

Adventist Review

OUR FIELD
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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GIVE.

"It is more blessed to give than to receive."

Give prayers: the evening hath begun;
Be earlier than the rising sun;
Remember those who feel the rod;
Remember those who know not God.
His hand can boundless blessings give;
Breathe prayers; through them the soul shall live.

Give alms: the needy sink with pain,
The orphans mourn, the crushed complain;
Give freely: hoarded gold is lust,
A prey to robbers and to rust.
Christ, through his poor, a claim doth make;
Give gladly, for thy Saviour's sake.

Give books: they live when thou art dead;
Light on the darkened mind they shed;
Good seed they sow, from age to age,
Through all this mortal pilgrimage;
They nurse the germs of holy trust,
And wake untired when thou art dust.

Give smiles, to cheer the little child,
A stranger on this thorny wild;
It bringeth love its guard to be -
It, helpless, asketh love from thee.
Howe'er by fortune's gifts unblest,
Give smiles to childhood's guileless breast.

Give words, kind words, to those who err;
Remorse doth need a comforter.
Though in temptation's wiles they fall,
Condemn not; we are sinners all.
With the sweet charity of speech,
Give words that heal and words that teach.

Give thought, give energy, to themes
That perish not like folly's dreams.
Hark! from the islands of the sea,
The missionary cries to thee,
To aid him on a heathen soil;
Give thought, give energy, give toil.

—Mrs. L. H. Sigourney.

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

OUR SACRED CALLING.

BY MRS. E. G. WHITE.

TEXT: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved." Habakkuk 2:1.

We are living in an important period of this world's history, and we need now to have a constant connection with God. The watchmen upon the walls of Zion need to be vigilant and faithful. Those who claim to be giving the words of the Lord to the people, should reach the highest standard of spiritual elevation; then they will not give to the people their own words. Christ says to us, "Learn of me; for I am meek and lowly in heart." Learners in the school of Christ will watch and pray. They will have faith that God will imbue them with his Holy Spirit, that they shall not

speaking their own words to the people, but the words the Lord shall give them. The men who are laboring to win souls to Christ will have an intense interest to be successful in this work.

We do not want to lose sight of the peculiar sacredness of this mission of ministering in word and in doctrine to the people. It is the work of the minister to speak the words of truth to the people, solemn, sacred truth. Some form the habit of relating anecdotes in their discourses, which have a tendency to amuse and remove from the mind of the hearer the sacredness of the word which they are handling. Such should consider that they are not giving to the people the word of the Lord. Too many illustrations do not have a correct influence; they belittle the sacred dignity that should ever be maintained in the presentation of the word of God to the people.

It is the special business of God's delegated messenger to speak the truth in all its simplicity and purity. If he will learn in Christ's school, he will not depreciate his discourses by irrelevant ideas and by relating anecdotes. He should consider that he is standing between the eternal God and perishing souls. It is the duty of the gospel minister to cultivate a sense of his high and sacred calling, and to give evidence that he appreciates the privileges and opportunities placed within his reach through the example of Christ's meekness and love, and he should consider his sufferings and death, that he may bring these privileges within his reach. He should never become tame and lifeless in his efforts, but should be constantly reaching higher, and seeking to become better fitted through the grace Christ has provided. He should not be satisfied to be merely a commonplace minister, but a polished instrument in the hands of Christ. He should be constantly seeking by his words, by his deportment, and by his piety, to elevate his fellow-men and to glorify God.

The work, and how it is done, is of great importance; therefore it requires the highest culture of the mind and purity of the soul to perform it well. Every minister should make the most of the priceless opportunities placed within his reach, and should have a high and holy trust in God. He should increase by proper use the talents intrusted to him, and then his powers for doing good will increase; and he should make it his special work to win souls to Christ. There are some who make so great efforts to display their oratory that they display themselves, and show their own ability, but do not lift up Jesus Christ before the people. Some seek earnestly to be sharp in argument, but do not evidence before the people the love and grace of Christ in the heart. They do not leave the impression upon the people that they have a solemn message from God to men, and that they have a knowledge of Jesus Christ.

It is important that the minister should have the spirit of Jesus. His teachings should show that he feeds on Christ, that he lives up to every word that proceeds out of the mouth of God; and in his familiarity with the word of God, he will be instant in season and out of season to bring from the treasure-house of God things new and old. He will reveal that a solemn sense of the value of souls is upon him, and that self is lost sight of as he presents the sacred truths of God to the people. He will not give the impression that he is seeking to make a display of intellect, but to hold up Jesus Christ, and him crucified, before the people. Every one who is seeking to open the Scriptures to

others should have an abiding sense of their accountability to God, and should realize that they are standing before a congregation of souls whom they will have to meet again at the Judgment seat of Christ, and that their message will prove a savor of life unto life or of death unto death. Present before your hearers in simple language the claims of God's law upon men, while your own heart is softened and subdued by his Spirit. This is our message. God has given to man his rule of life in his holy law, to guide and control his words and actions. This law permits no neutrality. It has a bearing upon every man's life, and will not relax its hold until every case is decided for life eternal or for perdition.

If ministers of the word would bear in mind that they must meet every individual hearer before Heaven's tribunal, and render an account to God of the manner in which their mission has been performed, the motive and the spirit which has prompted their actions, there would be a more exalted ministry. This is a weight of responsibility which the messengers of truth cannot evade, and the minister who has a sense of the exalted character of his work, well may inquire with Paul, "Who is sufficient for these things?" You are a spectacle unto the world, to angels, and to men. Angels sympathize with the workers in their responsibilities, and will not you, the worker, cultivate correct views of your high calling and sacred responsibilities? Well might you despair were it not for the evidence and assurance that your sufficiency is of God. The charge that Paul gave to Timothy is the charge that is given to every one whom God has sent forth to labor in the great harvest field. "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. Be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist [this means much more than mere sermonizing], make full proof of thy ministry."

To minister, comprehends much more than mere preaching. In order to fulfill this sacred and important work freighted with eternal interests, the minister must be a man of vital piety, or his labors will not be accepted of God. He must be a man who will not have an exalted opinion of himself, or of his own ability, but who will lose a sense of his importance in the exalted view he has of the matchless mercy and love of Jesus Christ. He then has a close walk with God. His life of piety and true holiness which he carries with him wherever he goes, and which is interwoven in all his works, makes him a successful and efficient worker. He is a co-laborer with Jesus Christ, and is faithful in his appointed work, as Christ was faithful in his work. He will not, in word or action, exalt self, but in private conversation will talk of Christ; he will pray Christ, he will preach Christ. This is the kind of ministry that proves the worker to be called and chosen of God for his sacred work. In every discourse Christ is presented, set forth among them, not merely in the repetition of words, but in the deep fervor of the spirit; and the divine influence which accompanies

the word gives full proof of his ministry. Sermonizing alone will not do this. It is the spirit of labor out of the pulpit that testifies of the true character of the worker. The special work for this time must be done in reaching the people through personal effort; it is the revealing of Christ in the deep interest that is shown for the souls of those for whom Christ has died. The habitual piety that attends the Christian worker will make its impression, and the minister will not feel that he is sufficient of himself. He will be found often in prayer, pouring out his soul, as did his Master before him, in strong crying and tears. Then his fervent, constant supplications will draw him nigh to God. He will live as in the light of his countenance. His deportment and conversation when with others will be in regard to their soul's highest interest. He will take individuals alone, will talk with them, pray with them; and it is this kind of labor that will be highly successful.

Oh there is a great want with the workers in this cause of earnest, deep love for the souls of those for whom they labor! God requires more of his servants than they give him. Some form a habit of presenting arguments by which they obtain a surface knowledge of the truth. They have a runway of some doctrinal discourses, and they aim no higher. They do not seek to become familiar with the Scriptures, studying the prophecies that they may handle them at all times and in all places. They have not the living, abiding Christ in the heart, and therefore they do not love to dwell upon the practical teachings of Christ. Instead of giving full proof of their ministry, they show that they have but a limited knowledge of the truth. They are ignorant, both of the Scriptures and the power of God. They do not spend time in meditation and prayer. They are not acquainted with the movings of the Spirit of God. They neither pray, nor watch unto prayer. They keep Christ apart from their lives. Their discourses are tame, spiritless, Christless, as destitute of the vital elements as was Cain's offering, in which was not expressed the world's Redeemer, the efficacy of the blood of Christ.

Jesus is not preached in very many of the pulpits of to-day. Anything and everything but Christ is preached, for the very reason that the preacher is not acquainted with Christ. Some make it a practice to study different authors, and think this will help them greatly in their discourses. They flatter themselves that they have a very intellectual discourse, and so they may have; but the flock is not fed with the bread of life; the crib was placed above their reach. That which the world and churches need to-day is the preaching of the blood of Christ and the virtue of his atonement, and to be taught what constitutes sin, and to have the spirit of Christ interwoven in all their labors. What the world needs to-day is to know what they must do to be saved. There are many interesting and pleasing discourses given that the speaker counts the very height of success, but they are not thus registered by Him who weighs the thoughts and motives of men, who looketh not at outward appearances but at the heart, who weighs such discourses in the balances of the Sanctuary and pronounces them wanting. The only element which could make them a success is lacking—Jesus, the Light of the world.

There is need of most earnest prayer from the heart of the worker for the divine blessing, before he ventures to speak to the people. When the heart is at peace with God, when heaven's light illuminates the soul, then the lips will surely speak forth the words of Christ, by presenting the merits of the blood of a crucified and risen Saviour. The atmosphere of heaven will surround the speaker, and souls will indeed feel that they sit together in heavenly places in Christ Jesus. There is no one subject more necessary than to teach the people, by precept and example, true godliness, faith and love in Jesus Christ. The great masses of the people are more ignorant than many suppose. They need to be instructed line upon line, and precept upon precept, in regard to what they must do to be saved. Graduates of colleges, and persons in the highest walks of life, eloquent orators, able statesmen, men in high and important positions of trust, have given the powers of their being and their intellect to other matters, but have neglected the things of highest importance to them. They are ignorant of the Scriptures and the power of God. When such men are seen in the congregation, the

speaker generally strains every power to preach an intellectual discourse, and a subject is chosen that will have as little of the simplicity of true Bible religion and heart service to God in it as possible. They do not preach Christ. They do not define that sin is the transgression of the law. They seldom make plain the plan of salvation. They seldom tell what one must do to be saved. That which would have touched the hearts of the learned, the men in responsible positions, would have been to have shown them Christ upon the cross of Calvary, to bring redemption within their reach. They are to be taught as children how to make Jesus their friend, how to bring him into their life work.

Ministers need to have a more clear, simple manner in presenting the truth as it is in Jesus. Their own minds need to comprehend the great plan of salvation more fully. Then they can carry the minds of the hearers away from earthly things to the spiritual and eternal. There are many who want to know what they must do to be saved. They want a plain and clear explanation of the steps requisite in conversion, and there should not a sermon be given unless a portion of that discourse is to especially make plain the way that sinners may come to Christ and be saved. They should point them to Christ, as did John, and with touching simplicity, their hearts aglow with the love of Christ, say, "Behold the Lamb of God, which taketh away the sins of the world." Strong and earnest appeals should be made to the sinner to repent and be converted. Those who neglect this part of the work need to be converted themselves before venturing to give a discourse. Those whose hearts are filled with the love of Jesus, with the precious truths of his word, will be able to draw from the treasure-house of God things new and old. They will not find time to relate anecdotes; they will not strain to become orators, soaring so high that they cannot carry the people with them; but in simple language, with touching earnestness, they will present the truth as it is in Jesus.

We need vital godliness in order to teach it to others. Those who live the religion of Christ, will bear a living testimony for Jesus. Of such Christ says, "Ye are my witnesses." We have a sacred and sanctifying truth to present to an unbelieving, gainsaying world. We have faithful testimonies of warning to be given to the world, and we can reach the people only through God. We must bring the sanctifying influence of the truth into our own daily lives, and God will qualify us for the work of arousing the slumbering, deadened consciences of sinners. We are not to be satisfied until the hearers are pierced to the heart by the powerful convictions of the Spirit of God of their guilt and sinfulness, and under a sense of their peril, cry out, What shall I do to be saved?

Basel, Switzerland.

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.

DECISION.

BY ELD. A. S. HUTCHINS.

WITHOUT decision of character one may not expect to become a conqueror or wear the victor's crown. To become free from evil habits requires a struggle; and in many cases, in the effort to become master of appetite and of established habits of evil propensities, the struggle will be difficult before the decisive battle is fought. Sin manifests itself in thousands of forms. The apostle James says, "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." The way of the transgressor leadeth to death, whether he transgresses the physical or moral law. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ," one need not be a slave all his life, and die conquered by sin.

If we see a person making a decisive effort to overcome the use of tobacco, and know that he is determined to be a victor, then when we learn he

has conquered, our hearts rejoice. This calls to mind a friend of early days, of whom we had lost all trace for over forty years. Last July we met. It was an occasion of mutual pleasure. We quickly saw he was a slave to tobacco, but as though to give us some hope in his case, he said, "I have not smoked since I read your article on tobacco last spring, and I hope to overcome chewing, also." During the day which we spent together, we urged him to claim freedom in this direction. He said he would do it, and acting in harmony with the resolution, he emptied his mouth and pocket of their contents of tobacco poison. Being a gentleman of the legal profession, and soon to go into the senate chamber of his State for a term of six months, of course we rejoiced, although tremblingly. But he has twice written me that he is a free man, that his health is much better, and that he feels twenty years younger.

Oh that some Sabbath-keepers who are slaves to tobacco, tea, coffee, morphine, or other pernicious habits, would rally their physical, mental, and moral forces, and be free!

SKILLFUL CONVERSATION.

BY ELD. A. O. TAIT.

To learn to speak when we should, and to keep still when we should be silent, is one of our most difficult lessons. Especially when we are visiting people to try to influence them in favor of the truth, should we use great care as to how we speak, what we say, and when we say it. It is not often best to introduce religious subjects abruptly, especially with an unbeliever, as soon as we enter his presence. Such a course will often close his ears, and disgust him with us and the religion we represent, right at the start. Talk pleasantly for a few minutes about his farm, his occupation, the current news, or anything in which he seems to be interested. During this time, have your mind upon how you can introduce present truth in a manner that will attract his attention and interest him in it. If we work in this way, we shall be surprised to see how soon we are gliding along in a pleasant and profitable conversation upon some important point of God's word.

If a person should invite us to call on him purposely to talk about the truth, that would be our business, and we would expect to enter upon the subject at once. But when we are simply trying to get a neighbor or friend interested in the truth, it is not best to begin to talk about it at once, nor to continue our conversation too long. Just a word or two, said at the proper time, with the right spirit and in the proper manner, will do more in most cases than long talks, which serve to annoy more than anything else. Drop a word when it comes in just right, and let him think about it while you go on with something else.

When you have relatives or some particular friends in whom you have a deep interest, and take your minister with you to visit them, you will need to be especially careful. The writer has gone sometimes in this way at the urgent request of a friend, when the person who was so anxious to have him make the call would scarcely allow him to "put in a word edgewise." It seemed more that I was wanted to go in order to hear him tell his friends or relatives how much they were to blame for rejecting all the light he had given them in the past, and how badly he felt over their stubborn course. Such work will not convert people very rapidly. There is not so much in the strong arguments that we use, as there is in the skillful way in which we use them.

After you have invited a minister to do a work in visiting some one, common courtesy, at least, should lead you to keep quiet, and allow him to manage the case. This does not mean, of course, that you shall not say a word. You can do a great deal of good by adding a word of assent to what is being said; but do not allow yourself to branch off and bring in arguments that the minister has not introduced, and thus take the work out of his hand.

Some time ago a brother was quite anxious that I should visit a relative of his, and took the pains to hitch up his team to take me several miles to where he lived. After conversing in a general way for a time, our conversation turned pleasantly upon the truth, and this relative seemed to be quite anxiously inquiring to know what was right. But

our brother could not keep quiet. He soon broke in, accusing his relative of willful ignorance or else dishonesty, in asking some of the questions that he did. "For," said this brother, "I have told you *that* a hundred times, and you know it just as well as any one." Our conversation was thus turned into a heated discussion between the two, in which the brother showed more passion than the unbeliever. Thus our time spent in going to visit him was wasted, and but little if any good was accomplished.

I have seen so many instances similar to the above, that I write thus to try to impress others with the necessity of carefulness in this line. Let us not, for fear of making blunders, slacken our zeal in trying to do others good, but rather let us study to become *skillful* workmen in the cause of our Master.

WHY THIS DARKNESS?

BY ELD. WM. COVERT.

"God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth?" 1 John 1:5, 6. The children of God may suffer in this life, but they need not dwell under a cloud of darkness. There should be an exercise of faith in the promises of the Bible. How is it possible to let the light of a Christian life shine before others, if there is no light from the Lord in the testimonies and prayers of those who profess the truth? Light and courage are the watchwords of the Christian; not a noisy fanaticism, but a calm, hopeful trust in God, that will lighten the pathway of every child of his.

We often hear doubts expressed in the social meeting, that prove to one who is acquainted with God that the speaker neglects to commune with the Father of lights. No person can be a Christian in the true sense of what it indicates, and talk darkness. There is no virtue in such unbelief as some manifest in their testimonies. It is faith that gains victories; it is darkness that gives Satan the advantage. He loves to hear the dolorous expressions in the social meetings. By these he learns that he has wounded a soul. This attracts the evil angels to ply their powers to overcome still further. It is Satan's plan to have us doubt and murmur. This is service well pleasing to him.

Dear friends, I entreat of you never to give Satan any encouragement of this kind. It is this that incites the enemy to renew the attack. Remember that God lives and rules, and that he still loves us. None need be lost; for God is not willing that any should perish, but would have all repent and live. Satan may be strong, but Christ is stronger. He has overcome the wicked one, and through him we may conquer.

FALLING STARS—AN EYE WITNESS.

BY C. S. WARD.

At the time of the falling of the stars in 1833, I was seven years old, but I remember the circumstance as well as though it happened but a week ago. I was living with my grandfather at the time, in Jay Tn., Orleans Co., Vt., and recollect that some neighbors living near by, came in haste to his home, and appeared to be greatly frightened. It was a solemn and impressive scene—a scene not to be forgotten.

The stars were first visible at a height of about forty feet, and disappeared when about three feet from the ground. They seemed to vary in size, some appearing to be as large as a quart bowl. They also fell thicker in some places than in others. In the valley they seemed to fall in showers, while on the upland they fell more scattered, but steadier. The stars were falling for about thirty minutes, and were followed by a very heavy rain for about the same length of time. Then it became extremely dark. The air seemed to be filled with a black mist, and nothing was visible. My grandfather took a sheet of white paper, went a few steps from the house, and held it close to his face, but could not see it.

At this time was the first I ever heard people talk concerning the end of the world. It was the general conversation for a long time, and the 24th chapter of Matthew was often read and commented upon as connected with this occurrence.

Lima, Ia.

CALVARY.

BY J. M. HOPKINS.

"And when they were come to the place, which is called Calvary, there they crucified him." Luke 23:33.

O CALVARY, O Calvary,
What thoughts awake at name of thee!
What visions rise! What glories shine
In Him whose life was light divine!

Upon thy sacred bight I see
The form of One who died for me;
In him all truth and virtues blend,
Who, loving, loves unto the end.

Here sovereign grace and mercy stand,
With pleading voice and outstretched hand;
While justice, met, is satisfied
In Him who here was crucified.

O sacred cross! O holy mount!
I fain would linger near that Fount
Which every needed grace supplies,
Whence streams of pure salvation rise.

O Christ, my Saviour and my King!
I would thy matchless glory sing;
Inspire my heart with loftiest praise,
Thy name to bless through endless days.

Chatfield, Minn.

HARMONY OF TRUTH, BEAUTIFUL.

BY OSCAR HILL.

How beautiful Bible truth appears when compared with the opinions and fables of men. This was forcibly impressed upon my mind in the following manner, one day during the summer just past: The Congregationalist minister of the city in which we were holding tent meetings, announced through the paper that he would speak on the subject of the coming of the Lord. Not having any appointment at that hour, we concluded to attend his meeting.

He opened the services by reading the 24th chapter of Matthew, and then began his discourse by telling us that no one could know the time when the Lord would come, and that even Christ and the angels did not know. But he said that signs would appear, there would be earthquakes, the sun and moon would be darkened, etc. He then proceeded to describe, in connection with these predictions, the condition of persons just before their conversion, comparing the earthquakes to the terrible mental convulsions to which he said persons under conviction were subject, and likening the darkness to their condition of mind just before yielding to conversion, at which time Christ comes to them in fulfillment of the prophecy. Thus to some, he said, conversion is the second coming of Christ.

Then he told us that we often saw his coming manifested in still another form. Only the other day, as a funeral procession passed along, he was reminded that Christ had come the second time to the one who was being carried to her final resting-place, the tomb. Thus to some death was the second coming of Christ, therefore it behooved all to watch.

After the services, his discourse being a brief one, we called at the M. E. church on our way back. The minister here was dilating on the subject of immortality. He said that Paul never conceived of such a thing as that any one would remain in the grave until the resurrection or the Judgment. Paul desired to depart and be with Christ. He added that all, excepting those who had sunk so low in the scale of humanity that they could not grasp the grandeur of the immortal principle, believed in immortality. Of course nothing was cited from the Scriptures in proof of these statements, but a long quotation from Cicero was read, and an anecdote related of him, showing that he was a firm believer in immortality. Then the writings of Socrates and Plato were referred to as further evidence, and he concluded his remarks with the reflection that if these men, living before the dawn of modern civilization, had such conceptions of man's immortality, how immeasurably we should be in advance of them, with the light and knowledge we now have! The idea came to my mind at once that he had anchored on the right foundation the doctrines he advocated.

As we returned to the tent, we thought how beautifully harmonious the Scripture evidence on these points of doctrine appears when the truths of the Third Angel's Message enlighten the minds of the honest in heart, which have long been

darkened by the fables heralded from scores of the popular pulpits all over the land! Reflecting on these errors that are believed by so many, and then on the blessed hope of the glorious appearing of our Saviour, led us to praise the Lord who called us "out of darkness into his marvelous light."

COMMON SENSE.

BY ELD. M. C. WILCOX.

THE Bible day begins at sunset, and hence closes then. Therefore those who begin to keep the Bible Sabbath, begin that Sabbath when God began it—at sunset. If religious teachers would use common sense in the decision of theological questions, there would be much more harmony in the interpretation of the word of God than we see at present. The secular press oftentimes hits the nail on the head, when a learned divine would miss the mark by writing a volume. As an instance, take the following question from a correspondent of the *New York Sunday Sun*, and the answer thereto found in the issue of that journal of Jan. 30:—

Ques.—"Why does the Jewish Sabbath begin at sunset instead of midnight?"

Ans.—"Why should the Jewish Sabbath begin at midnight? What is midnight, anyway? Sunset ends one day, according to the laws of nature; midnight is an arbitrary time, fixed by the created, not by the Creator."

This is to the point, and we will just add that the Sabbath appointed by the Creator "is the Sabbath of the Lord thy God," not for the Jews, but for the race, as co-extensive as the creation.

THE IMMORTALITY OF THE SOUL.

BY ETHAN LANPHEAR.

MUCH is said from the pulpit and through religious periodicals about the "immortal soul," or the "soul's immortality," or the "never-dying soul." I listen with astonishment when professedly intelligent men and Bible students use such expressions; for I find no such application in the word of God. But the whole teaching of the Bible is to the contrary. Read Timothy, where he speaks of "the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." 2 Tim. 6:15, 16. Now if no man can "approach," nor "hath seen," nor "can see" immortality, how can man possess an *immortal soul*? Eternal life and immortality are obtained only as a gift of God, and that only by earnest seeking in conformity to the method prescribed in the gospel: "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Rom. 2:7. The line is here drawn between the classes in this Judgment; and those that "obey unrighteousness" have no promise of immortality and eternal life; but "indignation and wrath." Verse 8.

Christ says: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10:27, 28. Could he give them this eternal life, if they already possessed it? "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." Chap. 11:25, 26. John says (Rev. 2:11, latter clause): "He that overcometh shall not be hurt of the second death." Ezekiel says (18:4): "The soul that sinneth, it shall die." If this be true, how can man have an immortal soul or an endless life entity in him? It seems to us absurd for people to teach or talk such contradictions of God's word.

But as to the question of immortality, when is it obtained? Paul says: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53. Paul is here addressing himself to Christians, his brethren; those that have been in the past seeking for "glory and honor and immortality." They now obtain the victory sought for.

If you believe Paul, the question is settled that all of this talking about man's natural immortality

of the soul is borrowed from other than the word of God. When will men cease to teach for doctrine the traditions of men? John says: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life," etc. Rev. 22: 18, 19. If shut out from the book of life, and the gift of God, whence comes eternal life and immortality?

AM I CONVERTED?

BY E. HILLIARD.

THE issues of eternity depend upon the true answer to this question. Pretense and mere form, however well they may cause us to appear in the eyes of others, will only condemn us at the bar of God. If we have not been converted, why not? God is no respecter of persons. The fault is ours. As we are standing on the very verge of eternity, how can we rest until we know that our sins are forgiven, and that we are recognized by God?

Undoubtedly there are many who would like to experience this change of heart, but do not seem to understand how to meet the conditions on which such a change is promised. I believe that one difficulty with many is that they have a greater desire to receive God's blessing, and to experience that degree of happiness that they have so often heard accompanies conversion, than they have to see their own sinful hearts, and feel that sting of conscience that makes one realize that he is guilty in the sight of both God and man. It is quite easy to see sin in a general way, but to see sin as it really is, exceedingly sinful, and then to realize that we are truly *sinners*, is quite another thing. It is not so pleasant to look into our own foul, polluted heart, and see what we really are. Here is where we must all come. Then the cry will go up from the distressed, burdened, guilty soul, "God be merciful to *me* a sinner."

How few of us there are who close our closet doors to plead with God to make us see and feel our sins in their true light! The benumbed conscience that has lain dormant for years, is not so easily aroused. It is most strongly inclined to compromise with sin. It is only by the help of God that the mind can be brought to see sin in its true light. If God should show us all of our sins at once, just as Heaven regards them, it would cause us to despair. But a merciful God will show them to us as we can bear them, and as fast as we will put them away.

Conversion means to change our course of life, and all of our carnal desires. The long-cherished, fleshly desires are not so easily changed. We must have God to help us, in order to turn from sin with that degree of hatred and abhorrence that will cause us to so loathe it that we will have no desire for those things that we once so much loved and longed for. How many of us neglect to ask God to show us our sins, until we are brought into a place of despair, and almost hopelessly ruined by them! Undoubtedly there are convicts inside prison walls who have seen and repented of their sins, and will enter heaven, while others, who perhaps committed no grave crime, will see the pearly gates close against them; and all because they did not see in their true light the sins which they had committed. The publicans and the harlots will go into the kingdom of God before such.

We know that the Bible teaches that we must have a knowledge of sin before we can repent of it. But the reason that many do not repent is not because they do not know what sin is, but because they love and cherish it. "Godly sorrow worketh repentance." In order to have godly sorrow, we must plead with God for it. The Father sent his Son into the world that by his life and holy instruction the people might see the contrast between a life of purity and a life of sin. His life was a constant reproof to the sin-loving Jews. We can have his presence with us to-day as verily as could his followers eighteen hundred years ago, if we will but listen to his instruction and reproof. He promised just before he ascended, to send the Comforter—the Holy Spirit. He told his disciples that its office work should be to reprove as well as comfort. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send

him unto you. And when he is come, he will *reprove* the world of sin." John 16: 7, 8.

The Holy Spirit comes to the sinner first as a reprover and condemner; then, after the guilty soul has justly and patiently borne its cutting reproof and condemnation, it consoles and comforts. Then comes the sweet peace and heavenly happiness that we never knew before. The most of us want the latter without experiencing the former. But this, God will never allow. We do not love to be reprov'd; we do not love the sting of condemnation; but if we would be truly converted, we must desire it, and be willing to be reprov'd in any way that God may see fit to reprove us.

When one has received from God the assurance of sins forgiven, he will not need to ask some aged pilgrim what the evidences of conversion are. If he has wronged any by false accusation, Zaccheus-like, he will be willing to restore fourfold, and to give half of his goods to feed the starving, perishing poor. If this kind of repentance and conversion could be found more largely among us as a people, how quickly the treasury of the Lord would be filled! What a work we could accomplish, if we could only rise to that position where we would lose sight of this world and catch a glimpse of the next! Then the stronger the tempest blew, and the higher the surging waves of adversity rolled about us, like the ship-wrecked mariner, the more closely would we cling to Christ our Saviour.

The pardon of sin cost heaven an infinite price; and although free to us, it will cost us a struggle of soul to obtain it. Enough so, at least, to show that we are truly in earnest, and desire the presence of Christ above that of every other person or thing. If we have thoroughly repented, and God has accepted us, we shall be conscious of his presence. We shall have a constant fear of sinning, lest we grieve away the Spirit and presence of Christ. We shall work out our own salvation with fear and trembling. If we have had a good view of our sins, and have felt that Christ has forgiven us, we shall not feel like condemning any, but more like pitying the worst sinner; neither will it be hard for us to sympathize with and love the one who confesses grievous sins. If we have the love of Christ in our hearts, we shall rejoice to see true repentance on the part of the basest. Did not Jesus forgive and love the dying thief, who was justly suffering the penalty for stealing? If the pure, holy Saviour forgave and loved a thief, cannot we, if one should as sincerely repent? If he forgave a wicked adulteress, and told her to go and sin no more, cannot we do the same?

Having been great sinners ourselves, and having received pardon, are we not under the deepest obligations to forgive others? How often we forget the debt that we have been released from, and go and take our debtor by the throat, demanding that things be made right! Let us ever remember the great debt of gratitude that we owe our Redeemer for the pardon of our sins, and ever be quick to detect true repentance in others, and ready to assist them in overcoming. May we ever be in a condition where we can point the penitent one to a sin-pardoning God.

THE DISHONEST MAN—WHO IS HE?

BY ELD. C. H. BLISS.

IN WORLDLY MATTERS.

1. One who deceives and cheats.
2. One who takes advantage of others' necessities for personal profit.
3. One who sells at exorbitant prices.
4. One who will not pay his honest debts.
5. One who buys on time, with no prospect of paying.
6. One who lives beyond his income.
7. One who gets his groceries on time, and pays cash for his wines and tobacco.
8. One who, when in debt, continues to wear fine clothes, live in fine style, and indulge in expensive habits.
9. One who promises to pay on a certain day, and, being disappointed in getting the means, instead of apologizing to his creditor, avoids his presence.
10. One who handles that which he knows is a direct curse to the people, simply because there is money in it.
11. One who, having enjoyed the results of others' labor and expense, refuses to render a just recompense.

12. One who is knowingly guilty of any of the above sins, and does not immediately repent.

IN RELIGIOUS MATTERS.

1. One who professes to be a Christian, but will not accept the plain statements of the Bible.
 2. One who sees the truth, but will not acknowledge it.
 3. One who acknowledges the truth, but will not obey it.
 4. One who says, "I believe every word of the Bible;" but when shown to be in error, says, "The passage is somewhat doubtful."
 5. One who says he believes "the wages of sin is death," but thinks God will not damn any one for not keeping all the commandments.
 6. One who says, "Yes, yes," to that which he does not believe.
 7. One who joins the church from worldly or mercenary motives.
 8. One who takes advantage of his religious standing to win the confidence of others, and then betrays it.
- A man may join the church, and bear the name Christian, and multitudes may rise up to speak his praise; but if he is guilty of any of the above sins, God pronounces him a dishonest man.

BETTER THAN THE ANGELS.

BY N. J. BOWERS.

JESUS was made better than the angels, as the apostle Paul declares. Heb. 1: 4.

1. Jesus has by inheritance a more excellent name than they, the name of Only Begotten Son. Verse 5. He has also the name of his Father—God. Verse 8. This the angels have not.
 2. He created heaven and earth. Verse 10. The angels did not participate in this work. The Father created all things by Jesus Christ. Eph. 3: 9. Not by Jesus and the angels, but by *Jesus Christ*, the Saviour, the Anointed.
 3. If Jesus created *all* things, he created the angels, and this is true. Col. 1: 16. Then he is certainly better than they, even as Creator is better than creature.
 4. The angels worship him. Heb. 1: 6. As their Creator he is worthy of their adoration. Angels are not objects of worship. Col. 2: 18. Rev. 22: 8, 9.
 5. The Son has a throne. Heb. 1: 8. Rev. 3: 21. The angels have no thrones. They are subject unto Jesus. 1 Pet. 3: 22.
 6. Jesus is commander of angels. They obey him. Mark 13: 26, 27.
- What a mighty Saviour we have!

CRUMBS.

BY S. O. JAMES.

"SPEECH is silver and silence is gold"—true under some circumstances, and untrue under others, or God would not have said, "Ye are my witnesses;" also, "With the mouth confession is made."

Sin is in no sense recreation. It is a dangerous pastime, and poor for a *change*; but if you will believe Satan, you can receive a benefit in no other way. It is like the breath upon the expiring spark, which makes its glow brighter for a moment, but really hastens its extinction.

It is easy for many to tell the Lord what they want, but it takes the Lord himself to show us what we need.

By being willing continually to give up my pleasure, I can the more readily ascertain what is the Lord's, and I am sure his is always the higher, better kind.

"A good man . . . will guide his affairs with discretion," but he is a poor manager who cannot or will not learn from past mistakes.

Let us make sure that our work is wrought in God. The time is now too precious for half-hearted or half-witted operations, and the question must not be, Do I know enough to succeed grandly? but, Will I prevail with Christ to give me all things?

"And he informed me, and talked with me," says Daniel. How blessed is that soul whom the Lord informs, and that man with whom the Lord holds converse!

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.

PATIENCE.

Ye have great need, O weary hand,
When sunset's gold shall flood the land,
And find thy daily task undone
While evening shadows slowly come;
But rest is here, and rest is thine:
"It shall be light at evening time."

Ye have great need, O watchful eye,
So often raised to One on high,
Watching for light to rift the cloud,
While earth is wrapt in night's dark shroud;
Though tears may fall like ceaseless rain,
Thine eye shall brighten soon again.

Ye have great need, O weary feet,
Whose restless fevered pulses beat
O'er thorny path and rocky hight,
In noontide's heat or starless night;
But on the crystal river's shore
Is peace and rest forevermore.

Ye have great need, O weary heart,
Whose quivering cords would gladly part
If but the burning cross be riven
Beneath the loving hand of Heaven;
To-day forget the cruel strife,
And crown with patience all your life.

"Rest in the Lord, and wait for him,"
Though days be dark and hope be dim;
Through martyr-fires with naked feet
Be loyal still, white hearts shall beat;
For hope and promise both are thine,—
"It shall be light at evening time."

—Mrs. H. V. Reed.

HOME CONVERSATION.

It is necessary that the whole home life and home spirit should be in harmony with the teaching and training, if these are to make holy impressions. Simple goodness is more important than the finest theories of home government most thoroughly and faithfully carried out. There is nothing in the daily routine of the family life that is unimportant. Indeed, it is oftentimes the things we think of as without influence that will be found to have made the deepest impression on the tender lives of the household.

A distinguished Danish artist had chiseled in the city of Rome some of his rarest works in marble. When he had finished them, they were sent home. The workmen, as they unpacked them, carelessly scattered on the ground the straw which had been wrapped about the statues. In the straw were multitudes of little seeds, and the next summer countless flowers from the gardens of Rome were blooming all about the artist's northern home. He had not intended to drop these tiny seeds of loveliness; he was intent only on his great work, thinking only of the magnificent results in marble that he was bringing home, which would be admired for ages. But while carrying out his grand purposes, he was also unconsciously scattering about his home other tender and beautiful influences. In like manner the busiest men, intent on the grandest purposes, are ever scattering about them countless seeds which will spring up either in tender loveliness to bless their homes, or in a harvest of evil to leave blight and sorrow. It may be that in the end the unconscious, unintended influences will far surpass in their permanent results on life and character those for which they planned with such pains and wrought with such glowing hope.

Few things are more important in a home than its conversation, and yet there are few things to which less thought is given. The power to communicate good which lies in the tongue is simply incalculable. It can impart knowledge, utter words that will shine like lamps in darkened hearts, speak kindly sentences that will comfort sorrow or cheer despondency, breathe out thoughts that will arouse and quicken heedless souls, even whisper the secret of life-giving energy to spirits that are dead.

"Only a word, but 't was spoken in love,
With a whispered prayer to the Lord above;
And the angels in heaven rejoice once more,
For a new-born soul entered in by the Door.

The good we could do in our homes with our tongues, if we would use them to the utmost limit of their capacity, it is simply impossible to compute. Why should so much power for blessing be wasted? Especially why should we ever pervert these gifts

and use our tongues to do evil, to give pain, to scatter seeds of bitterness? It is a sad thing when a child is born dumb, but it were better far to be dumb and never to have the gift of speech at all, than, having it, to employ it in speaking only sharp, unloving, or angry words.

"Only a word!

But sharp, oh sharper than a two-edged sword,
To pierce and sting and scar
The heart whose peace a breath of flame could mar."

The home conversation should be loving. Home is the place for warmth and tenderness. Yet there is in many families a great dearth of kind words. In some cases there is no conversation at all worthy of the name. There are no affectionate greetings in the morning or good-nights at parting when the day closes. The meals are eaten in silence. There are no frivole chats over the events and incidents of the day. A stranger might mistake the home for a deaf and dumb institution. In other cases it were better if silence reigned; for only words of miserable strife and shameful quarreling are heard from day to day. Husband and wife, who vowed at the marriage altar to cherish the one the other till death, keep up an incessant petty strife of words. Parents who are commanded in the holy word not to provoke their children to anger lest they be discouraged, but to bring them up in the nurture of the Lord, scarcely ever speak gently to them. They seem to imagine that they are not "governing" their children unless they are perpetually scolding at them. They fly into passions against them at the smallest irritation. They issue their commands to them in words and tones which would better suit the despot of some petty savage tribe than the head of a Christian household. It is not strange that under such "nurture" the children, instead of dwelling together in unity, with loving speech, should only wrangle and quarrel, speaking only bitter words in their intercourse with one another. That there are many homes of just this type it is idle to deny. That prayer is offered morning and evening in these families only makes the matter worse, as it is mockery for a household to rise from their knees only to begin another day of strife and bitterness.

Nothing in the home life needs to be more carefully watched and more diligently cultivated than the conversation. It should be imbued with the spirit of love. No bitter word should ever be spoken. The language of husband and wife in their intercourse together should always be tender. Anger in word, or even in tone, should never be suffered. Chiding and fault-finding should never be permitted to mar the sacredness of their speech. The warmth and tenderness of their hearts should flow out in every word that they utter to each other. As parents, too, in their intercourse with their children, they should never speak save in words of Christ-like gentleness. It is a fatal mistake to suppose that children's lives can grow up into beauty in an atmosphere of strife. Harsh, angry words are to their sensitive souls what frosts are to the flowers. To bring them up in the nurture of the Lord is to bring them up as Christ himself would, and surely that would be with infinite gentleness. The blessed influence of loving speech, day after day and month after month, it is impossible to estimate. It is like the falling of warm spring sunshine and rain on the garden, causing lovely flowers to spring up in every nook and corner, and filling all the air with sweet fragrance. Only beauty and gentleness of character can come from such a home.

"I have known a word more gentle
Than the breath of summer air;
In a listening heart it nestled,
And it lived forever there.
Not the beating of its prison
Stopped it ever, night or day;
Only with the heart's last throbbing
Could it ever fade away."

But home conversation needs more than love to give it its full influence. It ought to be enriched by thought. The Saviour's warning against idle words should be remembered. Every wise-hearted parent will seek to train his household to converse on subjects that will yield instruction or tend toward refinement. The table affords an excellent opportunity for this kind of education. At stated times each day the family gathers there. It is a place for cheerfulness. Simply on hygienic grounds, meals should not be eaten in silence. Bright, cheerful conversation is an excellent sauce and a prime aid to digestion. If it prolongs the meal, and thus ap-

pears to take too much time out of the busy day, it will add to the years in the end by increased healthfulness and lengthened life. In any case, however, something is due to refinement, and still more is due to the culture of one's home life. The table should be made the center of the social life of the household. There all should appear at their best. Gloom should be banished. The conversation should be bright and sparkling. It should consist of something besides dull and threadbare commonplaces. The weather is a worn-out topic. The idle gossip of the street is scarcely a worthy theme for such hallowed moments.

The conversation of the table should be of a kind to interest all the members of the family; hence it should vary to suit the age and intelligence of those who form the circle. The events and occurrences of each day may with profit be spoken of and discussed, and now that the daily newspaper contains so full and faithful a summary of the world's doings and happenings, this is easy. Each one may mention the event which has specially impressed him in reading. Bits of humor are sometimes welcome, and all wearisome recital and dull, uninteresting discussion should be avoided.

Table-talk may be enriched, and at the same time the intelligence of all the members of a family may be advanced, by bringing out at least one new fact at each meal, to be added to the common fund of knowledge. Suppose there are two or three children at the table, ranging in their ages from five to twelve. Let the father or the mother have some particular subject to introduce during the meal, which will be both interesting and profitable to the younger members of the family. It may be some historical incident, or some scientific fact, or the life of some distinguished man. The subject should not be above the capacity of the younger people for whose especial benefit it is introduced, nor should the conversation be overlaid by attempting too much at one time. One single fact clearly presented and firmly impressed, is better than whole chapters of information poured out in a confused jargon on minds that cannot remember any part of it. A little thought will show the rich outcome of a system like this if faithfully followed through a series of years. If but one fact is presented at every meal, there will be a thousand things taught to the children in a year. If the subjects are wisely chosen, the fund of knowledge communicated in this way will be of no inconsiderable value. A whole system of education lies in this suggestion; for besides the communication of important knowledge, the habit of mental activity is stimulated, interest is awakened in lines of study and research which afterward may be followed out, tastes are improved, whilst the whole effect upon the family life is elevating and refining.

It may be objected that such a system of table-talk could not be conducted without much thought and preparation on the part of parents. But if the habit once were formed and the plan properly introduced, it would be found comparatively easy for parents of ordinary intelligence to maintain it. Books are now prepared in great numbers, giving important facts in small compass. Then there are encyclopedias and dictionaries of various kinds. The newspapers contain every week paragraphs and articles of great value in such a course. A wise use of scissors and paste will keep scrap-books well filled with materials which can readily be made available. It will be necessary to think and plan for such a system, to choose the topics in advance, and to become familiar with the facts. This work might be shared by both parents, and thus be easy for both. That it will cost time and thought and labor ought not to be an objection; for is it not worth almost any cost to secure the benefits and advantages which would result from such a system of home instruction?

These are hints only of the almost infinite possibilities of good which lie in the home conversation. That so little is realized in most cases where so much is possible, is one of the saddest things about our current life. It may be that these suggestions, though crude, may stimulate, in some families at least, an earnest search after something better than they have yet found in their desultory and aimless conversational habits. Surely there should be no home in which, amid all the light talk that flies from busy tongues, time is not found every day to say at least one word that shall be instructive, suggestive, elevating, or in some way helpful.—
J. R. Miller, D. D., in *Home-Making*.

Our Tract Societies.

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

VIRGINIA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1886.

No. of members.....	40
" reports returned.....	13
" members dismissed.....	13
" missionary visits.....	11
" letters written.....	27
" REVIEWS taken.....	1
" other periodicals.....	2
" pp. tracts and pamphlets distributed.....	7,142
" periodicals distributed.....	193
Cash received on sales, \$7.90; on periodicals, \$10.	
LILLIE D. WOODS, Sec.	

NEW YORK TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1886.

No. of members.....	492
" reports returned.....	106
" members added.....	1
" missionary visits.....	926
" letters written.....	135
" Signs taken in clubs.....	134
" new subscriptions obtained for Instructor.....	8
" pp. tracts and pamphlets distributed.....	174,701
" periodicals distributed.....	2,080
Cash received on donations, \$75.54; on sales \$501.82; on periodicals, \$486.58; on foreign missions, \$108; on home missions, \$63.70; International T. and M. Soc., \$30; on twenty thousand dollar fund, \$5; on Christmas offerings, \$514.46. District No. 4 failed to report.	
J. V. WILLSON, Sec.	

INDIANA TRACT SOCIETY.

The quarterly meeting of the Indiana Tract Society was held at Denver, Ind., Jan. 16-20.

FIRST MEETING, 2 P. M., JAN. 16.—President, Eld. Wm. Covert, in the chair. Minutes of the last session read and approved. The report of labor for the quarter ending Dec. 31, 1886, was read, and by comparison with former reports, showed that the work of the Society was advancing.

The subject of the *American Sentinel* was then introduced, and resolutions concerning it were called for, whereupon the following were presented:—

Whereas, We see the rapid fulfillment of prophecy pointing to the union of Church and State in our land, by which the people keeping the commandments of God will be oppressed; and—

Whereas, The duty of warning the legislators and other politicians of our State of the results of such laws, is devolving upon our Conference; and—

Whereas, The *American Sentinel* is printed to meet these emergencies; therefore—

Resolved, That steps immediately be taken to place the *American Sentinel* in the hands of all the legislators, editors, lawyers, and other prominent men of the State.

Whereas, This can best be done through the State T. and M. Society; therefore—

Resolved, That our workers in all parts of the State be requested to secure and furnish the State secretary with the names and addresses of such persons; and further—

Resolved, That a club of as many copies of the *American Sentinel* as may be needed, be secured, and that the expense incurred thereby be met by soliciting our churches and other parties interested, to contribute to a fund for that purpose.

This important subject was thoroughly discussed, resulting in the adoption of the resolutions. The committee then continued as follows:—

Resolved, That the Conference committee, in harmony with the State agent and president, secure as soon as possible some suitable person to canvass our legislators and other officials with the *American Sentinel* and "Marvel of Nations."

On motion this resolution was adopted.

Adjourned to call of Chair.

SECOND MEETING, 9 A. M., JAN. 17.—Prayer by R. A. Underwood. Minutes of previous meeting approved. The regular business was continued, being the consideration of the report of the Committee on Resolutions as follows:—

Whereas, There is a necessity of making a more thorough reformation on the principles of health reform, as combined with the Third Angel's Message; and—

Whereas, The journal *Good Health* is published for the purpose of inculcating such principles; therefore—

Resolved, That renewed and combined efforts be made to increase the circulation of *Good Health* and other temper-

ance publications, both among us as a people and throughout the State in general.

Whereas, Experience has taught us that the more our people are informed in the history of the workings of this cause, the more they are willing to contribute to its support; and—

Whereas, The foreign missions are demanding our utmost support and sympathy; therefore—

Resolved, That the work entitled, "Historical Sketches of our Foreign Missions," be recommended to our brethren and sisters as one worthy of their perusal, and that a copy of it should be in every family.

These resolutions were discussed with interest by Elds. Underwood, Covert, and others, and on motion, all were adopted.

Adjourned *sine die*.

WM. COVERT, Pres.

EMMA GREEN, Sec.

THE ALBANY MISSION.

The population of Albany is about 91,000; not large it is true, but the importance of the city does not lie in size. Albany is the capital of the greatest State in the Union. Furthermore it is one of the "doubtful" States; that is, one of those on which the results of general or presidential elections depend. Its chief magistrate is generally Democratic, while its legislature is Republican. In any great Constitutional question, no city in the United States will have a greater influence than Albany. Here the legislators of the people spend several months in the year. But a small portion of this time is devoted to public work; the rest is spent among the citizens and business men of the town, or in private consultation with constituents, etc. But much time is spent with the citizens, especially with those belonging to the legal fraternity. Here also is located the best normal school, and one of the leading law schools, of the State. Other important institutions are located here. It seems evident that the opinion of this old, wealthy, and aristocratic town must have great influence in not only New York legislation, but in the legislation of the United States.

There are difficulties to be met here in city mission work which are not found in many other cities. It is a very old city, having celebrated its 200th anniversary in 1886. Its manners and customs are old and stereotyped. There are but few American cities so like English cities as Albany. Again, it is not a rapidly growing city, consequently the people have been a longer time attached to their churches. Besides all this, it is a hilly city, making colportage work exceedingly tiresome at any time; but in winter it is so slippery that it is difficult for our canvassers or mission workers to go from house to house. But notwithstanding these things, constant, faithful work ought to be performed in this city. Those who have engaged in this work in the past have labored earnestly. The city has been quite thoroughly canvassed for "Great Controversy, Vol. IV.," "Marvel of Nations," and "Thoughts," and to some extent for "Sunshine." A thorough canvass has also been given for the *Signs*, and a partial one for the *Stimme* and *Good Health*. We are using the *Sentinel* and *Good Health* now. A great variety of reading matter in the shape of pamphlets and tracts has been distributed, besides considerable through the medium of the city press.

The number of laborers has been reduced this last year, but compared with other missions of the State, it stands in some respects at the head. The average number of workers during the past year has been four. There have been 200 public services, and 282 Bible readings held, and 178 yearly and 390 short term subscriptions have been obtained for periodicals, which is more than have been taken in any other city mission the past year. The amount of book-sales was \$709.11, exceeding that of any other city mission except Minneapolis. Sixteen are now keeping the Sabbath, as the result of the efforts put forth, and many more are interested. We have been cheered by one entire family's embracing the truth lately, the husband just before I came, and the wife and children since. The workers who are here will labor to build up and establish the work as far as possible during the time which remains.

Rent is high here, and other expenses are more or less heavy. There are some donations made by interested parties, but they are not large. Some of our eastern churches have done nobly in contributing to the support of this mission; but it must

be supported still farther. Rents are now due, and other indebtedness soon will be; but we have no means on hand with which to meet them. The Conference treasury is empty, and the city mission fund is exhausted. Brethren, will you not consider these things? Do you desire this important mission to be closed, and the interest which has been awakened abandoned for lack of means? Will it not be an injury to the reputation of the cause so to do? Shall the Lord's work be permitted to suffer from this cause? We do not believe that you will thus manifest a lack of interest concerning this work.

We appeal to our brethren in New York State, and especially to those in the eastern and northern parts of the State, to remember the Albany mission. We entreat your aid for the sake of precious souls who are trembling in the balance, and for others who may be saved through them. By thus loaning of your means to the Lord, these may be saved in the kingdom of God, and become stars in your crowns of rejoicing. We ask the prayers of our brethren that God may help us to humbly and faithfully labor for him, that many may be won to the truth. We know that God hears the prayers of his people, and, like Paul, we earnestly desire them. And if you bear a part in sustaining this mission, your desire for its advancement will be greater, and your prayers will be earnest that the labor here put forth may prove effectual. We believe that this appeal to our brethren will not be in vain. If provisions can be sent they will be very acceptable.

At present we hold five weekly services, three in the mission rooms, and two in a Free Methodist chapel in Bath, a suburban town, where Bro. Wild has held successful Bible readings. One entire family and another adult are keeping the Sabbath as the result of these efforts. We hope to develop still others. Our address is 205 State St., Albany, N. Y.

M. C. WILCOX.

Feb. 11.

MISSIONARY WORK.—NO. 6.

GENERAL MISSIONARY WORK.

In a former article were hints and suggestions on doing general missionary work. We had been treating on visiting from house to house with packages of tracts, and had reached the third visit. By this time an acquaintance is formed, the confidence of the people has been gained, and they have perceived that our object is a commendable one.

Perhaps the time has now been reached when our periodicals can be introduced. This may be done by referring to some special article which would be of interest. It may not be well at this time to ask for their subscriptions, unless they should introduce the matter themselves. After becoming acquainted with the paper by reading it a few weeks, they may be induced to become subscribers.

It is not always best to hurry matters too fast; people must have time to think and to reflect upon the new truths presented, as they are so much different from anything they have formerly been taught. If the paper is loaned, it will be much more appreciated than if given away. Should the copy meet with favor, they may be induced to send it to their friends, if given them for that purpose, thus enlisting their interest with yours in the work of spreading the truth; and this will be a step toward their conversion.

As fast as acquaintances are formed and influence gained, our books can be introduced. It is always best to carry a limited supply, in order to be prepared to dispose of some, should occasion offer itself. There are often chances to secure a sale when in conversation on some subject, by reading an extract from some of our works treating on the subject in question.

Bible readings should be introduced as soon as practicable; for a reading, as now conducted by S. D. Adventists, is usually appreciated because of its simplicity and clearness. Many people have had their minds poisoned by former Bible readers, in listening to inconsistencies, and thus they look upon this branch of the work with a kind of horror; and should a Bible reading be abruptly introduced, it might not meet with favor. Thus it will take wisdom to introduce the subject. One successful way to introduce the matter is when a conversation is had upon a subject, and some points are in dispute, to say that you would like to hear how the text reads, and ask if they have a Bible at hand;

if so, request them to turn to the passage of Scripture, and read it, and that will suggest some other text, and have them read it also, and thus continue, keeping your own Bible out of sight. In this way they can be induced to take part in a reading without a suspicion as to where they are being led. Then they will become interested in Bible truth and in Bible readings. The exercise *should be short*. Give them a few plain, pointed texts to read, and that will give them matter for thought; and on the returning visit they will be anxious for a continuation of the subject.

In presenting Bible truth, it is usually better for the parties visited to do the reading. There are several reasons for this: "First, their minds are kept engaged in looking up the text; secondly, when they read the Scripture themselves, they know just what the Bible says on the point investigated; and should opponents dispute that point of truth, they can say that they have read it for themselves, and they know just what the word of God says. In order to introduce Bible readings as above presented, a person needs to be well acquainted with the Scriptures; and consequently the importance of heeding the admonition of Christ, "Search the Scriptures." Should the memory be treacherous, a few texts could be copied on a small piece of paper, with a catch-word opposite the text, to help the memory. These can be prepared on different subjects, and by a constant review they will soon become familiar.

This work will lead to public Bible readings. Those seeing the consistency of the truth will desire that their neighbors should have the benefit of the instruction, and they will invite others to join in the exercise. The subjects should be in the same order as presented by the minister. The prophetic chart would add to the interest. When the prophecies are under consideration, object lessons do much toward giving an impression, and they can be used with profit. The lessons should be short and impressive, and care should be taken to avoid confusion by drifting upon other subjects besides the one under consideration. It is usually well to speak of the matter at the beginning, and say to any that desire to ask questions not bearing directly on the subject, to note down any point that suggests itself to their minds, and they will be considered either by a Bible reading or otherwise. In this way confusion can be avoided. Too lengthy readings are not profitable. They weary, and then the interest wanes. The session should close when the interest is *at its height*, and then another reading will be desired.

The visits with the packages of tracts should be continued as long as good can be accomplished. The workers should not feel satisfied until those under their charge have been supplied with our books and more or less of our periodicals. When a territory is divided among a certain number of workers, after one has been over the ground, and developed all the interest he can, exchange territory, and thus exchange gifts; a different gift might reach some that the first failed to interest. This second visiting can be done by canvassing for some one of our books or papers. Let the canvass be an excuse for calling, but let the object be to do real missionary work; and by once visiting, the worker can form an idea how many are worthy of a second visit, and continue in this way until the visits prove fruitless. Then let a third one pass over the same ground, with other periodicals or books (some of our health works would be good), and let this work continue till all have exchanged territory. Should special cases be found, let them be visited by the ones that won their confidence, as they could have greater influence than any others.

It may not prove best to introduce prayer on all occasions; for there are those that have never made any profession of religion, and it would be embarrassing to them until they had learned to love God; then it may be well, on leaving, if convenient and agreeable, to bow with them, and invoke the blessing of God on the visit, in a short, humble prayer. Should those visited be church members, we should respect their feelings, and be careful not to speak directly against their views, only on general terms. Should they be members of the Methodist denomination, we can join them in speaking in favor of the Wesleys and the founders of that body as being men of piety, and the same of Luther and others. The work of the Reformers can be extolled. Their work and suffering

can be used to good account in presenting to them how error has to be met, and the conflict that truth has had to contend with. They can be shown that the Reformation commenced so nobly by these worthy men, has not yet ended; but that it must continue until the law of God, trampled down by the papacy, has been brought to the front and vindicated.

We also have the Book of books to glean from, to furnish matter to talk upon. There are the precious promises which we can leave with those that we converse with, as blessings by the way. We can exalt Christ, and speak of his love in giving his life for us, and what will be the glory of the eternal home of those that are overcomers.

We must be diligent in duty, and must be wise as serpents and harmless as doves; and if we have a real burden for souls, there will be some saved through our instrumentality. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6. WM. INGS.

Special Attention.

SUNDAY LAWS IN MINNESOTA.

A FEW years ago there were no apparent indications that oppressive religious laws would ever be tolerated in any State in our land; and the idea that they could be enforced to the extent of depriving conscientious, God-fearing people of their property and liberty, and branding those as criminals whose only offense consisted in what every man must acknowledge it to be, a literal obedience to the word of God, was generally considered preposterous. Religious persecution has by most people been relegated to the past, along with the guillotine and the thumb-screw. It has been supposed and boasted that in one country, at least, the principles of human freedom had been so fully ingrafted into its Constitution, and into the sentiments of the people, that no one would ever need to suffer at the hands of the law for conscience' sake. That this was the intention of those who laid the foundation and framed the superstructure of our Government, there can be no doubt. And it may be said that those who have succeeded them in the administration of our Government, have upheld those principles, until America has become the home of every religious sect and idea, and the asylum of outcast heretics,—a place where every one may worship God as he chooses, or not worship him at all.

But under all this noble magnanimity there has been a stratum of feelings and circumstances which have shown the close observer that human nature is but little changed since the days of the pope and the Pharisee, even under the genial influences which have blessed our nation. The prophetic word of God has shown that this fact will yet be demonstrated in the United States, and that men will be obliged to follow their convictions under severe penalties; and for years we as a people have proclaimed the fulfillment of this prediction.

You have looked abroad some fair morning, and seen the weather signals alone indicating a storm, and have said, "The weather prophets have failed this time." But in an incredibly short time thereafter, you have been astonished to see the sky overcast, and the promised storm ready to burst over your head. For over thirty years the storm-signal of troublous times has been held out to this country, while appearances have betokened peace and safety. The world is dreaming of a millennium, and from the pulpits are heard the soothing words, "Peace, peace."

The church has become a power in the land. The rudder of our ship of State, popular sentiment, is largely controlled by the church, and as this becomes more and more confirmed each year, the spirit of intolerance, which is begotten of power and pride, increases. It is the history of religious

oppression, acted over and over again. Those who stand opposed to the popular current, may expect to meet the same spirit that has ever characterized religious bodies that have lacked the force of sound doctrine and possessed popular power; they must yield, willingly or unwillingly.

Our political skies have suddenly become darkened by the clouds of Sunday legislation. The observance of the first day of the week, unauthorized by the Scriptures, but instituted by the papacy, has gained the homage of the so-called Christian world. Unable to meet its questioners by a *scintilla* of Bible evidence, its advocates now resort to that which is most convenient—civil power. We have thought that Minnesota would be among the last of the States to break its pledges of liberty. It is a noble State, and inhabited by noble people; but for the past few months the Sunday institution has felt the need of a stronger support, and its champions have repeatedly uttered threatenings of what would be done. Two years ago the Sunday laws were, in a manner, transferred from the general statutes to the penal code, whereby one who violates Sunday becomes a criminal. Last fall a prominent clergyman sought to oppose the true Sabbath by saying, "We will soon make this business [Sabbath-keeping] extremely unpopular in this State." A few similar statements served to put us on the alert, and at our last general meeting it was decided to endeavor to meet this movement, as best we could, by a wide and judicious circulation of the "Marvel of Nations" and the *American Sentinel*.

Bro. Allen Moon was requested to visit the Legislature, to aid in this work and to ascertain what measures were likely to come up. On the Sabbath question all was quiet, and becoming persuaded that nothing would probably be done at this session, he left the matter to be watched by some legislative friends, who were to report the introduction of any proceedings upon the subject. Shortly after this, Bro. Moon casually took up a daily paper at a hotel, when his eye rested upon a brief paragraph of legislative proceedings, which announced the introduction of a bill to repeal "Sec. 20, chap. 100, General Laws, 1874." There was nothing more; but it meant the repeal of the clause which favored those observing the seventh day, and would make all such liable to criminal prosecution. Bro. Moon was so familiar with the figures that he recognized it at once, and hastening to the capital, he obtained an interview with the Judiciary Committee, to whom the bill was referred, but who did not understand its import. Their sense of justice soon killed the bill for a time, and a leading member remarked that the seventh day was the only Sabbath. But had it not been that Bro. Moon's attention was called, no doubt by Providence, to that notice, we have good reason to believe that to-day Seventh-day Adventists would have been under the ban of the law in Minnesota. So subtle had been the proceedings of the friends of this bill, that no one apparently was aware of its nature and intent.

We have reason to thank God that there is still some sense of honor among men who do not profess to care especially for sacred things; and it should be said of the present legislators of Minnesota, that they are, as a body, above intrigue or corruption. But what shall we say of those men who by such measures seek to uphold their cherished institution against the plain teachings of God's word, and who stand as the religious teachers of the people? We do not fear their power, for we trust in God; but we ask that he will still lengthen out our time to work, and that he will help his people to arouse to a realization of the times in which they live. How can we slumber now? We know what the end will be. Many of our people are withholding their means and assistance until the crisis comes; but when the enemy has walled us in, and we can do no more, the opportunity will be past. Do all realize it?
G. C. TENNEY.

The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 22, 1887.

URIAH SMITH, EDITOR.
J. A. SMITH, ASSISTANT EDITOR.
GEO. I. BUTLER, }
S. N. HASKELL, } CORRESPONDING EDITORS.

AN IMPORTANT THEME.

POETS are wont, as they enter upon holy and lofty themes, to invoke the aid of more than mortal beings to unseal their eyes and inspire their hearts with wisdom and understanding. If ever such help could be appropriately sought, if there are circumstances under which it would be especially in place, it is when the inhabitants of a world under the guilt of revolt and the blight of the curse, yet to be brought back to obedience and redemption, take up the contemplation of the glorious appearing of the Son of the Highest for the accomplishment of this object. For where can thought find a subject more sublime? What event is freighted with so infinite a burden of joy or woe? What day more illustrious since the annals of time began? What movement with such accompaniments of awe and grandeur—the immediate rising to life of all the countless multitude of the righteous dead, which sixty generations, each of a hundred years, have slowly garnered to the tomb; the thrilling passage over that mysterious line which separates mortality and death from immortality and endless life? It is more than a change of dispensations; it is the end and accomplishment of all dispensations. What revolution with such far-reaching results?

And has this earth such an event in store? Is the Lord of life and glory ever to appear again to mortal eyes? If so, how? why? and above all, *when*? With earnest solicitude the disciples put to our Lord himself the question, "When shall these things be?" And thus by precedent they established that as a legitimate inquiry which has ever since hung upon the lips of his waiting followers, *When* shall these things be?

That things are sadly out of order in this world, any one would be ashamed not to admit. That there is sin here, which God cannot countenance, and evils which could not have entered into his plan, is evident to all. Every human effort to bring order out of this moral chaos has proved a miserable failure. Is God to acknowledge himself baffled by the presence of sin in his universe? Is his original purpose that the earth should be inhabited by a race of holy and happy beings (Isa. 45:18), to be abandoned? How is he to interpose to accomplish a predetermined end, which an enemy is attempting to hinder?

Cut off from all hope in human effort, from its six thousand years of failure, we must look to Heaven for help, if help is to be had. Who but God's own Son is sufficient for the work? He is called the Redeemer. Is he to come and bring a remedy for all our ills, and end all earth's misrule by his own exalted reign of righteousness and peace?—"No!" says the skeptic, the chilling mist of whose unbelief hides from view not only the Redeemer, but even the Creator himself, "such an event will never be." "No!" says the worldling, whose interests all cry out against the coming One, "such an event will never be." "No!" says the popular church member, whose love for the world has banished from his heart all real love for Christ, "he is never literally to appear; or if he is, his coming is far away, certainly not nigh at hand."

And the preacher and the teacher, the professor and the student in theological lore, will take up the many texts that speak of the coming of the Son of man in the clouds of heaven, the descending of the Lord from heaven with the trump of God, the revelation of the Lord Jesus in flaming fire, the riding forth of Him who comes as King of kings and Lord of lords, the opening of the great day of the Lord, and the end of all things, and tell us that these startling descriptions, these momentous events, mean only some national calamity, the destruction of Jerusalem, death, conversion, the outpouring of the Spirit, or some new religious movement. They can get along with these things very well; but they cannot tolerate the idea that these scriptures mean that the Lord himself is literally to appear within the atmosphere of our earth, visible to all eyes, to do so literal a thing as to arrest society in mid-career of business, pleasure, or

crime, to cause the dead to come up out of their graves and live once more, to pass the decisions of the Judgment upon all, to bring to its final doom the present order of things, and establish that divine dispensation of which there shall be no end. This would interfere too much with their plans or pleasures.

Nevertheless we affirm that just this the Scriptures teach. Into the midst of all this unnecessary, unnatural, and unscriptural confusion upon this question, we launch this proposition: That Christ, the Son of God, in his own person, literally, visibly, is to come within our atmospheric heavens, to introduce a new order of things; that prophecy has mapped out the coming of this event with all the indications of its approach, so that we can determine approximately our nearness to it, just as well as the mariner by following his chart can tell when he is drawing near his destined haven; and we affirm that we have now reached the time when this event, with all its attendant changes, its wiping out of the old and introduction of the new, its destruction of the wicked and salvation of the righteous, is at our very doors. If this is so, it should be known.

The bare possibility that such an event is near should arrest attention. The open probability that such is the case, should excite an absorbing interest. The clear evidences that it is *certainly* so, should cause all to act immediately in the work of preparation. This certainty can be shown. The world may oppose and disbelieve; but they must hear.

MORE AUTHORITY FOR THE CHRISTIAN SABBATH.

MR. Z. R. WARD, of Parker, Dakota, has written a forty-two page pamphlet in favor of Sunday. We know there is such a pamphlet, for we can see the paper and feel it, and see the letters that are stamped upon it; but if this knowledge depended on the impression it is calculated to make on any sensible mind, it would never give the least evidence of its existence. He calls it "Divine Authority of the Christian Sabbath, Scripturally Examined." By "Christian Sabbath" he means Sunday; but he has taken forty-two pages more of space than was necessary to examine the "divine authority" for it; for that requires no more space than the point of a needle, and no more time than the tick of the clock, inasmuch as there is not a particle of such authority anywhere to be found.

It isn't anything very strange, perhaps, that Mr. Ward should write his little pamphlet for Sunday; that seems to be the fashion now-a-days. Like the frogs which crept up out of the Nile upon the land of Egypt in the days of Moses, and overran the houses of the people, and leaped into their bread troughs, and tucked themselves up in their beds, and peeped out of every nook and crevice, so Sunday pamphlets swarm the land to-day, Sunday sermons roll from the pulpits, Sunday articles flutter from the flag-staff of almost every journal, Sunday in America, Sunday in Europe, Sunday indoors and Sunday out, Sunday everywhere. If ever there was a hobby—a hobby huger in proportions than the prehistoric mastodon—it is the Sunday hobby which the people are riding to-day.

There is one thing a little singular, however, about this present effort; it is that among the hosts of books, large, small, and middling, which have already been produced on this subject, there could not one be found which just suited Mr. Ward. The efforts of the Medes, the Jenningses, the Edwardses, the Giffilans, the Akers, the Fullers, the Seymours, the Prebles, the Grants, the Byerses, the Getchels, the \$500 prize essay, the \$1,000 prize essay, and a thousand other attempts, do not seem quite to meet the point in Mr. Ward's estimation; so he seizes the pen and rushes to the rescue, to fix the matter all up right. This Sunday business is like the everlasting *ignis fatuus* of "perpetual motion," after which so many are rushing in a fruitless chase. Everybody has "almost" got it; everybody is "sure" that the addition of one more principle he didn't happen to see before, will make it all right; even the longest and most persistently disappointed ones are more confident than ever that just one more cog put in here or there will supply the long-felt want, and make a great triumph at last. So Mr. Ward comes up to the Sunday machine to tinker in his little cog, and then he thinks it will "go." But even now the "Keely Motor" is a thousand miles nearer success than the best Sunday invention yet produced.

There is not much in the pamphlet that demands

review. It ought to prove its own antidote. A few of its more reckless or perverse assertions claim a little attention. But before we look at them, let the reader call to mind the simple and harmonious truth of the Bible on the subject of the Sabbath. The course of events was the most natural conceivable. God, by the six days' work of creation and the resting upon the seventh day, and then setting apart that day as the Sabbath, established the weekly cycle. Man needed a Sabbath covering one-seventh of his time, for his physical and moral well-being, and God provided it for him. He knew it must not be left for every one to choose his day, and so every day or no day be the Sabbath; therefore he designated by unchangeable facts the specific day to be kept. He ordained that the seventh day of each succeeding week should be kept as the Sabbath, and gave a law for its observance; for so Gen. 2:3 testifies when it says that God "sanctified," that is, set apart to a sacred and religious use, the seventh day for our first parents in Eden. He arranged it all right in the beginning, and there has been no occasion since for any change. God's work does not need remodeling from age to age. But this arrangement calls for the observance of the seventh day of our week, and the majority of the people find themselves keeping another day. Were it not for this fact, no other theory than that set forth in the few preceding lines would ever have been dreamed of. As it is, instead of coming back to the simplicity and harmony of God's word, they set about to justify themselves in their false practice; hence the twisting and turning, lying and squirming in this direction; and of this we have another specimen in the work before us.

A Mr. Bowman of Cedar Falls, Iowa, gives the pamphlet the benefit of an "Introduction," in which there are some assertions too astounding to be passed by. He says:—

"That the first solar day of Adam was the seventh day of the creative week, is clearly demonstrated by the late Dr. P. Akers. Hence the first day of historic time was the holy Sabbath."

Oh! so the record of Adam's creation is not history! The naming of the animals, the creation of Eve, the marriage of the first pair, the creation of the birds, animals, fishes, trees, land and water—in short all the record of the first six days, is not history, and they are not historical time! If not, will Mr. B., or any other one, tell us how he knows that the seventh day was historic time; for the latter depends on the former. Again he says:—

"That Sunday corresponds with the Sabbath of creation week—the first day of historic time—is a fact held by all the most important nations of the world."

Does he know this? Let the reader test it. Does the American nation hold this to be a fact? Does the English nation? the French? the German? any nation ancient or modern known to history? If he knows anything about it, he knows it to be utterly false; and how men can thus deliberately trample truth under their feet, has long been a mystery to us. In refutation we would refer the reader to the "Chart of Days," by W. M. Jones, of London, Eng., in which in all the leading languages of the world, from the first dawn of history, it is shown that the week has been constant and uniform, coinciding with the week of to-day, and the *last* day of that week, not the first, is named the Sabbath.

Again he says: "Pentecost always occurred on Sunday!"

Pentecost was a yearly festival, governed by the day of the month. Thus the passover was slain on the 14th day of the first month; the 15th was the first yearly festival sabbath; on the 16th, the morrow after this "sabbath," the wave-sheaf was offered; and fifty days from this the Pentecost occurred. See Smith's Bible Dictionary, art. Passover. These festivals did *not* come on the same day of the week from year to year. Let him try to prove that the 4th of July always comes on Sunday, and hear every school-boy laugh at his folly.

In his preface Mr. W. says: "So universal has been the observance of the first day of the week among all Christian bodies since the resurrection of Christ to our time, that none of the fathers, to our knowledge, have ever written a work either opposing or defending it."

Wonderful! Would it be possible to match that statement? Let us see. "So universal has been the observance of the third day of January by the people of the United States as a great national holiday, that no one, to our knowledge, has ever written a work, either opposing or defending it!" There is logic and

history for you, and the best of "our knowledge," all in one! And this statement is just as good and just as true as his. The people of the United States pay no attention to the 3rd of January. The early disciples paid no attention to Sunday. It simply is not true that they observed it from the resurrection of Christ. Whatever change was made, was made at the cross; but after that the holy women rested the Sabbath day according to the commandment. Luke 23:56. Then the Sabbath commandment and the Sabbath day survived the cross, on the authority of a "thus saith the Lord;" and it is utterly futile to talk of any divine change since that time.

At the close of the day of Christ's resurrection, the disciples did not believe he had risen. Mark 16:14. His second meeting appears to have been "after eight days," which would certainly be more than a week; for "after six days" in Scripture parlance means "about eight days." Compare Matt. 16:28; 17:1, with Luke 9:27, 28. The third time he met with them they were off fishing (John 21:1-3, 14); and if this was Sunday, they were using the day very appropriately. Paul afterward used the day for a long journey (Acts 20:7-14); and gave direction to the churches in Galatia and Corinth to perform on it labor which would be proper for secular days, but unlawful for the Sabbath. 1 Cor. 16:1, 2. The first day was never even called "the Lord's day," till the spirit of apostasy after the last of the disciples had died, had been working in the church for more than a hundred years; that is, not till the days of Tertullian, A. D. 200. There was no law to restrain men from labor on that day till that "son of perdition," the pope of Rome, took Constantine's law for the heathen festival, *dies solis*, enacted in A. D. 321, and subsequently to the year 323 endeavored therewith to bind it upon the Christian Church, as a Christian institution. The so-called testimony of the Fathers consists entirely of either gross forgeries, or of the most palpable misstatements. See Andrews's "History of the Sabbath," and the many authorities there cited. No man who has any regard for his reputation as a scholar appeals to these sources in behalf of Sunday. Well does Mr. W. say that "none of the fathers, to our knowledge, have ever written a work defending it;" which must be exceedingly true.

Ward.—"Moses (Deut. 5) assigns the deliverance from Egyptian bondage as the rational cause of the command." Page 7.

We do not care what Moses assigns; we have something better; namely, the reason which God himself assigns. The voice of Jehovah from the summit of Sinai proclaimed in tones of earthquake power these words, as the reason for the injunction with which they are preceded to remember the Sabbath day to keep it holy: "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." WHEREFORE! Does Mr. W. know the meaning of "wherefore"? If he does, he knows that here God himself gives the "rational cause" of the command; namely, because God made the heavens and the earth in six days and rested the seventh day. Why then does he thus contemptuously ignore God's solemn announcement, and pass over to a rehearsal by Moses forty years later, in which the prophet does not pretend to repeat the commandments *verbatim*, but refers to the command which God "had" given, and then appeals to their gratitude in view of their deliverance from Egypt as a motive which should prompt them to obey the Lord their God. This course is common to all the enemies of the holy Sabbath institution. But such false dealing deserves the rebuke of all honest Christian people.

Ward.—"Read carefully Genesis 2:2, 3, and you will see that it contains no law or command to any human being." Page 7.

It seems like the most unworthy kind of burlesque to hear people talk about reading "carefully" Gen. 2:2, 3, and then making such assertions as this. The record says that God sanctified the day on which he had rested and upon which he placed his blessing. We are ashamed to have to keep repeating so simple a truth as that the word "sanctify" means to set apart to a sacred or religious use; but so long as people are so stupid or so dishonest as to ignore it, it must be done. God did, then, in Eden set the day apart to be used in a sacred and religious manner. Do people ever stop to think how this could be done? It could have been done in no other way than by telling Adam and Eve how they should use it. And when God had told them how to use it, he had given

them a law for it, had he not? This cannot be denied. Then why try to quibble and throw dust, and blind and mislead the reader over the fact that the law in its own express terms is not there set down? What need was there of giving it there, since the record was not made for years afterward? There is the record that God did give to Adam and Eve a law for the Sabbath; and that is enough. That law confined the Sabbath to that seventh day; and it must have been identical with the law afterward promulgated from Sinai, unless God has two ways of religiously keeping the same Sabbath, which is too absurd to be mentioned. If any should here be inclined to raise the shallow objection that Adam did not at that time have sons and daughters, manservants and maidservants, as mentioned in the fourth commandment of the decalogue, it is sufficient to remark that that would not be a very wise law which did not make provision for circumstances which it was known were soon sure to exist, because they did not at that instant happen to be reached.

Ward.—"This rest day [of Gen. 2:2, 3] is not called a Sabbath." Page 8.

Let us call attention on this to a fact which the most cursory reader must notice. This seventh day of Gen. 2:2, 3, was the day which God blessed, was it not? So the record plainly declares. Was this day the Sabbath? and is it anywhere called such? Mr. W. says, No. But read the conclusion of the fourth commandment: "Wherefore the Lord blessed the Sabbath day, and hallowed it." For the benefit of Mr. W., who seems never to have found the passage, we will state that it is found in Ex. 20:11. Now was the day that God blessed the "Sabbath" day? and is it called such? It was the Sabbath when God blessed it, or the fourth commandment is not true. It is a serious thing to charge God's word with falsehood.

Ward.—"The entire seven were the days of the Lord Almighty. And a day with the Lord is as a thousand years, etc. 2 Pet. 3:8." Page 8.

Here he commits himself to the seven period theory. But he wants to get in somehow a day of 24 hours to be a weekly Sabbath. The connection between a weekly rest-day and the rest of God and his blessing upon the seventh day at creation is too plain and direct to be ignored. To break this connection is to destroy the whole foundation of a weekly Sabbath. So this will never do; and yet being committed to the seven period theory he feels that it must be worked in in some way so as not to interfere with that. In his attempt to do this he runs himself into the following very laughable muddle. He says:—

"The first full day of time in which a human being lived was in the opening of God's seventh day, which day is not yet closed by any divine record. This seventh day was the seventh in the creative order; and as the creation of Adam closed the sixth day, the seventh in creative order was Adam's first day of time. . . . At all events it was the first full day of time in the history of the universe that a human being lived to mark time. It was the first day of time. It was the first day of all cycles of time reckoning. It was the first day of the first week of time. It was the patriarchal Sabbath, and the patriarchal Sabbath was on the first day of the week; for God's seventh day was man's first day, and man's first full day had its existence in the morning of God's seventh, which seventh or 'rest' can never close except on a renewal of creative work."

There! the man who can perpetrate that, should not content himself with the mere title of "Rev." He ought to make the world feel his importance by displaying no less a title than something like this: "His Incomprehensibility, the Great Rt. Rev. Doubled and Twisted Chronologer-General." As an inventor, Mr. W. must take rank with such geniuses as Arkwright, Watt, Fulton, Goodyear, McCormick, Morse, and Howe. Not to injure our eyesight, let us get a smoked glass and gaze a moment on this dazzling display of historico-logical manipulation.

All at once we find "days of time" blossoming out in these great creation days or periods. How many of these periods had these "time" days? Did they all have them? If not, where did they begin? What Mr. W. calls "Adam's first day" was of course a period of twenty-four hours. Then the sixth period must have contained like divisions of 24 hours called days of time, or else Adam had a part of his existence in eternity! This sixth period was, according to our author, at least a thousand, perhaps thousands, of years in length; yet he has the crowning work of God in the creation of Adam and Eve, condensed into a little fraction of its close less than 24 hours in length; for Adam's first period of 24 hours

he says was "the first full day that a human being lived to mark time." A thousand years, then, were given to the creation of living creatures, cattle, beasts, and creeping things, and less than 24 hours to man! But if a part of the sixth period was composed of 24-hour days of time, how much of it was so constituted? Again we ask where the dividing line was between time and eternity.

The seventh day he says was the first full day after "a human being lived to mark time." Oh! so God was unable to mark time before that? And Adam himself could not mark time for awhile; for it seems he took no note of the time when he was giving names to all the animals; no note of the time when Eve was created; no note of the time of their marriage, nor of that during which God was afterward instructing them in their duties. But having struck a full 24-hour period, he rises up in his majesty and says to his Maker, "You may now retire; a being is now formed who can 'mark time'; henceforth I take the matter into my own hands; this is the first moment of any consequence in this procedure, and I make this the first day of time; and here I begin the week; this, I would have you understand, is the 'first day of the first week of time.'" No doubt Mr. W., if he had been there, would have felt fully competent to take matters thus under his own control. But we imagine Adam was a little more modest. But how did he then know anything about a "week"? for this first day had been preceded by only six periods, not seven.

But the subject is not yet freed from difficulty. The record itself is a sort of stumbling block in the way. What kind of a day was that seventh day of which the record speaks? It was just such a day as the other six; and those our friend thinks were great periods; and so he says of the seventh that it has not yet ended, and never can end till God begins to make something else. And yet he says "God's seventh day was man's first day." But as God's seventh day has not yet ended, on his hypothesis, man's first day has not yet ended; and Adam is around here somewhere, not yet a day old! If Mr. Ward has that ancient patriarch anywhere around, won't he produce him.

But here the record makes trouble again. It says that God rested on the seventh day. How much of it?—Not a part, but the whole of it. And he blessed it, and sanctified it. How much of it? A little infinitesimal fraction?—No; but the whole of it; and this, too, because he had rested that entire day. Ex. 20:11. So the seventh day was wholly past when God blessed and sanctified it in the beginning. Yet Mr. W. says the day is not ended yet. Then it follows that it has not yet been blessed and sanctified; and the whole record in Genesis is an unmitigated hoax. Paul says, "Let God be true, but every man a liar." As between God and Mr. Ward in this matter, we are heartily in sympathy with that decision.

Other points must be deferred to a future number.

CANVASSERS' CLASSES.

We have already referred, in our report of the Greenville, Mich., meeting, to a feature of great interest to us, in which we see important possibilities for the advancement of the cause. The director of the district in which Greenville is located, had felt very keenly the importance of developing a class for training canvassers. He had been looking up persons in different parts of his district, who he thought might make a success in this direction, and had secured their attendance, and that of the State agent, also, to instruct them thoroughly in the work. Meetings had been held previous to the one which we attended, nearly two weeks, and instruction given and a special effort made to seek the Lord, to get the true spirit of consecration impressed upon the workers, without which nothing can be done in this work. The Lord's Spirit came in and blessed their efforts, and they felt encouraged. During the meeting these things were considered by the Board of Directors, and it was thought advisable to recommend that in each of the districts the directors should make special efforts of this kind, and see that suitable instruction was given to classes they might form. And it is believed by the writer that if such a course would be carried out in a thorough manner in the different districts of the tract societies throughout the field, it would give a strong impetus to the work of circulating our books.

God has spoken to us as a people on the importance of this subject. He has plainly told us that if there

was any one object of more importance than another it was the circulation of our books and periodicals. We have clearly demonstrated that the canvassing work is one of the most effectual means of spreading literature and interesting the people in this truth. Just think of it! some twenty thousand copies of "Great Controversy, Vol. IV.," have been sold during the past year in this manner. And many copies of "Marvel of Nations" have been sold in the same way, and perhaps five thousand volumes of "Thoughts on Daniel and the Revelation," besides a large number of other periodicals and publications; while four times as many more could and should have been sold.

The amount circulated by all the other agencies put together is small compared with that circulated by canvassing; yet we have not half developed this work as we must and shall.

The efforts made at our last General Conference to form plans and prepare a system that might be successfully employed, are considered a success. Much is accomplished in any work when a system is followed. To form a successful system is half the battle. To carry out the plan, and get our people interested in the work is the next step. The appointment of State agents in different States we consider an important move in the right direction. If we can get the right kind, those who fear God and who have good judgment and discernment, and a spirit of earnestness and push, we have secured a very efficient agency in the progress of this work. But if these have to travel over each State to hunt up men here and there to whom they are almost strangers, and but one man in each State to do all this kind of work, it will take a great amount of extra labor, and the work cannot be done as well as it otherwise could. But if the district directors will work to assist the State agents, much more can be done with considerable less expense, and the work be far more satisfactory.

The directors should be men of good judgment, who are devoted to and love the cause of God more than they do their farms or any other kind of business in which they may be engaged. The directors are acquainted with those living in their districts, and are better prepared, perhaps, to select suitable persons to engage in the work than the State agent, who is generally not acquainted with them. If those selected to canvass can assemble at suitable places and times, and the State agent meet with them to give instruction in every branch of the work, laboring to help them consecrate themselves intelligently to the work in which they are about to engage, what a large increase of work this might develop in the course of a few months! If this should be done in every State tract society, and within a few months in every district of the State, canvassers would rapidly be developed, and we would soon have those in the field who could sell thousands and tens of thousands more books than have ever been sold yet.

The field is ripe. Multitudes would buy our books if intelligently presented before them. We confess that it stirs our souls deeply to think what a vast increase we might see in the results accomplished by our books, if they were thus circulated. In this way men would be developed who might be sent to other countries and nations. We are satisfied that none of us have ever conceived of what might be done by a proper training and development in the canvassing work. Brethren, it must and will go; for God wants it to go. It is a part of the plan he has presented before us by the testimonies of his Spirit, and if any of our brethren at this stage of the work are faint-hearted and think we are trying to go too fast, they need to seek God, and get their spiritual eyesight quickened.

There is one point to be guarded against, and that is, our canvassing work must not be conducted on a money-making plan, the way in which worldly periodicals are sold. This will disgust people and leave an impression that is anything but favorable. We want our canvassers to care more for the impression they make than they do for the money they may receive for the books. When we have men who go out praying that God's blessing may go with them, and seeking him for grace to rightly represent the cause in which they are engaged, and who are faithful in the work of bringing these books before the people in a way that will enlist their interest, but not so crowd and disgust them that they will buy the book to get rid of them, then we shall see our canvassing work on the right basis. We are rejoiced to see some of our State agents taking a sensible view of this subject, and trying to develop canvassers of the

right stamp, who will engage in the work in the right spirit. God has blessed them and will continue to bless them by giving them much of his Spirit.

Presidents of Conferences, consider this matter carefully and see if there is not great light in this scheme of developing canvassers throughout your districts. We want our directors, also, to consider this point, for right here is a field of usefulness in which they can engage. By assisting in this work they save much trouble and expense to the society.

To the directors in the State of Michigan who were not present at our recent meeting at Greenville, we wish to say that our Board recommended this plan of organizing canvassers' classes, and we hope that you will all enter heartily into the work of encouraging suitable persons to devote themselves to this branch of the work of God, and have such instruction given them that a great and good work may be accomplished this coming year.

G. I. B.

RELIEF FOR THE SABBATH-KEEPERS IN ARKANSAS.

We are most thankful to be able to announce to the readers of the REVIEW, that the Sabbath-keepers of Arkansas, who have been so distressed by persecution in that State for months past, are now relieved from further arrests for Sunday labor. A law exempting observers of the seventh-day from prosecution for Sunday labor, has passed the Legislature by a large majority, twenty-six to two in the Senate, and fifty-five to sixteen in the House, and has now become a law, and is in force from the time of its passage. This result, which is more favorable than we dared to hope, has been brought about by efforts intelligently put forth to bring the matter before the leading men in the Legislature and the legal profession, who have nobly aided in the good work. Bro. A. R. Henry visited Arkansas and had conversation with leading men previous to the session of the Legislature, and Eld. D. T. Jones and Bro. D. C. Hunter, of Missouri, have been present at Little Rock most of the time while the subject was under consideration, and have had conversation with many of the leading men of the State, who have aided us in this great emergency. Our Seventh-day Baptist friends have also been represented at Little Rock, and have, we believe, used their best efforts to assist. We can but speak favorably of many of the leading men of the State, who have, when they saw the persecution of our brethren, come to our relief, and aided in passing this exemption law by such a large majority.

The repeal of the exemption law two years ago was brought about in a covert, underhanded way, and many who voted for it never realized what its effect would be. Some of those who voted to repeal the law two years ago, have been among the strongest supporters of the exemption law in the present Legislature. They did not design at the time to cause any one distress, but only to stop the selling of liquor on Sunday, and other things which were an offense to all good citizens. It has been the custom of many people in the North to speak in a measure contemptuously of Southern legislators, as being less enlightened than those in our Northern States; but the conduct of the legislators of Arkansas, in this respect, compares very favorably indeed with that of Pennsylvania and other States which have refused to grant exemption to Sabbath-keepers. A great struggle was made in the Legislature of Pennsylvania years ago, to procure exemption from prosecution for Sunday labor, for those who observed the seventh day, but in this intelligent Northern State the effort utterly failed, while in Arkansas it is secured by an overwhelming majority, and public sentiment is strongly in its favor. We must say this in justice to the recent action of the public authorities of Arkansas.

We can but feel that God has in mercy interfered in behalf of our poor, persecuted brethren in that State, and that he has, for the time being, relieved them from sorrow and distress. It would be very fitting, indeed, if a day of thanksgiving and praise to God were observed by them for this deliverance. We believe further that the agitation of this subject in that State among many of its leading men, has given us a great measure of influence, and made that field a very favorable one for the advancement of the truth. It has called attention to us from many of the prominent men of that State, who have put forth their efforts in our behalf. Such influence should not be despised, but highly appreciated. Thus God turns the malice of our enemies into blessings when

we put our trust in him, and do what we can in behalf of the right. Our dear brethren in that State will now be able to live in peace, and prosecute the work of God most earnestly. They should show their gratitude by earnest endeavors to push forward the cause of present truth, and should take advantage of the present circumstances, which seem most favorable. This whole experience will tend to unite their hearts to their brethren throughout the country who have assisted them in this their time of need. Efforts have also been successfully made to relieve cases of distress by contributions of our brethren.

This experience has proved an encouragement in another direction. We have learned by it that we can hope to find friends among the leading, influential men in our legislatures and other prominent positions, who have a love for justice, and who will favor us when brought under oppressive circumstances. Indeed, we believe there are many of this class of men who will be more favorable to us than we have ever anticipated. The time is not far distant when this truth will come before the leading men of our country.

There is another question connected with this Arkansas persecution which will be of interest to the readers of the REVIEW. It relates to the appealing of a test case to the Supreme Court of the United States. This matter was quite fully considered at our last General Conference, and it was thought best to present the case which had been decided against us by the Supreme Court of Arkansas. The carrying out of this matter was left to the General Conference Committee. Most careful inquiries have been made of leading lawyers in that State relative to the possibility of the success of such an appeal. Some have thought it would be impossible to bring such a case before the Supreme Court of the United States, to be considered on its merits, for they have thought it would be thrown out, on the ground of the Court's not having jurisdiction in such cases, as previous decisions in some cases have seemed to imply that Sunday legislation belonged to what has been known as "Police Regulations of States." Other lawyers, in other parts of the country, have thought it was possible that the Supreme Court would take jurisdiction of such a case, if properly brought before it. But as there has seemed for some weeks and months past a strong prospect of the exemption law's being passed in Arkansas, it seemed inconsistent to take a case from that State after the law had been made favorable for those observing the Sabbath.

After the law under which prosecution against us was possible had been repealed, we have not felt that it would be best to make an appeal at present, especially as the matter was involved in considerable doubt. This is a question of great importance, and should be considered very carefully and cautiously, as it will involve considerable expense. We have no doubt that other cases will come up from other States in the near future, when this question will have to be decided. The present relief, obtained by the passage of the exemption law for Sabbath-keepers in Arkansas, though highly prized as a great privilege to our people in that State, cannot be hoped for as being anything more than temporary. The Sunday movement is constantly gaining momentum in all parts of the country, and most desperate efforts are being made at the present time, to place the issue before different legislatures in various parts of the Union. As in the agitation which was raised over this question in California two or three years ago, a temporary relief has been obtained; but this Sunday movement will not be controlled so easily. It is constantly pressing to the front in various ways, and will constantly become stronger from now on until the end, and we shall have any amount of perplexity to meet on this question. We advise our brethren in every State to keep close watch of the proceedings of their State legislatures, and if possible ascertain in advance when there is any prospect of laws' being enacted which will repeal the exemption laws that have protected those who keep the Sabbath from prosecution for Sunday labor, and to defeat it if possible before it is fairly brought before these bodies.

The trouble in Arkansas should teach us a valuable lesson. If we had had intelligent men present at the Legislature before the passage of the bill repealing the exemption that previously existed, we might have saved this trouble, as it is evident that those who passed that repeal did not realize that persecutions would occur in consequence. So it is in many other States. We are informed by good authority that in

one of our most prominent Northern States a bill was already being favorably considered to repeal the exemption laws that now exist in that State, but as our brethren had a person appointed to watch the proceedings by setting it before the proper persons, it was postponed.

We have a mighty struggle before us, and we need to be aroused and awakened. The *American Sentinel* and "Marvel of Nations" should be placed before every legislator in this land. In this way we are preparing to gain as much time as possible, and thus save ourselves from great trouble. This kind of experience will be a new phase of our work; but we must meet it intelligently. We feel thankful to God for his goodness in delivering our brethren in Arkansas at this juncture. We trust he will help us in the future to act our part like men of God, and, in the meantime, to spread his truth abroad to earth's remotest bounds.

G. I. B.

THE SPECIAL COURSE AT THE CLOSE OF THE PRESENT COLLEGE TERM.

The long term of twenty weeks at the Battle Creek College closes in the early part of April. At the time of the General Conference there was considerable consultation relative to the closing exercises of this term, to determine what could be done to make the best impression upon the minds of those who were going out from the College to labor, or those who might be induced to do so, to best qualify them for usefulness. The following report was adopted by the General Conference.

"1. *Resolved*, That we recommend that a special course of at least three weeks be held at the close of the winter term of school in our colleges and academy, for the benefit of young ministers, licentiates, Bible readers, canvassers, colporters, reporters, and laborers in any branch of the work, or those who may design to become such. Further—

"2. *Resolved*, That the special course be not limited to the last three weeks of the school term, but may continue as long after the term of school as is thought advisable, and that this special course be attended with a revival effort.

"3. *Resolved*, That the instruction given during this special term be adapted to the above-named classes, and that the best teachers in the field for these several departments be secured.

"4. *Resolved*, That we invite the officers in our different Conferences to make a special effort to induce all such persons as may be benefited by this instruction to attend this term."

Thus it will be seen that the highest authority among us has indorsed and made prominent the importance of holding such a special course at the close of the most important term of the College year. At the Battle Creek College the attendance during the winter term is much larger than at any other, and is therefore made longer to accommodate many who can have but a portion of the year for study. It is now decided to have the special course above mentioned commence Thursday, March 17. It will continue to the close of the term, and probably about two weeks longer, if the interest is such as to demand it, making about five weeks in all.

We design to make this a season of great profit to the students and those who may come in. We shall endeavor to secure the best teachers among us, to assist in giving instruction in canvassing, Bible reading, and city mission work; also in the duties of the ministry, giving lectures, instruction in church labor, and, in fact, in all departments of our work. Elds. Smith, Farnsworth, and the writer expect to be present through the whole course, to aid in every way we can. Other leading laborers may also be present, at least a portion of the time. We hope to make the whole period a special time of revival effort. If God helps us, as we confidently expect, it will be a season of great importance in many ways.

Those who may come from abroad solely to attend the special instruction, will not be charged anything for tuition. Desiring to encourage, as much as consistent, such as wish to come, and knowing that the expenses of traveling and board will be considerable, it has been decided to favor them in this respect. The season of the year will be such that many cannot labor in the field profitably, and therefore quite a number will doubtless desire to avail themselves of this opportunity.

G. I. B.

PROHIBITION IN MICHIGAN.

SEVENTH-DAY ADVENTISTS everywhere are firm believers in temperance, and greatly desire to see the gigantic evil of intemperance put down by the strong

hand of the law. They are not a people who give much attention to politics, having but little faith in political parties as constituted at the present time. They see so much corruption in political methods, and such constant exhibitions of selfishness and duplicity in politicians, that they cannot hope for the highest moral results from party success in any direction. We are looking for the coming of our Lord to purify our world from the stains of sin, and have no expectation that political agitation will result in a millennium of purity in the masses or in the Government. We cannot, then, enter into any party movement with that absorbing interest and enthusiasm with which others do who hold different opinions on these questions. We cannot, therefore, advise our people to neglect those things which are connected with our own distinctive work, to mingle largely in politics. Indeed, we caution them against doing this very thing, knowing that the spirit of Christ will not harmonize with the politics of the present day.

But although this is our attitude as a people, we have not lost our interest in any moral question which comes up for decision at the polls. We were opposed to slavery in the days of its power, almost to a man, and our people voted as they believed, as far as they voted at all. Since this institution has happily been abolished, we have felt that the greatest existing evil which could be affected by our votes, was that of intemperance. It is not often that the question comes up in simple form so that we can have an opportunity to vote directly upon it. Usually it is mixed up so much with the political aspirations of candidates for office whose course afterwards it is impossible to predict, when money and position are at stake, that there is not much satisfaction in voting, or certainly that one can accomplish much good by doing so.

Occasionally, however, the question comes before the people in a pure, simple form, when the legislature presents it to the people in the form of a constitutional amendment, or as a law to be accepted or rejected. This was done in Kansas, Iowa, and Maine, and other States, a few years since. On such occasions we believe it is the duty of every Seventh-day Adventist to cast his vote in favor of prohibiting the liquor traffic. When we consider the enormous wickedness and debasing influences traceable to that traffic, we do not see how any man who has any regard for justice, can be indifferent to the question. We have urged our people in the past to turn out *en masse* when such questions are brought before them, to cast their vote on the right side, which we are sure is the side of prohibition.

We are thankful, indeed, that the Michigan Legislature, at its session the present winter, has made provision for submitting the question of prohibition to the people of this good State. On April 4, the question whether the sale of liquor shall be tolerated by law or forbidden by law, will be settled by the vote of the people. Every citizen has a voice in the settlement of this question, and is responsible before God and man for his influence and vote. A vote is but an expression of one's opinion on a piece of paper, to enable the proper officers to ascertain the wishes of the people. There can be no more wrong in having our opinion thus expressed, than to make it known by word of mouth. But it is vastly more effective, for grave results hang upon the issue. Our people are quite numerous in Michigan. They will therefore have quite a heavy responsibility resting upon them. We greatly desire all our people in the State to cast their votes in favor of prohibition. We feel sure that if they vote at all, they will vote this way. But they may not consider the issue as important as they should, and may neglect to register or to vote.

Our people have been pained to see the temperance issue and the Sunday movement blending together, in a measure, since the prohibition party and the Woman's Christian Temperance Union have formed an alliance with the so-called National Reform movement, which so zealously urges the importance of Sunday legislation. This has cooled our sympathies towards these temperance parties as now managed; and this we have feared might lessen the vote of our people in behalf of prohibition. But such should not at this time be the case with a single voter. The question coming before the people in April, has nothing to do with our sustaining any party or parties, or with Sunday legislation. It is a vote, pure and simple, upon the question whether the laws of Michigan shall permit or prohibit the sale of intoxicating beverages. Vast numbers of all

parties will vote yea or nay on this question. Shall Seventh-day Adventists, who have ever been utterly opposed to the sale of liquors which brutalize and ruin their fellow-men, be indifferent upon this question? May God forbid! We believe they will cast their votes as a unit to put down the liquor traffic.

G. I. B.

THE CANVASS FOR "GREAT CONTROVERSY, VOL. IV."

We have a deep interest in the canvass for "Great Controversy, Vol. IV.," and we are glad to learn from the Pacific Publishing House that some twenty thousand copies have been sold during the past year. This book will do a great amount of good. Its pages abound with thrilling thoughts of the deepest interest pertaining to our own age and the work now obligatory upon those who fear God. This volume has been sent to us from Heaven, and its circulation is doing a vast amount of good, and will continue to do good until probation shall close.

We have noticed this peculiarity in different Conferences: in some States this book has been sold in large numbers, and the brethren have become greatly encouraged by the sales which have been made, and have felt to rejoice in the good work in which they were engaged. Special attention has been given to the subject, and those that have been canvassing for it have learned that it is a book which sells readily. They themselves were surprised when they saw how easily it could be sold. In other Conferences but little has been done in this respect. Their efforts have been exerted in other directions, and the opinion has seemed to prevail that it would be almost impossible to sell this book. This is a great mistake, and one that we feel very sorry to have the people make.

In one of our largest and wealthiest Conferences in the West, we have known that such feelings have prevailed for some time in the past, and that they really thought that it would be very difficult to sell "Vol. IV." An incident which recently occurred in that State sheds some light on the subject. A young lady who had been engaged in the missionary work, was finally persuaded to commence canvassing for "Great Controversy." She had but little experience in the canvassing work, and it was with many misgivings and fears as to her success that she commenced soliciting orders for this work; but the first two days she canvassed she took twelve orders each day, making twenty-four orders for the two days! She was much elated by this success, and exceedingly encouraged in the work. We trust that this little experience will encourage others in that State and in other States to make an experiment of the same kind. Let the good work go on, and let the sales of the present year be double those of last.

G. I. B.

THE "PHILADELPHIA MOVEMENT."

A RELIGIOUS movement which goes by the above name, instituted in the cities of Philadelphia, Camden, Newark, and other places in the vicinity, has lately aroused considerable interest in religious circles in the East. The design of the movement is to awaken a religious interest among those who are not regular attendants at church service, upon whose vast and ever-increasing numbers our modern evangelists look with alarm and apprehension. A committee appointed for the purpose visits every house, family, and person, of whatever denomination or belief, with the endeavor to ascertain the cause of their indifference, and, if possible, induce them to become regular attendants at some of the churches in their vicinity. They realize that something is wrong, that the proportion between the numbers of the church and the world preponderates alarmingly in favor of the latter, and they adopt this means as the most likely to bring about a change for the better.

The movement is an illustration of the blind self-confidence of those who have rejected light, and who either cannot discern, or refuse to acknowledge, the real cause of the spiritual apathy so alarmingly prevalent. If the condition of the churches was what it should be, this sad disproportion would not exist, for the majority side is not made up of those who are beyond the influence of Christianity. The fault lies at the door of the church, and there the remedy, to be effectual, must be applied. But do the churches propose to alter in any way the state of things which has kept these masses from uniting with them, well described as a "form of godliness, . . . denying the power thereof?"—Not at all. In the typical program of the modern church service, there will be as little of the "bread of life" and "meat in due season" as has been their wont in the past. And as there is nothing there to satisfy the demands of the awakened conscience, the good effect of the movement is likely to extend to the portals of the church, and no farther. But any movement will be beneficial which will lead modern Babylon to discover her true condition.

L. A. S.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

THE HOUR IS FAST APPROACHING.

BY DELIA D. MILLER.

See, the hour is fast approaching,
When our risen Lord, and King,
Back to earth will come in glory,
Home his faithful ones to bring!—
Those who're looking for his coming,—
Those who to his promise cling.

Signs on all sides are fulfilling,
Seen by those who watch and wait;
While the world is still unconscious
Of their fast-approaching fate;
Is there nothing will arouse them,
Ere the word goes forth, "Too late"?

Sun and moon and stars have given
Omens, long ago foretold;
"False Christs," also, have arisen,
And "deceivers," waxing bold;
While the angels four are standing,
Back the tempests fierce to hold.

See the mighty preparations,
Made for war, on every hand,
Soon to spread its desolations,
Over sea and over land.
"On the earth distress of nations,"
Now is felt from strand to strand.

In the "spirit of Elias,"
Men are hast'ning forth to-day;
Giving warnings few are heeding,
As they rush along the way,
Caring not that wealth and power
Now acquired, must soon decay.

Heralds, hasten! Spread the tidings
Of our Saviour's coming, near!
Though by perils oft surrounded,
Draw not back in doubt or fear!
Soon, 'mid clouds of heavenly splendor,
Christ, our Captain, will appear.

Colchester, Vt.

REPORT FROM SCANDINAVIA FOR DECEMBER 1886.

SWEDEN.—Bro. Johnson has held some meetings with the friends in Örebro, and writes that the interest is good. He is now on his way to Dalarna to continue his efforts there. Bro. Anderson held meetings with the friends at Vädö during the week of prayer. The interest was good, and the people were anxious to hear the word of God. Bro. Matteson, writing from Stockholm, Jan. 10, says:—

"We did not know what our brethren in America would decide in regard to the exercises to be held during the week of prayer; but upon consultation with Eld. O. A. Olsen, who was there some time before, we decided to hold meetings every day, and thereupon arranged a program with subjects for contemplation. We agreed to lay aside all holiday enjoyments, and to spend no money for gifts, and then to bring our donations to the mission on the second day of the New Year. The means obtained here in Stockholm amounted to \$50, which we agreed to use for the colporters' school, seeing that that was the most pressing want in the mission just then.

"The school has now commenced. Over thirty persons attend it, but only about twenty-five attend all the classes. Every Sunday morning an hour is devoted to prayer. Instruction in holding Bible readings is given four times a week. These Bible readings are obtained from the lectures. Each scholar reads his questions and texts, after which they are criticized, and some one is appointed to lead the reading in a meeting. We have a mission in the south part of the city, and one of the workers is appointed to give one of these Bible readings there every Sunday forenoon. Another is appointed to lecture Sunday evening on the same subject that was presented at the hall the previous Sunday, and which has also been used as a Bible reading. Instructions in canvassing are given three times a week, and we have recitations in book-keeping, Swedish grammar, and English twice a week, and in arithmetic, writing, and singing once. At the same time we have lectures on the prophecies and practical religion three times a week, prayer meeting Sabbath-evening, and Sabbath-school Sabbath afternoon. The classes meet every morning at seven o'clock, but the time from nine until three is devoted to canvassing the city, which has been divided into ten districts, to be worked by twelve colporters. We intend to continue the school three months. The first week is passed, and all feel encouraged, as we have had a good beginning. Pray for us, that these efforts may be a help to spread the truth more successfully among the millions in Sweden."

DENMARK.—Bro. E. G. Olsen sends the following report from Copenhagen:—

"The interest is still good, and we have experienced much of the blessing of God in our meetings. Some

new ones have united with us, and others are deeply interested. Our meetings during the week of prayer were especially good and well attended. New Year's day was a day of fasting, and on the following Sunday 185 kr. (\$50) were brought in as a New Year's gift to advance the cause. From Dec. 20 to 26 I visited our brethren and sisters at Sjöland. They are very much scattered, and cannot often meet together. Sabbath the 25th, I visited Ordrup, where a few brethren and sisters had met together. The Lord met with us, and we felt that it was good to praise his name."

NORWAY.—Bro. K. Brorsen writes from Moss:—
"During the last month I have held twenty-nine meetings in Moss and Laurvig, besides holding thirty-nine Bible readings, in which one hundred and fifty one persons have participated. I have made fifty-nine family visits, obtained twelve subscriptions, sold books to the amount of sixteen kr., written eleven letters, distributed and loaned twenty-two papers and 1,256 pages of books and tracts. Five more souls have commenced to obey the truth."

From Stockholm I went to Copenhagen. It was a disappointment to me, as well as to the friends there, to pass by Halmstad; but it was not possible for me to stop there, and at the same time meet the appointment made for the week of prayer. I expect to visit these friends at the first opportunity. I remained in Copenhagen a few days, and held meetings in connection with my brother. It was a great pleasure to see the interest manifested in the truth. The friends there now have a very convenient hall for worship, and, viewed from any standpoint, there has never been better prospects for the advancement of the truth. From Copenhagen I went to Asaa. In doing this I had to pass by Hvalsömagle; but it is my intention to visit both Hvalsömagle and other places in Denmark as soon as circumstances will permit. In Asaa I remained two days, and held six meetings. The Lord was near with his blessing. Dec. 22 I arrived at Christiania, and was there during the week of prayer. We held meetings every day according to appointment, and experienced some of the blessing of God. Christmas and New Year's offerings, amounting to 389.43 kr. (\$105.20), were brought in. We have now commenced a series of lectures on the prophecies. Two meetings are held every week, with good attendance. I have also visited Moss and Laurvig, and found the interest still good in both places.

O. A. OLSEN.

HAWAIIAN ISLANDS.

HONOLULU.—We arrived in this port Jan. 24, after a rough voyage of seven days. We found our good brethren anxiously waiting for some one to come and assist them. This is a beautiful country, and has a delightful climate, but to every appearance it is a hard field for the propagation of present truth; yet we hope to lay our plans in harmony with God's will, and under the guidance of our dear Saviour go forward to certain victory. We believe God has a people in these islands. We ask our dear brethren to pray for us.

WILL D. CURTIS.

KANSAS.

AMONG THE CHURCHES.—Since my last report, I have visited and labored with the churches at Moline, Yates Center, and Busby. At the last-named place two covenanted with us to keep all the commandments of God and the faith of Jesus. At all of these places I left the brethren of good courage. I next visited the small company at Havana, where I held several meetings. Five persons signed the covenant, all of whom are firmly established in the truth. The Lord is blessing his work here. To him be all the praise.

J. W. BAGBY.

AMONG THE CHURCHES.—On my return to my field of labor in Western Kansas, I stopped over one Sabbath with the little company near Canton, all of whom I found faithful to the truth. I also stopped one day at Windham. The brethren there seem to be growing stronger in the faith. Dec. 23 I visited the company of Sabbath-keepers at Noble, for the first time in nearly a year. I found them in good spirits, and with a growing interest in the things of God. I spent two weeks there, and the occasion seemed to be one of profit. Jan. 11 I spent a pleasant day with the Sabbath-keepers at Chase. I then attended the district quarterly meeting at Sterling, where I met a number of the leading brethren of the district. We have reason to believe that from this time there will be greater activity among them in the T. and M. work. The new Sabbath-keepers there are still rejoicing in the truth.

I next visited the company at Fellsburg, whom I found still holding on to the faith, though they had not been visited for nearly a year. I remained there over two Sabbaths, and organized a church of eleven members, two of this number being added during the meeting. Nine were baptized at this time. There seems to be a good influence at this place. I am now presenting the truth to a small but interested audience in Ness county. Several have acknowledged the truth, but have not yet decided to obey.

JOHN GIBBS.

KENTUCKY.

AMONG THE CHURCHES.—Since my last report I have visited the companies at Elizabethtown, Leitchfield, Rio, and Knob Lick. Bro. Garrett and Pound were with me at Elizabethtown. We held meetings with this church four days, which we believe were very profitable. Most of the brethren and sisters came from quite a distance, some on the cars, and others by private conveyance. The Lord came very near. At the close of our labors here, Bro. Pound went to Mount Washington to hold a series of meetings, and he has since written me that he is having a good interest. In company with Bro. Garrett, I next visited Leitchfield. Here they have a company of fifteen Sabbath-keepers, but some have so far departed from the faith that they did not attend the meeting; others manifested their interest by laying aside all worldly business, that they might be present. With one or two exceptions, all seemed anxious to know their duty. A tract society of nine members was organized. All seemed of good courage.

We next visited the company at Rio. Here removals and apostasies have left but a small number. One was added by baptism. They seemed to gather fresh courage from this meeting, and as the plain truths of God's word were presented before them, it was evident that hearts were touched. From Rio we went to Knob Lick, twenty-five miles distant. The muddy condition of the roads prevented traveling by wagon, but some came on horseback, and some of our brethren came from seven to fifteen miles to attend this meeting. All seemed anxious to hear the word and understand their duty. A good interest was manifested by those not of our faith in attending our meetings regularly, as long as we remained. The Lord gave great freedom in presenting his word, and at this meeting two were added by baptism to the Glasgow church. We are now at Bowling Green, where we expect to organize a church before leaving.

J. H. COOK.

NEW YORK.

AMONG THE CHURCHES.—For the last few weeks we have been laboring among the scattered brethren in Cattaraugus county. We held meetings at the following named places: Ashford, East Otto, Great Valley, and Ellicottsville. At Ashford we filled the regular appointment of the Baptist minister, speaking on the Constitutional amendment question. We closed our meetings by holding a two days' meeting at Ellicottsville. Nearly all of the friends at these different places are of good courage, and have a determination to overcome and be saved when the Life-giver comes. The preaching was mostly practical.

J. S. SHROCK.

I. N. WILLIAMS.

AMONG THE CHURCHES.—Since our Rome meeting, held Jan. 7-11, I have visited the churches at Adams Center, Mannsville, Pulaski, and Ridgeway, holding meetings in each place. The first one was a church meeting, and we tried to set before the brethren and sisters the relation which members should sustain to each other, and the principles which should be regarded in matters of church discipline. The meetings at Mannsville and Pulaski were attended with much of the blessing of God, and steps were taken with cheerfulness to assist our city missions and relieve the embarrassment caused by the indebtedness of the Conference. The recent testimony to our Conference was read at each of these meetings, and deep feeling was manifested in the responses made in the social meetings which followed.

We went from these meetings to Jeddo, to assist Eld. A. E. Place in the dedicatory services that were appointed for Feb. 5, 6. A series of revival meetings were held after the dedication, which have resulted in the conversion of several souls to the Lord and his truth. Our meetings here have been very solemn, and we believe much good has been accomplished. The Ridgeway church hold their meetings in their new house of worship, which is certainly a very neat and comfortable building, and a credit to the place where it is located. We leave the church much encouraged and strengthened. Bro. Place will soon go to Syracuse to assist in the work there.

M. H. BROWN.

MINNESOTA.

SAUK CENTRE AND WEST UNION.—I have just closed a series of meetings at each of these places. From Jan. 28 to Feb. 6, I was at Sauk Centre, and Feb. 7-14 at West Union. The efforts put forth at both of these places were principally in the interests of the health and temperance work. Although the weather has been very cold and the roads bad, the brethren and neighbors have manifested a commendable zeal in attending the meetings, which we trust have been profitable to all. A deep interest was manifested in the word spoken. All seemed to appreciate the instruction given, and to realize that this is a very important branch of the work.

At each place I organized a health and temperance society, consisting in the aggregate of twenty-two members. Others who could not attend, will doubtless join soon. Several orders for *Good Health* were

taken, and forty-six signed the purity pledges. I am satisfied that wherever this work is presented in a proper manner and acted upon in a consistent way, we may be able to exert an influence not heretofore enjoyed. I am often greeted with encouraging remarks from those not of our faith. I desire all who may wish to labor in this capacity in their vicinity, to address me at Brainerd at once, so that I may make proper arrangements.

Brethren, let us give the work of health reform a larger place in our hearts, in our prayers, and in our lives.
H. F. PHELPS.

PELICAN RAPIDS, GRESHAM, FRAZER CITY, AND LUCE.—Jan. 29 we came to Pelican Rapids. We found the enemy at work, and the brethren discouraged. Some had given up the faith. We held four meetings at this place, but on account of inclement weather, few were present to hear. The Lord gave freedom in presenting the plain testimony of his word, and we feel to thank him that there are a few names at Pelican Rapids that are enrolled among the faithful ones. May God help the brethren there to be true to the trust committed to their hands. We came to Gresham Feb. 2, and held seven meetings with the church there. On the Sabbath the brethren came together, and we had a precious season while waiting before the Lord. One sister who had given up the Sabbath returned to the Lord. Sunday morning we again assembled, and the time was spent in considering the missionary work. In the afternoon we came to Frazer City, where two faithful sisters, despite opposition and reproach, have held up the standard of truth for three years. As they had given out notice of a meeting, we spoke on the subject of the foundation of God's government. Good attention was paid to the word spoken.

Feb. 7 we came to Luce. Here one sister has lived out the truth alone for over three years. Present truth has been thoroughly scattered, however, through her missionary efforts. God has blessed her labors, and the seed sown has begun to bear fruit. The Latter Day Saints have done all they could to destroy the work of God at this place. In the evening we had the privilege of speaking to this people. As they claim to be the church of Jesus Christ, and that the law is abolished, and consequently the Sabbath, we thought it would be well to present this subject, and also show what constitutes the church of Christ. We spoke from Rev. 12:17. Their minister was present, but had nothing to say. We now go to Armor for a few days. We desire the prayers of God's people.
BYRON TRIPP.

Feb. 7.

C. M. CHAFFEE.

MICHIGAN.

ST. CHARLES.—The revival efforts with this church are resulting in much good. There are now about twenty-five who are seeking the Lord. Some have found him. Every meeting seems to send out a gathering influence, and many are becoming interested for whom we entertain much hope. Bro. M. B. Miller has been rendering valuable assistance for a few days. Books are selling quite well, and subscriptions for REVIEW are coming in. We have hardly reached the height of the interest yet. At the social purity meeting the house was filled to overflowing, and nearly every one present expressed a willingness to sign the pledge. Our courage was never better. We praise the Lord for what he is doing here.
A. O. BURRILL.

ALAMEDON.—Feeling constrained to come to this place, I did so, arriving Jan. 28. The Lord came near to us on Sabbath, and it was thought best to continue meetings for a time. The church has been greatly blessed, and fifteen from our Sabbath-keeping families and outsiders have signed the covenant. Many more have been deeply moved, and we hope for them. These results are due to the people's having a mind to work, and to their having hold of the strong arm of the Lord. To him through Christ be all the praise, and may many more churches strive for a similar experience. I feel a burden for the children and youth of our Sabbath-keeping families. I trust this feeling may become general and intense among our workers throughout the field.
Feb. 11.

C. B. CHILDS.

DENVER, LEVETT, AND FERRY.—Sabbath and first-day, Feb. 5, 6, I met with the church at Denver. Prayer and social meeting was well attended, and most of those present expressed a determination to go through to the kingdom. The Sabbath-school was in a flourishing condition, and was especially interesting. The evening after the Sabbath a business meeting was called, at which the usual trustees and committees were elected. A lot and nearly seven hundred dollars were donated to erect a house of worship. Bro. Gowell presented a plan by which the children could raise garden produce, poultry, etc., next summer; and so each child donated what they thought they could realize from such an enterprise, amounting in all to fifty-four dollars. By request of the brethren, I then spoke from Rev. 10:11; 11:1, dwelling upon the measuring of the worshippers of God by the great moral rod, the law.
Sunday I went to Levett to visit the brethren there,

and found them living up to the light they had received. I next visited a sister in Ferry, who is alone in the truth at that place, yet not alone; for the Lord is her help. She felt much encouraged by this visit. May the Lord especially bless the lonely ones.
Feb. 13.

ALPHA WATERS.

AMONG THE CHURCHES.—Since the camp-meeting at Grand Rapids, I have spent most of my time among the churches. Held some meetings at Memphis. Two were baptized, three united with the church by profession of faith, and three by letter. Quite a large class was organized there in Bible study, using "Synopsis of Present Truth" for a textbook. I spent two Sabbaths at Lapeer. On account of removals and deaths, the membership there is small. But I found them of good courage. Thirteen united with the church, nine by baptism, three by profession of faith, and one by letter. The church there are anxious that an effort should be made in that place with a tent the coming summer. By request I was with the church at Monterey Nov. 13, 14. Six were baptized at this meeting and united with the church, and one united by profession of faith, and three by letter.

By recommendation of the Conference committee I am now laboring in Dist. No. 4. Have held some meetings in a school-house about five miles from the Monterey church, where an interest had been created by some Bible readings previously held. Storms and bad roads have hindered very much. Classes in Bible study have been organized at Allegan and Monterey. Thirty copies of "Synopsis of Present Truth" have been ordered, and more are needed. At Monterey the class is large, and a deep interest is manifested in studying the Scriptures. By this means we hope to lay a foundation for the revival of the work of God in our midst.
H. M. KENYON.

Feb. 15.

OHIO.

HAMLER, HENRY CO.—I came to this place Dec. 30, and held meetings with the brethren in their house of worship, two miles south of the town. Jan. 7 I secured the use of the M. E. church in the village, and commenced meetings there with encouraging prospects. At first the people were much prejudiced against me on account of our views, but I earnestly sought the help and blessing of God that I might find favor with them, and thus be able to present the truth in such a manner that it might have its effect upon the honest in heart. Jan. 13 Bro. E. A. Merriam joined me, and assisted in the meetings. We labored earnestly and prayed much that God would bless his truth. From the results of our efforts we have reason to believe that the Lord was with us. Fourteen signed the covenant to keep all the commandments of God and the faith of Jesus. Besides these, several are keeping the Sabbath who have not yet signed the covenant.

Six new subscriptions were obtained for the REVIEW, and three for the *Signs*. The membership of the Sabbath school was greatly increased, and ten *Instructors* were added to their club. We sold quite an amount of reading matter, and made personal labor a prominent feature of our work. From this short experience we are more and more convinced that this part of the work is the most effectual in many cases, but is often sadly neglected.

The church here are greatly encouraged in the good work of the Lord. And our prayers are that the Lord may set his seal to the work done, and that the dear brethren who have just commenced to obey his truth, may grow in favor with God and in the knowledge of his word.
H. H. BURKHOLDER.

Feb. 7.

AMONG THE CHURCHES.—The good work is still onward in this Conference. We have recently attended three district meetings held at Walnut Grove, Springfield, and Bellville. Besides this we have visited Lima, Toledo, Columbus, Mt. Vernon, and Cleveland. The general meetings were all seasons of encouragement, and we trust of profit, to all that attended. The solemn message for our time was presented, and we had evidence that hearts were made tender and responsive to the testing, purifying truths. Eld. Anglebarger and Bro. V. H. Lucas were with me at Walnut Grove and Springfield, and Bro. O. J. Mason and V. H. Lucas, at Bellville. The Sabbath-school work, the temperance cause, the T. and M. work, and other points of general interest were considered at each meeting. The means for obtaining over two thousand trial subscriptions for the *American Sentinel* was raised at these meetings. Clubs of *Signs* and *Sickles* were also taken, and quite a number of subscriptions for *Good Health* were obtained, besides several orders for "Historical Sketches" and the Year Book. Several at each meeting promised to canvass for *Good Health*. Stormy weather and bad roads kept some away at each of these meetings, but we trust the good spirit of these gatherings will be carried to the homes of all who attended them.

The interest in the Sabbath-school work is increasing in all parts of the State. We trust that our brethren will remember that the Sabbath-schools are to give liberally for the support of the South African mission the coming year. Resolutions were passed

recommending the Sabbath-schools to largely increase their donations, and to give three fourths of these offerings to this mission. We hope that all of the Sabbath-schools in the Conference will adopt these recommendations in their own schools.

At Springfield three were baptized on Sunday by Eld. Anglebarger, and received into the church. Eld. Anglebarger now goes to Atlanta, Ga., his new field of labor. We shall miss his faithful labors in Ohio, and especially will the church at Springfield feel his loss. We were glad to see some there making efforts to fill vacancies made by others' going to new fields. The interest in Springfield is growing. We need an experienced missionary worker there very much.

Our stay at Columbus was of but a few hours' duration. The interest there is on the increase, and several have taken their stand for the precious truth. Bro. Walters is working with the *Sentinel* and "Marvel of Nations" among the legislators. A Sunday bill has already passed the lower House, and has been referred by the Senate to a committee, to "amend" and "make stronger." We understand the bill was introduced by a Disciple minister. The original bill would not interfere with Sabbath keepers, but the amendments which are desired may deprive us of religious liberty in Ohio.

The work at Mt. Vernon is in a favorable condition. An excellent feeling exists in the church. Union, love, and an earnest seeking for God's blessing are among the encouraging features. The church is increasing in numbers. Their former place of meeting had become too small for their company, so they now occupy a convenient hall in the new "Health Home" building, which makes a pleasant place for meeting. We spoke to the church there on Wednesday forenoon and evening, Feb. 2. The evening meeting was one of special interest. The hearts of all seemed deeply moved by God's tender spirit. Bro. Gossett has been canvassing with good success for "Marvel of Nations" in this place. Two workers from the Cleveland mission are there now to commence the Bible reading and mission work.

The mission workers at Lima have had their labors blessed in seeing several take hold of the truth. Eld. Lindsey has held meetings several weeks in the city, and we spoke three evenings while there. The interest has not been great, but we trust some good has been accomplished by the meetings. Mrs. Andre and Gates report an excellent interest in the Bible reading work at Toledo. The business at the depository is increasing. More laborers are greatly needed in that mission. The work in Cleveland is also growing, and the mission will soon have to be moved to the East Side.

There is nothing discouraging to report. Our great need is laborers and means, with God's special blessing to rest upon the efforts put forth. Eld. O. F. Guilford reports ten new Sabbath-keepers at Bloomington and excellent meetings at Leesburg. Bro. H. Burkholder reports excellent meetings at Hamler, and eight souls have decided to obey. Many more are interested. Eld. Stone has awakened a good interest in Ashland county. Elds. Fogg and Iles report a new church organized at Kettle, and excellent meetings at Berea and Kanawha, W. Va., and at other places where they have visited in that State several new members have been received. The truth is onward, and is destined to accomplish the purification of a people, prepared to meet a soon-coming Saviour. Let us be faithful in the work, and share in the reward.
R. A. UNDERWOOD.

TO THE BROTHERS AND SISTERS IN NORTHERN DAKOTA.

PERHAPS it will be of interest to our scattered friends in this field to know of the progress of the work of God here, so we address you a few lines through our good paper, the REVIEW. We are glad to know that so many have the REVIEW to read, and we hope it may continue to visit your homes, to instruct and strengthen you until Jesus shall come. Do not stop its visits, brethren, but let it come. Read it thoroughly, and it will prove a blessing to your souls.

We have reason to believe that the work is onward in Northern Dakota, and that God is blessing us. Our T. and M. report for the quarter ending Dec. 31, 1886, was quite encouraging. Thirty out of forty-five members reported, and we hope to hear from all next quarter. Be sure to keep a record of all your T. and M. work; then when blanks are sent out, you can easily report your labor. We presume you feel anxious to know what we are doing, and we feel anxious, also, to know what our brethren and sisters are doing. During the past quarter 513 missionary visits were made, and 97 letters written. Sixty-five dollars' worth of books were sold by the members of the T. and M. society of this district, not including agents' sales, and \$116.65 were received on T. and M. and Christmas offerings.

We can see by this that a commencement has been made, and that something is being done. We do not feel satisfied, however, as we are sure much more can be accomplished, when all are at work. All should try to sell books to their neighbors and friends, and supply them as far as possible with periodicals, pan-

phlets and tracts. We have no doubt but that many of our neighbors might be induced to take some of our periodicals, if they were solicited to do so. Surely the time has come when these important and solemn truths for our day, should find their way to all our neighbors, relatives, and friends. Time is rapidly passing, and shall we not improve the moments? Our work at Fargo and Moorhead is quite encouraging. Four are canvassing, and three are engaged in Bible work. Although the season is unfavorable for canvassing, and the agents have been at work but a short time, twenty-five orders have been taken for English "Thoughts" and about thirty-five for the same work in the Scandinavian language. Quite a large number of Danish and Swedish "Life of Christ" have been sold.

Four have recently commenced to observe the Sabbath, and others, we are sure, will soon decide in its favor. A large number are interested for whom we have hope. Evidently, the influence of the Bible work, books, and tracts, is being felt, as one opposition sermon has been preached, and another is promised. We are of good courage to labor on in the work till the victory is won. We have a good line of publications at the district office, and can supply all our friends promptly. May we all be of good courage in the work, "for in due season we shall reap, if we faint not." W. B. WHITE.

MAINE SABBATH-SCHOOL DONATIONS.

DOUBTLESS all of our brethren and sisters in Maine know that at the last session of the International Sabbath-school Association it was recommended that the Sabbath-schools of this country support, the coming year, the South African mission soon to be established. In an article in the *Instructor* of Feb. 2, we see that the cost of establishing this mission is estimated at \$10,000. At first thought we might say it would be impossible for the Sabbath-schools to raise so large a sum. But if you will look at the general summary for the quarter ending Sept. 30, 1886, you will see that the amount donated for that quarter was \$2,322.22. Now, if the donations for each quarter during the coming year should not fall short of this sum, they would amount to \$9,288.88. And when we look at the average amount donated weekly by the members of each Sabbath-school, we would think it hardly possible that it could come much below these figures.

You will see that the average amount donated by each member in our own State is six mills (\$006)! It may be surprising to some that the average donation is no larger; but there are some schools that do not donate anything, and of those who do give something, the donations fall short of averaging one cent per member a week. There are but two schools in this State that donate more than this. One averages a little more than nineteen cents per member quarterly, the other about fifteen cents. All the others fall below ten cents *per capita* quarterly.

Now, brethren and sisters, cannot we do better the coming year than we have done in the past? If those schools that have reported to the Association will make their donations average one cent weekly for each member, the amount received during the quarter will nearly be doubled. Are we not capable of doing as much as this? Let parents see that their children have money to donate each Sabbath. If a mission can be established by a small effort of the Sabbath-schools, I believe all our brethren will be ready to lend their support to the enterprise. If there are those who do not think it proper to make donations on the Sabbath, they need not be debarred the privilege of aiding in this work; for they can send their donations for the mission directly to the Sabbath-school Association.

The truth is spreading. The Third Angel's Message will soon have accomplished its work. The Lord soon will come to take his people home. We all desire to have the "Well done" said to us; then let us be faithful servants. S. J. HERSUM.

Feb. 10.

EXTRACTS FROM LETTERS.

A LADY writing from Logansport, Indiana, gives the following items of interest concerning the progress of present truth in that city:—

"The Seventh-day Adventists here have a nice, comfortable little building in which to hold public worship, with an encouraging membership and good Sabbath-school. Last Wednesday evening Eld. J. P. Henderson delivered a very interesting discourse in this city, which was deeply appreciated by the audience. Last Sabbath afternoon the regular monthly missionary meeting convened. The majority of the members present, reported favorably of the work accomplished during the past month. All manifested a lively interest in the cause, and showed an earnest desire to assist in extending the Third Angel's Message in this place. A LOVER OF THE TRUTH."

Bro. N. L. Courter writes from Terrace, Fla.:

"About a week ago, we were visited by Bro. Christler in the interest of the missionary work, but I have seen no report from him of late. We are the pioneer S. D. A. church of Florida, and it seems as

though the enemy has been trying hard to destroy us and cripple our usefulness by church difficulties; but I trust a better feeling now prevails among us than has existed for some time past. We are certainly a peculiar people. Let us also be 'zealous of good works.' Pray for the cause here in this Southern field."

Sr. M. E. Greenwood writes from Sebec, Me.:

"I am one of a small company of Sabbath-keepers who seem to be isolated from others of like faith. There are four adults and one child here in Sebec who love the precious, life-giving truths of the Bible. Once there were eight of us; but one brother has moved to Wisconsin, and two others have apostatized. The same persecuting spirit exists here as elsewhere, and only awaits its time to carry out its purpose; but we also enjoy the presence of the Holy Spirit, and rejoice that we are accounted worthy to suffer for His dear sake. There are some here who have become convinced of the validity of the Sabbath by personal labor and through the distribution of reading matter, but have not yet been aroused to the necessity of its observance. We hope and pray that some will join the ranks, of those who keep the commandments of God and have the testimony of Jesus. I wish that some able minister might come here and labor in this community. It seems as though some might by such an effort be brought to the knowledge of the truth."

"How I long to have those who are out of the ark of safety come that they may be prepared to join the company that will be redeemed from the earth! We have enjoyed one visit from Eld. Goodrich, and greatly wished that he could have remained with us for a few days, and labored in this vicinity. There are some of our company who have never heard a sermon from an S. D. A. minister."

News of the Week.

FOR WEEK ENDING FEB. 19.
DOMESTIC.

—Last week ten prisoners were punished at the public whipping-post in Delaware.

—The Fredericktown (Mo.) section was disturbed Thursday night by a heavy shock of earthquake.

—It is estimated that the cotton crop of the United States this year is 6,640,000 bales, of a very superior quality.

—The Governor of Kansas Wednesday approved and signed a bill conferring municipal suffrage upon women.

—Nancy A. Murphy, of Cincinnati, alleged to be 84 years of age, is suing her husband William, aged 74, for divorce.

—The Missouri House on Tuesday adopted a resolution for submitting a prohibitory amendment to the people of that State.

—The Pennsylvania Legislature is considering a bill to make an agreement by two thirds of a jury sufficient to decide a case.

—The Knights of Labor have purchased for their general headquarters a building on North Broad St., Philadelphia, for \$65,000.

—It is said that for the first time in the history of New Orleans, the gambling houses are closed, to await the result of prosecutions.

—Owing to a snow blockade on the Central Pacific Railway, mails from the East for San Francisco were detained on the road for three days.

—A bill repealing the black laws and the statute providing for separate schools for colored children was passed Wednesday by the Ohio Senate.

—The water began rising again Friday at Lyons, Mich., and people who had returned to their homes moved out. The ice-charge remains immovable.

—It is said that Thomas A. Edison, the noted inventor, is a confirmed invalid, and will not be able to return from Florida, his present place of residence.

—The Committee on Foreign Relations of the Maine Legislature, has made a report calling on Congress to pass retaliatory measures against Canadian fishermen.

—Mr. Jehu Baker, an Illinois Congressman, calculates that at the present rate of increase the population of the United States in the year 2000 will be 216,000,000.

—During 1886, the mineral products sent out by Colorado were, of silver, \$16,450,921; lead, \$5,123,296; gold, \$5,087,401; and copper, \$132,370; a total of \$26,794,688.

—President Cleveland on Tuesday sent to the Senate the name of Lieutenant Greeley, the Arctic explorer, to be chief signal officer in the place of the late General Hazen.

—A bill has been introduced into the Illinois Legislature which, if passed, will make the cities of that State responsible for damages from riots to property within their limits.

—Secretary of the Treasury Manning called at the White House Monday afternoon, and placed his resignation from office in the hands of the President. The correspondence relating thereto will be made public.

—The House of Representatives passed the Senate bill for the retirement of the trade dollar, with an amendment providing that its re-coinage shall not count in the bullion required to be coined under the Bland law.

—The great strike at New York and vicinity is over, and the strikers have been defeated. Numerous freight-handlers and longshoremen made application for work Monday to the companies in Jersey City, but were refused employment.

—A car-load of St. Louis beer was seized at Des Moines, Iowa, Thursday. The employees of the consignees, Hurlbut, Hess & Co., and the constable and his assistants, had a lively contest for possession of the frothy fluid.

—A band of Apaches recently left their reservation in southern New Mexico, and at last accounts were heading for their old reservation in southwestern Colorado. Trouble between the Indians and settlers is anticipated.

—The Philadelphia *Times* gives the following definition of a "strike": it is "an arrangement by which a hundred men can throw a thousand men out of work, and rob many thousands of women and children of their means of support."

—The House of Representatives last week passed, by a large majority, the joint resolution to appropriate \$147,148 to indemnify the Chinese sufferers from the Rock Springs riot. This was the sum demanded by the Chinese Government.

—Boston Corbett, the slayer of John Wilkes Booth, was declared insane at Topeka, Kan., Wednesday, and sent to an asylum. On the previous day Corbett had adjourned the lower House of the Legislature at the points of two revolvers.

—An attempt by a deputy-sheriff and posse to arrest an Indian on the Navajo reservation for horse-stealing, led to a battle, in which three Indians and three whites were killed. There have been some fears of an Indian outbreak in consequence.

—A hurricane prevailed in Colorado from 4 A. M. until 2 P. M. Thursday, doing heavy damage in Denver. At several points in the State, trains were blown from the track and the passengers badly injured. The wind attained a velocity of sixty miles an hour.

—It is reported that our Government Commissioners have purchased 700 square miles of the Blackfeet Reservation, or nearly 500,000 acres, for an annual payment of \$15,000 for ten years, or less than twenty-five cents per acre. The Government sells no land for less than \$1.25 per acre.

—It is stated as a fact that illiteracy is on the increase in the State of Louisiana. In 1879 a majority of the voters could write their names, a feat which the majority of today in that State are unable to do. A large share of this illiteracy has its home among the negro population, but it is also especially prevalent in the French and Creole districts.

—A band of Mormons, under command of the notorious Lot Smith, one of the leaders in the Mountain Meadow massacre, have taken possession of the store and ranch of Edward Stone, near Tula City, Arizona, and driven out the owner and his family. The aid of the Governor has been invoked to dispossess the invaders.

—The Knights of Labor and the Amalgamated Association of Iron and Steel Workers are in conflict at Mingo, Ohio, regarding a strike in the Junction Iron Works. The leaders of the knights have ordered their men back, while the association will not permit its members to return until their demands are conceded. A conflict between both orders is imminent.

—One of the most fashionable methods of suicide of the present day is by leaping from a high bridge, the preference thus far being for those having water beneath them. Brooklyn bridge and the Niagara suspension bridges are the ones usually selected. The latest case of the kind is that of John Stever, who jumped from the Niagara suspension bridge Tuesday morning, falling a distance of 190 feet to the rapids beneath.

—It is reported that there is more snow on the ground in the territory of Montana, than at any time in the past ten years. Most of the stage roads are entirely closed, and trains are running at very irregular intervals. The supply of fuel, it is said, is almost exhausted, as may well be believed from the fact that at Fort Benson, Montana, coal was selling a few days ago at \$60 a ton. The snow is drifted to enormous depths, and people living at mountain bases are in imminent danger from avalanches. It is feared that when communication is established in the spring, there will be discoveries of great loss of life.

FOREIGN.

—The British troops in India are to be armed with repeating rifles.

—Reports are current that the health of Emperor William, of Germany, is in a very critical condition.

—Dispatches from the Soudan state that a prolonged war between the Italians and the Abyssinians is expected.

—Sir Michael Morris is the first Roman Catholic to be appointed Lord Chief Justice of Ireland, since the Reformation.

—In all the chief cities of India, on Wednesday, imposing *fetes* were held in commemoration of Queen Victoria's jubilee.

—A fort created at Cummersdorf, an exact model of French frontier forts, was destroyed in forty-eight hours by a new explosive.

—A leading manufacturer of Elberfeld, Germany, has declared that business there is at a standstill, owing to fears of an invasion from France.

—Twenty-five thousand of the 75,000 prisoners confined in jails throughout India, have been released as an act of clemency in commemoration of the jubilee of Queen Victoria.

—It is reported that Baron de Joest, of Paris, noted all his life for cruel treatment of animals, has left \$500,000 to the Society for the Prevention of Cruelty to Animals.

—Advices from India say that news of a Chinese invasion of Burmah has been conveyed in a letter to King Theebaw, who is visiting Mandalay. The Gazette and Pioneer, of Bombay, confirm the news.

—The police of Glasgow and a crowd of Socialists engaged in a riot in that city on the 18th. The Socialists had gathered around the Nelson monument to listen to addresses in behalf of the Lark miners.

—Private telegrams received at Berlin state that the French Government still continues its purchases of timber for military purposes, and has negotiated for the filling of three large contracts for such material by the first of March.

—Herr Krupp, the great German gun manufacturer, has issued a stirring appeal to his 20,000 employees to vote for the septennate army bill. Herr Krupp will have plenty of work on hand for a considerable time yet, whatever may be the fate of the army bill.

—There has been a violent subterranean explosion in the center of the Russian petroleum district, and an eruption which for two days threw a column of fire and mud 350 feet into the air. The mud lies from seven to fourteen feet deep over a square mile.

—Excavations for archaeological remains in Rome are now being carried on by both the Roman Government and private parties. Already hundreds of valuable busts in bronze and marble have been unearthed, many in almost perfect preservation. In the past twelve years the Government has spent about \$1,000,000 in conducting this work; but it has proved a paying investment, as the value of the finds has amounted to \$4,000,000.

—The reign of riot in Ireland still continues. The Government proclamation prohibiting the proposed Irish Nationalist meeting in Dublin, proved unavailing, and Michael Davitt addressed the meeting in the league rooms, with barricaded doors. A crowd at Terry Point listened to an address by another Irish leader, and burned copies of the Government proclamation. At midnight on Saturday gangs of Orangemen and Catholics pelted each other with stones, in the vicinity of Belfast.

RELIGIOUS.

—Several Mormon elders were recently expelled from Buncombe county, North Carolina.

—A few years ago the Presbytery of Eastern Texas established a mission among the Indians of that vicinity, and as a result eighteen of them are now Christians, one of whom is a chief.

—A strange case of attempted "faith cure" is reported from Minneapolis, Minn., to the effect that five women took the body of a girl from a cemetery near by, and tried to restore it to life by prayer.

—So many doubts and liberal ideas have been prevalent in the churches of late with reference to the authenticity of the Holy Scriptures, that the New York Presbytery felt called upon to settle the question, which they did Monday, by emphatically declaring that the Scriptures and New Testament are the word of God.

—A committee of the French Chamber of Deputies has just passed a vote in favor of the abrogation of the Concordat with the Vatican. This document was drawn up by Napoleon I., and its abrogation means the separation of church and state in France, and the forfeiture of the sum of 50,000,000 francs annually devoted to the pay of the prelates and clergy throughout the country.

—One of the strangest of religious sects is that which styles itself the New and Latter House of Israel. Its headquarters is in Chatham, England, where its devotees are building an immense temple which will cost \$250,000. They believe that they will not die, and that they are the remnant of the true Israelites, and will reign with Christ a thousand years. The founder of the sect was a man named Jezriell, who is now dead. His death was a great shock to the believers, but his wife claimed that it was an accident, and declared herself to be his successor.

—The testimony of recent events rather leads to the inference that stock in the "papal infallibility" dogma is going down below par. The pope's "infallibility" is proclaimed to cover both political and religious matters, but it now seems to be getting limited to the latter. The parishoners of Dr. Mc Glynn, to the number of many thousands, refused to heed the pope's political mandates in this country, and in Germany the political head of the Catholic party, Dr. Windthorst, has been equally intractable. Dr. Windthorst is the leader of the opposition to Bismarck's army bill, a measure which the pope has instructed German Catholics to favor by all means; and he had the boldness to declare that the pope's advocacy of the septennate bill arose from reasons of expediency and political considerations alone.

Obituary Notices.

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

TORREY.—Died of stomach difficulty, at New Centerville, N. Y., Jan. 31, 1887, Caroline S. Torrey, aged seventy-three years. She had believed and loved the truth for many years, and was a faithful and devoted member of the Pulaski church. Although her sufferings were great, she bore them with Christian fortitude and patience. The blessed hope cheered her, and she fell asleep with the hope of having a part in the first resurrection. The funeral was held Feb. 2. Remarks by the writer, from Rev. 21: 4. M. H. BROWN.

COGGESHALL.—Died of consumption, at Springfield, Mass., Nov. 27, 1886, my daughter, Mercy B. Coggeshall, aged thirty-five years. Ten years previous to her death, she was employed in the REVIEW AND HERALD Office, at Battle Creek, Mich., remaining there about two years. During this time she was baptized, and united with the church at that place. She was a great sufferer, but during her entire illness was very patient and fully resigned to the will of God. She fell peacefully asleep in Jesus, to rest until the resurrection morning. Remarks by the Congregationalist minister of Springfield, Mass. RUTH R. COGGESHALL.

CRUMB.—Died of Bright's disease, near Estherville, Emmet Co., Ia., Oct. 5, 1886, John Crumb, aged 51 years and 4 months. He was born in De Ruyter, Madison Co., N. Y., and lived there until 1866, when he with his family moved to Emmet Co., Ia. He embraced present truth when young, and had kept the Sabbath for nearly thirty years, trying to faithfully live out the truth he professed. He was a kind husband and father, and was highly esteemed by all who knew him. During his sickness, he suffered much, but no complaining word was heard. A wife and five children are left to mourn his loss; but these have great reason to believe that he will have a part in the first resurrection. The M. E. minister spoke words of comfort. Mrs. M. L. CRUMB.

EASTMAN.—Died of dropsy of the chest, in Denver, Colo., Jan. 4, 1887, Sr. Betsy Eastman, wife of Bro. Enoch Eastman, aged 61 years, 11 months, and 13 days. Sr. Eastman had been a patient sufferer for years. She came with her family to Colorado two years ago, hoping to be benefited; but her disease had been of too long standing to be cured. She was born and married in New Hampshire. In after years the family moved to Pennsylvania, where, at East Branch, she first heard, from Eld. Thurston, the truths of the Third Angel's Message. These she gladly accepted, and dearly loved till the time of her death. Her sickness and death were witnesses of the Christian's hope, and we trust, that her four daughters may be led to Christ by her example. The funeral services were conducted by Eld. Owen, of California. M. E. HASKELL.

WEEKS.—Died near Anselmo, Neb., Jan. 25, 1887, Bro. Hiram Weeks, aged forty-six years. The circumstances connected with the death of Bro. Weeks are sad. He was engaged in digging a well for the use of himself and two of his neighbors; when fifty feet below the surface, the sand caved in upon him, burying him at a depth of thirty feet. Neighbors and friends began the work of extricating him as soon as possible, but it was not until he had been buried sixty hours that he was found. His neck had been broken by the falling of the sand. Bro. Weeks accepted the truth several years ago, under the labors of Eld. Farnsworth, but finally became backslidden and gave up the Sabbath entirely. Through the kindness of a brother he was given employment, and again took hold of the truth. He became very devoted, and did all he could to enlighten his neighbors by loaning tracts and papers. At the time of his death he was living isolated from those of like faith, but was highly esteemed as a Christian by all who knew him. We feel sure of meeting our brother in the first resurrection, if we are faithful. Remarks by the writer, from 1 Cor. 15: 22. CHAS. N. HARR.

Appointments.

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

THE Lord willing, I will hold a meeting with the Parma (N. Y.) church Sabbath, Feb. 26, 1887. M. H. BROWN.

DAVIS CITY, Iowa, March 5, 6
Kellerton, " " 12, 13
Delphos, " " 19, 20
Meetings will commence on Friday evening at each of these places, where the brethren may appoint. C. A. WASHBURN.

THE church at Lucas, Dunn Co. Wis., will hold a two days' meeting in the interest of the Sabbath-school work, Feb. 26, 27. All workers are invited to be present. Subjects of practical value will be presented in reference to Sabbath-school work. Let us come in the spirit of the Master to labor and learn. H. C. CHAFFEE, M. E. FOSTER, F. W. ARNDT, Committee.

WESTON, Iowa, March 8-10
Council Bluffs, " " 11-14
Cuppis Grove, " " 15-17
Bowman's Grove, " " 17-21
Exira, " " 22-25
Elk Horn, " " 25-28

At Council Bluffs the meetings will commence Friday evening, the 11th; at the other places named, at 11 A. M. of the first date. These meetings will also be quarterly occasions for these churches, and therefore our brethren and sisters should come prepared to report their T. and M. labor, and to transact all other business. We hope that all will make a special effort to be present. It is expected that the director of the district will meet with us. JOHN WILSON.

Publishers' Department.

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

BUSINESS NOTICES.

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

WANTED.—A good German man, unmarried, to work on the farm by the year. Sabbath-keeper required. Also a German girl to do housework for the season. Address R. Stringer, Lapeer, Lapeer Co., Mich.

SCRIPTURE REFERENCES.

A TRACT of 32 pages, containing a careful compilation of proof-texts on twenty-five prominent subjects, such as the Nature of Man, Destiny of the Wicked, Second Advent, Temporal Millennium, etc. A work of great value to all Bible Students. Price, 4 cts. Address, REVIEW & HERALD, Battle Creek, 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.

Cash Rec'd on Account.—Texas Conf \$13.65, Mo T and M Soc 473., S L Academy per Mo T and M Soc 5., U C T and M Soc 50., Minn T and M Soc 409., Maine T and M Soc 100., Ohio T and M Soc 457.50, Wis T and M Soc 1,470., Mich T and M Soc 86.53, Ohio Conf per J Rowe 1., Neb T and M Soc 1,600.

International T. & F. Soc.—Mich T and M Soc \$10.

General Conference.—Texas Conf \$250.50, Ind Conf 230.

Scandinavian Mission.—M F Revenaugh \$2.50, E Sjoborn 8.50, Carl Hansen 2., Ft Howard Rivulet Soc 8.

English Mission.—Win Ings \$16.50, Mich T and M Soc 50.

So. African Mission.—Russell Cooper \$70, Everett B Melendy 10, Wis T and M Soc 3.67, Mich T and M Soc 10.

Australian Mission.—Esther R Webb \$50, Mo T and M Soc 5.

European Mission.—B Salisbury \$10, Wis T and M Soc 1, Wis T and M Soc 6, Mich T and M Soc 50.

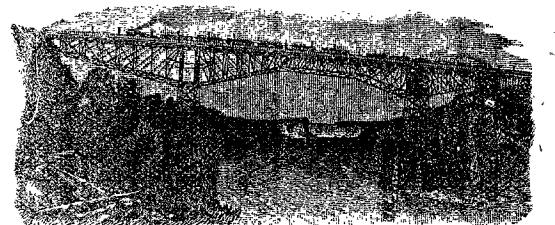
Christmas Offerings.—Kan T and M Soc \$170., Mrs Ella Mikl-hausen 2., Mo T and M Soc 58.15, Mr and Mrs Alex Paton 100., Mt Pleasant Mich ch. 6., Maine T and M Soc 235., Johan Grundset 5., Ohio T and M Soc 431.92, Wis T and M Soc 14.50, Mich T and M Soc 1.71.

Arkansas Relief Fund.—Mo T and M Soc \$1.

Books Sent by Express.—Mrs M E Shultz, P L Hoen, Lysle Reynolds, F D Starr, F H Gibbs, Ella Foote, J F Pontons, J P Henderson, R G Garrett, D E Lindsay, A J Breed, M P Cady, Zach Schjerrig, Andrew Brorsen, John Deedan, G M Paton, T & J W Johnson, J Jenson, C P Haskell H Quackenbush, Lillie D Woods.

Books Sent by Freight.—L Dyo Chambers, J F Hansen, L C Chadwick, C E Low, F L Mead, L T Nicola, L C Chadwick, Ill Tract Depository, Emma Green, D W Reed, H P Holser, Pacific Press, L T Nicola, J L Kalm, Wm C Hansen, Pacific Press.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, listing stations and train times.

Gr. Rap. & Kal. Ex. lvs. Kal'm'zoo 6 45 a. m., Bat. Creek 7.31, Marshall 7.57, Jackson 9.15, Ann Arbor 10.25, ar. Detroit 11.45 a. m. Returning, leaves Detroit 4.00 p. m., Ann Arbor 5.30, Jackson 7.10, Marshall 8.20, Battle Creek 8.52, ar. Kalamazoo 9.45.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 7, 1886.

Table with columns for GOING WEST and GOING EAST, listing stations and train times.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPICER, General Manager.

CHICAGO, ROCK ISLAND AND PACIFIC.

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

Table with columns for TRAINS, LEAVE, and ARRIVE, listing train names and times.

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

The Review and Herald.

BATTLE CREEK, MICH., FEB. 22, 1887.

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The Chicago *Inter Ocean* publishes in full the speech of Senator Crockett in the Arkansas Senate on the Sunday law bill, an extract from which we published in the REVIEW last week. It was a telling speech and well worthy of perusal and circulation. The Illinois Tract Society has the papers containing the speech for sale. Address Illinois Tract Society, 3652 Vincennes Ave., Chicago, Ill.

OUR NEW HOLLAND PAPER.

A COPY of *De Bijbel Lezer* (*The Bible Reader*), Vol. 1, No. 1, the new paper in the Holland language, lies before us. It is a double column, 16-page monthly, size of page 10 3/4 by 7 1/4 inches. It has a new engraved heading, is printed in clear open type on fine paper, and is in every way a model of typographical neatness. The journal will be under the management of Bro. John Kolvoord, and the contents will be prepared with scrupulous care to bring out the great features of the present truth for the people for whom it is designed. We trust that it will prove the beginning of a good work in behalf of the message among the Holland people. Let all who have the opportunity of doing so, make a liberal use of it for their benefit. Price, 75 cents per year. Five or more copies to one address, 60 cents each. One copy to the Netherlands, \$1.50. Address REVIEW AND HERALD.

DANISH-NORWEGIAN "THOUGHTS."

"BETRAGTNINGER OVER DANIELS BOG OG AABENBARINGEN" is the title of the Danish-Norwegian edition of "Thoughts on Daniel and the Revelation," just issued at this Office. A condensed type being used, the book makes 644 pages, besides the same number of maps, colored plates, and illustrations that are found in the English work. It is finished in three styles of binding, at the following prices:—

- In fine cloth, jet and gold sides, \$2.50.
- Full sheep, library style, \$3.00.
- Full morocco, gilt edges, \$4.00.

The tract societies should have a supply of this book on hand, so as to be able to furnish agents and others with copies, as we are referring all such to the State tract societies.

CORRECTION.—The article that appeared in the REVIEW last week entitled "Covering up the Tracks," should have been credited to J. S. instead of S. S. Shrock.

GENERAL NOTICE.

As we are in almost daily receipt of applications for employment from those who have lost their positions for conscience' sake, and as we are not able to provide for them all, we would earnestly solicit the co-operation of the brethren everywhere in our endeavor to find places for these worthy applicants. To this end we would request all our people who desire help upon their farms, in their shops, homes, or elsewhere, or who may know of vacancies that these applicants might satisfactorily fill, to give them the preference and advise the undersigned at once, that efforts may be made to place those in need of help in communication with some deserving person who has been thrown out of the means of earning a livelihood for steadfastly striving to observe the Sabbath according to the commandment.

Address, C. ELDRIDGE, *Secretary Labor Bureau,*
 Care REVIEW AND HERALD.

TO KANSAS CANVASSERS.

ALL who are canvassing in the State of Kansas, and all who contemplate doing so, will please report at once to N. P. Dixon, Portis, Osborn Co., Kansas, stating what territory they have already canvassed, and what territory they desire in the future. This will prevent annoying delays in filling their orders.

E. M. KALLOCH.

TO BROTHERS IN ALABAMA AND MISSISSIPPI.

As Bro. C. W. Olds and myself have been assigned to the work in the States above named, we would be glad to have the Sabbath-keepers in these States send us their addresses. Direct to us at 1413 Fourth Ave., North, Birmingham, Ala. S. S. SMITH.

KENTUCKY, NOTICE!

I WISH to obtain the address of all scattered Sabbath-keepers in the State of Kentucky, and especially in the city of Louisville. Direct to me at Bowling Green, Warren County, Box 445. J. H. COOK.

TO CHURCH TREASURERS IN THE NEW YORK CONFERENCE.

WE desire to have all the tithes and donations to the Conference (those paid in on the monthly plan recently proposed), which are now in the hands of the church treasurers, or that can be collected readily, sent at once to the State treasurer, Wm. E. Lewis, Rome, N. Y. We are in pressing need of money for current expenses, owing to our having paid off some of our indebtedness with the January quarterly tithes. Let all be prompt and faithful in paying their tithes, and in making the monthly donation which has been recommended.

M. H. BROWN, *Pres. N. Y. Conf.*

MISSOURI AND ARKANSAS CANVASSING WORK.

I UNDERSTAND some of our societies and mission workers are filling orders for canvassing books to sub-canvassers outside their territory who do not canvass under a contract, and who do not do thorough work, but work in this manner to avoid the restrictions of our system. To such I would say that we desire canvassing work done, but we must have systematic work. While we do not wish to be unnecessarily strict, you will see that such work as this will involve us in confusion sooner or later, and, if persisted in, will necessitate the cancelling of your contracts for the territory you now have.

We hope all our workers who desire to canvass will apply soon, stating what territory they want, and when they can commence, as we shall soon make an effort to dispose of all remaining territory to those outside our ranks.

H. D. CLARK, *Mo. and Ark. State-Agt.*

SOMETHING GOOD.

Yes, my brother, something very good, and if you will carefully read it, it will benefit you much; for it contains much of interest. It is the good Year Book for 1887, filled with just such information as will give you intelligent ideas of the workings and advancement of the message in all its departments, its present pressing necessities, etc. The reading of

this book is a splendid antidote for the condition that our Saviour warned against in Luke 21 : 34.

Brethren in Missouri, buy and read this book. Read it in your families, that they may catch the spirit of the work. In it you will find many things you do not know, that every lover of present truth should know, and your minds will be stirred up by way of remembrance of many things that you do know, but have neglected. Send ten cents to Clara E. Low, 2339 Chestnut St., St. Louis, Mo., and get a copy of this book. After you have read it, I am certain that your interest in the cause of the Lord will be increased. N. W. ALLER.

WHERE ARE THE PLEDGES?

DEAR BROTHERS AND SISTERS IN VERMONT: The work in our State is threatened to be seriously crippled for the want of ready funds, and much inconvenience is already felt. There are many unpaid orders on the treasury. Several earnest laborers are in great need, mission bills are unpaid, rent is due, etc., and an empty treasury. I find that there are several hundred dollars unpaid on the fund pledged to meet last season's delinquencies. These pledges were called to meet a present necessity, with the expectation that they would soon be paid, and I earnestly invite the attention of all who have unpaid pledges on that fund, to this fact, asking that they pay them at once if possible.

Can we not make some sacrifice, if necessary, to do this? Precious souls for whom the Son of God even suffered unto death, are being gathered into the truth this winter by the few laborers that are permitted to remain with us. His blood is making its final plea for mercy to such as will be saved. The last harvest is gathering the remnant of the gospel, and only a few days are left in which to catch the winds of opportunity. Who will seal their covenant with sacrifice? Who will transmute the mammon of unrighteousness into enduring riches—the eternal salvation of souls? Here is the solution of that metallic problem which the ancient alchemists sought in vain—to change the base to that which is incorruptible and eternal. When will the overflowing treasure of God's blessing, the latter rain, be poured out, unless we bring in all the tithes and offerings into the storehouse?

It requires money to put laborers into the field. They are worthy of their hire. Shall the Vermont Conference, in whom we all, perhaps, have a pardonable pride, permit the past record of its fidelity and sacrifice to be dimmed by dereliction in this hour of need and the increasing importance of our solemn work. Its past record forbids the belief that such will be the case. Let us unitedly pray for financial blessings, and answer our own prayers as far as possible; then we may trust the Lord for the rest. I would request treasurers to forward the funds already in their possession to me, at New Haven Mills. Checks can usually be obtained free, if you will say that the money is to be devoted to religious purposes.

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