

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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WORDS.

WORDS are things of little cost,
Quickly spoken, quickly lost;
We forget them, but they stand
Witnesses at God's right hand,
And their testimony bear
For us or against us there.

Oh, how often ours have been
Idle words and words of sin!
Words of anger, scorn, or pride,
Or deceit, our faults to hide;
Envious tales, or strife unkind,
Leaving bitter thoughts behind.

Grant us, Lord, from day to day,
Strength to watch and grace to pray:
May our lips, from sin kept free,
Love to speak and sing of thee;
Till at last we learn to raise
Hymns of everlasting praise.

—Sel.

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.

CHRIST OUR GREAT SACRIFICE.*

BY MRS. E. G. WHITE.

TEXT: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14.

While we were under the power of the enemy, in slavery to him, Christ gave his life a sacrifice for us. We are not our own; he has purchased us with the price of agony and blood. The object of this great sacrifice was to bring us into the liberty of sons and daughters of God. But if we cherish iniquity in our hearts, we defeat the purpose of our Saviour, and rob God of the service that is his due. Jesus came not to save men in their sins, but from their sins. "Sin is the transgression of the law," and if we fail to obey the law, we do not accept our Saviour. The only hope we have of salvation is through Christ. If his Spirit abides in the heart, sin cannot dwell there.

The love of Christ in the soul not only sanctifies the life and character, but it creates a desire on the part of its possessor to bring others to see and rejoice in that love. Christ came to draw all men unto himself, and if we accept him, we shall, by the power of his grace working in us, attract others to him. But when those whom we thought to be our best friends resist our efforts for them, and turn upon us a cold shoulder, how apt we are to think that we are having a hard time, that we endure many trials and make great sacrifices for the truth.

At such times we should do well to think of

* Sermon delivered at Basel, Switzerland, Sabbath, Sept. 12, 1885.

Jesus. He left his throne in glory, came to earth, and died the ignominious death of the cross, "that he might redeem us from all iniquity." But he was despised and rejected by the very ones whom he came to redeem. Can the servant expect better treatment than was received by his Master? When we are disappointed in men, let us think how many times Jesus has been disappointed in those whom he came to save. How often he has sought fruit upon the fig-tree of his own planting, and found nothing but leaves! Shall we then become discouraged when personal friends forsake us, or when those whom we seek to bring to Christ choose a life of sin rather than of holiness?

Jesus said to those who refused his love, "Ye will not come to me that ye might have life." He presented before them no worldly honor, no earthly bribe; but he tried to impress them with the fact that it was to their advantage to possess this heavenly treasure; it was their only hope of being rescued from the slavery of sin and the cruel power of Satan. But when his teachings came close home and reproved their darling sins, many closed their eyes to the light.

Shall we, like the Jewish nations, reject the light, and turn from the eternal reward? God forbid! It is said of Moses, that he "had respect unto the recompense of the reward;" and why not we? What is this recompense?—It is being made partakers with Christ of his glory. But only those will be made partakers of his glory who have also been partakers of his sufferings. Are we willing to drink of the cup that he drank of?

How is it in our home experience? Do we bear the little vexations and disappointments of life without complaint? If we do not, neither would we endure greater trials. Compared with the great sacrifice of the Majesty of heaven, our petty trials sink into insignificance. But if these are rightly borne, we shall realize the truthfulness of the apostle's words, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

We all need to cultivate a firm trust in Jesus. When our eyes are fixed upon him, we shall not look at the things which are seen, but at the things which are unseen. He says, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Our faith is altogether too weak. Severe trials will soon come upon the people of God in this and other countries. The present is the time for them to learn to exercise strong faith in God, and to obtain a better understanding of his word.

What greater evidence can we have that Jesus loves us than that he died for us? And because he lives we shall live also. He is to us not a Saviour in Joseph's new tomb, that tomb closed with a great stone, and sealed with a Roman seal. Mourn not, brethren and sisters, as those who are hopeless and helpless; but from grateful hearts, and lips touched with holy fire, let the glad song ring out, "Jesus is risen; he lives to make intercession for us." "Every man that hath this hope in him purifieth himself, even as he is pure." Grasp this hope, and it will hold the soul like a sure, tried anchor. Believe, and thou shalt see the glory of God.

This is a world of darkness. Those to whom the precious truths of God's word have been presented are to search the Scriptures for themselves, that they may, in turn, present the truth to others. The loyal and true are now called upon to come to the front, and let their light shine forth in firm, steady rays to those who are in darkness. None of us can meet the darkness of the world unless we rely firmly upon Jesus, our mighty helper. All heaven is interested in the salvation of the human family; and when God sees that we are interested in the salvation of others, he will work with us and for us. I entreat you, my brethren and sisters, to go to work to save the souls for whom Christ died. Do not wait for a strong impulse before you move. If I had waited for feeling, one-half of my life would have been spent without doing anything. Feeling is not to be our criterion. As soldiers of the cross of Christ, we must put on the whole armor of God. We have his promise, "Lo, I am with you alway, even unto the end of the world."

When Jesus ascended to heaven, he appointed men as his representatives to carry forward, in his name, the work which he had begun, promising them that, as they engaged in this work, they should have special help and strength. In view of this promise, and the great love of God for man, it has been difficult for many to understand why he permits his followers to suffer as the martyrs did through the Satanic cruelty of men professing to be the successors of Christ. This question troubled me for years. But when I saw how the angels of God hovered over these precious jewels, even as they hovered over the cross of Christ, my feelings were changed. By faith these faithful ones saw the crown of immortal glory, the white robe, and the palm branch of victory, and Jesus, their loved commander, watching over them. I then understood why our heavenly Father permits temptations, trials, and afflictions, to come to his loved ones. These are designed to give his children a deeper sense of his presence and providential care. They are also his providences, visitations of mercy, to bring back those who stray from his side. The peace that passeth understanding is not for those who try to shirk trials and self-denial. We cannot fully appreciate peace and joy in Christ, and the gift of eternal life, unless we are called to make some sacrifice to obtain these great blessings.

Let not the Christian feel that he is forsaken in the hour of trial. Not even a sparrow falls to the ground without the notice of our Father in heaven. He loves and cares for the feeblest of his creatures. We cannot dishonor him more than to doubt him. We need that living faith that will trust him in the hour of darkness and trial.

I wish I could impress every soul before me today with the importance of having a close connection with God. If the heart is pure, we can come with boldness to the throne of grace. Believing that God hears us, we shall act just as though we knew that he heard. This is faith. If we wait for a special feeling, we may be disappointed. Feeling has nothing to do with faith. The conditions of acceptance are, that we come out from the world and be separate, that we put away secret sins, and that we cease to transgress knowingly any of God's requirements.

What a heaven we would have if each were to go there with his peculiar temperament, his desire to have his own way! How unhappy would such persons be, even in heaven, if they could not always

do as they pleased! The love of right must be inwrought in us while on the earth. The light of heaven will then come in, our hearts will open to Jesus, and we shall have perfect submission to the will of God.

Jesus gave us a perfect pattern. Let us study it carefully, and as we study and pray, we shall come into close connection with Heaven. Shall we not try harder to be like Jesus? Shall we not pray more? Shall we not make more earnest efforts for others? There is no time to be idled away. Every one who enters heaven will have, as the result of his labor, some soul to present to Jesus. The "well done" will never be said to those who have not done well. We must be faithful, we must be active, if we would receive the reward promised to the faithful.

The religion of Christ does not consist in merely having our names written on the church book; they must be written in the Lamb's book of life. Examine again the text. From this it will be seen that there is a decided difference between the followers of Christ and the world. They are a peculiar people; Jesus came to make them thus. The great motive presented to them is, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Let us keep our minds fixed upon the glorious appearing of him "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works;" and let us act every day of our life as though we believed that his coming was near at hand.

Let us open the door of our hearts, that Jesus may come in and that sin may go out. Let us forsake the evil and choose the good, remembering that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." All who enter the city of God will do so as conquerors. Jesus overcame; and we may overcome, if we will fight our battles in his name.

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.

ANTINOMIANISM.

BY ELD. R. F. COTTRELL.

It is a matter of most profound astonishment, that any person professing faith in God and the Bible should indulge the thought for a moment that the law of God, spoken with his own voice, and written with his own hand upon the imperishable tables of stone, could ever be abolished or changed so much as a jot or a tittle. Its perpetuity and immutability would have been self-evident, had not our Saviour, in his inaugural address, condescended to set forth this truth with emphasis, making the pre-existing law the law for all future time, down to the everlasting kingdom of God. He knew that there would arise teachers who would break the commandments and teach men to do so; therefore he solemnly affirmed the principles which he came to inculcate in a manner as clear and forcible as it is possible for language to express.

"Think not," said he, "that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 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. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:17-20.

And yet, I have heard professed teachers of the gospel of Jesus Christ contend by the hour that the ten commandments, the only moral code of the whole Bible, were utterly abolished, being taken away by that same Jesus, and nailed to his cross; and all this to shirk the demands of the fourth commandment; for they would admit that all the

others are now binding on every human being; and yet they would give the influence of their example in favor of a human substitute for the Sabbath of the Lord. "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:12, 13.

"SUNDAY THE CHRISTIAN SABBATH."

A REVIEW.

BY A. SMITH.

In the *Michigan Christian Advocate* of Jan. 9, appears the first number of a serial article under the above heading, which in an editorial is claimed to have been read before the Detroit Ministerial Union, and to have been recommended by that body for publication. The writer, whom for convenience we will term Mr. A, after a brief introduction, makes his first proposition in the form of the following question and affirmation:

"Is the Christian Sabbath day of divine authority?—Yes! unqualifiedly and unmistakably, yes!" In support of his proposition he starts out with the assertion that "the Sabbath is not a *day*; it is not Sunday, nor Saturday, nor any other *day*; it is holy rest unto the Lord. . . . Nowhere in the Bible are we commanded to keep holy Saturday, or Sunday, or any other day, as a specific and unalterable period of time; but everywhere are we commanded to keep holy the Sabbath."

Let us compare Mr. A's assertion with Bible testimony: "And God blessed the seventh *day*, and sanctified *it*." Gen. 2:3. "Remember the Sabbath *day* to keep *it* holy. . . . The seventh *day* is the Sabbath." Ex. 20:8-10; see also Deut. 5:12, 14; Matt. 12:1, 8, etc. The terms *Saturday* and *Sunday* are not in the Bible. Mr. A knows very well, which we can also prove from his own arguments, that Saturday is the seventh *day*; but he very evidently substitutes the name of the day for the number in order to disguise the truth.

Mr. A makes several excellent admissions concerning the law of God,—"The moral law was not abrogated with the peculiar national law of the Jews," "In every age and country men are under obligations to keep God's law, and hence to keep God's Sabbath." "The ten commandments were never abolished." "If the ten commandments have not been abolished, the fourth, or Sabbath commandment, has not been abolished,"—and in proof thereof quotes Matt. 5:17; Rom. 3:31; 1 John 3:4. (A seventh-day observer could not have done better within the same space.) But unfortunately he daubs the excellent structure which he thus rears, with the following: "James warns Christians to live so as to be judged by the gospel, and not by the law (chap. 2:8-13)." (The moral law is a law of liberty to those who keep it.) Mr. A also contradicts himself as follows: "'The law was our school-master to bring us to Christ.' This is especially true of the Sabbath law. The Jewish Sabbath law was designed to lead directly to the better Christian Sabbath law."

By the terms "law," "Jewish Sabbath law," etc., does Mr. A mean the moral law, and the fourth commandment of the same? If so, wherein does the *design* he speaks of appear? The Bible nowhere so declares it. And as to the "better Christian Sabbath law," where can it be found? Neither Mr. A nor any one else has ever given us the text. If the moral law, as Mr. A evidently means to assert, was our school-master to bring us to Christ, then, according to Gal. 3:25, when faith is come, we are no longer under the moral law. Paul makes no distinction between the commandments of the moral law (admitting that he refers to that law in Gal 3:24, which we deny); but Mr. A does make a difference, to the discredit of the fourth commandment, upon which he reasons thus: "If Christians are not under law, but under grace, they are not under the Sabbath of the law, but under the Sabbath of grace."

Let us apply the same syllogistic reasoning to the fifth commandment: If Christians are not under the law, but under grace, they are not under obligation to honor their parents of the law (their natural parents), but their parents of grace (their fathers and mothers in Christ). See 1 Cor. 4:15), and therefore, of course, under no obligation to

honor their natural parents. Such reasoning would be in harmony with the spirit of this age, and would serve as an excellent supplement to Matt. 15:5, 6.

The office of a school-master is to instruct; but the moral law of ten commandments gives no instruction in itself that would lead any one to Christ. It convicts of sin, and is a rule of life to the obedient, but we scan it in vain for any provision of grace; but the ordinances under the ceremonial law typified the sacrifice and ministry of Christ, and thus served as a school-master to bring us to him. Had the school-master used the rod upon Mr. A, he might, perhaps, if possible, have learned a better lesson on this Sabbath question.

Mr. A persists in calling the Sabbath of the fourth commandment "Jewish." But it is nowhere so called in the Bible. God calls it his Sabbath. See Ex. 20:10; 31:13; Isa. 58:13. Is it not, therefore, an insult to the Author of the Sabbath to persist in calling it Jewish? Mr. A says "Moses gave it [the law Sabbath, as he terms it] to the Israelites;" but farther on in his article he says "the Jews fixed upon the seventh day of the week for their Sabbath rest." Syllogistic conclusion: Therefore Moses was the Jews. It was not Moses who gave the Sabbath, but God himself. See Eze. 20:12. Mr. A says: "The fourth commandment reads, 'Keep the Sabbath day to sanctify it.'" The words which he quotes are not in the fourth commandment, but in Deut. 5:12. Such a blunder in quoting is hardly pardonable in a man of Mr. A's supposable erudition.

Mr. A says of the Sabbath, "It was commemorative of national deliverance. The Jew was to remember his deliverance from Egyptian bondage as often as his Sabbath day returned. Those who now imitate the Jews must be equally mindful of this Jewish memorial." In another place he quotes Deut. 5:15 in support of this position. The truth is, that when the Jews were in bondage, they could not properly keep the Sabbath nor observe the principles of justice and mercy (see Lev. 19:32-37); but now that they were free, they were under renewed obligation to observe both. According to Mr. A's argument, we cannot keep the seventh-day Sabbath unless we are mindful of this memorial, and thereby "concede that the Jewish Sabbath was not intended for every age and nation." But the same rule would apply equally well to the principles of justice and mercy as we have seen. See also Deut. 24:17, 18.

Mr. A further says: "For a period of two thousand years prior to the time of the giving of the law by Moses, there is no evidence of regular Sabbath-keeping. The people forgot God, forgot duty, lost sight and thought of spiritual worship, and served other gods." He should have added that he himself forgot to read Gen. 5:22, 24 with Heb. 11:5; Gen. 7:1; 17:17-19; 26:5; and Ex. 1:17, 20, 21; and that God who uttered the law in awful majesty from Mt. Sinai, and wrote it on tables of stone, did not forget the order of the weekly cycle from creation. Mr. A probably forgot also, if he ever knew (which is doubtful, if he is an honest writer), that other writers who observe the first-day Sabbath like himself, flatly contradict his statement concerning the observance of the Sabbath from Adam to Moses. See "Dictionary of the Bible," by Wm. Smith, art. Sabbath; Dr. Scott's Com. on Gen. 2:3; etc.

Mr. A: "That in selecting the Jewish Sabbath day he [Moses] selected the regular successive seventh day of human time from Adam down, cannot be proved by any authority, human or divine." Quoting from Rev. George Elliot, in his work on "The Abiding Sabbath," he says: "'There is no possible means of fixing the day of the original Sabbath.' But Mr. A contradicts himself and Mr. Elliott as follows: "Adam rested 'according to the commandment' the first day of human time. . . . He worked six days and rested the seventh, but the seventh came next on the first day (Sunday) of the second week of human time, and so on until . . . the Hebrews began to observe Saturday. . . . However the Jews may have fallen into the custom of observing Saturday as their Sabbath, that custom was done away by the ushering in of the new dispensation, by the force of Christ's own example, and by the usages and teachings of the apostles and early Fathers."

So it seems, after all, that Mr. A knows, or believes he knows, that the Sabbath of Gen. 2:3 was Sunday; that the day the Jews kept was

Saturday ; that the day of the resurrection was Sunday ; and that Sunday has ever since been kept as a memorial of the resurrection. But he admits that the idea that the Sabbath of Gen. 2 : 3 was the first day of the week, or Sunday, " seems not to have entered into the calculation of the Jews." And we might add, nor into the calculation of any one else till it became necessary to invent a theory to justify disobedience to the Sabbath of the Bible, of the apostles, and of the early Fathers. Let us test his assertion. The following are all the texts in the New Testament that mention the "first day" of the week at all : Matt. 28 : 1 ; Mark 16 : 2, 9 ; Luke 24 : 1 ; John 20 : 1, 19 ; Acts 20 : 7 ; 1 Cor. 16 : 2. Not one text calls the first day of the week the Sabbath. But these texts refer to the seventh-day Sabbath : Luke 23 : 56 ; Mark 16 : 1 ; Acts 17 : 2 ; 16 : 13 ; 18 : 3, 4, 11 ; 13 : 42, 44. Let the reader determine on which side the power of example lies.

How reliable the so-called testimony of the early Fathers is, whose example is of so much value to Mr. A, the following testimonies will sufficiently show :—

" When God's word is by the Fathers expounded, construed, and glossed, then, in my judgment, it is even like one that straineth milk through a coal-sack, which must needs spoil the milk, and make it black ; even so likewise, God's word of itself is sufficiently pure, clean, bright, and clear ; but through the doctrines, books, and writings, of the Fathers, it is very surely darkened, falsified, and spoiled."—*Martin Luther.*

" We should be cautious how we appeal to heathen, however eminent, in behalf of morality ; because much may be collected from them on the other side. In like manner we should take heed how we quote the Fathers in proof of the doctrines of the gospel ; because he who knows them best, knows that on many of those subjects they blow hot and cold."—*Autobiography of Adam Clarke*, book 3, p. 134.

Mr. A says that the Jews made the slightest violation of the Sabbath, "even incidentally, punishable with death," not even the kindling of a fire on the Sabbath day being allowed. As to the death penalty, it was inflicted only on the willful transgressor. See Num. 15 : 30, 31. It was also executed for the violation of the third, fifth, and seventh commandments, as well as for that of the fourth. See Lev. 20 : 6, 9, 10. Concerning the prohibition to kindle a fire on the Sabbath, it is evident that the people were at the time traveling in an open, hot desert, and therefore had no need of a fire for warmth nor for cooking food ; for there was not a feeble person in all their tribes. See Ps. 105 : 37. It is just as great a sin to transgress the law of God now as it was in the days of Moses ; but the execution of the penalty is deferred till the day of Judgment, when every unforgiven transgressor will suffer the pains of the second death.

(To be continued.)

—Christ is not valued at all, unless he is valued above all.

—The good are better made by ill,
As odors crushed are sweeter still.

Our labor, when for others given,
The better fits ourselves for heaven.

—To myself the most effectual church is that in which I see the signs of Christian affection in its members, in which warm hearts are beating on every side, in which I recognize fellow-beings who in common life have impressed me with their piety. One look from a glowing countenance, one tone in singing from a deeply moved heart, sometimes impresses more than a sermon. It is not with the voice only that man communicates with man. Nothing is so eloquent as the deep silence of a crowd. . . How contagious is holy feeling ! On the other hand, how freezing, how palsying is the gathering of a multitude who feel nothing ; who come to God's house without reverence, without love ; who gaze around on each other as if they were assembled at a show ; whose restlessness keeps up a slightly disturbing sound ; whose countenances reveal no collectedness, no earnestness, but a frivolous or absent mind ! The very sanctity of the place makes this indifference the more chilling.—*Dr. Channing.*

"FOR THE SPACE OF HALF AN HOUR." REV. 8:1.

BY FANNIE BOLTON.

When the seventh seal is opened,
All the shining courts are stilled.
Heaven will miss its white-robed armies,
And its silence will be filled
With the radiance of the Father
And the glory of his throne,
As he waits his Son's returning
To bring back from earth his own.

Thousand thousands and ten thousand
Times ten thousand angels bright
Will adorn his train with splendor,
Fill the firmament with light.
Marshaled in their ranks of glory,
They will move about the throne,
Where the Saviour's matchless beauty
Shines resplendent for his own.

As the lightning shines through heaven
So his glorious light will be;
At his voice death's prison-houses
Will let all their captives free.
Sounds of trumpets will be ringing,
Shouts of victory reach the throne,
Where the Father waits in silence
Till the Son brings back his own.

For the space of half an hour
Heaven will miss the angels' song.
They will be near earth up-gathering
All the blood-washed, ransomed throng;
But the Father in his glory
Will rejoice that all is done.
He will see the mansions shining
For the children of his Son.

For the space of half an hour,
Seven glad, triumphant days,
Heaven will wait in raptured silence
For the wanderers from her ways.
God's great heart will throb, rejoicing,
For the dead live now; the lone,
Long-lost sheep is found. The Saviour
Soon will bring again his own.

From the earth's dark land of sorrow
Angels bear us in their arms;
Wreathed in heaven's undying glory
We'll behold the Saviour's charms.
We shall see him in his beauty,
He will greet us at his throne,
We shall rise in Heaven's chariots
Through the heaven's spangled zone.

Oh that wondrous unknown journey
Past the blazing worlds on high !
Will we greet the happy planets
As our train goes sweeping by ?
All the worlds through space will know it,
When no longer sad and lone,
Jesus will redeem his people
And take back to God his own.

And at last—oh crowning gladness !
High will stand the gates of joy.
We shall pass the splendid portals
Where no care will e'er annoy.
For the space of half an hour
Heaven will miss the angels' tone;
But what songs shall compensate it
When the Lord brings back his own !

What a voice of praise will fill it,
What a voice of love untold !
What a tread of feet will murmur
Music from the streets of gold !
For the space of half an hour
God will wait and watch alone,
That his long-lost, exiled children
May rejoice before his throne.

BIBLE READING ON THE FOREGOING.

Who will come with the Saviour ? Matt. 25 : 31.
How many angels will that be ? Rev. 5 : 11.
Will that leave heaven silent ? Rev. 8 : 1. (Half hour,
prophetic time—seven and one half days.)
What will the angels do at His coming ? Matt. 24 : 31.

LESS BRAKEMEN WANTED.

BY ELD. G. D. BALLOU.

EVERYWHERE I go I find men and women in our churches who seem to be in constant fear that every new plan laid for the advancement of the truth will be a failure. They fear that the Sabbath-school and social meeting will run down. They are afraid Bro. A or Sr. B will make shipwreck of their faith. They are afraid the club of *Signs* is too large, and will not all be used. They have fears and doubts on almost every question except their own ability to criticise adversely.

These individuals do not realize that they are betraying a lack of faith in their brethren and in

the workings of the cause of God and its ultimate success. They are like the ten spies who at first brought a good report of the land of Canaan, but who afterward could think of nothing and see nothing but the giants and walled cities.

When these brethren and sisters first saw the truth, it inspired courage and hope in their hearts ; but now they see nothing but the difficulties before them. They are far enough behind the ark and the congregation so that the cloud is over them,—far enough behind, perhaps, so that like the Egyptians they see only its dark side. They are holding on—behind, trying from a position in the extreme rear to guard the advance. To meet some of this class is like meeting a blizzard without your overcoat. You cannot warm them up with all the fire of faith and love and zeal at your command.

Now if these brethren could only see that there is great danger of failure in their own cases, and would begin to have fears of the propriety of their own course, there would be some hope in their cases. If instead of holding down the brakes they would get off and pull awhile, the exercise would do them good ; they would soon feel different, and things would look different to them. A due amount of caution is always necessary ; but this everlasting whistling of "down brakes !" gets monotonous after awhile. If these people only knew that they were adding burdens to the load of the already weary workers, I think some of them would get off and lend a hand to help the work forward.

The work of God wants fewer brakemen and more engineers and firemen. I wish all these over-fearful people knew the meaning of Rev. 21 : 8. It takes faith and courage to carry the work of the Lord forward. Those who talk of nothing but doubts and fears will some day see that it has been no credit to them. God give us men and women of faith and energy.

TEMPORAL JUDGMENTS.

BY ELD. G. G. RUPERT.

THE Lord in his wisdom uses every available means to bring his people to a realization of their duty to him and his cause in the earth. In reading of the dealings of God with his people, we see that many times it required some great calamity to fall upon them before they would change their ways. So frequently did this happen that when they were defeated before their enemies, they at once commenced to search for the cause. When the Israelites crossed Jordan and laid siege to Ai, they supposed that they would have no trouble, but would succeed as they had at Jericho ; but, alas ! a sinner was in the camp, and the Lord suffered thirty-six men to be slain, he says, because his curse was on them. This, indirectly at least, was the chastening hand of God on the Israelites, and no doubt was recorded to teach the Lord's professed followers in later times the lesson that the Lord will not suffer sin among his people and still prosper them in their work. The Lord had also instructed them that they should make no league with the inhabitants of the land, but should throw down their altars. They neglected to obey the Lord ; consequently the angel of the Lord appeared to them and said, as they had not obeyed the voice of God, "I will not drive them out from before you ; but they shall be as thorns in your sides, and their gods shall be a snare unto you." The people saw that the frown of God was upon them for their mistake, and they lifted up their voices and wept. See Judges 2 : 1-4.

While God suffers calamity to come on his people for their sins, he also sometimes suffers the same on individuals or families. We are all familiar with the terrible crime of David when he caused the death of Uriah. The record says, "The Lord struck the child that Uriah's wife bare unto David, and it . . . died." David at once attributes it to his sin. The record also says that David was informed that in the course he had taken he had given the enemies of the Lord occasion to blaspheme, and that the child should surely die. There was also a sentence passed that the sword should never depart out of his house ; and twelve years afterward, when David was cursed by Shimei, David answered his servant that wanted to take off his head, to let him alone because the Lord had told him to curse David.

While we should not conclude because we do not

have the special frown of God upon us, that we are all right, and in no danger, and have not sinned, we should remember that the Lord chastens every son whom he receiveth ; and sooner or later, if we are his children, we shall experience the Lord's dealing with us. God will hold us responsible for all the light we have. If the Lord saw fit to remove David's child that he loved so much, who can say he would not remove ours ? If the Lord deemed it best to cause disaster to come upon his people anciently because of sin in the camp, why would he not hinder our prosperity if we harbored sin among us ? If he would cause Gehazi and his seed forever to have leprosy as a temporal punishment for covetousness, why would he not let his curse rest upon us in some way for the same sin ? The Lord has plainly said he would bless in basket and store those who would bring their tithes and offerings into the store-house. He has as plainly said he would curse those who knew their duty, and did it not.

My sister, your husband who is so dear to you, who has ability to labor in the cause of God, but through your influence remains at home, may be removed from you. My brother, your wife and children whom you idolize so much that you cannot remain away from them to labor for God, may also see the affliction of the Lord. It is a fearful thing to have the Lord forsake us and leave us in the hands of Satan, and have it said of us as was said of Ephraim, He "is joined to his idols : let him alone." How many among us have seen their riches take wings and fly away, and then lamented that they had not put them in the cause ; but, alas ! it was too late. The Lord by his temporal judgments is to-day speaking to the inhabitants of the earth, through tornadoes, cold waves, pestilences, earthquakes, and disasters by sea and land ; but how little attention is paid to his voice ! The infidel says God's laws are fixed ; that he does not bring temporal judgments. Let the Lord's people believe otherwise, and act accordingly.

THE SEAL OF THE LIVING GOD.

BY H. WREN.

THE seal of God is the symbol, or representative, of the entire character of God. It therefore represents his creative wisdom and power, and designates him as the living God. In this office it was placed upon the works of God at the close of creation ; and creation's recognition of it was to be creation's oath of fealty to the Creator, and its declaration of faith that it owed its existence to six days' exertion of the attributes of Deity.

But not only are the creative attributes of God embodied in, and represented by, his seal, but equally are all his other powers and perfections ; such as his justice, his holiness, his goodness, and his mercy, even his redeeming mercy. For if his seal represents his personality, it must represent the parts and attributes of that personality or character. In other words, God is a God of action and work. He is a God of justice and honesty. He is a God of purity and cleanliness. He is a God of gentleness and kindness. He is also a God of forgiveness and mercy. His seal must therefore represent all these features of his character. In view of this, we can arrive at some practical conclusions : for instance, the seal of God might be suitably placed upon an active and industrious man, provided his activity was in the right direction ; but how would it appear when worn by an idle, lazy man or woman ? How would the seal of a God who finished his work and pronounced it "good," look upon a man or woman who had a careless and loose way of doing their work, not doing it well, nor finishing it off in the right manner ? How would a sluggard look clothed in the seal of God ? Are there not some sluggards in the world who are trying to wear that seal ?

Again, how would an unjust and dishonest person appear wearing the symbol of a just and righteous God ? Are not some such making the effort to do this ? Further, think of one who is clothed with the seal of a holy God, and yet is impure ; has spots on his garments, is unclean in any manner ; how would it appear for such an one to fill his mouth with tobacco or swine's flesh, or envelop himself in the smoke of a pipe ? how would it do for him to live in a filthy, badly-ventilated house,

with untidy and disorderly children ? Are there any of this kind anywhere in the world ?

Then, again, here is a hard and uncompromising person clad in the seal of a living God of goodness and tenderness. How does he look ? Could any such be found ? If no one else can find him, let him find himself, and take a look at the contrariety of character presented. Then think of a person of unrelenting and unforgiving character, bearing on his brow the symbol of that God who sent his Son to suffer death, in order to make to men a revelation of his mercy, and to encourage them to believe in God as their friend. Think of imperfect men, even at their best, being permitted to wear the signet of Him who possessest all perfection. Is not this a mark of divine condescension on the part of God ? and is not a great exaltation and honor conferred upon those who are thus permitted to wear that signet ? These few lines are written for those who know what the seal of the living God is. "Be ye holy ; for I am holy."

FOR YOU AND FOR ME.

BY M. WOOD.

"For all the law is fulfilled in one word, even in this ; thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another." Gal. 5 : 14, 15.

The inquisitive and curious are always talkative. What they learn or fancy themselves to have learned concerning others, they are generally in haste to divulge. A tale which the malicious have invented, and the credulous propagated ; a rumor which arises among church members and is transmitted by one to another, has in every step of its progress gained fresh additions, and becomes in the end the foundation of confident assertion, and of rash and severe judgment against brethren and sisters.

There are various causes to which this ungodly practice may be traced. It is often by a spirit of jealousy and rivalry that the researches of such persons are prompted. They wish to discover something that will bring down some brother's reputation, and cripple his influence to the level of their own, or even beneath it if possible. A secret malignity lies at the bottom of their inquiries. It may be concealed by an affected show of candor and impartiality ; it may even be veiled with a sanctimonious appearance of a friendly concern for the church, and with affected apologies for their failings. Paul says : "I would they were even cut off which trouble you." Gal. 5 : 12. With all their pretensions, the hidden rancor is easily discovered. Their disposition is entirely the reverse of that amiable spirit of charity upon which the religion of Christ lays so great stress.

Charity covereth "the multitude of sins ;" but this prying and meddling spirit seeks to discover and divulge them. Charity "thinketh no evil ;" but a spirit to bite and devour one another inclines its possessor always to suspect the worst of even the purest in the church. Charity "rejoiceth not in iniquity ; but a spirit of contention and evil surmising triumphs in the discovery of error and failings. Charity, like the sun, brightens every object on which it shines ; a censorious disposition casts every character into the deepest shade it will bear.

One possessed of the spirit of Christ will manifest that spirit everywhere. The very first traces which it imprints on the mind are candor and humility. Its principles are liberal ; its genius unassuming and mild. It makes every allowance for others which humanity can suggest. It claims no privilege of looking into the hearts of the brethren, nor of deciding with respect to their eternal destiny. If the religion which we profess causes us to censure the whole church, and so lifts us up with self-conceit as to make us establish our own opinions as an infallible standard for others, and leads us to consign to perdition all who differ with us, we may rest assured that to much pride we have joined much ignorance, both of the nature of devotion and of the gospel of Christ.

"Thou shalt love thy neighbor as thyself." He that loves another will not deprive him of his rights, of his life, of his property, of his good name ; and will not even permit a desire to lodge in his heart which would lead him to possess anything

that is the property of another. He that loves his neighbor will act toward him as, under a reverse of circumstances, he would have that neighbor act toward him ; therefore such love can never work ill toward another.

SEND OUT THE TRUTH.

BY W. A. MC. CUTCHEN.

"O SEND out thy light and thy truth : let them lead me ; let them bring me unto thy holy hill, and to thy tabernacles." Ps. 43 : 3.

This is a prayer which, though we find it recorded in the ancient writings of David, has long been offered up by God's remnant people. It is one that has been offered up in faith, and will be answered ; for God hears the prayer of faith. In fact, it is being answered right before our eyes even now ; but how many utter this prayer, or its equivalent, without realizing its sacred obligations ! When we pray to the Lord to send forth the truth, does that mean that we have nothing to do ? Is it not saying to the Lord, "Give us strength, wisdom, and humility of soul to carry it to the world" ? —Yes ; when we make such a petition, we simply ask the Lord to "send us to work ;" and we must remember that God uses instrumentalities in the accomplishment of his work, and if we are the humble instruments he has chosen, we cannot expect to sit back and pray for the truth to "go forth with greater power than ever before," and think that that will accomplish the work. No, indeed ! While the truth will surely go, it will be something outside of our inconsistent prayers that will send it. The Lord can do without our prayers, and even without us, in the proclamation of his truth ; but we cannot do without him in our work of overcoming. But we must be consistent in our prayers. When we pray for the Lord to do a work which we know necessitates labor, can we be consistent in refusing to enter into that labor ?

We see wickedness all around us in almost every form, and it is so appalling in its nature and extent that it seems the wrath of God cannot be stayed much longer ; and the only salvation from these corruptions for this degenerate age, is the truth of God. In view of all this, what ought we as a people to do ? We now have an opportunity to spread the truth which we may not long enjoy. The hand of persecution is already being raised against our people in some localities, and doubtless its exacting demands will soon be felt by all of us. How we ought to improve the time we now have !

How, then, can we hasten the progress of the cause ?—By living nearer to the Lord. While we would not depreciate any efforts that any one may put forth for the advancement of God's cause,—for this is surely our duty,—still all this without the help of God will be useless. We need consecration. Our efforts are all in place, but the most potent power for the advancement of the work is holy living every day. "Not by might nor by power, but by my Spirit, saith the Lord." The Lord informs us by his prophet (Isa. 59 : 1, 2), that his "hand is not shortened, that it cannot save ; neither his ear heavy, that it cannot hear : but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Oh ! deplorable condition ! Is it true of us, dear brethren and sisters, and is there no escape from it ? Thank the Lord, there is ! Let us examine our hearts, and see if we are clear before the Lord.古niently, one guilty person in the camp caused the armies of Israel to be defeated (Josh. 7), and the Lord said, "Neither will I be with you any more, except ye destroy the accursed from among you." Verse 12.

We are all desirous of seeing the truth go with power and rapidity. We pray for it daily, but the question is, Are we seeking so to relate ourselves to God and his work that he can use us in carrying it forward ? The field is "white already to harvest ;" and now that another year is passing with all its privileges and obligations, shall we not be faithful to our duty ? Shall we have God's blessing upon our work this year ? and when it has passed away, shall we look back upon our labor with satisfaction ? These are grave questions. May the Lord help us to face them squarely. Cleburne, Tex.

—You cannot dream yourself into a character ; you must hammer and forge yourself one.

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.

THEY SAY.

"They say!" Ah well! suppose they do!
But can they prove the story true?
Suspicion may arise from naught
But malice, envy, want of thought.
Why count yourself among the "they"
Who whisper what they dare not say?

"They say!" but why the tale rehearse,
And help to make the matter worse?
No good can possibly accrue
From telling what may be untrue;
And is it not a nobler plan
To speak of all the best you can?

"They say!" Well, if it should be so,
Why need you tell the tale of woe?
Will it the bitter wrong redress,
Or make a pang of sorrow less?
Will it the erring one restore
Henceforth to "go and sin no more?"

"They say!" Oh, pause, and look within!
See how thy heart inclines to sin;
Watch lest in dark temptation's hour
Thou, too, shouldst sink beneath its pow'r!
The frail, then, pity for their fall,
But speak of good, or not at all!

—Eastburn.

ENEMIES OF HOME HAPPINESS.

THE family, the choicest creation of God, is the most offensive, if it be broken down. When its altar is removed, the light of its love-fires darkened, and the links that bind are snapped, no calamity is so great. The family is to be cherished in proportion to its worth; to the joy it imparts, and its power of achieving good. Every evil that menaces it is to be guarded against, and all the approaches of danger warded off. The Christian home is a building not made with hands. It has in it the wisdom of God and the joy of angels. The heart of the new bride is luminous above the shining of stars, and the gleam of the home windows on the world's darkness is like that from above. What cheer is left to men like the warmth of its hearth-stone? What glow like its fireside?

But the family has many enemies; some are ancient as Eden, and some are new and subtle, and terrible as dynamite. The most sacred things need care the most tender. There must be care in the small things, so great a matter will a little fire kindle. One must be careful, also, in the large things. When the beautiful vase is broken, how hard it is to mend it!

The first enemy to the happiness of the home that I shall name is, "striving for the last word." It is a hornet with strokes and sting, but no honey. One wife relating her trials to another in this said: "I was so vexed at myself, at what I had said, I wanted to pluck out my tongue." Von Moltke, it is said, could keep a secret in seven languages. It would be so good for husband and wife to keep silence in seven languages! Don't seek the last word; stop before you begin.

The second enemy to home happiness is in telling each other their faults. A husband said to his wife: "Let us tell each other our faults." "Well," she said, "you begin and tell mine." So he went on and told one—a trifling thing. "Well," she said, "go on and tell another," and he did, and then another. A tear glistened in her eye, but she was cheerful. "Now," said he, "tell mine." "Why, Henry," she said, "you have n't any faults. You are just beautiful in my eyes." He did not tell her any more. He went round the neighborhood saying he had an angel for a wife.

The third enemy of the home joy is selfishness. It is the bane of home,—planting one's self in the center, and making all things minister to him. Some wives are always seeking self-laudation and praise, and working to have all things, sun, moon, and stars, revolve about them. Some husbands can't spend a moment in the interests of their wives, so anxious are they to turn everything to themselves. A passenger noticed to be lonely on an ocean voyage, said he was on his wedding trip. He did not take his wife because he couldn't afford it. She was at home, waiting and pining. He was solemn and melancholy, like a pelican in

the wilderness. Selfishness did not make him happy. His wife was happier at home alone than with such a husband.

The fourth enemy of home happiness is failing to truly sympathize with each other in time of need, and to enter deeply into each other's interests and welfare. It chills and kills the heart-life, to walk independently mum and dumb, and silent and cold about all that most nearly concerns each other. Many a wife goes with a row of icicles around her heart, frozen and heavy. Many a husband, on the other hand, comes to his wife in an hour of need, and gets a chill, but no fever.

* * * * *

The drive of business is another enemy of home. The family must have money to meet growing expenses. So the husband delves abroad, and the wife delves at home. And when he gets enough, instead of moderation and home life, enjoying the family, he drives harder and is at home less. He lives then in order to make money, and not to care for the family. It is like John Gilpin; when his steed got under way, he galloped on, and left the family behind, in his steeple chase:

"His wife, she dined at Edmonton,
And he rode on to Ware."

So, often, husbands and fathers do under the pressure of business. They go on as slaves under the tyranny of a store or shop. It would be a thousand times better to have less money in the house, and more husband and father there. "Live joyfully with the wife whom thou lovest, all the days of thy life," not apart from her all the days. Walk together. Work together. Build your nest, your home, together, as the birds do. It is a better way, and a happier, and God will add his blessing, as he cannot in any other way. "It is not good that the man should be alone," but many are less with their wives after marriage than before. "I will," God said, "make him a help meet for him;" but woman cannot be a "help meet" in the best sense till he has a home. Male and female made he them, and blessed them in their joint union—in their mutual assistance and helpfulness.

Money does not make a home. The impression is, If I had money, what a splendid home I could have. No greater mistake. A husband and wife come together, and in love and service fill out the fullness of their destiny. As diamond dust is the richest polish, so, in such a home, the bright jewels of character are burnished and transmitted. The family creates the home, not money. Homes are the outcome of culture and taste and interior beauty. They cannot be made by architects and hard cash.

The reign of pleasure and fashion is often drastic and killing to the home. It empties and forsakes it. The child is given to the nurse to exercise and dress and rear; the husband is crazed in his drive of business; the wife is swift and dizzy in the pursuit of amusements, studying style and fashion plates. The home is reduced to its lowest quantity. There is brass for silver, and iron for gold. The charm of home is vanished, and its beauty gone.—C. L. Goodell, D. D.

BUT IS HE NOT BETTER?

WHILE we hope that there is a change taking place in the life of some one, some wild young man, it yet seems to me that any instance of outbreaks sin seems to impress most people as more discouraging than strikes me to be at all reasonable.

The strong argument, to my mind, runs in this wise: You never formed a habit of drinking, swearing, open Sabbath-breaking, or the like. You were not brought up to do such things, and a kind Providence kept you from them afterward, so that when the effort to live a new life begun with you, you had almost no temptation to them, and did not fall into them. But what were your temptations?—Ill-temper perhaps, and many times a day you failed there, and do often to this hour, established Christian though you are; or idleness, you had a long, long struggle before you got some little control of that foe; or discontent, and how much complaining you do even yet; or the one essence of all wrong feeling and acting, selfishness, and can you claim to have freed yourself from it very fast?

You are better; that is all you can claim. Now is he, the poor young fellow in whose effort to find

salvation you have been so deeply interested,—is he better? Does he come to church a good deal oftener than he used to, even on bright Sabbaths, which he has all his life treasured as his one chance in the week for recreation? Does he swear less? Does he beg off now and again from tempting invitations to dangerous enjoyments? Do his tastes seem to change a little? Does he wake more and more to the possibility of influencing others by his example? Above all, does he show regret when he sees that he has done wrong, and some change of view as to the wrongness of other things which he had always taken for granted as right? If so, has he not progressed as fast toward God and goodness as you did when you were seeking salvation? May you not thank God and take courage in trying to help him persevere?

Occasionally we hear of a man transformed in a few days, breaking off once and forever from habitual sins; but how seldom! What we can expect is a slow, halting bettering, now in this fault, now in that, sometimes of earnest effort, sometimes of sluggishness. If God did not answer miserably poor praying, did not come nigh to us a long way for every inch we creep nigh to him, there would be small chance of salvation for any of us.

Watch, and do all you can to help that struggling, tired, half-hearted soul, who, though having started out from the City of Destruction, looks back lovingly, many times to its pleasures (perhaps all your pleasures were innocent, and you had none to give up), who suffers under his unaccustomed self-repression, who has made, as regards outward acts, more effort many a day to live as well as he does than you almost ever had to make to live as well as you ever have done; whose surroundings are as hostile as yours were helpful; whose habits are a strong chain which tightens upon him afresh after each hard success in loosing it.

If you frown or give him up just at this time, who can tell the harm you may do? Satan, who may be making a last stand to drag him back, if baffled now may lose his hold forever, and the King of Glory may come in. The man's conscience is on your side, God is on your side; but you must help too, or the fight may be lost.—*Illustrated Christian Weekly.*

TABLE MANNERS.

"YES, he is a fine fellow, but it is surprising, considering the family he belongs to, that he hasn't better table manners."

This frank comment concerning a young friend for whom we had been expressing our admiration, set us to wondering why it is that in so many families of genuine refinement, the table manners of the children receive so small a share of attention. Many parents seem to forget that the habits formed at the table are likely to follow one through life. The child that at home is allowed to "sup" his soup audibly, to "bolt" his meat and vegetables like a hungry brute, to take a quarter of a slice of bread at a mouthful, sitting meanwhile, perhaps, either lolling against the chair-back or with his elbow on the table, will inevitably mortify himself and his friends when he comes to "dine out."

Sometimes it happens that at breakfast the pressure of business and household cares leads to undue haste on the parents' part, thus giving additional license to the children. The mothers' attention is confined to the pouring of the drink, and the father is too impatient to be at his office to take time to serve the steak and potatoes with the gracious mien that distinguishes him when guests are present, and children are quick to note the difference. Mrs. Nathaniel Hawthorne, in a letter to her mother, recalls this reminiscence of her childhood:

"At table what an impression of elegance and spirituality you made upon my mind by never being preoccupied with your own plate and food, so that I used to think mothers lived without eating as well as without sleeping. I saw that you were taken up with supplying others with what they wished for, before they had time to find out themselves. 'What elegant manners!' I used to feel, and so resolved to do so too."

Children's minds are like sensitized plates, and those about them little realize the ineffable impressions they are constantly receiving. Happy is the child who can find in its own loved home-circle pure and lofty ideas exemplified of every-day living.—*Mary B. Sleight, in Good Housekeeping.*

Special Mention.

CHALLENGING GOD'S WRATH.

Is the following a true picture of society at our national capital to-day? If so, well may the fears expressed below be entertained for the stability of our Government. The Chicago *Herald* of Feb. 25, 1886, prints it as the utterance of Colonel Peter Donan, of Devil's Lake, Dakota:—

"Colonel Peter Donan, of Devil's Lake, D. T., has just returned from Washington, disgusted and disheartened at the saturnalia of fashionable extravagance and vice which he there observed on every hand. The Colonel says that nothing but the pressing need of earning his own bread prevents him from returning home to Devil's Lake, there, like Jeremiah of old, to habit himself in sackcloth, sprinkle his person with ashes, and fill the air with lamentations at the degeneracy of his country. Colonel Donan describes Washington society, as he observed it, as the ebullition of a social spew, in which the scum is ever at the surface. Champagne is as common, and is drunk as vulgarly and recklessly, as cider used to be at a Kentucky husking. Terrapin worth a dollar a pound is mussed over by half-drunken diplomats, and carried off by the servants, like pork and beans at a Boston breakfast. Champagne bottles are spilled over \$1,000 dresses; swine in broadcloth put their fore-feet in the trough, stuff salads into their gullets with wooden spoons; and blear-eyed women, who have n't had two hours sleep in a month, bare their charms to the impudent, leering looks of libertines and drunkards. 'I tell you, if the pace is kept up at Washington as it has been,' said the Colonel, 'it will be a short time till the capital of America will be in as great danger of the Lord's wrath as were Sodom and Gomorrah. To me there seems greater danger to the stability of our Government in the wild and reckless dissipation now rampant in Washington than in any other evil that threatens us. I never want to go to Washington again as long as I live.'

DISTRESS OF NATIONS.

AMONG the signs enumerated by our Saviour as those which should announce the presence of the last days, one of the most prominent is "distress of nations, with perplexity." The striking fulfillment of this specification in the configuration of human affairs at various times during the last quarter of a century, has often been noticed in the columns of the REVIEW, and the situation at present is certainly such as to render another allusion to the subject not out of place.

Hon. John Bright, the great English statesman, speaking of the condition of the poor in England, brought so vividly to light by the great riot in London, says:—

"The distress of the metropolis has been fearfully great this winter; and in an appeal to the Lord Mayor it was stated that out of twenty thousand men ready to work only eight thousand could get employment, and that the competition for it was conducted with an eagerness which arose from the pangs of hunger, and the misery which hunger always brings with it. The magnitude of the distress is one of the most perplexing features of the deplorable fact, and how to mitigate it without encouraging idleness, the spirit of dependence, and the devices of imposture, tax the anxious thought of men in power, and men of benevolent habits."

In Ireland the state of affairs is essentially the same. The Hon. John Morley, chief Secretary for Ireland, in a speech made in the House of Commons Monday afternoon, urged the government to take more effective measures to relieve the distress, which he described as "terrible."

From France comes the news of a great strike, ending in riot and murder, at the mining town of Decazeville, with others of equal magnitude threatened, the most significant feature in connection with which is a measure passed in the Chamber of

Deputies, the highest legislative body, virtually censuring the government for attempting to bring the murderers to justice; and the indifference of the local authorities and the Paris newspapers, some of which openly justified the crime as vengeance executed upon an oppressor. A leading New York journal says: "This extraordinary measure . . . is one of the most damaging facts that has yet been reported of the French Republic. When the supremacy of law is thus disregarded in the highest legislature, it makes one doubt the stability of the government."

Still more gloomy than the above is the present outlook in Italy, of which the *Christian Union* of March 4 draws the following picture:—

"The misery and discontent wide-spread among the laboring classes of Italy, have often been alluded to in these columns. A correspondent of the *Nation* draws a graphic picture of the unhappy and ominous state of affairs in that kingdom. The trouble is not theoretical Socialism, but actual misery of the hardest and most repulsive kind. The condition of the working-men in the cities is bad enough, but in the outskirts of the towns and in the country districts the state of affairs is infinitely worse. Whole families are without shelter of any kind, except such as can be had by the use of the corn canes for wall and roof. Their food is Indian corn of an inferior quality, and the water they drink is drawn from the nearest ditch, full of seeds of disease. At the time of the outbreak of the cholera, the horrible under-ground tenements of the lowest classes in Naples were described at length, and gave the world a shudder. It did not seem possible that in this day human beings could be so lodged and fed. But the *Nation's* correspondent declares that in other cities the same state of affairs obtains in a less degree. The most terrible diseases are prevalent and inevitable."

"In the best of times this population can barely keep itself alive, but after such a season as last, when the harvests were largely cut off, life becomes almost insupportable. This class have no savings; they cannot get work; there is no organized out-door relief, no State charity. The monks have lost the possessions which they formerly distributed, and a bare brutal subsistence is obtained only by combining theft with beggary. With all this misery, people do not think of looking to the government for any aid. They will not even take the trouble to vote, for the reason that Parliament has never concerned itself in the least in the condition of the laboring classes. At a large meeting of working-men recently held at Mantua, it was decided that the working-men should conduct their own cause without looking to the government for either aid or interference."

Concerning our own country, no very extended argument is needed to convince one at all posted in current events that the situation is far from satisfactory. During the present week no fewer than ten or a dozen different strikes are reported in progress in various parts of the country, while an indefinite number appear to be imminent. The air is thick with rumors, the daily papers crowded with the accounts of labor troubles in every quarter. The present great strike on the Gould railway system alone presents a problem of the most serious nature. "Virtually," says the Chicago *Inter Ocean*, "traffic in Missouri, Arkansas, Kansas and Texas is suspended," throwing thousands besides the strikers out of employment, causing the loss of many trains of perishable freight, and the closing of numerous manufactories dependent for transportation upon the affected lines.

Such is the situation in the leading nations of the earth to-day,—one of which the term "distress" is but mildly descriptive, and which has very prominently coupled with it the added specification, "with perplexity."

L. A. S.

EVANGELISTIC FRAUDS IN CHICAGO.

CHICAGO at the present time is on the eve of a great spiritual awakening among the churches, through the efforts of the Rev. Sam Small of Georgia, commonly known as "Old Si;" he being the

forerunner of the Rev. Sam Jones of evangelistic fame. By the united efforts of all the churches, together with the Revs. Jones and Small, it is expected that Chicago will be converted to Christianity. For the past week we have been given by Rev. Small samples of what is to follow when the Rev. Jones comes upon the scene. The following are a few "samples of hell" as portrayed by Rev. Small at the noon meeting in Farwell Hall on Thursday, Feb. 25:—

"SAMPLES OF HELL."

"The Devil is a good advertiser, and will furnish you anything you want. If you only let him know what kind of a hell you are looking for, he can supply you. All he needs to do is just to look at what you're doing here, and he can then find a suitable place for you. The blasphemer who empties out his torrents of oaths in public and private will get a hell below where no sound shall be heard but the eternal reverberation of oaths. Every time he opens his mouth the toads and lizards of hell shall fall from it. The gambler, with his cards, and dice, and checks, and roulette wheel, and the gambler in the products of Almighty God, will have a hell where they will hear the eternal flip of the cards, the rattle of the checks, and the roll of the wheel,—eternal gambling without stakes or gain. The church members who throng the theater when they should be at prayer-meeting will see in hell the great panorama where there will be no scene-sifting, at which they will stare till blindness would be relief and death welcome. Those who are dancing away the hours of worship in the german can go to hell if they choose and find the same. There they can leap forever on the red-crested waves in a delirium of a never-ending dance. The cruel-hearted who are making home a daily hell to their wives and families will find a hell just as cruel as the one of their own creation. Drunkards, who live guzzling fluids typical of the rivers of hell, besetting your brains and ruining your bodies, is it your idea of hell to lie among the scorching cinders and lap forever over the molten lava from its burning hills?"

Can it be possible that men professing to have so much of the love of God in their hearts, will fall back on such wicked and sacrilegious arguments in this enlightened age, to bring souls to Christ? For shame! that men should pervert the word of God to such an extent, and make him appear to be a monster instead of a just, true, and loving God.

To make bad matters worse, the sermon was interspersed with "laughter," "applause," and "continued laughter" by the audience, thereby turning a religious meeting into a theater, a political gathering. Would that men would read their Bibles more, and preach Bible more, instead of the doctrines of men. May God help us who have received the light to walk in it, and to persuade others so to do.

S. CRAW.

WHAT KIND OF SUCCESS?

THE Indianapolis *Journal* gives the following item concerning a church social, which it calls the most successful in the history of said church. As the reader looks at the record of fun and frolic perpetrated in a house professedly devoted to the worship of God, he can hardly fail to ask himself what they imagine to be real success in that direction, and where and how they expect it will end:—

"The social given by the ladies of section No. 4, at the Tabernacle church, was one of the most successful in its history. The attendance was over two hundred and fifty, and a merry evening was spent by all. In addition to refreshments for the inner man, an attractive entertainment was given. The unveiling of an oil portrait of one of 'ye ancients' was preceded by the singing of 'Old Grimes,' the song being lined out by Mr. George Carter. Mr. S. L. Goode, of the *Times*, appears as a 'candidate for pulpit honors,' and gave that burlesque sermon on the subject 'Mary Had a Little Lamb,' which was new to the people of this generation. Several local allusions that he worked in were much enjoyed. He also recited a dialect poem, 'Setting the Old Blue Hen.' There was instrumental music by three young gentlemen on the guitar, and by Mr. Goode on the piano, and a song by Mr. Pressler."

Our Tract Societies.

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

WORK, FOR THE DAY IS COMING.

Work, for the day is coming!
Day by the word foretold,
When, mid the scenes triumphant
Longed for by saints of old,
He who on earth a stranger
Traversed its paths of pain,
Jesus, the Prince, the Saviour,
Comes evermore to reign.

Work, for the day is coming!
Darkness will soon be gone;
Then o'er the night of weeping
Day without end will dawn.
What now we sow in sadness,
Then we shall reap in joy;
Hope will be changed to gladness,
Praise be our best employ.

Work, for the day is coming,
Made for the saints of light;
Off with the garments dreary,
On with the armor bright!
Soon will the strife be ended,
Soon all our toils below;
Not to the dark are we tending,
But to the day we go.

Work, for the Lord is coming!
Children of light are we;
From Jesus' bright appearing
Powers of darkness flee.
Out of the mist at his bidding
Souls like the dew are born;
O'er all the East now are spreading
Tints of the rosy morn.

Work, then, the day is coming!
No time for sighing now!
Harps for the hands that were drooping,
Wreaths for the victor's brow.
Now morning light is breaking,
Day dawns in every land;
Night shades beset us no longer,
Jesus, our Lord, is at hand.

—Basil Manly, D. D., in *Journal and Messenger*.

MISSOURI TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1885.

No. of members.....	186
" reports returned.....	65
" members added.....	14
" missionary visits.....	296
" letters written.....	42
" Signs taken in clubs.....	19
" new subscriptions obtained.....	7
" short-term subscriptions for Signs.....	20
" pp. tracts and pamphlets distributed.....	35,713
" periodicals distributed.....	608

Received on membership and donations, \$35.09; on book sales, \$605.39; on general sales, \$7.75; on periodical fund, \$107.35; on twenty-thousand-dollar fund, \$52.91; on other funds, \$426.17. The societies at Emporia, New Boston, Greentop, Nevada, and Rich Hill failed to report.

CLARA E. LOW, Sec.

NEBRASKA TRACT SOCIETY.

Report for November and December, 1885.

No. of members.....	885
" reports returned.....	118
" members dropped.....	3
" missionary visits.....	680
" letters written.....	80
" new subscriptions obtained.....	98
" Signs taken in clubs.....	273
" short-term subscriptions for the Signs.....	77
" pp. tracts and pamphlets distributed.....	77,663
" periodicals distributed.....	8,096

Cash received on sales, \$207.99; from districts, \$17.21; on periodicals, \$34.25; on tract fund, \$1,328.73; on other funds \$525.09; from ministers and agents, \$648.37. The following societies failed to report: New Era, Kirkwood, Seward, Fremont, Humboldt, Columbus Schuyler, Madison, Blair.

S. E. WHITES, Sec.

MINNESOTA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1885.

No. of members.....	627
" reports returned.....	247
" members added.....	51
" " dismissed.....	7
" missionary visits.....	756
" letters written.....	404
" new subscriptions obtained.....	101
" pp. tracts and pamphlets distributed.....	154,643
" periodicals distributed.....	4,738

Received on membership and donations, \$260.10; on sales, \$409.61; from agents, \$486.31; on periodicals, \$457.99; on Australian mission, \$267.75; on camp-meeting fund, \$406.35; on College fund, \$633.20; on city mission, \$649.68; on English mission, \$170.00; on European and Scandinavian missions, \$3,584.36; on International Tract Society, \$17.14; on reserve fund, \$1,277.65; on South Lancaster Academy, \$156; on other funds, \$33.27.

H. P. HOLSER, Sec.

SHALL OUR PEOPLE PATRONIZE OUR TRACT SOCIETIES?

GOD, in his all-wise providence, has placed these most important factors among us for the more rapid advancement of the cause of present truth. In the missionary work a large field of usefulness opens before us, in which all may render acceptable service, and improve and develop God-given abilities. Here all may labor for, and become co-workers with Jesus. Already much good is being accomplished through the medium of the tract societies, and many are thus brought to a knowledge of present truth. But very much more might be accomplished by the societies than there is at present, if our people would patronize their own local societies more liberally than they do, by ordering their books and periodicals, particularly the former, through them. A duty here rests upon the librarian to visit the members of his society who do not take our periodicals, and invite them to subscribe. He should also call the attention of his society to our leading denominational works, and solicit their patronage. The object and principles of the tract society should be clearly and forcibly placed before them, in order that all may understand its workings, and be prepared to labor unitedly and harmoniously. When the local societies are in an active, flourishing condition, the district and State Societies are the same.

Since God has placed these important instruments for the spread of the truth in our midst, shall we not do our utmost to advance their prosperity? Tenthfold more might be accomplished by the tract societies than there is, were all laboring as earnestly as they might for their support. Were all living up to their privileges, we should meet God's requirements upon us in this direction, and he would bless us in so doing.

It is years since the first tract and missionary societies were organized among us, and yet many of us are unacquainted with their workings, and think we can obtain our publications cheaper at the publishing house than through our societies. But this is a mistake. The tract societies retail all our publications at the same rate that the publishers do. By purchasing our supplies of the tract societies, we do not lessen the business of the publishing house in the least; for the demand from the societies will be larger in proportion as we patronize them.

Another year is rapidly passing, in which we may each engage more actively and zealously in the cause of the Master. With each new quarter that comes, there is an added responsibility resting upon all those who are in any way connected with the spread of the third angel's message, from the least to the greatest. It is a stirring and solemn thought that God has committed to us as a people, though comparatively few in numbers, the sacred trust of carrying the last warning message to the world; a thought that should arouse us to be most earnestly devoted to the work. It will cost us too much, and we cannot afford to stand "all the day idle," while the harvest is so great and the laborers are so few.

The new year comes to us all with many opportunities in which we may labor, each in our allotted place, for the up-building and advancement of the cause of truth. Let us make it fruitful with good works, "redeeming the time, because the days are evil."

HATTIE E. HARRIS.

Pleasant Grove, Minn.

—Prayer is the key of the morning, and the bolt of the night.

—He is strongest who can withstand temptations; and he is wisest who can adjust himself to circumstances without a jar, a sigh, or a sad face.

—It has been said by men of discernment and experience, "If you want to spoil a man for a great work, begin to praise him early."

Bible Readings.

"Search the Scriptures."—John 5:39.

THE COMING EARTHQUAKE.

BY M. S. BURNHAM.

1. UPON what does the earth rest? Job. 26:7.
2. What does the psalmist say about the creation of the earth? Ps. 24:1, 2.
3. Have we any testimony from Scripture that proves that fire is under the earth? Job 28:5.
4. Is there anything in nature that proves this to be so? Ans.—Earthquakes, volcanoes, and hot springs.
5. Are these throbings and quiverings of our planet noticed in Scripture? Isa. 24:18–20.
6. What is the cause of all this ruin? Isa. 24:5, 6; Gen. 3:17.
7. What does Paul call him who is the cause of all this ruin? Eph. 2:2.
8. Who has the control of the earth at the present time? Job. 9:24; Luke 4:5, 6.
9. Is there any proof of divine agency in these terrestrial convulsions? Ex. 19:18; Judg. 5:4; 2 Sam. 22:8.
10. What does the psalmist say of the power of God? Ps. 18:5–15; 68:8; 60:2.
11. What does Jeremiah say of the superiority of God over other gods? Chap. 10:10–12.
12. What is said of the judgments of God upon the world and its inhabitants? Jer. 4:20–28; Isa. 24:1; Nah. 1:4–6.
13. What does the psalmist say that even a look of the Almighty will do? Ps. 104:32.
14. What does Peter say is the future destiny of this earth? 2 Pet. 3:7.
15. Does not the psalmist strongly intimate that there was an earthquake at the destruction of Pharaoh and the Egyptians? Ps. 77:16–18.
16. Where have we a direct act of God in causing an earthquake to punish sin? Num. 16:30–34.
17. What is said of the earth at the slaughter of the Philistines? 1 Sam. 14:15–23.
18. When God met Elijah on the mount, what took place? 1 Kings 19:11.
19. What is said of the earthquake in the days of Uzziah? Amos 1:1; Zech. 14:5. When was this? 2 Chron. 26; see also Josephus.
20. Have we any record of an earthquake in the days of the apostles? Acts 4:31; 16:26.
21. How does the psalmist set forth Christ's last and visible advent? Ps. 97:1–5; 114:7.
22. What do we learn from Joel on this point? Chap. 3:16.
23. What does God declare by the prophet Haggai? Chap. 2:6, 7.
24. What does Paul say in explaining this prophecy? Heb. 12:26, 27.
25. How does the revelator describe the scene when the seventh angel sounds? Rev. 8:5; 11:19—seventh plague; 16:17, 18.
26. What is the prime element that will be used in the final dissolution of the earth? Deut. 32:22; 2 Pet. 3:10.
27. What is Isaiah's prayer on this point? Chap. 64:1, 2.
28. Does not this refer to the same conflagration spoken of by Malachi? Chap. 4:1.
29. How does Peter sum up this testimony? 2 Pet. 3:7.
30. What does the Lord say about the tossings of the ocean? Luke 21:25–27.
31. Has this been fulfilled? Ans.—Yes; in the tidal waves caused by the earthquakes.
32. How does the Lord say these things will come upon the earth? Luke 21:35.
33. Who does Isaiah say will be benefited by God's judgments? Chap. 26:9, 10.
34. Where do we find a vivid description of the judgments of God? Eze. 38:19–23.
35. How is the scene of the last day described in Rev. 6:14–17?
36. What gives the warning of the day of God? Joel 2:1; Zeph. 1:14–18.
37. What will those be doing that take heed to the trumpet's blast? Ans.—Watching. Mark 13:33–37.
38. What will be the character of those who escape the final conflagration? Rev. 14:5.
39. Then what manner of persons ought we to be? 2 Pet. 3:11, 14.

The Review and Herald.

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

BATTLE CREEK, MICH., MAR. 16, 1886.

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

THE COMING ECCLESIASTICAL UNION.

As chroniclers of the signs of the times, we have frequently had occasion to notice in the REVIEW the indications of that union (perhaps it might more properly be called "confederation") between the different denominations of the Protestant world which must precede the fulfillment of the latter portion of Revelation 13—the formation of what is there called the "image to the beast," and the enforcement of the "mark of the beast."

Every year, for some years past, the indications have become clearer, and the testimony from various sources more explicit, that such union between the various Protestant ecclesiastical bodies was approaching. One of the most significant movements in this direction that has ever taken place, has just occurred in the city of Cleveland, Ohio.

A brother sends us a clipping from the Cleveland *News and Herald*, of March 8, 1886, containing an account of the visit of Wm. Wilberforce Newton, rector of St. Stephen's church, Pittsfield, Mass., to the city of Cleveland, in the interest of a movement which is called the "American Congress of Churches." A large congregation assembled in the Euclid Avenue Congregational church to listen to his address, Sunday, March 7. He explained that the object of the congress of churches, was to "promote Christian union." This movement took shape in Western Massachusetts, less than a year ago, the first meeting or congress being held in Hartford, Ct., May 11, 12, and 13, 1885.

Continuing his remarks, he said: "No one wants to gain a point. It is for unity on great questions, such as Sunday-keeping, temperance, and divorce, so that we can clasp hands, and leave our ecclesiastical differences to be settled in the future."

Thus this movement is assuming the exact form heretofore outlined in the REVIEW; that is, that the union would embrace only such points as they held in common, all retaining at the same time their denominational differences.

In explaining the real relation proposed between the different religious bodies, he said that "unity was different from union. The unity suggested was not the unity of dogma, but the unity of a practical American mind seeking for definite available results." And in the enumeration of these results, the fourth in number he stated in the following language: To meet "the crying need in our land for a central standard of Christian ethics, as in the matter of divorce, temperance, and the Sunday question. Such a practical unity would in time create a national standard, and would in so far lead to a national church; just as the national government rests after all upon the free autonomy of the separate States."

This is stating the matter in plain language. Just as the States of this Union maintain their own individuality, and yet are all united in a central government at Washington, so it is proposed that all the denominations, though each maintaining its own particular organization and creed, shall unite in a central ecclesiastical organization, a Church Congress, to maintain some dogmas they hold in common, chief among which is Sunday-keeping.

And when such an organization is formed, which Mr. Newton acknowledges will be virtually a national church, what will that be but a form of Church and State, and the very "image" which the prophecy says shall arise, as the world's great drama draws to its close, and the true Church enters the last struggle with her implacable foes.

The mission of Mr. Newton was successful; and by invitation of the ministers of Cleveland, the next congress is to be held in that city on the 25th, 26th, and 27th of May next.

STRIKING BACK.

WHEN those who are laboring to promulgate the truth succeed in making such an impression upon the people that the champions of error begin to strike

back, said advocates of the truth have reason to be greatly encouraged. Much of this kind of experience our brethren in different places have already enjoyed; and it is now beginning to appear in the city of Albany, the capital of the State of New York. This we learn by a letter just received from Eld. E. W. Whitney, now in that city. Although it was written as a private letter, we take the liberty to make it thus public, as the reader will be as much interested as we were in its encouraging statements. Writing from "205 State street, Albany, N. Y., March 8, 1886," Eld. W. says:

"I have been here at the capital of our State for a little more than a week. Our canvassers have been at work here more or less for over a year. Many of the citizens are becoming interested in the important truths presented in the publications circulated; and they go to their pastors for help, which is making trouble. Some are perplexed to know what to say; others are taking up the subjects in the pulpit. A week ago Sunday, I listened to a sermon from one of these ministers, on the immortality question, in which he frankly stated that his reason for speaking on that subject was because of the needs of some of his congregation, who had been assailed by those who believed in the unconscious state of the dead, and that the 'soul slept in the grave from death until the resurrection.' The following Sunday, I briefly replied to him through the columns of the *Argus* (which reply I send you).

"The Sabbath question is also being very much agitated. Two ministers preached upon that subject last night. One has commenced a series of discourses upon it. There is an interest to hear. Yesterday we held our first service to which those from the outside have been invited; only those who are known to be interested are to be invited, for the present at least. But at the service, the attendance and interest were very encouraging, and we believe many are honestly inquiring after truth. But alas! to what devices the enemy resorts to keep it from them! I think I shall be able to get articles into the Sunday papers each week; but just as this opening presents itself, the ministers are taking up the subject of Sunday papers, and warning the members of their churches not to purchase or patronize them at all. This, of course, prevents those who heed that counsel from receiving the truth through that channel. But the publications are selling steadily, and we feel confident that the Lord is searching out his people in this city.

"The Sunday question has been discussed upon by a Catholic priest before the Legislature in connection with the license laws. Thus the matter is being brought more and more prominently to the front."

A similar agitation we would like to see in every city in every State of our own nation and in every country of the civilized world.

MELBOURNE, AUSTRALIA.

WE returned to Melbourne Jan. 6, after an absence of three months in New Zealand. At the time we left Melbourne, our tent was not ready for use, and the weather was not suitable for meetings. As soon as the weather permitted, the tent (40x65 in size) was pitched, and Eld. Corliss commenced public meetings. Holding nightly services in a tent was a novelty, and some predicted failure; but notwithstanding, an interest was immediately aroused, and the results thus far have been very satisfactory. The experience has been such as to warrant the conclusion that tents can be used just as successfully here as in America.

Many who had become interested by the Bible readings held through the winter, and who had read our publications, decided at these meetings. The tent was pitched twice in North Fitzroy; and as the result, a church was organized Sunday, Jan. 9, consisting of twenty-eight members, including those who came here from America. The following Sabbath, six more united by baptism, and one by vote who had been baptized previously. There are a number of others awaiting baptism, who will then unite with the church. We have reason to believe there will be a church numbering not less than fifty as the result of the labors here. It would have given the friends in America great rejoicing to witness the eagerness with which they took hold of the work, and the interest they manifested in every point of truth. The ordinances were celebrated, and not an objection was raised to following Christ's example as recorded in John 13. All took part in it. The remark was frequently made, that this was just the way to unite the hearts of God's children.

In connection with the work here, many interesting incidents occur, which show the utility of public efforts, and that the Lord has seconded them. One gentleman, who had been much interested, took a stand on the truth. A married sister was greatly

stirred up over it, and sent her son, who was well educated, to talk with her brother. After spending some hours in conversation, he became convinced that his uncle was right after all, and went back to labor for his mother and the other members of the family. At first, the disappointment made her really ill; but the young man felt so much the importance of the truth that he continued his efforts till his mother and the entire family embraced it, except one son, who is a lawyer. They have not all united with the church as yet.

Another case was that of a contractor, who does government work. He at once took a decided stand; and although he had a large number of men in his employ, he would not allow any of them to work on the Sabbath; but he permitted them to work overtime to make up the day if they chose. On one of his jobs he found he was so behind with the work that it could not be completed on time; so he gave his men permission to work on Sunday. This created no little excitement, and a general inquiry was raised as to why he did so. He was threatened with prosecution; but the lawyer said that the laws of the English government were founded on the laws of God, and that he was quite sure that the seventh day was according to the law of God. The friends of the contractor, however, concluded that it would be well to give him an opportunity to explain why he had so openly violated the laws of the land. To his surprise, he found a large concourse of people assembled when the appointed time came. He had studied the subject well before taking the stand he had. His Bible was marked, and a Bible reading arranged in it. He spent an evening in giving his reasons for keeping the seventh day, and in answering their questions. This seemed only to add fuel to the flame already kindled; for since then, there has been no small interest in that place to hear more on the subject.

The tent is now pitched in another suburb, South Melbourne, where at present there is an increasing interest, and we hope for good results. As near as we can estimate, there are not less than seventy-five observing the Sabbath here and in New Zealand who knew nothing of present truth when we first came to the Colonies. Many others are deeply interested. The providence of God is plainly over the work. His angels have gone out before us to prepare the way for his truth. If faithfulness and humility continue on the part of those who are connected with the cause here, we see no reason why a great work may not be done in a short time.

At the present time, the cause here is in possession of an entire outfit for printing the paper and doing such small jobs as seem necessary in connection with the work. We have one large and one small press, with type, cases, stitching machine, etc., etc., at a cost of about \$8,500. Some leading men not of our own faith have already donated as high as 16£ (\$80) toward the publishing work. To all appearance, our printing has given us favor with many. Our paper is well spoken of. It has sixteen pages of solid reading, containing no paid advertisements, and commends itself to many of the better class of people. We have the sympathy of many influential persons, some of whom manifest a willingness to contribute toward its support. To publish a religious paper without advertisements is a new feature in this part of the world. We already have many agents, who, to all appearance, are doing their best to obtain subscriptions for the *Bible Echo* at the regular price.

Some religious bodies do not approve of our work, and do not speak very commendably of us; but still the cause moves forward. A few nights since, a church meeting was called in one of the suburbs, at which the names of six of its acknowledged best members were dropped for heresy. Most of them had united with us, some by rebaptism. There are others toward whom they will be under the necessity of discharging the same painful duty. We know we have the prayers and sympathy of our friends in America. Our success depends on the blessing of God.

S. N. HASKELL.
P.S. Since writing the above, nine more have been baptized, and ten united with the church, which now has forty-five members.

S. N. H.

RECOLLECTIONS OF THE PAST.—NO 15.

THE winter and spring of 1855-56 I spent in the central and western parts of New York, holding meetings most of the time in Madison, Oswego, and Jefferson counties. In November of 1855, Bro. J. N. Andrews moved with his father's family from Paris,

Me., to Waukon, Ia. On the 4th of that month, they stopped with the church in Rochester, N. Y. On that Sabbath, Eld. Andrews held a Bible class on the proper time for the commencement of the Sabbath. As the result of his teaching, the church in Rochester unanimously decided that, according to Scripture testimony, the Sabbath and all other Bible days began with the setting of the sun; and on Sabbath, Nov. 11, we who were members of that church, for the first time commenced and closed the Sabbath with the setting of the sun.

From Jan. 20 to Feb. 5, 1856, I spent thirteen evenings debating the immortality question at Clarksville, Madison Co., with one Eld. White, a Methodist. He had made his boast that he would "overthrow the Adventists on that question, unless they were stronger than h—l." After so rash a statement, made publicly, he seemed bound to hold on. That debate, it appeared, was about the close of his ministry. The truth of God's word is always stronger than man's efforts. In this case, "the wrath of man" was made to "praise the Lord."

Feb. 23, 1856, I first met Eld. Curtis, now of Minnesota, in the S. D. Baptist church at Verona, Oneida Co., N. Y. At his request, I took part with him in his forenoon service, and in the afternoon spoke to his congregation.

During the fall of 1855, a number of Sabbath-keepers from the East moved into Illinois and other western States. At that time, New England was an exceedingly hard field of labor. A testimony was given through Sr. White that just then "much more could be accomplished with the same amount of labor in the West than in the East," that the time would come, "after the work was established in the West, when laborers would go from the West to the East, and a good work would be accomplished there;" all of which has been most strikingly fulfilled, although at the time the testimony was given, such results were in no way apparent.

Several of those who moved West had both means and ability, which, devoted to the cause, would have told greatly for its advancement. The testimony admonished such of the danger of letting this world absorb their strength and attention instead of devoting their powers to the cause of God. Vastly different would the records of heaven appear in the cases of some had this testimony been fully heeded and carried out.

During the summer of 1856, Elds. Ingraham and Cottrell and myself held nine tent meetings in the States of New York and Pennsylvania. These meetings were held only two days in a week. Much time between meetings was spent in traveling by team from place to place. During the time of haying and harvest, we labored in the fields to help support our families at home. For such labor we were paid only one dollar each per day; still it helped a little. This was the first season we had received any stated sum per week for preaching services. Out of the means raised by the brethren for tent-meeting expenses, Eld. Ingraham and myself each had four dollars a week; and Bro. R. F. Cottrell, who acted as our tent-master and chorister, received three dollars per week. Under these financially embarrassing circumstances, being urged by friends to accompany them West, I decided to move with my family to Waukon, Iowa, and there, after sustaining my family by my own labor, preach as I might have opportunity. Accordingly, Oct. 4, 1856, Bro. J. T. Orton and myself, with our families, left Rochester for Iowa in two lumber wagons. We spent Sabbath, Nov. 5, with the church at Clarkson. On the 7th, with our teams and goods we embarked at Buffalo for Detroit by steamer; thence we went by freight train to Chicago, where we arrived the 10th. On the 11th, we started with our teams to go overland to Waukon, which place we reached at noon of Nov. 20.

Like most persons going to a new country, we found things different from what we had expected. High prices soon began to rapidly diminish what little money I had. The country was so new, and the inhabitants so much scattered, that there was little chance for holding meetings. A cold winter was coming on, for which preparations must be made. I found an opportunity to obtain carpenter work, and so, being accustomed to the use of such tools, I put in a month at house building. On Dec. 24, I had just commenced a new job in Waukon village. About three o'clock in the afternoon, as Bro. Hosea Mead and myself were working in the upper part of a store, a man spoke to me from without, saying, "Do you

know a carpenter by the name of Hosea Mead?" Bro. M. immediately said to me, "That is Elon Everts' voice." He had just remarked, "Bro. and Sr. White are in Illinois, and I believe they will come up here." He looked out to speak to the man, who proved to be Elon Everts, and who said, "Come down; Bro. and Sr. White and Bro. Hart are out here in the sleigh." If these persons had dropped upon us from the skies, they would hardly have astonished us more. The ground was covered with three feet of snow, which in turn was covered with several crusts, which were not hard enough to bear up a horse, although a man would not break through. For more than a week, all roads for forty miles south of Waukon had been abandoned as impassable for teams. The people had been waiting for the weather to moderate before attempting to break the roads. It looked to us as though one sleigh load, breaking their own way through forty miles of such snow, undertook a Herculean task.

We were glad to see these friends, and were still more glad they had come after they had been with us a few days. It was just then, after a lethargy had spread itself over our people, that the message to the Laodiceans (Rev. 3:14-22) was being proclaimed. We at Waukon, although willing to acknowledge with the rest our lack and need, were not in as great sympathy with the message at the time of their arrival as we were after a few meetings had been held, and the matter had been more fully explained.

Our facilities for entertaining company at just that time were somewhat meager. It was thirteen miles to a grist-mill. The winter's snow had closed in upon us quite suddenly, much sooner than expected. There was no flour in the neighborhood when our friends came; in fact, we were just about consuming our last loaves of genuine "bran bread." So for one or two days, all we had to offer them was meat and potatoes and hulled corn. The weather then moderated a little, and the neighborhood all turned out and broke the road to the mill, after which we soon had something a little better to serve to our friends. Of the meetings held at this time, and their results, I will say more in my next.

J. N. LOUGHBOROUGH.

WHEN THE SABBATH WAS CHANGED.

QUOTATIONS FROM HISTORY.

"We often find it necessary to give the historical facts concerning Sabbath and Sunday since Bible times. To do this readily, it is convenient to have the proper quotations arranged in a scrap-book. I here give them as I use them in my book, so that all who wish may cut them out for their own use."

NOW LONG THE SABBATH WAS KEPT.

Mr. Morer, a learned clergyman of the Church of England, says:

"The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but they derived this practice from the apostles themselves."—*Dialogues on the Lord's Day*, p. 189.

Prof. E. Brerewood, of Gresham College, London, and member of the English Church, says of the seventh day:

"That Sabbath was religiously observed in the East church three hundred years and more after our Saviour's passion."—*Learned Treatise of the Sabbath*, p. 77.

Bishop Jeremy Taylor, of the Church of England, says:

"It [Sunday] was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment."—*Ductor Dubitantium*, Part I., book 2, chap. 2, rule 6, sec. 51.

John Ley, another English author, says:

"From the apostles' time until the Council of Laodicea, which was about the year 364, the holy observation of the Jew's Sabbath continued, as may be proved out of many authors; yea, notwithstanding the decree of that Council against it."—*Sunday a Sabbath*, p. 163.

Lyman Coleman says:

"Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian Church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued."—*Ancient Christianity Exemplified*, chap. 26, sec. 2.

Prof. Moses Stuart, of Yale College, one of the ripest scholars of the age, speaking of the fourth century, says:

"The practice of it [the keeping of the Sabbath] was continued by Christians who were jealous for the honor of the Mosaic law, and finally became, as we have seen, pre-

dominant throughout Christendom?"—*Appendix to Gurney's Hist. Sab.*, p. 115.

The historian Socrates, who wrote about the middle of the fifth century, speaks thus:

"For although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition refused to do this. The Egyptians in the neighborhood of Alexandria, and the inhabitants of Thebais, hold their religious meetings on the Sabbath."—*Book V.*, chap. 22.

Sozomen, another historian of the same period, writes:

"The people of Constantinople, and of several other cities, assemble together on the Sabbath, as well as on the next day; which custom is never observed at Rome."—*Book VII.*, chap. 19.

Brerewood declares:

"The name of the Sabbath remained appropriated to the old Sabbath, and was never attributed to the Lord's day, not for many hundred years after our Saviour's time."—*Learned Treatise of the Sabbath*, p. 73.

The American Presbyterian Board of Publication, in Tract No. 118, states that:

"The observance of the seventh-day Sabbath did not cease till it was abolished after the empire became Christian."

Dr. Peter Heylyn says of the term Sabbath in the ancient Church:

"The Saturday is called amongst them by no other name than that which formerly it had, the Sabbath. So that whenever for a thousand years and upwards, we meet with *Sabbatum* in any writer of what name soever, it must be understood of no day but Saturday."—*Hist. Sab.*, part 2, chap. 2, sec. 12.

The earliest mention of Sunday as a Christian Sabbath is thus noted by Heylyn:

"The first who ever used it to denote the Lord's day (the first that I have met with in all this search) is one Petrus Alfonius,—he lived about the time that Rupertus did [12th century],—who calls the Lord's day by the name of Christian Sabbath."—*Hist. Sab.*, chap. 5, sec. 13.

HISTORY OF SUNDAY-KEEPING.

"Sunday: so called because this day was anciently dedicated to the sun or to its worship. The first day of the week."—*Webster*.

"The wild solar holiday of all pagan times."—*North British Review*, vol. 18, p. 409.

Neander says:

"Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath. . . . The festival Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect,—far from them, and from the early apostolic Church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."—*Church History*, Rose's Translation, p. 168.

Domville declares:

"Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to his apostles."—*Examination of the Six Texts*, Supplement, pp. 6, 7.

"Centuries of the Christian era passed away before the Sunday was observed by the Christian Church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbath edict of Constantine in A. D. 321."—*Examination of the Six Texts*, p. 291.

Dr. John Kitto says of the writers of the fourth century:

"Nor do these writers in any instance pretend to allege any divine command, or even apostolic practice, in support of it. . . . Chrysostom (A. D. 360) concludes one of his homilies by dismissing his audience to their respective ordinary occupations."—*Cyc. Bib. Lit.*, art. Lord's Day.

Bishop Jeremy Taylor says:

"The primitive Christians did all manner of works upon the Lord's day, even in the times of persecution, when they are the strictest observers of all divine commandments; but in this they knew there was none."—*Duct. Dubi.*, book 2, chap. 5, sec. 59.

Dr. Heylyn says:

"Tertullian tells us that they did devote the Sunday partly unto mirth and recreation, not to devotion altogether; when in a hundred years after Tertullian's time there was no law or constitution to restrain men from labor on this day in the Christian Church."—*Hist. Sab.*, part 2, chap. 8, sec. 13.

St. Jerome, at the opening of the fifth century, shows his own opinion of Sunday labor. Thus he says:

"Paula, with the women, as soon as they returned home on the Lord's day, sat down severally to their work, and made clothes severally for themselves and others."—*Dialogues on Lord's Day*, p. 234.

The Chicago *Inter Ocean* says of Sunday:

"In the first ages after Christ, it does not appear that the Christians abstained from their regular business upon

that day, but they were accustomed to meet early in the day, and indulged in singing and some other religious services. It was not until the beginning of the third century that it became customary for Christians to abstain from their worldly business and occupation on that day."

Mosheim says:—

"Many also observed the fourth day of the week, on which Christ was betrayed; and the sixth, which was the day of his crucifixion."—*Eccles. Hist.*, cent. 2, part 2, chap. 1, sec. 12.

Dr. Heylyn says of those who chose Sunday:—

"Because our Saviour rose that day from amongst the dead, so chose they Friday for another, by reason of our Saviour's passion; and Wednesday, on the which he had been betrayed; the Saturday or ancient Sabbath, being meanwhile retained in the Eastern churches."—*Hist. Sab.*, part 2, chap. 1, sec. 12.

(Concluded next week.)

INCREASE OF KNOWLEDGE.

THE prophet Daniel was informed by a messenger from heaven, that near the end of time knowledge should be increased. Said he: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12:4; see also verses 9, 10.

The fulfillment of numerous lines of prophecy shows that the time of the end is come. We are very near the close of this earth's history. This being so, it is time to look for the warnings relative to the Judgment which are promised in the word of God. Rev. 14:6-12. Surely these must be proclaimed, or God's promise would fail. Are they being preached? The present angry state of the nations (Rev. 11:18), and the moral condition of the world and the Church, show conclusively that the last great crisis of earthly affairs is at hand; and still nothing has yet appeared in fulfillment of these promised warnings, unless it be admitted that the great movement on the subject of the second coming of Christ, which arose about 1840 and is still in progress, is a fulfillment of these promised warnings. All engaged in this movement previous to the great disappointment at the end of the 2300 days in 1844, were agreed in proclaiming the "hour of His Judgment," and the fall of Babylon, up to that date; but since that time a great variety of views have been entertained by a large number of those professing the faith of the near coming of Christ. Some have patched up and reconstructed the doctrine of a thousand years of probation yet to be; a doctrine which had been fully exploded by the pioneers in the faith, who located that period of time after the advent instead of before. This doctrine they call that of the "Age to Come," concerning which they hold a great variety of discordant theories. Of course they all claim that knowledge is mightily increasing, each faction and almost every individual professing superior enlightenment.

But prominent among the demoralized ranks of professed Adventists, have been the time-setters. The number of times which have been set for the coming of Christ since 1844, could they be enumerated, would seem incredible. In all this suicidal work they have claimed, of course, that knowledge was increasing. But their increase of knowledge has been much like the progress one would make in a long journey, who should daily return to the place of starting to stay over night. Every time set has made their folly evident, and proved that if they had ever had any knowledge in relation to the prophecies and their fulfillment, it had vanished away.

But notwithstanding all this confusion, there are people who have made true progress in the knowledge of the prophecies and their fulfillment. After the disappointment of 1844, they learned that the cause of that disappointment was the prevailing ignorance in regard to the sanctuary to be cleansed at the end of the "days." Dan. 8:14. They also learned that the disappointment itself had been foretold in symbolic prophecy. Rev. 10:10. The contents of the little book which had been sealed till the time of the end, but was now open, was turned from sweet to bitter as soon as it was eaten; and it was said, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Verse 11. Another world-wide warning was yet to be given—the message of the third angel of Rev. 14:9-12. Knowledge is increasing according to the promise. There is work yet to be done. The world must be warned against the worship of the beast and his image, and the reception of his mark. These things must be fully explained and set before mankind; for the choice which men are to make between the worship of God and that of the beast is a final one, and decisive of eternal destiny.

With the people who have followed down the track of prophecy, not stopping with the first and second messages, but proceeding to the third, there has been an increase of knowledge, and thus the prophecy has been verified; and the advance in knowledge has not overthrown their experience and work in the past. Errors have been discovered and confessed; but no leading position has been taken to be abandoned. The error that led to the disappointment has been corrected by the light upon the sanctuary and its cleansing—a truth as clear as a sunbeam, but one held by no people except those who believe that the third message is present truth.

And now this warning is being heard on all sides of this terraqueous globe. It is the only movement among Christians which claims to be the fulfillment of this most thrillingly important warning of the word of God; a warning which is to decide the destiny of the moving millions of the earth. All the great lines of prophecy declare that the time of the final warning is come. Is not what we now see its true fulfillment? This message is from Heaven, or of men; which is it?

R. F. C.

AT THE SANITARIUM.

My turn recently came to be sick, and for the first time in my life to be taken to the Sanitarium for treatment. They did their work so well, and attended to my wants so thoroughly, that my stay was very short and my bill still shorter. I had taken a severe cold, and was sick all over—fever, chills, headache, could neither sleep nor eat. A few times before, I had been in a similar condition; and having few conveniences for treatment, I did what I could handily, and wore it out; but it took me weeks to get over it. But this time I was in Battle Creek, and so went to the Sanitarium.

I was soon convinced that at this institution they believed in thorough treatment, at least in my case. As to medicine, drugs, they gave me only a little, not as much as I thought I needed—some lemonade and oranges. They were not bad to take, and I have since felt no evil effects from them. But when it came to the outside applications,—baths, hot and cold, steaming, fomenting, rubbing, anointing,—they gave me all I thought was necessary. And as to attention by doctors and nurses and helpers and chaplain, I secretly felt that it half paid to be sick in order to be waited on so much. It makes one feel that he really does amount to something after all. Three days was as long as I could find any excuse for staying. I was then well and thoroughly well.

I learned this lesson: that it is a foolish thing when taken sick to let disease run along, day after day and week after week, with only half treatment, when prompt attention and thorough treatment on the start will generally make short work of it. It is worth going to the Sanitarium once just to learn how to treat yourself and others. Many a life which is now lost could have been saved if some member of the family had only had a little experience at the Sanitarium.

I will add that the religious interest here is good. They have prayers in the parlor and in the reading room among the helpers, every morning; a sermon in the parlor every Sunday evening; and, at present, a lecture on the prophecies every Friday evening in the gymnasium. They have a Sabbath-school of about one hundred and fifty members, which uses two hundred copies of the *Instructor*, and during the last year paid over \$400 into the missionary work; a missionary class of eighty-five, which has raised between \$600 and \$700 for the work during the last few months.

Thousands of our tracts and papers are taken and read here, and are then sent or carried into all parts of the country. Persons are constantly embracing the truth here. Eld. A. S. Hutchins and wife spend their whole time in the institution, looking after the spiritual interests of all.

D. M. CANRIGHT.

—Let him, then, who would become a strong Christian, say in his heart, and with all his heart: "I am the Lord's; not reluctantly, but with joy I own the infinite obligation. I am the Lord's, wholly and forever; I exult in the thought. Here, at the foot of the cross, I devote my life to his service. All I am, all I possess, all of which I am capable, every act, every word, every thought, every emotion, every plan, hope, and desire,—all are Christ's, and shall be his forever. Come what will,—honor or reproach, joy or sorrow, life or death,—I am the Lord's; and with all my powers of mind and soul and body, with my whole being, will I serve him, wholly, earnestly, joyfully, world without end."—*Religious Intelligencer*.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

QUALIFICATIONS FOR THE MINISTRY.

3.—GOOD MORALS.

THE man or woman who would be an acceptable laborer in God's work, must have a moral character that is sound, pure, unspotted, and above suspicion. If a man is suspected to be in any way dishonest in his deal, untruthful in his statements, or impure in his secret life, it will more than counteract all the good he may do by his labors, be he ever so talented. His hearers will all the time be thinking of what the man is, and how poorly his character corresponds with his teaching. This will take the force out of all he says, however well and earnestly he may say it. On the other hand, the man who is known to have a high moral character, to be clean, pure, and above even suspicion, that man's words will have weight, even if they are not very eloquent. *It is the man back of the sermon that gives power to the words spoken.*

Hence one of the qualifications required for an elder is that "he must have a good report of them which are without; lest he fall into reproach, and the snare of the Devil." 1 Tim. 3:7. The history of the Church in every age and in every denomination proves the wisdom and necessity of this counsel. How terribly the cause of Christ has been wounded, how many poor souls have been ruined, by the unholy lives of ministers! It is with shame that we have to confess that our own church, with its high standard, great light, and solemn warnings, has not been free from examples in this line of ministers. This should teach all our Conferences to look well to the reputation of every candidate for the ministry or any other branch of the work, and to take the alarm at the first breath of suspicion in this direction.

A high moral character, then, is an indispensable qualification for the work of God. A man known to have been tricky in his deal, dishonest in his bargains, unfaithful in paying his debts, unreliable in his statements,—such a person should never be encouraged to labor publicly.

Nor is it altogether out and out dishonesty alone that will disqualify a person for the ministry. A little, selfish spirit in deal will soon kill a minister's influence as well as his own warmth and spirituality. See one who is always trying to obtain things at the lowest possible figures, "Jewing down" a little more after the merchant has said that the price mentioned is the lowest at which he can afford to sell; crowding down the wages of hired help; letting jobs at starvation prices, etc.; a man with such a spirit can never move the people much. His soul is too small. It takes a generous, warm, sympathizing heart to move the hearts of others. For proof of this, look at the persons who have moved the masses,—Jesus, Paul, Luther, Whitefield, and others,—all large-hearted, and warm-souled. So we often see ministers, even among us, who are bright, well-informed, able in argument, and yet have little success in their labors. What is the matter?—Small souls, cold hearts.

4.—SOCIAL PURITY.

Ministers and other laborers must of necessity be much in the society of women. The minister will meet them daily at their homes where he stops, and sometimes alone as he makes his calls; at the Sabbath-school, at the missionary meeting, at public worship, and on the street. They come to him for instruction and advice. They form an important part of every church, and their influence and co-operation must be secured in all branches of the work. No class of men is so constantly thrown into the society of women as ministers. Hence the deportment of a minister in this respect is one of the most delicate and important that he has to consider. From the days of Eli down through all the ages, this has been a fruitful source of scandal to the Church, and of ruin to ministers. Paul exhorted Timothy: "Keep thyself pure." 1 Tim. 5:22. Entreat "the elder women as mothers, the younger as sisters, with all purity." Verse 2.

Every church has had this evil to contend with. Almost every paper reports the fall of some minister through this temptation. With what solemn warnings the "Testimonies" have spoken to us as a people upon this point, time and again. The voice of God from Sinai thundered a "thou shalt not," against this sin.

Jesus warned against it, and the last book in the Bible threatens the lake of fire to all adulterers. And yet more than one who has preached the message has fallen into this snare of the Devil. Hence it becomes young men who think of entering the ministry, to guard themselves doubly upon this point; and it becomes Conference committees and others in authority to deal very faithfully and plainly with the first suspicion of any such tendency in any laborer.

"Miller on Clerical Manners," which every preacher ought to read, says, on page 333: "Before marriage, as well as afterward, exercise great delicacy in conversing with females. There are clergymen, both single and married, who are not sufficiently attentive to this point. Everything that approaches to fondling females, frequently taking hold of their hands, leaning on or over their persons, saluting them, retiring much with them into private apartments, often taking solitary walks with them, corresponding with them by letter, etc., are all practices of which clergymen, young or old, ought to be extremely cautious, and more especially in respect to married females. In a word, in all your associations with the other sex, let your delicacy be of the most scrupulous kind. Shun not only the reality, but even the appearance, of evil. And remember that the very confidence, with respect to purity, which is commonly placed in a clergyman's character, while it is, in some respects, highly advantageous, may become a snare to him in a variety of ways easily conceivable."

Dr. Adam Clarke writes to a preacher: "Converse sparingly and cautiously with women, particularly young women."

Sr. White says: "The usefulness of young ministers, married or unmarried, is often destroyed by the attachment shown to them by young women." "When among the sisters, be reserved; no matter if they think you lack courtesy. If sisters, married or unmarried, show any familiarity, repulse them. Be abrupt and decided, that they may ever understand that you give no countenance to such weakness."—*Testimonies*, vol. 1, pp. 381, 437.

If the minister himself is not inclined to encourage these things, if he does not secretly like it, and put himself in the way of it, if he does not encourage and return the advances of soft, silly women, he will never be troubled with them. They know better. It is only "ladies' men," who are soft and weak themselves, who attract such women. Our ministers who are themselves pure and square in this respect, can labor anywhere and everywhere, in all kinds of society, and under all circumstances, and yet never be troubled with over-familiar women, nor have a breath of suspicion spoken against them. The reason is short and simple: They don't like that kind of men. But some way, others who are always cautious, "very cautious," are yet always "very unfortunate," are talked about, and have to explain. But the true explanation is that they themselves are faulty in this regard, and naturally attract that kind of women.

Young men looking forward to the ministry, or those in the ministry, should be very slow about marrying. A few years' experience will broaden their acquaintance and improve their judgment. They will realize better what they need, and will be better judges of real worth of character. Richard Baxter says: "Ought a clergyman to marry?—Yes; but let him think, and think, and think again before he does it." Good advice; for if there is an important step in a minister's whole life, this surely is one. Again we quote from Dr. Clarke:

"Marriage to you can never be an indifferent thing; it will make or mar you; it will be a blessing or a curse to you. It will either help you to heaven, or drive you to hell, or be a heart-rending cross to you while you live."

This is what all experienced men say. So let young men, before it is too late, take warning. A good wife of the right stamp will nearly double a minister's usefulness. The great John Wesley made a terrible mistake in his marriage, while Luther and Dr. Clarke were very happy in this respect. When, therefore, you seek a wife, as it is right that you should do at the proper time, do not be led by merely a boyish sentiment without judgment. Here are some qualities which are indispensable in a good wife: Good health and a strong constitution; good, common, every-day sense; real, genuine piety; a cheerful, pleasant disposition; sociability; education, the more the better (a good singer will be a great help); cleanliness and tidiness;—a wife of whom you will never be ashamed.

Is it not strange that in all other matters, even to the buying of a hat or a book, men ask and take the advice of friends; but that in the all-important step of marriage, they ask no one, seek no information, counsel with nobody? This is not wise nor right. At least one trusted friend should be freely counseled with about it, before it is too late to change.

Mr. Miller, above-quoted, adds: "Let me earnestly exhort you, then, in seeking a wife, to look for one of unfeigned and ardent piety. Nothing that she can possess ought to be considered as a compensation for the want of this great characteristic. However beautiful, however amiable, however intelligent, however extensively read, and however polished in her manners, if she lacks the 'one thing needful,' she will be essentially deficient as a companion for an ambassador of Christ. But if, with other qualities which may fairly be presupposed, she whom you choose for a wife be a person possessed of enlightened, active piety, you will find her a treasure beyond all price; a comforter in trials; a counsellor in study, in labor, and in perplexity; a soother of your care-worn hours; a suitable guide of the best interests of your household in your absence; an efficient helper in a variety of respects incapable of being specified; and, above all, a happy medium of intercourse and pledge of confidence between you and the pious females of your congregation. I have often known the pious wives of clergymen to exert an influence so manifest, so extensive, and so happy, within the pastoral charges of their husbands, that, in some cases, there were those who felt constrained to doubt whether the pastors or their companions were, all things considered, the more useful."—*Clerical Manners*, pp. 319, 320.

This is not a tithe of what might be said upon this all-important subject.

D. M. CANRIGHT.

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—M. Cheyne.

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

403.—SINLESS AND SINFUL.

Explain 1 John 3:5, 6 and 5:18, so as to harmonize with such passages as 1 John 1:8, 10; 2 Chron. 6:36; Ecc. 7:20; 1 Kings 8:46.

MRS. C. P. H.

1. 1 John 3:5 informs us that Christ came to take away our sins; and that very desirable consideration is reached when we fulfill the conditions incumbent upon us. "In him is no sin;" that is, Christ was and is sinless.

2. In the 6th verse we are told that "whosoever abideth in him [Christ] sinneth not;" that is, while one's life is in accord with the example and teaching of Christ, he "sinneth not," which is a necessary conclusion. From this, it follows that when one's life is not in perfect accord with such teaching and example, he is not abiding in Christ, nor knowing him; that is, not being guided by a knowledge of Christ's life.

3. The other passages referred to, furnish evidence that no human being has lived or will live on the earth in its present condition, wholly free, during his entire existence, from the taint of sin, which is not out of harmony with the explanation given of the first-named texts.

404.—LEAVES OF THE TREE OF LIFE.

Explain the meaning of the words "and the leaves of the tree were for the healing of the nations." Rev. 22:2. I think if I am so fortunate as to be there, I shall not need medicine. Eze. 47:12.

W. H. B.

The literal translation of the word would read "for the service of the nations," which gives the intended meaning, not implying that there will be physical disease or deformity there.

405.—LEAVENED BREAD AND UNFERMENTED WINE.

A correspondent takes exceptions to a reply given some weeks ago relative to the use of leavened bread for sacramental purposes. He thinks it inconsistent to object to the use of fermented wine, and at the same time allow the use of leavened bread. The objection to fermented wine is, that on general principles it is injurious to the system, and liable to create or arouse an appetite for strong drink. In general terms, fermented wine should never be partaken of. No such objection exists against leavened bread. The Bible nowhere that we are aware of condemns the use of leavened bread as a general article of food; while in every instance, so far as we know, where the use of wine is condemned, the word used in the original denotes fermented wine; and where its use is sanctioned, the word in the original signifies unfermented, or sweet wine. We admit that it may be a debatable question as to whether leavened or unleavened bread should be used for sacramental purposes,

but we have thus far failed to find the objections to the use of the former.

406.—WHAT DEFILLES A MAN?

Harmonize Matt. 15:11 with 1 Cor. 3:16, 17; 10:31; Isa. 66:17, L. G.

In Matt. 15, Christ is not discussing the subject of food, but the question asked by the Pharisees: "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread?" By the 11th verse he teaches that they were not liable to be defiled by partaking of food with un-washed hands, but that liability to defilement existed in the character and disposition; that defilement would come from following the evil tendency of our natures. Scripture will always harmonize with scripture when rightly understood. Inferential evidence should never be taken as authority for a conclusion that is in direct conflict with a plain and positive declaration found elsewhere relating to the same subject.

407.—THE APOSTASY THAT WILL NOT BE FORGIVEN.

Will you kindly show the harmony of the following scriptures: Heb. 6:4-6, and 1 John 2:1? J. W. C.

That there is one kind of sin that will not be forgiven, is evident from Mark 3:29 and Matt. 12:31. The description given in Heb. 6:4-6, identifies an apostate who not only denies the Christian religion, and repudiates his former profession, but declares Christ to be an impostor, and deserving of the death he suffered. Such a person would have joined in the crucifixion of Christ had he been present at that time. One who thus apostatizes has most certainly committed the unpardonable sin, and as the text (Heb. 6:4-6) states, it is impossible to renew him again. 1 John 2:1 has reference to all pardonable sin. The first-mentioned texts do not have reference to an ordinary backslider, as is evident from the expression "crucify to themselves the Son of God afresh, and put him to an open shame."

408.—IMMORTAL SOUL.

Please explain through your columns Matt. 10:28, so as to do away with the immortal-soul theory. M. V.

The text reads thus: "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." Without entering into a discussion of what constitutes the "soul" here spoken of, it is sufficient to consider what its fate may be. The last part of the text tells us to fear him who "is able to destroy both soul and body;" that is, we are to fear God, who is able to destroy both soul and body, which very clearly implies that the soul may be destroyed; and if so, it is not immortal. Thus this text, instead of proving that the soul cannot be destroyed, proves exactly the contrary. For a further consideration of this and kindred texts, see "Man's Nature and Destiny," published at this Office.

409.—TOBACCO CULTURE AND MANUFACTURE.

Is it right for a Christian to work in tobacco-raising, curing, manufacture, or sale? N. J. M. T.

We do not understand how a Christian can consistently have anything to do with tobacco, only in one way; and that is to exert his influence to prevent its cultivation, manufacture, sale, and use. It certainly is right and laudable to "work in tobacco" in this manner, but in no other. The use of tobacco is believed by very many of our most reliable authorities to be a greater evil to the human race than that of intoxicating liquors; and being such, a Christian cannot engage in raising, manufacturing, selling, or using it without committing a grievous wrong.

410.—THE "TESTIMONIES."

Do S. D. Adventists teach that if one does not accept the testimonies of Mrs. E. G. White as from the Lord, they commit sin against the Holy Ghost? H. W. S.

They do not.

411.—TWO KINDS OF STATUTES.

In Ezekiel 20:11 the Lord says: "I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them." In verse 25 he says: "I gave them also statutes that were not good, and judgments whereby they should not live." What are the statutes and judgments whereby one may live, and what are those whereby one "should not live"? W. N. H.

By the former are meant all those requirements, a compliance with which will fulfill the conditions necessary on our part to entitle us to eternal life according to the promises. By the latter are meant the penalties to which one becomes liable by neglecting or refusing obedience to the former.

412.—MOSES' OBITUARY.

Please explain the language of Moses in Deut. 34:5-12 relative to his own death and burial. Did Moses write all of the first five books of the Bible, with which he is commonly credited? W. A. M. C.

Moses is believed to have written all of the first five books of the Bible, with the following exceptions: Gen. 12:6, last clause; Deut. 1:1-5; 2:12; 34:5-12. The last-named passages could not have been written by Moses, as they record his death and what the people did in reference thereto. Commentators agree that they were written by Ezra, by whom, says Dr. Adam Clarke, "according to uninterrupted tradition among the Jews, the various books which constitute the canon of the Old Testament were collected and arranged, and such expository notes added as were essential to connect the different parts; but as he acted under divine inspiration, the additions may be considered of equal authority with the text."

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.

FLOATING ON.

BY ELD. L. D. SANTEE.

ALL along time's rapid river
Tempests beat,
And in thorny ways do quiver
Pilgrim feet.

Aye and ever does the river
Bear us on,
And the ending of the journey
Soon will come.

Just a little more of sorrow,
Toil, and tears;
Then will come a glorious morrow,
Endless years.

Just a little more of heart-ache,
Grief, and pain;
Then comes resting on fair Salem's
Happy plain.

So we float adown the river
To the sea,
Longing for that peaceful resting
Soon to be.

And we wait the glorious advent
Soon to come,
When our King shall come his children
To take home.

Oswego, Kan.

ENGLAND.

EXETER, DARTMOUTH, ETC.—After an absence of nine months I again visited Exeter Feb. 10, and spent five days with the Sabbath-keepers and interested ones in this city. I found those who began to keep the Sabbath last June, still holding on and of good courage. Some who began to investigate at that time are now convinced, and are making arrangements to commence the observance of the Sabbath of the Lord.

As the halls are so expensive in this city, I did not attempt to hold any public services. I held six Bible readings at private residences, which were well attended. A young man who has just finished his studies in a theological college, and who has taken the degree of Bachelor of Arts, was present at one of the readings, and became very much interested on the subject of the coming of the Lord. He asked me to spend the next forenoon with him at his house, which I did, and we spent the time in "searching the Scriptures." As a result of this meeting, he purchased "Thoughts on Daniel and the Revelation" and "The Sanctuary." After dining with him, he wished me to call the next day and spend the afternoon with him. I accepted his invitation. When we had had a season of prayer, I asked him what subject we should next investigate. He chose the Sabbath, which was just what I wanted. We gave the subject a thorough examination, and after he had contested every point as to the original, he admitted that we had the truth. After this reading he took the "History of the Sabbath." When I left him, he told me he would live out all the truth, and proclaim it to others. He said he was happy to think he had found a truth which made the Bible look so plain.

Another gentleman who became interested while I was there last June, told me he believed all the truth, and would live it out as soon as he could possibly make arrangements for so doing. He has a large business in the city. When I was there last year, I loaned him "The Sanctuary and Twenty-three Hundred Days," which he read. He said of that book, "It is the best book I ever read. It opens up the Scriptures as I never saw them before." He purchased it, and also "Thoughts on Daniel and the Revelation."

Two ladies who keep a young ladies' school, invited me to hold Bible readings in their school-room, which invitation I cheerfully accepted. I had two readings in their pleasant room, which were well attended. I trust the effort has made some impression on the minds of those who were in attendance.

If a large tent could be pitched in Exeter during the coming summer, I firmly believe a goodly number would come out and accept the truth. May the Lord open the way.

I spent Feb. 14-17 at Dartmouth. I held some meetings in this town last spring, but did not succeed in bringing any into the truth. But there is one family there who are much interested now. Circumstances still hold them; but by what they said I am sure the time is not far distant when they will obey.

While I was making this trip, I held ten Bible-readings, sold books to the amount of \$7.25, and received one yearly subscription for *Present Truth*.

LATER.—I have spent six days here with the Southamptown church since I sent my last report, holding eight meetings in that time. We have spent this time in a week of prayer, which has been a precious season. Some of the addresses prepared to be read in America were read, and were well received. In connection with these appeals, we endeavored to bring before our brethren the importance of making sacrifices to forward the work in this country. All seemed to be in harmony with the move, and \$57.40 were pledged toward a fund for a new tent to be purchased the coming summer. Even the children were anxious to have a part in the work, and pledged their shillings. Some of these have no way to raise the amount but by gathering up refuse on the streets and selling it to gardeners.

One brother who could not decide how much his family would pledge until he went home, writes to me as follows: "The children seem happy to think they can do something in the cause of truth by subscribing to the tent fund. They want to go without one meal a day, or will make any sacrifice if they can do anything." This family have been sorely tried during the winter to get enough to eat. When they say they will drop off one meal each day, they know what it means. They sent a liberal pledge, trusting in the Lord to open the way before them.

Our English brethren and sisters love this truth, and will deny self as much as I have seen our brethren do in America; perhaps more. God will bless them here, and reward them when Jesus comes. Several interested persons have attended the meetings, and seemed much impressed. I now go back to Riseley, where I expect there will be a baptism soon.

Feb. 25.

J. H. DURLAND.

NEW YORK.

RIDGEWAY.—After leaving the mission at Buffalo, Jan. 5, I attended a tract society quarterly meeting at Newfane. Since then I have remained at home, meeting with the church on Sabbath, and holding Bible readings at several of our neighbors' houses on Sundays and evenings, with increasing interest. The way seems to be opening for the truth. I hope we may soon have a special effort here. I intend to occupy my time in giving Bible readings till the opening of the warm season, hoping and praying that God will bless the effort.

R. F. COTTRELL.

MISSOURI.

MAPLE AND ECONOMY.—From New Boston we went to Maple, and held two meetings with the brethren there. Next went to Economy. Bro. Jones remained till March 3, and meetings were continued till the night of the 6th. This church has been organized less than a year, yet it is in advance of some of the older ones in tithing, health reform, missionary work, etc. The ordinances were celebrated the last Sabbath, at which the Spirit of the Lord came in to a marked degree. All hearts were touched, and it was good to be there. They pledged \$46 to the tent and camp-meeting fund. The missionary spirit exists among the brethren of this church, and from their efforts we hope for good results.

N. W. ALLEE.

March 8.

KANSAS.

BARCLAY.—God has graciously blessed in the work in this place. The earnest prayers of the few anxious souls who were awakened by the Spirit of truth here during the past winter, have been graciously answered. A company of six was organized for regular Sabbath worship Feb. 27; also a Sabbath-school of twelve, with some outside attendance. Three *Instructors* and lesson books, class record books, and an S. S. record were ordered. This is a village of one hundred and forty inhabitants, nearly all Quakers, whose bitterness against present truth is of the most unyielding type. Their houses, hearts, and homes are relentlessly closed against it, and the influence has been to prejudice those not of their faith. There is some hope that this opposition may yield to missionary effort. Seventh-day Adventists passing this way are invited to call; ministerial help is needed.

*

MICHIGAN.

ALAIEDON.—Closed our labors with this church today, having been here three weeks. Gave twenty-six discourses, attended four prayer-meetings, one missionary meeting, and two business meetings of the church, also made forty visits, and received in donations \$3.95.

There was an excellent attendance on the part of the church, and a fair interest among those outside; and as the meetings drew to a close, the Spirit of the Lord came in, old and grievous difficulties were removed, heartfelt confessions were made, and a good state of things now prevails. We shall long remember these good meetings, and expect to see precious fruit as the result.

T. M. LANE.

March 3.

COLFAX, CLEON, ETC.—The week of prayer appointed by the General Conference was followed in the Colfax church by a series of meetings, conducted by Brn. Lay and Richardson and myself. Some who had fallen into an indifferent state were aroused, and the church was much encouraged. The little company at Sherman were also visited, and several meetings held with them.

Jan. 22, in company with Bro. Richardson, I commenced meetings in Cleon, Manistee Co. Have had a good attendance and an excellent interest from the first. Thirty-three discourses have been given. Twenty-two, all adults, have embraced the truth. Two of these were ministers of the gospel, one a Baptist, the other a Methodist; and, like Paul, as soon as the scales had fallen from their eyes, they were ready to commence the work of proclaiming God's truth to the world. One of them has now gone with Bro. Richardson to fill a new call in Grand Traverse county, while the other remains with me to finish up the work here. These new brethren are laying aside "every weight," and are pressing into the work with earnestness and zeal. A good Sabbath-school of twenty-nine members, has been organized. A lecture was also given on health and temperance, which was well received. At this writing, we are laboring in an adjoining neighborhood. Four discourses have been given, with good attendance and apparently increasing interest.

March 5.

R. C. HORTON.

FLORIDA.

HAVING taken down the tent at Orlando, Feb. 19 I went to what is called the Terrace church. This company meet near the bay called Terrace, near the Gulf Coast. They number about twenty members, most of whom once belonged to Michigan churches. I remained with them five days, and held twelve meetings. Ten united with the church, six were baptized, and one was received subject to baptism. The Lord came very near, and the brethren felt they must stand where they could have his favor continually. They pledged \$55 to the Florida tent fund, \$25 being paid down. Tithes were paid to the amount of \$31.78. I considered this quite good for this church, as none of them are rich in this world's goods. This is now the largest church in Florida, and the prosperity of the cause in this State will depend largely on them.

I am well pleased with the South, and am glad I have the privilege of laboring in this great field. Am now at Jacksonville, where we will close our labors in this State, and then I expect to go to North Carolina, the field to which the General Conference assigned me.

J. M. REES.

Feb. 28.

VIRGINIA.

AMONG THE CHURCHES.—In January I held meetings at Marksville and Cedar Point, which were not largely attended on account of snow and the extremely cold weather. Jan. 23 I held one meeting at Kimball, which was well attended. The people there seem anxious to hear more of the truth, and I hope to return in the near future to follow up the interest. That place is only a short distance from Hope Mills, where I assisted Bro. W. W. Stebbins in holding a series of meetings about two years ago. The seeds of truth then sown seem still to remain in the hearts of some, and good may yet be done by an earnest effort.

Feb. 1-8 I was at Waynesboro, where we held a tent meeting last summer. A few there are trying to obey the truth. We have never yet succeeded in getting a house there in which to hold services; but I visited those who are interested, and tried to encourage them in the work by holding Bible readings.

I am now holding meetings in a school-house about two miles from Port Republic. The interest here seems good, and the meetings are well attended by an intelligent class of people. Am now in the midst of the Sabbath question. Last Sabbath we held our first Sabbath meeting, which was well attended. Great interest is manifested in Bible readings, etc. Thus far three have signed the covenant. May the Lord still bless.

B. F. PURDHAM.

March 1.

INDIANA.

SANTA FE.—Feb. 10, I came to Keys' School-house, about two and a half miles northwest of Santa Fe. Up to the present, have spoken twenty-three times. Have canvassed the Sabbath question quite thoroughly, and am now on the life and death question. Considerable interest is manifested. One has commenced to keep the Sabbath. Ten or twelve years ago, Brn. Lane and Sharp gave a course of lectures at Peoria, about three miles south of here. It seems hard for people who have once rejected the truth to acknowledge its claims.

E. E. MARVIN.

March 3.

NEW MARION.—Since my return south I have been trying to confirm the good work already started in

this part of the State. The brethren both here and at Bryantsburg are of good courage, and are growing in grace, notwithstanding the bitter opposition they have to encounter. Some have discarded the filthy weed tobacco, and we hope others ere long will follow their example. Many have set aside pork, tea, and coffee, as not the best articles to use for health. I have sold quite a number of books this winter, and have visited a great many families, and held Bible readings with them. Among them was one family near Aurora, Ind., who has become very much interested through reading matter sent them by one of our tract society workers; in fact, I have found quite a number this winter who are becoming interested in reading the REVIEW and Signs. Thus the silent messengers are finding their way to the honest in heart. Courage, brethren and sisters, your efforts are not lost; soon you will reap if you faint not. People are being awokened in every direction; but how can they ever hear or learn the truth, except through the medium of our books and periodicals? for through the influence of Satan, churches and school-houses are being closed against the truth.

I began a series of meetings four miles east of New Marion Feb. 28, in a church that always had been free to all denominations. The Methodists became very much alarmed, although the house did not belong to them, and the sexton closed it. The last night I held meetings there, I took an expression of the audience to ascertain how many were in favor of having the meetings continued, and all except two voted in the affirmative; but this was of no avail; and I had to discontinue my meetings. Many false statements concerning us as a people were circulated through the Madison papers, which awakened an interest in many to hear what we did believe; and being invited to preach in that place, I did so. The truth has gained many friends, and one editor kindly offered to publish what I might write for his paper. For awhile I will help the brethren with the church at New Marion. God bless the truth, and his workers.

March 4.

M. G. HUFFMAN.

PENNSYLVANIA CONFERENCE.

DIST. NO. 7.—I left home Jan. 7, to attend the Youngsville quarterly meeting, which had been postponed on account of the sickness and death of Bro. Hamblin's daughter. For three weeks I labored there, visiting and preaching. Obtained three yearly subscriptions for the REVIEW, one for the Instructor, and nearly all signed a pledge to pay an honest tithe into the Lord's treasury. From there I went to Russell, one mile from which place I held thirty-six meetings, and sold \$64.80 worth of books. As the result, seventeen signed the covenant to keep the commandments of God and the faith of Jesus, and six or seven more are keeping the Sabbath. I also gave one temperance lecture, when seventeen signed the teetotal pledge, four the liquor and tobacco pledge, and three the liquor pledge. Bro. Oviatt was with us four days, preaching three times. The assistance he gave was appreciated. I then attended the general meeting at Steamburg, where we had a good meeting. I expect to go back to Warren county soon.

March 2.

D. A. BALL.

WELLSVILLE, N. Y.—But little has appeared in the REVIEW from our Conference for some time; but nevertheless, the work is still in a prosperous condition. About fifty have received the truth as the result of our efforts during the winter. A better interest is manifested in our missions than ever before since their establishment; and with few exceptions our people all seem to appreciate the magnitude and importance of the message more than heretofore.

The most interesting feature of our work has been the training school which was organized at Wellsville about the first of January. Tract society work, book-keeping, and Bible work have been the principal studies, and remarkable success has followed our efforts. We had no idea that much, if anything, could be accomplished by Bible work at Wellsville, as it has been the head-quarters of our work in this Conference for many years, and two tent efforts besides many general meetings which have been attended by our most experienced laborers, have been held there. But to our great surprise, we find many interested to learn the truth. One family, who live within twenty rods of the church, have accepted it. One very encouraging feature in the school is that our students are getting a real love for Bible work. We are ashamed to think that in the past we have not appreciated such work as this. It seems that more can be done to remove prejudice and bring people into the truth by the proper kind of Bible work than in any other way, especially in places where our views have been presented. That people should become interested through the efforts of an inexperienced worker, when they have listened unmoved to the preaching of our best laborers for years, shows that God blesses this means of getting the truth before the people.

Another interesting feature is our Sunday-school. We began with very little faith, stimulated to action by Bro. Canright's report from Otsego; but through earnest labor on the part of our students, and the co-operation of the church, we have a flourishing school,

which is growing in interest, and has an average attendance of about seventy. This, with our Bible work, gives us greater influence than we expected we could obtain. As these workers go to labor in the different parts of our Conference, we shall hope to see better results than we have heretofore realized from any feature of our work. On the whole, we have every reason for encouragement; and if our people are willing to sustain the cause with their means, success will certainly crown our efforts.

D. B. OVIATT.

MASSACHUSETTS.

WORCESTER.—Feb. 27 was a good day for the church in this city. Notwithstanding the inclemency of the weather, quite a number of our brethren and sisters assembled at our place of meeting, at an hour earlier than usual, for the purpose of worshiping the God of Israel. The Spirit of the Lord came in among us, and our hearts were warmed up by his presence. In the afternoon Eld. Robinson spoke with his usual freedom and earnestness, from words found in 1 Thess. 5:23, showing a marked distinction between being justified (Rom. 2:13) and being sanctified (John 17:17). Justify, according to Webster, means, "to prove or show to be just, or conformable to law, right, justice, propriety, or duty; . . . to vindicate as right." To be sanctified, one must possess the following graces or attributes. Webster says of sanctify: "To make sacred or holy; to set apart to a holy or religious use; . . . to hallow. To make holy or free from sin, etc."

We hear of people who claim to have been sanctified forty years ago; and if their claim is just it will stand the test. We have transgressed God's holy law. Hear Paul: "By the law is the knowledge of sin" (Rom. 3:20); and "the wages of sin is death" (the second death). To sin is to violate the precepts of that law which the psalmist tells us "is perfect, converting the soul." Ps. 19:7. Paul bears his testimony concerning the law, in language similar to David's. He says, "The law is holy, and the commandment holy, and just, and good." Rom. 7:12. Christ informs us that "one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18); yet we frequently hear some of these "sanctified" ones say that the very seal of the law of God (the fourth commandment) was abolished by Christ.

The time spoken of by the prophet to "bind up the testimony, seal the law among my disciples" (Isa. 8:16) has surely come; and we may rest assured that as long as Christ intercedes with the Father for fallen humanity, just so long we shall have sins to confess. None are exempt from sin; "for there is no man that sinneth not." 1 Kings 8:46. Those who feel as though they were free from sin, have graduated in the school of Christ, and have taken a step in advance of Daniel, a man beloved of God. Read his wonderful prayer as recorded in the ninth chapter of Daniel.

Feb. 28.

M. WOOD.

OHIO.

AMONG THE CHURCHES.—I spent some five days at West Mansfield. Eld. Thompson held a tent meeting here last season, and six or seven are keeping the Sabbath as the result. All were not free from tea, coffee, pork, and tobacco. If the solemn vows which were made are lived out, we shall see them advancing. I spoke two evenings in the Disciple church, to good congregations. There had been much talk by some in the community concerning a debate between Eld. Dillon (United Brethren) and myself, on the Sabbath question. At the last meeting in the Disciple church, the matter was placed before the congregation, for them to decide by vote whether I should engage in debate with Eld. Dillon. About five voted against the debate to every one that voted in favor of it, which decided the matter. A good impression was left on the minds of the people. I hope that more meetings may be held here this spring, and a church organized. Spent one night at Springfield. The interest is still good at this point, and new ones are deciding to obey.

I was in Columbus two or three days. The Bible reading work is growing on Bro. Van Horn's hands, and he has more than he can do in that field. The prospect at Columbus is the best that it has been. Eld. Gates is now holding a few meetings. I spent a few hours in the Legislature, where Bro. Walters in a congenial manner was busily engaged in canvassing among our law-makers for "Marvel of Nations," "Thoughts," etc., and was meeting with good success. Some of the representatives are already becoming deeply interested in these books. Why not place these works before the leading men of the nation? They will accomplish a work that no other agency can among this class of men.

From Columbus I went to Kanawha Station, West Va. Elds. Chaffee and Foggin and a goodly number of the Sabbath-keepers in the State were present. There are about fifty Sabbath-keepers at Kanawha, as the result of the tent effort here last summer, by Elds. Chaffee and Foggin. With the assistance of Eld. Chaffee, meetings were held from Thursday evening till Tuesday night. The preaching and the Bi-

ble readings were calculated to show what the nature of the message is, and its effects upon our lives. Tobacco, tea, coffee, and pork by some had been discarded. Others at this time took advance steps in putting away stimulants and these hurtful articles of diet. On Monday seven were baptized in the Kanawha River. After proper preliminary steps had been taken, and each candidate had been examined, thirty-nine were organized into a church. It was a most solemn occasion. A tract and missionary society was also organized. All agreed to pay an honest tithe of their income. Eleven subscriptions were taken for the REVIEW and one for the *Good Health*. Times are very hard with the people among the hills of West Virginia, and they are generally poor; but there are some excellent people in that State. The brethren of the State all voted to be taken into the Ohio Conference. All feel much encouraged by the meeting. I hope to see others soon take hold at Kanawha. Eld. Chaffee will hold a meeting at Parkersburg or Elizabeth. I spent Feb. 20, 21 at Greenwich, O., where I found a few Sabbath-keepers. Hope there may be a church formed, and others added to their number of such as shall be saved.

R. A. UNDERWOOD.

THE CAUSE IN MINNESOTA.

As but few reports of the progress of the cause in this Conference have appeared during the past few months, doubtless it would be gratifying to many to know something about what is being done by way of advancing present truth in our State. The most prominent feature of our work for the present winter has been the general meeting held at Minneapolis about Jan. 1. This meeting has already been referred to, though inadequately, and at this time it can only be said that it was a very successful meeting both in attendance and in attaining the object for which it was appointed. Its influence has been and will continue to be sensibly felt. These meetings for instruction are of the utmost importance. At this one, all present felt deeply impressed with the necessity of devoting themselves more fully to God and his work. There has been an increased activity in the tract and missionary work, which has been largely brought about by appointing as directors those who could devote their time and attention to it. Thus lifeless societies have been revived, dormant energies have been awakened, and although nothing has been done of which we may boast to any degree, still a large amount of the various publications are being placed in the hands of the people, which are certain to bear their fruit. The cost of publications purchased since the first of October, exclusive of periodicals, exceeds \$3,000, and these have all gone on their mission of good. The importance of this work cannot be realized at once. The missionary labor bestowed in past years, as seed sown broadcast, is now springing to life under the favorable and genial influences which seem to rest upon it. And the results of this labor will continue to appear until the work is finished. Let no one become discouraged because he cannot see the immediate result for which he might wish. These results are no longer with us when we have discharged our duty, and God in his providence will see that they are not neglected.

In most of our districts, the canvassing work is being vigorously prosecuted upon the "Marvel of Nations," Swedish "Life of Christ," and a few other books. Two thousand of the former have been ordered, and the prospect is that they will soon be in the hands of the reading public. The "Life of Christ" sells with remarkable rapidity; agents dispose of from six to twenty per day. Quite a number of young men of ability are looking toward the canvassing work. But it is sad to say that most of them have at present but little real love for it, and often manifest a strange aversion to this high and most important calling. It is a source of great regret that but little is being done with the valuable book, "Thoughts on Daniel and the Revelation." And it is not because the book will not sell, but because there are not those who will devote themselves to this truly noble work. We are in great need of an efficient man to take the lead in the canvassing work, and teach and encourage others to work in a live and thorough manner.

City missions are at work in Mankato, St. Paul, and Minneapolis, though with but a limited number of workers. In St. Paul the work has been hindered by the excitement attending the famous Ice Carnival,—a carnival indeed, in the worst sense of the term, in which all that is carnal and sinful has received its full share of attention, to the detriment of both spiritual and physical life. In the other places revival meetings and entertainments have absorbed much attention. But under all these and many other difficulties the work has been prosecuted with some good results and many favorable omens. The great need of this enterprise is for more workers,—young men and women of godly and consistent deportment who will give their lives for Christ's and the gospel's sake. We need twenty such now.

The labors of our ministers during the fall and winter have not been entirely unfruitful. We refer to some of them, though they may have been reported previously. Near Redwood, Bro. Van Kirk reports five or six who have embraced the truth. At Wrights-

town, Brn. Schram and Collins formed a class of about sixteen, half of whom are new in the faith. A church of thirty-two members has been organized at Mankato, a third or more of whom are new in the faith. They have a fine house of worship nearly completed. The company brought out at Alexandria last summer have been organized into a church of about twenty members. Bro. E. A. Merrell has been instrumental in bringing about twenty-five into the truth near Faribault. Bro. C. M. Chaffee has been laboring near Anoka, where ten or more are rejoicing in the new-found truth, and the work is not yet completed. Others are laboring with more or less interest attending their efforts.

The cause is growing in Minneapolis. Last Sabbath four kept their first Sabbath. We have purchased lots, and have begun the erection of a house of worship, 64x42 ft. in size, with basement. The location, though some distance from the center of the city, is regarded as very desirable. The building and lots will require an outlay of at least \$5,000, but it seems imperative. This is the central point for the State, and we believe that God has a great work before us.

It is very probable that our coming camp-meeting will be held here; and if so, it will be of the greatest importance, and is a matter of no small solicitude. It is hoped that our people will appreciate this, and do all they can to encourage and help in the undertaking. Especially do we desire the prayers of God's people, that the needed help and wisdom may be granted for every work and emergency.

G. C. TENNEY.

Special Meeting Department.

GENERAL MEETING AT SOUTH WOODSTOCK, MAINE.

THERE will be a general meeting at the South Woodstock church, commencing Friday evening, March 26, and holding over Sunday. The quarterly meeting of the tract society of Dist. No. 4 will be held in connection with this meeting, and we want the librarians of the different churches to have their reports sent in in season, so that the district secretary can make out her report for this meeting. We have this meeting thus early to secure a good attendance of our brethren. If we should put it off until the usual time for the district meeting, which would be the second Sabbath and first-day in April, the roads would be breaking up, and it would be almost impossible for them to attend.

We do not want this meeting to be a failure for lack of interest on our part. The object of this meeting is to bring up in this district the interest in the tract and missionary work. We can see that there is a falling behind in this branch of work, but, brethren, this ought not so to be. We ought now to be more in earnest in our efforts to place the truth before those not of our faith than we ever have been in the past. It is true that this message is moving fast, but there are thousands and thousands who have never heard this truth; and there is a little time of comparative quiet in which we can scatter the seeds of truth. The angels are holding the winds of strife and commotion, so that the people of God may have an opportunity to carry it to the world; and if we do not improve the time, we shall be held responsible.

Now, brethren, we want all who are connected with the tract and missionary society in this district, to send in a report of what they have done during the quarter. If you have not done anything in the cause, send in a blank report and a good free-will offering for the society; and more than this, do n't neglect to be present at the meeting yourself. Do n't let a trifling circumstance keep you away.

March 5.

S. J. HERSUM.

QUARTERLY MEETINGS IN NEBRASKA.

THE time will soon come for the district quarterly meetings of the tract and missionary societies. The quarterly meeting of Dist. No. 1 will be held the second Sabbath and Sunday in April, with the Decatur church; Bro. O. A. Johnson will meet with them. Bro. John Lorntz, the present director, is going to Europe with Eld. Olsen; so Bro. William Boynton, of Ft. Calhoun, will act as director of this district for the remainder of the year.

Eld. A. J. Cudney will meet with the brethren in Dist. No. 3, and Eld. Hoopes with Dist. No. 4. Dist. No. 6 will hold their quarterly meeting at the regular time, the second Sabbath and Sunday in April, in connection with the Stearns Prairie church. I expect to meet with them, no providence preventing.

The district meeting of Dist. No. 2 will be held the third Sabbath and Sunday in April, with the Waco church. Eld. Cudney and myself expect to be at this meeting. Let the librarians see that every member of the societies is supplied with a report blank, and then see that every one is filled out and returned. Let us have a full report. Of our last quarter we had a very small report, some whole societies not reporting at all. It certainly ought not to be so. The

apostle says, "Not slothful in business" (Rom. 12: 11), which certainly means to be diligent in business; and if there is any one business more important than another, it is the Lord's work.

Let us not forget to bring a liberal donation with our reports. The Society greatly needs your help and your co-operation. Let every one receiving a blank from the librarian fill it out at once, and return it to the librarian. If you have done no missionary work during the quarter, you can at least sign your name to the blank, put in a good donation, and send it back to your librarian. It will help cancel debts, or to purchase more tracts for other members of the Society to use in missionary work. Brethren, let us not be idle in the Master's vineyard, but let us do something, even if it is but a little, and let us see to it that it is well done. If we do what we can, when the Master returns, we shall hear him say, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things."

H. SHULTZ.

News of the Week.

FOR WEEK ENDING MARCH 18.

DOMESTIC.

—Reports are current at Troy, N. Y., that all the knitting mills in the State will soon be closed down.

—It is estimated that it will take three weeks more to reach the bodies of the victims of the Nanticoke mine disaster.

—The tug *John Martin* exploded in Boston harbor Wednesday morning, the craft being blown to pieces, and the crew of five men instantly killed.

—Small bands of Apaches still continue to murder settlers and destroy property in the isolated regions bordering the Mexican line.

—A decision in favor of the Prohibitionists' appeal, in the matter of the Atlanta election, was recently made by the Georgia Supreme Court.

—Gen. Stone announces that the pedestal of the Statue of Liberty in our harbor will be completed April 15, and the statue is to be inaugurated September 3.

—The new capitol at Albany, N. Y., has already cost the State \$17,500,000, and the Legislature is asked to appropriate \$1,500,000 to complete the building.

—A largely attended meeting of Mormon women was held at Salt Lake City, U. T., Saturday, at which speeches were made upholding the right of women to go into polygamy and a protest adopted against Government interference, and the action of the Utah courts denounced.

—The effects of the terrorism practiced upon the Chinese in the West are beginning to be manifest in the voluntary departure of Chinese from the troublesome districts. More than 1,400 took passage for China on the steamer *City of Pekin*, and the transit of a large number through El Paso on their way to Texas and Louisiana is reported.

—Considerable evidence has recently come to light of a Mormon project to revive their falling dynasty by capturing the State of Nevada, which being at a stand-still in increase of population, and containing only about 18,000 voters, gives the Mormons an opportunity to perpetuate their institutions under the sanction of State laws by emigrating there in sufficient numbers to control the elections.

—The much-needed "American Navy," so vigorously advocated of late, now begins to assume definite shape. The Naval Committee have reported a bill to the House, authorizing the building of two armored cruisers of six thousand tons each, three double-bottomed cruisers of five thousand tons each, four torpedo boats, and one torpedo cruiser, all to be equal to anything of the kind afloat. The President is also authorized to direct the completion of four double-turreted monitors already in process of construction, for which the sum of \$2,000,000 is appropriated.

—Dispatches from various parts of the country report ten strikes in progress during the present week, with several others imminent. Those of chief magnitude are: the strike of 8,000 miners in the soft coal regions of Pennsylvania and Maryland, on Monday; of 4,000 carpenters and joiners at New York, also on Monday; and the strike on the Missouri Pacific and other branches of the Gould Railway system, involving 10,000 men or more. The latter is of the most serious nature, causing, besides the usual attending evils, the shutting down of manufactures whose products were shipped over the affected lines, and the loss of hundreds of cars of perishable goods now left to their fate on the side tracks.

—Heavy fires during the week are reported as follows: Docks of the Monarch Line Steamship Co., at Jersey City, N. J., loss very heavy; five shops at Pulaski, loss \$35,000; Schumacher Oatmeal mills at Akron, Ohio, loss \$1,000,000; American hotel at Boston, Mass., loss \$65,000; auction house and dry goods store at St. Louis, Mo., loss \$48,000; stores at Syracuse, N. Y., loss \$70,000; Grand Western Market at San Francisco, loss \$50,000; Seton Hall Seminary at South Orange, N. J., loss \$50,000; Chicago Cottage Organ Co., at Chicago, loss \$95,000; grocery store of Krattlein & Schraeder at Indianapolis, Ind., loss \$150,000. A \$350,000 fire occurred on the 12th at Oldham, England, and on the same day at Buenos Ayres, Argentine Republic, the Catalinas Custom-house was destroyed with all its contents, involving a loss of \$5,000,000.

—A bill was recently introduced into the Senate for the

promotion of trade and amicable political relations between this country and the South American nations, providing for a congress of American nations to consider: (1) Measures to preserve the integrity of each, and to "present united resistance to the encroachments of European monarchical power"; (2) measures for forming an American customs union; (3) the establishment of better steamship communications; (4) the establishment of a uniform system of custom regulations, classification, and valuation; (5) the adoption of a uniform system of weights and measures, and of laws to protect persons and property, patents and trademarks; (6) the adoption of a common silver coin as a legal tender between the nations, each to issue an amount proportionate to its population; (7) a plan for arbitration in international matters.

FOREIGN.

—Isolated cases of cholera are from time to time reported in Padua, Italy.

—Thirty-five persons perished in the flames of a burning factory in Oels, in Prussian Silesia.

—Baron Rothschild has surprised Londoners by pinning on the blue ribbon of total abstinence.

—An earthquake shock at the city of Cosenza, in Southern Italy, was so severe that many houses were destroyed.

—Owing to the severe weather on the Atlantic Wednesday, steamers from Europe for America were unable to proceed.

—A conference of the representatives of the great powers will be held in Constantinople next Saturday, to consider the Greek question.

—A collision between railroad trains near Monte Carlo, on Tuesday, resulted in the loss of forty lives, some of them being English visitors.

—It is thought that a dozen shots from the new German bomb, charged with dynamite shells, would destroy the strongest fortifications in the world.

—The town of Yewethen, garrisoned by 300 British troops, is besieged by 9,000 rebels. General Prendergast has started to relieve the garrison. A battle is expected.

—The report of a medical commission was presented Tuesday in the Dominion Parliament, showing that Riel was of sound mind; though he held peculiar views on religious and political questions.

—The London *Times* is valued at \$25,000,000, the *Standard* at \$10,000,000, and the *News* at \$6,000,000. The *Petite Journal*, the most profitable paper in Paris, earns \$600,000 a year.

—M. Pasteur has informed the French Academy that his system of inoculation for the prevention of hydrophobia proved successful in 325 cases, and only failed in one, where there had been too great delay.

—A dispatch from Warsaw to the *Political Correspondence* says: A tax of 50 roubles has been ordered on every foreigner residing in Poland. This is supposed to be the prelude to a wholesale expulsion of German and Austrian workmen.

—The *Gaulois*, a Paris journal, states that a serious difference of opinion between France and China has arrested the progress of negotiations for the settlement of the Tonquin frontier question and the establishment of a commercial treaty between the two countries.

—An attempt to run street cars at Toronto, Ont., Friday, precipitated a riot, both mounted and foot police charging the mob, who had wrecked a car. A desperate attempt to rescue persons who had been arrested was frustrated by the officers, who used their batons freely.

—The Panama canal project is now said to be in its last agonies. Despite the efforts of De Leeseps, the government refuses further financial aid, and the projectors are now said to have changed their original plan of a tide level canal to one constructed on the lock system.

—Bradford, York county, England, has a mad-dog scare of a very serious kind. In January a dog ran mad through the streets and bit twenty persons. One of these afterwards died in terrible agony, with all the symptoms of hydrophobia. The other nineteen have consequently been thrown into a state of fearful apprehension lest they, too, may be attacked by the disease.

—The *Christian Union* of March 4, presents some figures on the financial condition of Russia, which seems to be growing steadily worse. For the last ten years the annual deficit has been about \$20,000,000, which was reduced the present year to \$18,000,000. It costs \$5,000,000 a year to maintain the imperial household; \$20,000,000 go to the navy, and \$103,000,000 to the army; while the interest of the national debt is a yearly burden of \$106,000,000 more. The estimated yearly income is \$394,000,000.

RELIGIOUS.

—All the ministers of Rockford, Ill., with one exception, while indorsing the work of the Rev. Sam Jones at Chicago, depurate his use of vulgar phrases.

—At a recent meeting held in Glasgow, Rev. Dr. Laws, of the new province of Livingstonia, gave an encouraging account of the progress of the Livingstone Memorial Mission in East Central Africa, and expressed his belief that the work going on there was full of hope for the Church.

—Sir William Muir, formerly of India, advises that with every mission in that land there should be a lady evangelist, by which means he thinks the 125,000,000 women of India might be brought under the influence of the gospel.

—A correspondent of the *Examiner* recalls the fact that there is in the British Museum an old proclamation dated in the reign of Edward VI. which orders that all preachers whatsoever shall, for a certain specified period, stop their preaching, and instead thereof take to praying.

—The Methodist North India Conference, at their late meeting at Lucknow, decided to establish a Christian college for women in connection with the Girls' High School at Lal Bagh. A Bengali lady, a Christian widow, with a daughter whom she wishes to educate, promptly sent a donation of 500 rupees.

—The Women's Christian Temperance Union requests that ministers throughout the Union preach on April 4 on Sabbath observance, and that the subject at the prayer-meetings that week be the sanctification of the Lord's day among professed Christians and the proper recognition of the day by Government.

Obituary Notices.

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

SANDERS.—Died of heart disease and protracted and excessive use of morphine, at the residence of E. M. Crandall, in Milton Junction, Wis., Feb. 19, 1886, Edwin A. Sanders, in the thirty-first year of his age. He was a son of J. W. and N. G. Sanders, formerly of Rosendale, Fond du Lac Co., Wis. He died in hope of having a part in the resurrection when the Life-giver comes. He leaves a wife and two small children. Funeral at the above residence. A full house of sympathizing friends listened to a sermon by the writer, from John 6:39.

E. M. CRANDALL.

HUBER.—Died of nervous debility and neuralgia of the heart, at Green Springs, Ohio, St. Harriet Huber in the sixty-eighth year of her age. She embraced the present truth in 1863, was baptized by Eld. Joseph Bates, and united with the S. D. Adventist church, retaining her connection with them until her death. She leaves a husband and a large family to mourn her death, yet they mourn not as those who have no hope. Discourse by the writer, from John 3:16.

O. F. GUILFORD.

MCFARLAND.—Died of bilious colic, at his mother's home near Ladonia, Fannin Co., Tex., Feb. 4, 1886, my beloved husband, aged 24 years, 9 months, and 10 days. He embraced present truth about two years ago under the labors of Eld. Kilgore, by whom he was baptized. He tried to do whatever his hands found to do with his might, which was his motto. He was ill only three days, and his death was quite unexpected. He was very patient in his great sufferings, and when he knew he could not live, he was resigned. Almost his last words were, "Blessed are the dead who die in the Lord," which is our comfort, and we sorrow not as those who have no hope; for we know we shall not be parted long. Words of comfort were spoken by a minister of the Christian church.

MARY MCFARLAND.

JENKINS.—Died of typhoid fever, at his mother's home near Ladonia, Fannin Co., Tex., March 7, 1886, Cora A., wife of Bro. C. F. Jenkins, aged nearly twenty-four years. She was born in Albany, Ill., in 1862. When she was but a babe, her parents both died, leaving three children, two girls and a boy. Sr. Jenkins embraced the truth at the age of fifteen, under the labors of Bro. Vincent Kilgore, and joined the church at Wilsonville, Neb., where she remained a member till her death. A few years ago the two sisters married two brothers; and last fall both families came here to fit themselves for the Lord's work. Her death is a severe affliction to the husband and three little ones who mourn her loss, and to the loving sister. But she was a good Christian woman, and we know she rests in hope. Funeral services were held at the Tabernacle, conducted by the writer.

D. M. CANRIGHT.

TWITCHELL.—Died at Burnhamville, Todd Co., Minn., Feb. 12, 1886, of disease incident to old age, Horace W. Twitchell, aged 83 years, 11 months, and 23 days. Bro. Twitchell was converted and joined the Baptist church when about thirty years of age, of which he remained a consistent member until about twelve years since when under the labors of Bro. W. B. Hill he embraced present truth. Since that time he has been a faithful and earnest member of the church at Round Prairie, Minn. He was a man of sterling integrity, and a bright and shining light in the church to which he belonged; and he has left an influence in favor of the truth which will long be felt by those among whom he lived. He leaves a companion, six children, and a large number of grandchildren and great grandchildren to mourn their loss. Truly, he is one of those who "rest from their labors, and their works do follow them." A large number of sympathizing friends and neighbors attended the funeral. Remarks by the writer, from Job 5:26.

H. F. LASHIER.

Appointments.

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

CHURCH quarterly meeting of the Elizabethtown, Ky., church, will be held at Gideon Brown's, the first Sabbath and Sunday in April. We hope to see all the brethren and sisters present, and expect to have a good meeting. The ordinances of the Lord's house will be celebrated. We expect Bro. S. Osborn to be present at this meeting.

G. BROWN, Elder.

NOTHING preventing, I shall meet with the church at Byron, Minn., Sabbath and first-day, March 20, 21. I hope the brethren will make an effort to be present, as we shall perhaps hold the quarterly meeting at that time.

C. M. CHAFFEE.

QUARTERLY meeting of the church at Hastings, Mich., will be held at Hastings, at the house of Sr. Cooper, in second ward, Sabbath, April 3. We extend a cordial invitation to the brethren of Carlton and Maple Grove to meet with us, and also the scattered brethren within reach. It is possible that meeting may continue over Sunday.

L. G. MOORE, Elder.

I APPOINT meetings with the churches in Iowa as follows:

Stratford, Hamilton Co., March 20, 21
Storm Lake, Buena Vista Co., " 23-25
Fonda, Pocahontas Co., " 27, 28

C. A. WASHBURN.

I WILL meet with the church in Leslie, Mich., at the time of the regular quarterly meeting, April 2-4. First meeting the evening of the 2d. Hope for a general attendance.

I. D. VAN HORN.

RADCLIFFE, Iowa, March 19-29
Beaman, " 31 —
Meetings at Beaman will commence March 31, and continue as the interest may demand.

H. NICOLA.

No providence preventing, I will be at—
Ogden Center, Mich., March 20, 21
Hudson, " 27, 28

GEO. O. WELLMAN.

I APPOINT meetings in Minnesota as follows:—
Minneapolis, March 27
Mankato, April 3, 4
Dodge Center, " 10, 11

G. C. TENNEY.

THE Lord willing, I will meet with the following companies in Nebraska at the dates mentioned:—

Twining, March 15-18
Kirkwood, " 19-22
Brewer, " 23-29
Raeville, April 2-5
Schuyler, " 6-8
Stearns' Prairie (Dist. meeting), " 9-12
Columbus, " 13
Silver Creek, " 14
Waco (Dist. meeting), " 16-19

H. SHULTZ.

QUARTERLY meeting of the church at Charlotte, Mich., will be held March 27, 28. Neighboring churches are invited to attend. Eld. I. D. Van Horn is expected.

B. F. HILL.

TRACT and missionary meeting for Dist. No. 11, Kan., will be held with the Ft. Scott church at the regular time.

J. H. COFFMAN, Director.

QUARTERLY meeting for Youngsville church will be held at Youngsville, Pa., March 20, 21, in the school-house. The North Warren church is invited to meet with us.

D. A. BALL.

THE district quarterly meeting of Dist. No. 4, Nebraska, will be held at Wilsonville, Furnas Co., April 9-11. Eld. Hoopes expects to be with us. We should be glad to have all attend who can do so. The meetings will begin Friday eve.

W. D. CHAPMAN, Director.

Publishers' Department.

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

CITY MISSIONS.

BELOW are given the addresses of those connected with the mission work at the places named:—

AUSTRALIA.—Henry Scott, J. O. Corliss, M. C. Israel, North Fitzroy, Victoria, Australia.

BASEL.—B. L. Whitney, Addie S. Bowen, 48 Weiherweg, Basel, Switzerland.

CHRISTIANA.—J. G. Matteson, E. G. Olsen, A. B. Oyen, Christiana, Norway.

GREAT GRIMSBY.—S. H. Lane, M. C. Wilcox, 72 Heneage St., Great Grimsby, England.

CHICAGO.—G. B. Starr, 3652 Vincennes Ave., Chicago, Ill.

NEW ORLEANS.—T. H. Gibbs, 732 Magazine St., New Orleans, La.

BROOKLYN.—A. T. Robinson, 139 Coyer St., E. D., Brooklyn, N. Y.

ST. LOUIS.—Wm. Evans, 2339 Chestnut St., St. Louis, Mo.

WASHINGTON.—W. H. Saxby, Chas. Parmelee, 1831 Vermont Ave., N. W. Washington, D. C.

BUSINESS NOTICES.

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

FOR SALE.—Two farms. One of 112 acres, 40 acres improved, 40 in good timber; small, bearing orchard; fair house, on two good roads, in good settlement, $\frac{1}{2}$ mile from S. D. A. church having about fifty members; $\frac{1}{2}$ miles from post-office and village; the very choicest of land. Can be divided into 40 and 72 acre lots, making two farms. Will sell both together for \$2,500; or will divide, and sell 40 acres for \$1,000 and 72 acres for \$1,500; two thirds down, and the rest on time of one or two years.

Also one farm unimproved, of 100 acres, good land, on good road, in good settlement, $\frac{1}{2}$ mile from post-office, on river, 4 miles from railroad station. Will sell for \$800. Apply to G. B. Goff, Edenville, Midland Co., Mich.

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.—Abram McLellan, A. P. Gustafson, Mrs. E. H. Bramhall, Clara E. Low, P. L. Hoen, Geo. A. King, W. H. Saxby, B. Robb, Will D. Curtis, G. A. King, D. E. Lindsey, P. L. Hoen, W. W. Stebbins, Clara E. Fairman, A. W. Bather, L. C. Chadwick, Wm. Potter, L. H. Farnsworth, W. Harper, R. F. Barton.

Books Sent by Freight.—Elijah Williams, Effie M. Rankin, M. V. Thurston, S. E. Whiteis, L. H. Farnsworth, H. P. Holser, L. S. Campbell, A. N. Smith, H. P. Holser.

Australian Mission.—Ill. T & M Soc \$2., Wis T & M Soc 5., A. J. Richmond 1.10, C. W. Stanley & wife 1.

International T & M Soc.—Neb T & M Soc \$14.50, Wis T & M Soc 1.30, E. W. Trumbull 50c.

Cash Rec'd on Account.—Ill. T & M Soc \$120.47, N. Y. Conf per Clara Fairman 50c, Neb Conf per Emma Saxton 12, Mo Conf per Matilda Newman 1.14, Wis T & M Soc per Peter Christiansen 5., Gen Conf per A. O. Burrill 130.18, Gen Conf per Penn Conf 192.76, Mich T & M Soc 44.06, Mich Gen Fund 30., Tenn T M Soc 28.

O. H. T. D. Fund.—Alex Paton & wife \$400.

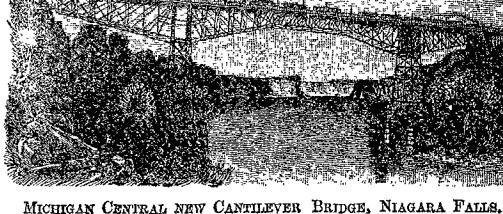
English Mission.—Ill. T & M Soc \$33., Clara Fairman 5., Wis T & M Soc 5., C. O. Taylor 10., E. W. Trumbull 2.

S. L. Academy.—Ill. T & M Soc \$10., Wis T & M Soc 5., Mich T & M Soc 5.

European Mission.—Neb T & M Soc \$290.15, Matilda Newman 1.71, Big Springs Arkansas church 3.85.

Scandinavian Mission.—Ill. T & M Soc \$2., Neb T & M Soc 169.35, H. P. Sorenson 1., Big Springs Arkansas church 3.85.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.				GOING WEST.						
Gr. Rp. Dz. Ex.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.	Stations.	Pacific Exp.	Evening Exp.	Gr. Rp. Ex.	Day Exp.	Chicago Exp.
p.m.	p.m.	a.m.	a.m.	a.m.	Ar.	Dep.	p.m.	p.m.	a.m.	p.m.
5.45	10.16	7.00	8.00		Detroit	10.16	8.00	4.00	9.10	1.30
10.24	9.30	10.03	5.45	6.40	Ann Arbor	10.33	9.28	5.30	10.28	2.32
9.15	12.28	9.01	3.35	6.25	Marshall	12.18	11.55	5.25	12.15	3.52
12.31	2.47	8.29	3.45	4.77	Battle Creek	2.40	1.10	9.45	2.15	5.15
7.31	1.22	7.23	2.00	3.03	Kalamazoo	1.28	1.28	3.32	3.15	6.32
12.15	6.18	12.28	1.20		N. Y. Is.	4.18	3.05		3.15	6.45
11.11	5.17	11.18	12.02		Mich. City	5.49	4.35		4.57	7.80
9.00	3.30	9.05	9.55		Chicago	8.05	7.00		7.10	9.30
a.m.	a.m.	p.m.	p.m.		Dep.	Ar.	a.m.	p.m.	p.m.	p.m.

All trains run by Nineteenth 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.

MICHIGAN & OHIO RAILROAD.

GOING WEST.				GOING EAST.			
No.	No.	No.	No.	Stations.	N.	No.	No.
36.	34.	32.			a.m.	p.m.	
				Ar.	13.10	5.10	
				Dundee	10.1	4.15	

The Review and Herald.

BATTLE CREEK, MICH., MARCH 16, 1886.

CONTENTS OF THIS NUMBER.

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

Poetry.

Words, <i>Sel.</i>	161
"For the Space of Half an Hour," FANNIE BOLTON.....	163
They Say, <i>Eastburn</i>	165
Work for the Day is Coming, <i>Basil Manly</i> , D. D.	167
Floating On, ELD. L. D. SANTEE	173

The Sermon.

Christ Our Great Sacrifice, MRS. E. G. WHITE.....	161
---	-----

Our Contributors.

Antinomianism, ELD. R. F. CORTRILL.....	162
"Sunday the Christian Sabbath," A. SMITH.....	162
Less Brakemen Wanted, ELD. G. D. BALLOU.....	163
Temporal Judgments, ELD. G. G. RUPERT.....	163
The Seal of the Living God, H. WREN.....	164
For You and for Me, M. WOOD.....	164
Send out the Truth, W. A. McCUTCHEON.....	164

Home.

Enemies of Home Happiness, C. L. GOODELL, D. D.....	165
But is he not Better? <i>Illustrated Christian Weekly</i>	165
Table Manners, MARY B. SLEIGH, in <i>Good Housekeeping</i>	165

Special Mention.

Challenging God's Wrath.....	166
"Distress of Nations," L. A. S.	166
Evangelistic Frauds in Chicago, S. CRAW.....	166
What Kind of Success?.....	166

Our Tract Societies.

Missouri Tract Society, CLARA E. LOW, Sec.....	167
Nebraska Tract Society, S. E. WHITEIS, Sec.....	167
Minnesota Tract Society, H. P. HOLSER, Sec.....	166
Shall Our People Patronize Our Tract Societies, HATTIE E. HARRIS.....	176

Bible-Readings.

The Coming Earthquake, M. S. BURNHAM.....	167
---	-----

Editorial.

The Coming Ecclesiastical Union.....	168
Striking Back.....	168
Melbourne, Australia, S. N. HASKELL.....	168
Recollections of the Past,—No. 15, J. N. LOUGHBOROUGH.....	168
When the Sabbath Was Changed, D. M. CANRIGHT.....	169
Increase of Knowledge, R. F. C.	170
At the Sanitarium, D. M. CANRIGHT.....	170

Ministers' Department.

Qualifications for the Ministry, D. M. CANRIGHT.....	170
--	-----

The Commentary.

Scripture Questions, G. W. MORSE.....	171
---------------------------------------	-----

Progress of the Cause.

Reports from England—New York—Missouri—Kansas—Michigan—Florida—Virginia—Indiana—Pennsylvania Conference—Massachusetts—Ohio,.....	172
The Cause in Minnesota, G. C. TENNEY.....	173

Special Meetings.

General Meeting at South Woodstock, Me., S. J. HERSUM....	174
Quarterly Meetings in Nebraska, H. SHULTZ.....	174

News.

.....	174
-------	-----

Obituaries.

.....	175
-------	-----

Appointments.

.....	175
-------	-----

Publishers' Department.

.....	175
-------	-----

Editorial Notes.

.....	176
-------	-----

Eld. R. S. Webber, of Richmond, Me., writes us that he is receiving many inquiries in regard to his book "The Bible Defended; a Review of Paine and Ingersoll," etc., of which the REVIEW gave a favorable notice when it was issued. He states that copies can still be had by addressing him as above, or Mrs. L. H. Farnsworth, Sec. of Iowa Tract Society, 1815 East Sycamore St., Des Moines, Iowa. The price remains the same, \$1 per single copy.

A little eight-page folder received from the North Pacific Conference, announces a "Free Public Reading Room, Office of the North Pacific Tract Society, corner of Fifth and L Streets, East Portland Oregon. Seventh-day Adventist church, G. Street, between Tenth and Eleventh. Sabbath-school at 10 o'clock A. M. every Sabbath (Saturday) followed by church service. Preaching or Bible Reading Sunday evening. Prayer-meeting Wednesday evening. The Public cordially invited." The remainder of the folder is devoted to book advertisements and brief expositions of some Bible subjects. All success to the Portland Reading Room.

SPECIAL COURSE AT THE COLLEGE.

THERE will be this year, as last, a special course of instruction given covering the last two weeks of the present College term. It will commence March 24, and close April 7. The instruction will be designed to help those especially who are contemplating some branch of public labor in this cause, embracing T. and M., colporter, Bible reading, and canvassing work, etc. Tuition will be free. Board and room \$2.25 per week. We give this notice for the benefit of those who may wish to avail themselves of the benefits of this occasion.

TO WORKERS IN MICHIGAN.

THE attention of workers in Michigan, or those who intend entering the field, is especially called to the notice appearing in this paper concerning the special course of instruction to be given for two weeks in connection with the close of the term in Battle Creek College. The president of the Michigan T. and M. society asks you to consider the advantages to be gained from such an opportunity, and as many of you to attend as can conveniently do so.

TALMAGE ON TITHING.

REV. DE WITT TALMAGE recently uttered the following very emphatic words in a sermon on fashion vs. Christianity:—

"Men and women put so much in personal display that they often have nothing for God and the cause of suffering humanity—a Christian man cracking his Palais Royal gloves across the back by shutting up his hand to hide the one cent he puts into the poor box! A Christian woman at the story of the Hottentots crying copious tears into a twenty-five dollar handkerchief, and then giving a two-cent piece to the collection, thrusting it down under the bills, so people will not know but it was a ten-dollar gold piece. One hundred dollars for incense to fashion—two cents for God! God gives us ninety cents out of every dollar. The other ten cents, by command of his Bible, belong to him. Is not God liberal according to this tithing system laid down in the Old Testament—is not God liberal in giving us ninety cents out of a dollar when he takes but ten? We do not like that. We want to have ninety-nine cents for ourselves and one for God."

GOOD WORDS FOR THE "SICKLE."

WE do not follow to any great extent the practice of making public the many words of commendation we receive for the various periodicals issued from this Office. A little departure from this rule may be allowable in the case of the *Gospel Sickle*, as it enters the field as a new candidate for public favor. We therefore give a few expressions from letters received, which will serve to show the current of feeling in regard to it:—

"I send you herewith pay for the *Gospel Sickle*, for my children. I want to make them a birthday present, and I think I could not make a better one than a year's subscription to the *Sickle* and their mother's prayer with it."—MRS. M. K., of Ohio.

"The paper is worthy of patronage. We hail it with joy. Please consider me a subscriber."—A. D. B.

"I showed the *Sickle* to my neighbor, who read it through, and said it was the best paper he ever read. Enclosed find pay for his subscription and also mine."—L. S. C., of Pennsylvania.

"Enclosed find 50cts. for the *Gospel Sickle*, with which I am well pleased. It fills a long-felt want."—MRS. F. M. P.

"I think it is a splendid paper. You will find enclosed 50cts. for the year. I want the paper."—I. P. of Iowa.

"I like it, and hope it may gather in many sheaves before the storm commences."—E. P. B., of Mich.

"Gentlemen: Enclosed find \$1 for three subscriptions, the result of one sample *Sickle* which you mailed me a few days ago. Will send other names soon if I can, as I believe you have the rock-bottom truths for our times."—I. B., P. M., of —, Ind.

"May the Lord bless the *Sickle*, and cause it to slay the sinner and convince them of the truth, and bring them into obedience to God's law, is my prayer."—E. J. C., of Indiana.

MATTER FOR THE SCRAP-BOOK.

LAST week we mentioned the new scrap-book just made at the Office. Now I wish to call attention to the *Sickle* as the place to obtain the best selections for such a book. In each issue we shall publish a goodly number of the choicest and most pointed extracts from the best authors, bearing upon points of our faith,—just such quotations as ministers will wish to use. Cut these extracts out of the *Sickle*, put them in your scrap-book and preserve them.

D. M. CANRIGHT.

DISPENSING WITH THE WORD.

It is thought by some to be quite an attainment to be able to sermonize without using much Scripture, but rarely is the thought as plainly expressed as it was inadvertently by a clergyman who in his closing

prayer made this request; "Bless the word that has been dispensed with to-night." As we listened to these words, and thought of the unscriptural ideas, such as the coming of Christ at death, the immortality of the soul, the never-ending torment of the lost, etc., just presented over a closed Bible, it did seem that the prayer was very appropriate. The word had indeed been "dispensed with." And many other clergymen of to-day are just as faulty as he in presenting for doctrine the commandments and traditions of men. Fables may be more acceptable to the people, but our business is to "preach the word," though others may prefer to *dispense with it*. F. D. STARR.

S. S. OFFICERS, ATTENTION!

THE Sabbath-School Worker has now entered well upon its second year. Its future publication is an assured fact. Will you give it a liberal support? The discussion of subjects of special interest will commence with the April number, and we hope none will lose the benefit of it.

A full report of the convention now in progress at the Battle Creek College will begin with this issue, giving plan of organization, methods of conducting, and topics considered. As all the addresses are stenographically reported, a synopsis, at least, of each one will appear, the whole report probably continuing through two or more numbers. One design of the Convention is to prepare something definite that can be useful to others in similar gatherings. The report will appear in no other paper.

The wonderful avenue for successful work which the Sunday-schools are presenting to our people, and the best plans for organizing and conducting them, will also be discussed in the April number. It is hoped that a more general interest will be taken in this paper, and that none will lose the valuable instruction just commencing in its columns. We trust that special efforts will be made by all the officers to see that the teachers all receive the paper.

PUBLISHERS S. S. WORKER.

NORTH PACIFIC CONFERENCE CAMP-MEETING.

ELD. BUTLER, President of the General Conference, is coming to the Pacific Coast this spring; but he writes that he "must be in Iowa the first of June without fail." We have therefore decided to hold our camp-meeting May 19-25 inclusive. This date is earlier than usual, but some years the weather is better here in May than it is in the first part of June. This will also give us a longer season for tent meetings. It is especially important that all who desire the advancement of the cause in this Conference should attend this meeting.

We have about twice, perhaps three times, as large a force to go into the field to sow the precious seed the coming season as we have ever had before; and we want the counsel of all who love the truth in laying plans for this work. We have long felt the need of the help of Bro. Butler. We want to open another mission, and need his counsel and your co-operation in this matter.

There has been an encouraging increase in our Conference during the past year. The older members, by their counsel and example, should encourage these new ones to come out to this annual convocation. Let all invite their neighbors to come with them. This may be the last opportunity we shall have to meet Eld. Butler at our camp-meeting. Let nothing but actual duty keep any at their homes. Those who desire to rent or purchase tents, should correspond with Wm. Potter, East Portland, Oregon, stating just what they want.

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In pamphlet form, 82 pages; price, 10 cents, post-paid.

Address, REVIEW & HERALD, Battle Creek, Mich.