	8.23	.....	10.47	11.37	11.50
.....	11.31	12.11	12.25	9.07	Charlotte	.....	6.02	9.46	3.35	6.32	.....	11.31	12.11	12.25	9.07	.....	11.31	12.11	12.25
.....	12.30	1.00	1.20	10.10	A. & BATTLE CREEK (A)	.....	4.08	9.00	2.45	4.35	.....	12.30	1.00	1.20	10.10	.....	12.30	1.00	1.20
.....	p.m.	1.20	1.25	p.m.	Dep.	.....	3.15	8.55	1.48	.....	.....	p.m.	1.20	1.25	p.m.	.....	p.m.	1.20	1.25
.....	.....	2.11	2.21	.....	Vicksburg	.....	3.04	.....	1.37	.....	.....	.....	2.11	2.21	.....	.....	.....	2.11	2.21
.....	.....	2.32	2.32	.....	Schoolcraft	.....	2.15	7.29	12.62	.....	.....	.....	2.32	2.32	.....	.....	.....	2.32	2.32
.....	.....	3.13	3.19	.....	Cassopolis	.....	1.26	6.52	12.10	.....	.....	.....	3.13	3.19	.....	.....	.....	3.13	3.19
.....	.....	4.00	4.07	.....	South Bend	.....	1.07	6.46	12.10	.....	.....	.....	4.00	4.07	.....	.....	.....	4.00	4.07
.....	.....	5.13	.....	.....	Haskell's	.....	11.30	5.32	10.41	3.40	.....	.....	5.13	.....	.....	.....	.....	5.13	.....
.....	7.35	5.32	5.52	.....	Valparaiso	.....	9.10	3.25	8.30	1.15	.....	.....	7.35	5.32	5.52	.....	.....	7.35	5.32
.....	10.00	.....	5.58	8.10	Chicago	.....	.....	.....	.....	.....	.....	.....	10.00	.....	5.58	8.10	.....	.....	.....
.....	a.m.	p.m.	a.m.	a.m.	Arr.	.....	a.m.	p.m.	p.m.	a.m.	.....	a.m.	p.m.	a.m.	a.m.	.....	a.m.	p.m.	a.m.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. The Day Express, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

Geo. B. REEVE,
Traffic Manager.

W. J. SPICER,
General Manager.

MICHIGAN & OHIO RAILROAD.

GOING WEST.			STATIONS.		GOING EAST.		
No. 36.	No. 34.	No. 32.			No. 31.	No. 33.	No. 35.
	p.m.	a.m.			a.m.	p.m.	
.....	5.45	10.10	Lv.	Toledo.....	Ar	11.70	5.10
.....	6.40	11.02	.....	Dundee.....	.....	10.1	4.15
.....	7.16	11.39	.....	Tecumseh.....	.....	9.32	3.37
.....	.....	12.48	.....	Jerome.....	.....	8.26	2.28
a.m.	8.42	1.00	.....	Hanover.....	.....	8.06	2.10
6.10	9.15	1.8	.....	Homer.....	.....	7.32	1.88
6.04	.....	2.5	.....	Marshall.....	.....	7.06	1.14
6.49	.....	2.17	.....	Ceresco.....	.....	6.49	1.02
7.07	10.	2.5	.....	Battle Creek.....	.....	6.30	12.44
7.27	p.m.	.....	.....	Augusta.....	a.m.	12.27	6.43
7.35	.....	.....	.....	Yorkville.....	.....	12.20	6.35
8.6	.....	8.45	.....	Monteith.....	.....	11.43	5.55
8.50	4.10	Ar.	Allegan.....	Lv.	11.20	5.25
a.m.	p.m.					a.m.	p.m.

The Review and Herald.

BATTLE CREEK, MICH., JAN. 5, 1886.

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Our correspondence this week embraces a large extent of territory. Letters will be found in this number from Finland, Russia, Switzerland, Ireland, England, South America, and Australia, besides many places in our own country. It is truly cheering to see the truth making its way so rapidly to different parts of the earth.

Eld. J. H. Waggoner, accompanied by Bro. C. H. Jones and family, left Battle Creek for Oakland, Cal., Dec. 29. It has been pleasant to enjoy their society the brief season they have been with us. It has re-called the associations of former years. They go back with good courage to prosecute the work on the Pacific coast, which has been so prosperous the past year. May the blessing of the Lord still attend them in their labors.

An error occurred in the minutes of the report of the second meeting of the Health Reform Institute, in the omission of the action upon the resolution to amend the By-laws, which was laid upon the table, owing to the temporary absence of a number of stockholders, whose votes were required to make up the necessary majority. Before the meeting adjourned, the absentees returned, and the motion was taken from the table and acted upon, being carried by a more than three-fourths' affirmative vote.

Will our correspondents please be particular, when sending queries to the editor, to give us their proper post office address, so that we can reach them by mail, if necessary. We have recently received two communications which the writers evidently considered quite important, and to which we replied by mail. But both letters have been returned postmarked "Uncalled for." We have no time to spend in thus beating the air.

THE WEEK OF PRAYER.

Good reports of this season are beginning to come in from many directions. The church in Battle Creek

have enjoyed it much. The meetings have been well attended, and the reading of the addresses listened to with interest. We look for good results from this occasion everywhere.

THE SABBATH IN NORTHERN LATITUDES.

THERE will be found in our Special Mention Department this week, an article containing many interesting facts concerning the phenomena of day and night in the far North. The application of these facts to the question of Sabbath-keeping in those regions will be apparent to all our readers.

ATTENTION, DIST. NO. 9, ILLINOIS!

ON account of Bro. Chas. E. Sturdevant's being employed in the Chicago mission, he has resigned his office as director of Dist. No. 9, which position will be filled until further notice by Bro. A. O. Tait, Onarga, Ill. Bro. Paul E. Gros, St. Anne, Ill., has been appointed district secretary. All please remember these changes. R. M. KILGORE, Pres.

FLORIDA, ATTENTION!

THE Lord willing, I expect to start for Florida Jan. 8, in company with Eld. J. M. Rees, of Indiana, to make that State our field of labor for some weeks and perhaps months. Our first meeting will probably be held in a tent in Orlando, Orange Co. We should like to have our brethren and friends in Florida answer the following questions:—

1. Would you like to have meetings held in your vicinity?
2. What is the number of Sabbath-keepers in your community? and what is the interest to hear the truth?

Let all who have an interest in the advancement of the truth in your State, send us contributions to aid in our tent and meeting expenses. Communications will reach me at Orlando.

We trust that before we leave the State, we shall see the cause there placed on a permanent basis for future labor. This will depend much upon the course of action pursued by those who now have the light of present truth. May God be with and prosper us is our earnest prayer. G. G. RUPERT.

THE "AMERICAN SENTINEL" AND ITS WORK.

It will be noticed by the readers of the REVIEW that the last General Conference indorsed the issue of the *American Sentinel*. Some months ago, the first number was published as a specimen copy at the office of the Pacific Press. The matter was carefully considered in committees of leading brethren and Presidents of Conferences; and the plan of the paper and the object it was to accomplish were also considered. The plan of this paper is somewhat different from that of the *Sabbath Sentinel*, though it may be said in a certain sense to succeed that paper. Its design is to meet the issue raised by the National Reform Party, so called, whose object is to change the Constitution of the United States, and give it a somewhat religious cast, so that it will authorize legislation on subjects partaking of a religious character. The National Reform party are working ardently, though somewhat silently, to advance the objects they have in view. This party itself is composed of men of intelligence, high in authority and influence. Doctors of divinity, presidents of Colleges and other institutions of learning, editors of leading religious papers, as well as senators, members of Legislatures, judges of courts, and other persons of influence, are plentifully mingled in its ranks. It nominally presents the highest claims upon all to espouse the cause of moral reform. It seeks to unite its influence with the great temperance organizations, and already it has formed an alliance with the Woman's Christian Temperance Union, composed of the most intelligent and devoted women of our land. So far as its appearance on the surface is concerned, the most fastidious could ask nothing better. But we believe that its principles will endanger our religious liberties; and that their so-called efforts for reform, and their appeals in behalf of the Sunday law, will result in bringing those of us who keep a different Sabbath, into positions of great trial and hardship. We can expect nothing else, in view of the principles which they have declared from time to time; and though

they may be ever so fair in their professions, we expect to see from their efforts the fulfillment of those predictions of the word of God which speak of a power to arise which will resemble in its character the persecuting churches of other days.

The efforts so strenuously made to advance the claims of Sunday-keeping, and secure for it greater legal sanction, are already producing their effects. We had evidence of this in the great excitement in California two or three years ago, when the Sunday law was indorsed by one of the leading parties of the State, and the whole election turned upon the question. They were defeated for the time, but will no doubt renew the struggle in the near future. The late movements in Tennessee and Arkansas to enforce the Sunday law upon Sabbath-keepers, in which quite a number of our people were arrested, and some of them imprisoned and fined, while no attention was paid to the thousands of persons all around who work on all days of the week, only shows the animus of persecution which is yet to be seen in greater power in our land.

As a people we may as well conclude that the crisis is coming. We cannot question this when we see the agencies already prepared and the parties formed to put this movement into higher authority. What shall we do? Shall we remain quiet, and make no efforts to show the people the real spirit and animus of this movement? Shall we wait till strict Sunday laws are secured in all parts of our nation before we make any efforts to meet this issue upon its own ground? The deceptive character of this pretended reform is calculated to captivate a great many honest people, who feel alarmed at the wickedness and irreligious tendencies of the present age. They see drunkenness, blasphemy, and wickedness of every description all around them, and feel that something should be done to have these things changed. They see a spirit abroad to drive the Bible from the public schools; they see the tendency in the world to show irreverence for any day of rest. How natural it is, in view of all these things, that they should take up with a movement that professes to reform the world on these things! They will be led really to believe that the cause of civil and religious liberty depends upon some such movement.

The object of the establishment of the *American Sentinel* is, not to teach the claims of the seventh-day Sabbath especially, but to meet the issues raised by this party. We have various other publications, periodicals, etc., which fully present to the people all of our views; but we had not a periodical that dwelt especially upon the principle which this movement indorses. We feel the need of a paper that is fitted to go to editors, lawyers, physicians, business men, leaders of public opinion, and a large class of intelligent, reading people who are interested in such movements. We want to present before them the principles upon which our religious and civil liberties are based, and strip off the covering that conceals the true nature of this movement. The first number of the *American Sentinel* will represent the principles and spirit in which the *Sentinel* will be conducted. We think that this paper will go to a large class that we could not reach by our distinctive religious periodicals.

It is proposed to use the new book, "The Marvel of Nations," in combination with the paper, to obtain subscribers. As the book speaks of the work to be done in our Government, and is very salable, we believe that our brethren generally can obtain many subscriptions for them both among the most intelligent class of people. The book and the paper together will do good, and we could find no publications that would go together so appropriately as this book and paper. We do not expect to have made in its behalf as great an effort as our brethren made for the *Sabbath Sentinel*; but we believe that a great amount of good can be accomplished with this paper in connection with the "Marvel of Nations." There is yet among the American people a feeling of suspicion concerning a union between Church and State. Our liberty is a precious boon bequeathed us by our forefathers; and we can reach many people, and set them to thinking, if we are in time and, present our views upon the coming conflict in season. We believe that this work ought to be attentively considered. We cannot question but that the most devoted temperance people are being misled and brought under the peculiar influence of this so-called reform movement. Brethren, let us try to open their eyes by the circulation of the paper established with this special end in view. GEO. I. BUTLER.