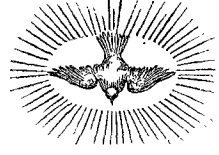


Advent Review



AND SABBATH HERALD.



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

VOL. 63, No. 4.

BATTLE CREEK, MICH., TUESDAY, JANUARY 26, 1886.

WHOLE No. 1649.

The Review and Herald.

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,
Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications, and make all Drafts and Money
Orders payable to
REVIEW AND HERALD, Battle Creek, Mich.

ON THE THRESHOLD OF THE YEAR.

On the threshold of the year,
Ere the snow-wreaths disappear,
Half in hope and half in fear
Waits the heart;
When the coming days are sweet,
And the buds blow round our feet
In the pathway, who will meet?
Who will part?

When the daffodils expand,
And the sun is on the land,
Some will travel hand in hand,
Calm and blest;
When the meadows wear their gold,
And the lily-bells unfold,
Underneath the daisied mold
Some will rest.

On the threshold of the year,
See, the Lord is standing near,
And the heart forgets its fear
In his smile.
Trembling soul, he speaks to thee,
"I, myself, thy guide will be;
All the way is known to me,
Mile by mile.

"On the threshold of the year,
If the path looks dim and drear,
Then my love shall make it clear
To thine eyes;
Only trust thy changeless Friend.
If thou wilt on me depend,
What awaits thee at the end?
Paradise!"

—Sarah Doudney.

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.

COURTSHIP AND MARRIAGE.

BY MRS. E. G. WHITE.

In these days of peril and corruption, the young are exposed to many trials and temptations. Many are sailing in a dangerous harbor. They need a pilot; but they scorn to accept the much-needed help, feeling that they are competent to guide their own bark, and not realizing that it is about to strike a hidden rock that may cause them to make shipwreck of faith and happiness. They are infatuated with the subject of courtship and marriage, and their principal burden is to have their own way. In this, the most important period of their lives, they need an unerring counselor, an infallible guide. This they will find in the word of God. Unless they are diligent students of that word, they will make grave mistakes, which will mar their happiness and that of others, both for the present and the future life.

There is a disposition with many to be impetuous and headstrong. They have not heeded the

wise counsel of the word of God; they have not battled with self, and obtained precious victories; and their proud, unbending will has driven them from the path of duty and obedience. Look back over your past life, young friends, and faithfully consider your course in the light of God's word. Have you cherished that conscientious regard for your obligations to your parents that the Bible enjoins? Have you treated with kindness and love the mother who has cared for you from infancy? Have you regarded her wishes, or have you brought pain and sadness to her heart by carrying out your own desires and plans? Has the truth you profess sanctified your heart, and softened and subdued your will? If not, you have close work to do to make past wrongs right.

The Bible presents a perfect standard of character. This sacred book, inspired by God, and written by holy men, is a perfect guide under all circumstances of life. It sets forth distinctly the duties of both young and old. If made the guide of life, its teachings will lead the soul upward. It will elevate the mind, improve the character, and give peace and joy to the heart. But many of the young have chosen to be their own counselor and guide, and have taken their cases in their own hands. Such need to study more closely the teachings of the Bible. In its pages they will find revealed their duty to their parents and to their brethren in the faith. The fifth commandment reads, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Again we read, "Children, obey your parents in the Lord; for this is right." One of the signs that we are living in the last days is that children are disobedient to parents, unthankful, unholy. The word of God abounds in precepts and counsels enjoining respect for parents. It impresses upon the young the sacred duty of loving and cherishing those who have guided them through infancy, childhood, and youth, up to manhood and womanhood, and who are now in a great degree dependent upon them for peace and happiness. The Bible gives no uncertain sound on this subject; nevertheless, its teachings have been greatly disregarded.

The young have many lessons to learn, and the most important one is to learn to know themselves. They should have correct ideas of their obligations and duties to their parents, and should be constantly learning in the school of Christ to be meek and lowly of heart. While they are to love and honor their parents, they are also to respect the judgment of men of experience with whom they are connected in the church. A young man who enjoys the society and wins the friendship of a young lady unknown to her parents, does not act a noble Christian part toward her or toward her parents. Through secret communications and meetings he may gain an influence over her mind; but in so doing he fails to manifest that nobility and integrity of soul which every child of God will possess. In order to accomplish their ends, they act a part that is not frank and open and according to the Bible standard, and prove themselves untrue to those who love them and try to be faithful guardians over them. Marriages contracted under such influences are not according to the word of God. He who would lead a daughter away from duty, who would confuse her ideas of God's plain and positive commands to obey and honor her parents, is not one who would be true to the marriage obligations.

The question is asked, "Wherewithal shall a young man cleanse his way?" and the answer is given, "By taking heed thereto according to thy word." The young man who makes the Bible his guide, need not mistake the path of duty and of safety. That blessed book will teach him to preserve his integrity of character, to be truthful, to practice no deception. "Thou shalt not steal" was written by the finger of God upon the tables of stone; yet how much underhand stealing of affections is practiced and excused. A deceptive courtship is maintained, private communications are kept up, until the affections of one who is inexperienced, and knows not whereunto these things may grow, are in a measure withdrawn from her parents and placed upon him who shows by the very course he pursues that he is unworthy of her love. The Bible condemns every species of dishonesty, and demands right-doing under all circumstances. He who makes the Bible the guide of his youth, the light of his path, will obey its teachings in all things. He will not transgress one jot or tittle of the law in order to accomplish any object, even if he has to make great sacrifices in consequence. If he believes the Bible, he knows that the blessing of God will not rest upon him if he departs from the strict path of rectitude. Although he may appear for a time to prosper, he will surely reap the fruit of his doings.

The curse of God rests upon many of the ill-timed, inappropriate connections that are formed in this age of the world. If the Bible left these questions in a vague, uncertain light, then the course that many youth of to-day are pursuing in their attachments for one another, would be more excusable. But the requirements of the Bible are not half-way injunctions; they demand perfect purity of thought, of word, and of deed. We are grateful to God that his word is a light to the feet, and that none need mistake the path of duty. The young should make it a business to consult its pages and heed its counsels; for sad mistakes are always made in departing from its precepts.

If there is any subject that should be considered with calm reason and unimpassioned judgment, it is the subject of marriage. If ever the Bible is needed as a counselor, it is before taking a step that binds persons together for life. But the prevailing sentiment is that in this matter the feelings are to be the guide; and in too many cases love-sick sentimentalism takes the helm, and guides to certain ruin. It is here that the youth show less intelligence than on any other subject; it is here that they refuse to be reasoned with. The question of marriage seems to have a bewitching power over them. They do not submit themselves to God. Their senses are enchained, and they move forward in secretiveness, as if fearful that their plans would be interfered with by some one.

This underhand way in which courtships and marriages are carried on, is the cause of a great amount of misery, the full extent of which is known only to God. On this rock thousands have made shipwreck of their souls. Professed Christians, whose lives are marked with integrity, and who seem sensible upon every other subject, make fearful mistakes here. They manifest a set, determined will that reason cannot change. They become so fascinated with human feelings and impulses that they have no desire to search the Bible and come into close relationship with God. Satan knows just what elements he has to deal with, and he displays his infernal wisdom in various de-

vices to entrap souls to their ruin. He watches every step that is taken, and makes many suggestions, and often these suggestions are followed rather than the counsel of God's word. This finely woven, dangerous net is skillfully prepared to entangle the young and unwary. It may often be disguised under a covering of light; but those who become its victims, pierce themselves through with many sorrows. As the result, we see wrecks of humanity everywhere.

When will our youth be wise? How long will this kind of work go on? Shall children consult only their own desires and inclinations irrespective of the advice and judgment of their parents? Some seem never to bestow a thought upon their parents' wishes or preferences, nor to regard their matured judgment. Selfishness has closed the door of their hearts to filial affection. The minds of the young need to be aroused in regard to this matter. The fifth commandment is the only commandment to which is annexed a promise; but it is held lightly, and is even positively ignored by the lover's claim. Slighting a mother's love, dishonoring a father's care, are sins that stand registered against many youth.

One of the greatest errors connected with this subject is that the young and inexperienced must not have their affections disturbed, that there must be no interference in their love experience. If there ever was a subject that needed to be viewed from every standpoint, it is this. The aid of the experience of others, and a calm, careful weighing of the matter on both sides, is positively essential. It is a subject that is treated altogether too lightly by the great majority of people. Take God and your God-fearing parents into your counsel, young friends. Pray over the matter. Weigh every sentiment, and watch every development of character in the one with whom you think to link your life destiny. The step you are about to take is one of the most important in your life, and should not be taken hastily. While you may love, do not love blindly.

Examine carefully to see if your married life would be happy, or inharmoonious and wretched. Let the questions be raised, Will this union help me heavenward? will it increase my love for God? and will it enlarge my sphere of usefulness in this life? If these reflections present no drawback, then in the fear of God move forward. But even if an engagement has been entered into without a full understanding of the character of the one with whom you intend to unite, do not think that the engagement makes it a positive necessity for you to take upon yourself the marriage vow, and link yourself for life to one whom you cannot love and respect. Be very careful how you enter into conditional engagements; but better, far better, break the engagement before marriage than separate afterward, as many do.

True love is a plant that needs culture. Let the woman who desires a peaceful, happy union, who would escape future misery and sorrow, inquire before she yields her affections, Has my lover a mother? What is the stamp of her character? Does he recognize his obligations to her? Is he mindful of her wishes and happiness? If he does not respect and honor his mother, will he manifest respect and love, kindness and attention, toward his wife? When the novelty of marriage is over, will he love me still? Will he be patient with my mistakes, or will he be critical, overbearing, and dictatorial? True affection will overlook many mistakes; love will not discern them.

The youth trust altogether too much to impulse. They should not give themselves away too easily, nor be captivated too readily by the winning exterior of the lover. Courtship, as carried on in this age, is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord. Good common sense is needed here if anywhere; but the fact is, it has little to do in the matter.

If children would be more familiar with their parents, if they would confide in them, and unburden to them their joys and sorrows, they would save themselves many a future heart-ache. When perplexed to know what course is right, let them lay the matter just as they view it before their parents, and ask advice of them. Who are so well calculated to point out their dangers as godly parents? Who can understand their peculiar temperaments so well as they? Children who are Christians will esteem above every earthly blessing the

love and approbation of their God-fearing parents. The parents can sympathize with the children, and pray for and with them that God will shield and guide them. Above everything else they will point them to their never-failing Friend and Counselor, who will be touched with the feeling of their infirmities. He who was tempted in all points like as we are, yet without sin, knows how to succor those who are tempted, and who come to him in faith.

Basel, Suisse.

THE RE-ENACTMENT THEORY.

BY A. SMITH.

THOSE who take the position that the ten commandments of the moral law were abolished at the cross, and that all, excepting the fourth, were re-enacted for the benefit of the Christian Church, giving as proof the fact that the nine accepted are quoted in full or in part in the New Testament, ought in all candor to concede the same for the fourth commandment if it can be shown that it is also, in part, quoted in the New Testament. And this, I think, can be shown.

The text mainly relied upon to prove the re-enactment of the first commandment, is found in the language of Christ as addressed to the Devil in the wilderness: "*Thou shalt worship the Lord thy God, and him only shalt thou serve.*" Matt. 4:10. In this quotation only two words correspond with the first commandment as found in Ex. 20:3. These words we have italicized to give them prominence; but it will be seen that in themselves they contain no hint of the obligation imposed by the succeeding language; yet the quotation is relied upon as sufficient to prove the re-enactment of the first commandment, although it was addressed to the Devil, and was uttered more than three years before the commandment of which it is claimed to be a re-enactment, was abolished, as claimed, at the cross. And unfortunately for the advocates of this re-enactment theory, the text under consideration is not a quotation from Ex. 20:3 at all, but from Deut. 6:13.

Cannot the advocates of this theory see the ridiculous position in which they are placed by assuming to prove the re-enactment of a law before the law of which it is claimed to be a re-enactment had been abrogated? and, on the principle that all law, as claimed, was abrogated at the cross, of still adhering to the so-called re-enactment of the first commandment as in Matt. 4:10 after its abrogation as an ante-crucifixion law? We would ask the reader to submit all the other so-called re-enacted commandments to a like criticism, and see if they will better stand the test.

We now invite attention to the proposition with which we introduced this article: is the fourth commandment quoted in part or in full in the New Testament? We do not claim that it is quoted in full; but if we can show that it is quoted in part, we shall have as ample grounds to claim its re-enactment (admitting that theory) as those who claim no more for the other nine. And to be saved from the ridiculous position assumed by those who quote, as a re-enactment of the first commandment before it was abrogated, *two words* of that commandment which were spoken in rebuke to the Devil, we will leave out of the argument all testimony that we might collect before the crucifixion.

After the crucifixion it is said that certain women, having prepared spices to embalm the body of Jesus, returned, "*and rested the Sabbath [seventh] day* according to the commandment." Luke 23:56. Here we have five almost consecutive words as they occur in the fourth commandment in Ex. 20:11. Now if, as is claimed, the fourth commandment now requires the sanctification of the first day instead of the seventh, then those holy women did not rest according to the commandment; for they rested on the seventh day, and not on the first day. Either those holy women, who had heard the teaching of Jesus himself, were mistaken, and Luke was mistaken, though writing by inspiration of the Holy Spirit, or else these modern theorists are wrong. What think you, candid reader?

In Acts 4:24 occur these words as spoken by the disciples to whom the apostles Peter and John reported their marvelous deliverance from prison: "*Thou art God, which hast made heaven and*

earth, and the sea and all that in them is." Here we have twelve words occurring in almost the exact order they are found in Ex. 20:11. Without doubt, the disciples and apostles had the fourth commandment in mind when so speaking, Sabbath and all.

Now taking the quotation in Luke 23:56, and that in Acts 4:24, and putting them together, they would stand thus: "*Thou art God, which hast made heaven and earth, and the sea and all that in them is. . . and rested the Sabbath [seventh] day.*" On the re-enactment theory based upon quotations, we are fourteen words ahead of the first so-called re-enacted commandment; and these theorists will have to accept our position, that the fourth commandment stands on equal authority with the other nine, even according to their own reasoning, or else abandon their position for that of an unchanged moral law, which will not pass away, according to our Saviour's words, till heaven and earth pass.

THANKFULNESS.

BY G. W. MORSE.

THE instances of over-thankfulness are probably very rare. The opposite is the rule; the world is filled with ingratitude, and it is increasing at a fearful rate. Paul said in 2 Tim. 3:2 that this would be one of the prevailing evils of the last days, and how true it is in these times. True gratitude to God is a quality which, if possessed, will cause a person's life to conform very closely to the true standard, and in proportion to the variation of one's life from this standard, is one guilty of ingratitude. Gratitude is the fountain from which springs love to God, and love to God is indicated by actions; hence gratitude, though an abstract quality, may be definitely measured by literal actions. With this as the rule of interpretation, it need not be a difficult matter for us to know whether we have true or spurious gratitude, much or little. When one acts promptly in the performance of every duty, does his work in the most acceptable manner possible, and makes earnest endeavors to constantly improve in the manner of action; when one is ever on the alert for new opportunities for doing something for the Master, and is ever ready to embrace every opportunity presented, no matter how humble it may seem; when all this is done in a cheerful, willing, trustful manner, with an earnest desire to be in harmony with the will of God, then may it be said that that person's gratitude is true and complete.

It matters not what one's duties consist in, any kind of manual labor, mental work, teaching, religious work of any and all kinds, household duties, farm work, writing, business transactions, anything that is legitimate and needs to be done,—the very manner in which those duties are taken hold of and performed is an index of the degree of thankfulness to God that one possesses. It was love for the human race that prompted Jesus to offer himself as a sacrifice upon the cruel cross, and that love was spontaneous. It did not spring from any sense of obligation, for none existed. In our cases it is different; we are all under great obligations to God and our Saviour, far greater than we can ever discharge; but our willingness to discharge these obligations, to pay our honest debts, is indicated by our actions. In business life, the man who does not pay his debts or make efforts to pay them, is called a "dead beat," and the appellation is very appropriate. And do you think the Lord looks with pleasure upon the professions to serve him of one who is a "dead beat" with his fellow-men? If it is dishonorable, nay, excessively mean to play the "dead beat" with our fellow-beings, how inexpressibly more wicked it is to give our heavenly Father and our Saviour such treatment! Oh that we could all look at this matter in its true light, and forever put away this "dead beat" Christianity!

How often we hear people in social meetings and elsewhere say they are thankful to God for the blessings he has bestowed upon them! and in our prayers we tell God that we are grateful to him. Now God knows whether we are grateful or not, and we cannot deceive him. If we say with our lips that we are grateful to God, and then give the lie to that statement by our actions, the result is darkness to our own souls and displeasure to God. When we make a promise to a friend or business

man that we will perform a certain act, and then deliberately neglect and ignore the fulfillment of that promise, we must expect to be esteemed by him as a deliberate falsifier. There is coupled with every declaration of gratitude to God, an obligation, nay, a promise to make our words good, and unless we promptly fulfill every known duty that comes to us, and earnestly seek for new and additional service to God, we are in danger of being held by him as falsifiers.

And what are the evidences of ingratitude? On the part of non-professors, the refusal to acknowledge allegiance to God and comply with the requirements of the gospel, constitutes evidence of the basest ingratitude. On the part of those who profess Christianity, a neglect to conform thereto in the home, among friends, in the business world, in the prayer-meeting, in seeking the best good of humanity by every means possible,—these are some of the evidences of ingratitude.

In nine times out of ten, the darkness and discouragement that people are brought into is the direct result of ingratitude. Trials and difficulties of almost every nature may be attributed to ingratitude; for Paul says in Rom. 8:28, "All things work together for good to them that love God," and we have seen that love is fed by gratitude. If all things do not work together for our good, we must conclude that our love to God is defective, and that should convince us that we are ungrateful to God.

Thus we see that the only way to keep the reservoir full that supplies love to God, is to be prompt in the performance of duty. It is no use to ask God to give us more love to him; rather let the petition be for aid in the performance of duty, which is but the evidence of our gratitude, and love to God will be the natural result. It is incumbent upon us to be grateful; for blessings come to us in great abundance, even unasked. Then gratitude will command action, and herein is shown love to God. When we have that love to God that we should, we are in a condition to receive and be benefited by such promises as, "The Lord preserveth all them that love him" (Ps. 145:20); "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1:12.

Let the question of thankfulness be properly settled, and a large proportion of the perplexing features of this life vanish. And the method of settling this question is very plain. A prompt action in the performance of all the duties that come to us is a complete solution.

"AND THE DOOR WAS SHUT."

BY F. D. STARR.

ON going to a certain school-house recently, to hold a meeting, and finding the door locked, the above words came very forcibly to my mind. Less than a year ago, present truth had been proclaimed in that house; and as the result, several had begun to keep all the commandments of God. But not long afterward, by vote of the district, the house was closed against all religious meetings, and our little band had to go elsewhere to worship. I thought how fortunate it was that we did not wait till after the house was closed before presenting the truth to that neighborhood; for in that case, some who are now rejoicing in the light, might never have seen it.

Our opportunities for doing good will soon all be past. Not only is God's Spirit soon to cease striving with man, and the door of mercy to be closed by our great High Priest, but men are even now shutting the door against themselves by closing the avenues through which the last message of salvation might reach them. Now is the time to work; "now is the accepted time." We must be about our Father's business; we must work while the day lasts; for the night is coming, in which no man can work. May God grant that, as did the Israelites after passing through the Red Sea, we may see the way close up behind us, and not before us; that we may enter and occupy the various fields now open for labor, and thus finish the work given us to do.

—The precepts of God's word are the offspring of eternal wisdom, wrapped in eternal love.

THE ROYAL GUEST.

BY M. B. DUFFIE.

ONCE, in years ago, good Master,
Thou didst seek to enter in!
Scarce I heard thee calling, knocking;
For the tumult then within!
Come again, I'm watching, waiting,
Foes are still within to-day;
They would bar the door against thee,
Come thou in and help, I pray!

Knock again, I'll bid thee enter;
Speak, and bid them all to flee!
Knock again, thy servant listens;
Come thou in and sup with me!
Knock again, I'll give attention;
Speak, and quell my every fear;
Knock again, and I will open,
Come again, and I will hear!

Art thou gone? or still in waiting
As thou wert in days before?
Wilt thou now come in, and tarry,—
Knock once more upon my door?
Come again, and seek admittance,
Come thou in, and bide with me!
Ah! I hear thee—Jesus, Master!
Royal guest! I welcome thee!

THE MOVING SPIRIT.

BY ELD. G. C. TENNEY.

THOUGH much has been said and written in reference to the moving spirit, it still prevails, and that to an extent which in some communities quite seriously threatens the interests of God's cause. It would naturally be supposed that as we near the very close of time, less interest would be manifested in securing favorable locations in this world, and more interest taken in "laying up in store a good foundation against the time to come." And while this is true of some, it is yet true that many are not so willing to relinquish their hold upon this world and the fancy that there is in it somewhere a place that shall fulfill their ideal of what a world ought to be. It is easy for us all to imagine a condition of things better than that which we enjoy as we are now situated, and even to give to that imagination a definite location several hundred miles away. Utopian schemes have been produced in many minds since the days of Sir Thomas More; and although somewhat modified, they often become more tangible to modern minds. It is easy for the inhabitant of Minnesota or Dakota, when the thermometer registers forty below, or when the snow flies in blinding clouds across the fields and drifts around the buildings, to imagine that in Tennessee, Florida, California, Oregon, or some other warmer climate there is a blest, a happy spot where these things never come. And when at such a time there comes, through some of our beloved papers, a good report of delightful spring, and how our brethren there are regaling themselves on green peas and ripe strawberries, accompanied with a suggestion of pity for us who have to stay here, it is especially easy to reason that if they have such winters, what happy places they must be in the summer! Under such provocation, we are tempted to resolve that "this is the last winter I shall ever spend in this country."

I cannot speak from an extensive observation; but what experience I have had has shown me that in Wisconsin, people imagine that in Minnesota, Dakota, Kansas, or somewhere else, there is plenty of room, with an easy chance for life and wealth. I went to Dakota expecting to find people who had settled down to stay; but it developed that while Dakota is a famous place to move into, it is already becoming to many a very desirable country to move out of. And in Minnesota, where people have lived long enough to become assimilated, a State blessed with almost everything calculated to make people happy and prosperous,—cold weather and hot weather, rich land and light land, prairie and timber, almost every avenue for a livelihood wide open, backed up by a healthful and vigorous climate, and presenting every element of success,—even there thousands are still hanging on the edge of going somewhere else. In Iowa it is the same; and the only ambition I have to cross the Rocky mountains is to see if it is not the same there. Judging from what we can learn, we are justified in setting it down as just the same.

There is a certain evil in being perpetually unsettled, even if the moving-time never arrives.

There is no prosperity in it. One cannot do or get any good while possessed of such an idea. His discontent spreads abroad an influence that has a breath more chilling than December. He might better move and done with it. But better a thousand-fold than moving is a contented spirit, which enables us to appreciate present blessings and duties. Contentment is an element of prosperity and success, and with godliness becomes great gain. True riches consist, not in the abundance of our possessions, but in the possession of those things which bring contentment. The old Greeks had a proverb that he who had the fewest wants, was nearest like the gods, who had none; according to which, Diogenes in his tub was richer than Alexander on the throne; and when the great prince stood before Diogenes as he reposed in the sun, and with condescending grace inquired if he had any request to make, the great philosopher asked that Alexander would stand out of his sunshine,—a just contempt for the gifts and honors of this world except as God bestows them.

Poverty is deepened or mitigated according as we regard our needs. The love of God shed abroad in the heart will more effectually meet its cravings than all that this world has to offer. So that "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." But the love of money leads men to err from the faith, and to pierce themselves through with many sorrows.

How many among us to-day are turning slowly away from the truths of salvation into those ways which are a snare, which drown men in destruction and perdition, because they love the present world? They have large possessions, or hope to have, and sell their souls to Satan at the price of a few hundred dollars. Like Lot of old, they choose the ways of wealth, and pitch their tents toward Sodom. Worldly interests lie in that direction; but there, also, are the fields of destruction. By imperceptible degrees many of our people are being drawn thither. It is the road to ruin. Their children readily drink in the spirit of the age, intermarrying with the world, and joining the ranks of the enemy. Lot lost his family, his property, everything, in the destruction which followed, and by his course brought his name to disgrace. His life was spared because he still cherished in his heart the fear of God. But our people are many of them losing this saving principle. The love of the truth is sacrificed to the love of self, and they are being drawn into the vortex of ruin by the prospects which the world holds out to the people of this generation. Never was there such a time for speculation. Never were there such chances to make a strike for wealth. The inducements which are held out in this and that section of the country, distract the minds of the people of God, and turn their attention from their work. Little companies are broken up, large churches go down, souls are discouraged and lost, and God's work is hindered; and the one point upon which it has turned has been that of temporal advantage,—I can do so much better; I can live so much cheaper; I can have so much more land; I can raise so much more fruit! God will hold us accountable for the work he has given us to do; and if we leave it undone, if we spend our time and means uselessly, the Judgment will reveal to us the mistakes we have made.

It has become proverbial in our work that as soon as a church is raised up, the moving spirit comes in. All are seized with an impulse to go somewhere. If Satan cannot separate us in spirit, he will try to do so bodily. Even as a fire may be put out either by throwing on water or scattering the brands; so there are two ways to quench the work of God,—by throwing on difficulty and discouragements, or by bringing in a scattering influence. The Lord resorted to the latter means in the case of Babel, and the evil was checked effectually. Since then, Satan has tried it many times.

It is not the purpose of this article to discuss the merits or demerits of any locality. It is a fact which should by this time become patent to all that "this world can never give the bliss for which we sigh." And yet there are many blessings to be found in every place if there is only a heart to appreciate and treasure them up. While the vigorous climate of the North imposes special toil and some discomfort, it also brings with it the blessings of health and vigor with which to meet its vicissitudes, and to provide the necessary comforts; and in this experience are often developed valuable traits of

character for usefulness. No invidious comparisons need be drawn upon this point, nor can they be successfully carried to any length; since God, who created all things, has arranged everything in wisdom; and the places of those blessings which are denied one locality and bestowed upon another, he has supplied by others peculiarly adapted to that situation.

The great lesson to learn is that of being contented with our lot. We may safely say that the contented Eskimo is more happy in his lot than the grumbling Yankee in his. Those who spend their God-given abilities in finding fault with the climate and weather and the country, are not glorifying the God who made them. Those who seek a home of perfect happiness in this world, will at last awake to the fact that they have followed a fatal mirage, which has caused them to neglect the great work that lay right at their doors.

Don't move, brethren, unless God will thereby be glorified; and then be careful on what testimony you decide that point. Think of the work around you, of the shortness of time. Think of the few that will be left, of the vacant places in the meeting-house, of the discouragement that must follow a lessening of numbers. And don't forget the effect it may have upon yourself. I would say, Settle down for the little time there is left; but if you must move, please do so quickly and quietly. Your talking about it is disheartening. And if you can stay, do so; give up talking about moving, and go to work, realizing how important are your few remaining opportunities.

ERASMUS AND THOMAS MORE.

BY E. HILLIARD.

THE substance of the following conversation is taken from D'Aubigne's "History of the Reformation." It quite forcibly illustrates the folly of the popular theory that if you only *believe* you are right, it is just as well as though you *were* right. It runs as follows:—

In the early days of the Reformation, there was a disagreement on the doctrine of transubstantiation; i. e., whether or not the body and blood of Christ were really present in the bread and wine of the sacrament. It is related that when Erasmus (one of the early Reformers) was in England, he was one day in earnest conversation with Thomas More on this doctrine.

"Only believe," said More, "that you receive the body of Christ, and you really have it."

Erasmus was silent. Shortly after this, when he was leaving England, he borrowed a horse of More to convey him to the port whence he was to embark. Instead of returning the horse, he took it with him. When More learned of it, he reproached him with much warmth. The only answer Erasmus gave him was in the following poetic language:—

"Only believe thou sharest Christ's feast, say you,
And never doubt—the fact is therefore true:
So write I of thy horse;—if thou art able
But to believe it, he is in thy stable."

The theory sounded well, but when it came to the reality, it was not so satisfactory.

CRUMBS.

BY S. O. JAMES.

WE are first tested, then trusted.

By casting our care upon Christ, we honor him as our chief good.

To receive the truth intellectually, moves our tongues; but the truth received in our hearts, moves our hands and feet in the service of its Author.

To be faithful to Christ may at times cost us intense suffering, in the midst of which we ask tremblingly, "What will it profit?" As well might the gold exclaim, "Put out the fire, and leave me with the dross."

Beware how you grieve your friends, or stir up their anger or hatred by your selfishness; howbeit, you are permitted by the Lord to "provoke them to love and good works."

A man who is drowsy or stiffnecked, cannot well carry out the injunction, "Look up, and lift up your heads."

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

JESUS' NAME ABOVE EVERY NAME.

BY ELD. T. M. STEWARD.

TEXT.—"Wherefore God also hath highly exalted him, and given him a name which is above every name." Phil. 2:9.

The name of Jesus has become so familiar to us that we often use it without considering what it means, or who he is that bears it. Before he came into the world, his name was the Word of God. He is the only begotten Son of God. *Only Son of God!* What a position! Then, when he came into the world to save sinners, he was called Jesus, Saviour, the only one who could save us. What an exalted Saviour we have—the Son of God! As he was to take the position of advocate, minister, high priest, it was necessary he should be set apart to that office; so at his baptism he was anointed of God to that work. Thus he became the Christ, or the Anointed, of God. He must have an offering to plead for man's sin; so he became the lamb, or sin-offering for the race. He is now an high priest on the right hand of God, upon his Father's throne, as a minister for us, with all power to forgive our sins, to change and renew our hearts, to convert us to God, to reconcile us to his government, and to secure to us adoption into his family, that we may be the sons and daughters of the Lord Almighty. He will remain in his position at the right hand of God until probation ends, or until his work as high priest is done. Then he will take to him his great power, and will reign. Then will the kingdoms of this world become the kingdoms of our Lord and his Christ, and he shall reign forever and ever. His coming will be to reward his saints with eternal life; "and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Glorious prospect for the saints of God!

Let us look at a few scriptures to the point: John 3:16: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Did God acknowledge this claim?—"And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 3:17; see also Mark 1:11; Luke 3:22; 9:35. When questioned by Pilate, "Art thou the Christ, the son of the Blessed?" Jesus answered, "*I am.*" Mark 14:62. Did the Son exist before he came into the world? Jesus says (John 17:5): "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee *before the world was.*" And in verse 24: "For thou lovedst me *before the foundation of the world.*" John 6:62: "What and if ye shall see the Son of man ascend up where he was before?" Such language can only be understood to teach that he did exist before the world was, and that he was with the Father. "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." John 16:28. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." 1 John 4:9.

What relation did the Son sustain to the Father in the creation of the world?—"In the beginning was the Word, and the Word was with God, and the Word was God. The same [Word] was in the beginning with God. All things were made by him; and without him was not anything made that was made." Then we inquire, When was the beginning? Gen. 1:1 gives us light as to when this was: "In the beginning God created the heaven and the earth." So the beginning is at the creation. John says, "In the beginning was the Word." Now we inquire, Who is the Word?—"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the father), full of grace and truth." Then the "Word" is the Son of God. We learn in the Revelation also that his name was the Word of God: "And he was clothed

with a vesture dipped in blood: and his name is called The Word of God." Chap. 19:13. Have we any evidence in the record that there was any one associated with God in the creation?—"And God said, Let us make man in *our* image, after *our* likeness." Some one, then, was associated with him in the creation, and John says it was his Son.

Thus we learn that Jesus was with his Father before the world was, that he was with him in the creation, and that his name was the Word of God. Now we come to the hardest question to answer, How is it that *he* himself is God? Paul says in Heb. 1:4-8: "Being made so much better than the angels, as he hath by *inheritance* obtained a more excellent *name* than they. For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom." Paul thus teaches us that Jesus has inherited a name above the angels. Every son inherits the name of his father. Paul refers to this in the 2d chapter of his epistle to the Philippians, verse 9: "Wherefore God also hath highly exalted him, and given him a name that is above every name." And the Father has required of the angels of God that they honor the Son even as they honor the Father. John 5:23. "He that honoreth not the Son, honoreth not the Father which hath sent him." From all of which we see that Christ has a right to the name "God." John says, "All things were made by him; and without him was not anything made that was made." Is it so? Did Jesus create anything?—"He was in the world, and the world was *made by him*, and the world knew him not." John 1:10. Paul bears a plain testimony on this point in Col. 1:14-19: "In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature; for by him were *all things* created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist: and he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell."

Then Jesus is creator. It pleased the Father to give this honor to the Son. But some one will say, How, then, can it be said that God created all things? Paul answers this also. Heb. 1:1, 2. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;" not this world simply, but all worlds. And this being or person so exalted is our Saviour. Praise the Lord for such an High Priest! He is a minister for us at the court of heaven (Heb. 9:24); he sits at the right hand of God, on his Father's throne. Acts 2:34; Mark 16:19; Rev. 3:21.

Wonderful, sublime, and glorious are his ways! And he has a most precious gift in store for us. Says John, "In him was life, and the life was the light [or hope] of men." What life has he for men? Let Christ himself answer: "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. Paul says (Rom. 6:23), "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

—The very spirit of the gospel is, "Christ pleased not himself, but gave himself up." One of the highest positions we can take is to live for others. It does not require special gifts, peculiar talents, or a certain income. It does require a surrender of self. The love of ease, the love of the world, the love of self, stand as barriers in the face of all. Seek to come out of self, for Christ's sake, and spend time caring for and helping others.

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.

WAITING.

LEARN to wait—life's hardest lesson,
Conced, perchance, through blinding tears;
While the heart-throbs sadly echo
To the tread of passing years.

Learn to wait—hope's slow fruition;
Faint not, though the way seems long;
There is joy in each condition,
Hearts, through suffering, may grow strong.

Constant sunshine, howe'er welcome,
Ne'er would ripen fruit or flower;
Giant oaks owe half their greatness
To the scathing tempest's power.

Thus a soul, untouched by sorrow,
Aims not at a higher state;
Joy seeks not a brighter morrow—
Only sad hearts learn to wait.

Human strength and human greatness
Spring not from life's sunny side.
Heroes must be more than drift-wood,
Floating on a waveless tide.

—Victoria.

FILIAL LOVE.

"THE eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." Prov. 30:17.

A few days ago, a sympathetic and kind-hearted superintendent of the poor said, "An old man was in my office just now, with his son, desiring to give to that son a deed of his property, and take a life lease. It so happened that at the same time a young man came in, and made complaint that an old couple, his grandfather and grandmother, were suffering great hardships and studied neglect, they having done years ago what the old man present desired to do. 'Do you hear that?' said good old Dr. F. 'I advise you as a friend to keep your property in your own hands while you live.'"

Children often forget the days and months and years of patient care and tenderness they have received at the hands of father and mother. They have been borne in the arms, dandled upon the knees, rocked in the cradle, and hushed upon the bosom, times innumerable, when they were unable to talk or walk; and in a thousand ways what they could not do for themselves, has been provided for at no small sacrifice of comfort to their parents.

"Well," says one, "I had a kind and indulgent father, but an exacting and severe mother." Or, says another, "I had a tyrant for a father, and a mother all love and affection. I cannot love and honor such a father." Dear child, the commandment does not say, Honor thy good father and loving mother; but, "Honor thy father and thy mother." "Well," say some, "I cannot honor my father and love my mother. If you had such a hard master and tyrant of a father as I have, you could not do it." Well, then, I would read over the verse at the head of this article, and let the words burn into my soul till I could.

"He that smiteth his father or his mother shall be put to death." Fathers, and mothers too, have sometimes worse things to suffer than physical blows. A hard look and a cold heart give far more terrible pain. God looks upon it all. Child, however old you are, you are not responsible for your father's acts nor neglect. You are responsible for your own acts, however, and for your neglect of him. And the good old golden rule will tell you just how you ought to act toward him, and toward your mother, if you have one. Just what you would desire they should do for you, and what you think they ought to do for you, is just what you ought to do for them in love and affection. Jesus says, "Love your enemies." Can a father or mother be worse than enemies?

One of the curses pronounced in Deut. 27 is, "Cursed be he that setteth light by his father or his mother; and all the people shall say, Amen." Verse 16. "Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness." Prov. 20:20. And now, at this time, when the

hearts of the fathers should be turned toward their children and those of the children to their fathers, lest the earth be smitten with a curse (that is, that parents and children may alike be saved), why not try to show love? What good act can you do, what love and affection can you show, that will win even the sternest heart?

Many a father's soul is wrung with anguish to-day, many a mother's heart is bowed with grief and sadness, hungering for the child's affection. Withhold it not. Where is your father, child? Where is your mother? Are they living alone? Have they the comforts of life that you might grant? What tender words and kind offices do you refuse? Can you look even with complacency on their loneliness? Can you treat lightly their aged weakness, even their foibles? Can you not visit them, do kind and helpful acts for them, sit with and cheer them in their declining days? You never can bear as much for them as they have borne for you in your infancy and childhood. The boy or girl, man or woman, who will dare to treat reproachfully, or scornfully, or unfeelingly, or slightly and neglectfully the authors of their existence, will have to render a strict account to God. For "he that wasteth his father (that is, takes away from his comfort that which can be given) and chaseth away his mother, is a son that causeth shame and bringeth reproach." Prov. 19:26.

Then show your love by loving,
The duty owed, by doing;
For he that loves and does, 'tis plain,
The promised land will surely gain. Eph. 6:2.

D. H. LAMSON.

A WEARY MOTHER'S VICTORY.

GENTLENESS and self-control are essential in any parent who would control and rightly train a child. The *Christian Weekly* gives a touching incident of one tired mother's temptation and triumph, when her little daughter overturned a tureen of gravy on the table laid for a company of distinguished guests:—

"What should I do? It seemed a drop too much for my tired nerves—many drops too much for my table-cloth. I was about to jerk my child down angrily from the table, when a blessed influence held me.

"I caught the expression on her face; and such a sorry, frightened, appealing look I never saw; and suddenly a picture of the past stood out vividly before my mind's eye. My child's face revealed feelings which I had experienced twenty years before. I saw myself a little nervous girl, about eight years old, in the happy home of my childhood. It was a stormy afternoon in winter. Coal oil lamps had just been introduced, and my father had bought a very handsome one. The snow had drifted up against the kitchen windows, so although it was not night, that lamp was lighted.

"Mother was sick in bed up stairs, and we children were gathered in the kitchen to keep the noise and confusion away from her. I was feeling very important at being permitted to help get supper; at any rate I imagined I was helping, and in my officiousness, I seized that lamp and went down cellar for some butter. I tried to set it on the hanging shelf, but, alas! I didn't give it room enough, and down it fell on the cemented floor.

"I never shall forget the shock that it gave me. I seemed almost paralyzed. I did not dare to go up stairs, and I was afraid to stay down there; and to make it worse, I heard my father's voice in the kitchen. He had cautioned us all, again and again, to be careful of that lamp, and now there it lay smashed to pieces. But his voice seemed to give me the impetus I needed to go up and meet the scolding or whipping, or both, which I felt sure awaited me, and which I really felt I deserved. I crept up over the dark stairway, and as I entered the kitchen, I met father, with such a stern look on his face that I was frightened. I saw there was no need to tell him what had happened. He had heard the crash, and if he had not, I guess my face would have told the story. The children stood silently around, waiting to see what father would do, and I saw by their faces that they were horror-struck; for that lamp had been the subject of too much talk and wonder to be smashed without a sensation.

"As for me, I felt so frightened, so confused, and so sorry, that I could not speak. But upon glancing again at my father, I saw the angry look die

out of his eyes, and one of tenderest pity take its place. I doubt not that he saw the same look in my face then that I saw in my child's face to-day. In a minute he had lifted me in his arms, and was hugging me close to his breast. Then he whispered, oh, so kindly? 'Never mind, little daughter, we all know it was an accident, but I hope you will take the small lamp when you go down cellar again.'

"Oh! what a revolution of feelings I experienced! It was such a surprise to me that I was suddenly overwhelmed with feelings of love and gratitude, and burying my face, I sobbed as if my heart was breaking. No punishment could have affected me half so much, and nothing can ever efface the memory of it from my mind.

"And how I loved my father to-day, as the sight of my own little girl's face brought it all so freshly before me. Will she love me as dearly, I wonder, twenty years or more from now, because, moved by the same God-given impulse that stirred my father's heart in that long ago time, I was able to press the little frightened thing to my heart, and tell her kindly that I knew she didn't mean to spill the gravy, and that I knew she would be more careful another time? Will she be helped by it when she is a mother, as I have been helped to-day?"—*American*.

WEARY WOMEN.

NOTHING is more thoroughly mistaken than the idea that a woman fulfills her duty by doing an amount of work that is far beyond her strength. She not only does not fulfill her duty, but she most signally fails in it; and the failure is truly deplorable. There can be no sadder sight than that of a broken-down, overworked wife and mother,—a woman who is tired all her life through. If the work of the household cannot be accomplished by order, system, and moderate work, without the necessity of wearing, heart-breaking toil, without making life a tread-mill of labor, then for the sake of humanity, let the work go. Better to live in the midst of disorder than that order should be purchased at so high a price—the cost of health, strength, happiness, and all that makes existence endurable.

The woman who spends her life in unnecessary labor is by this very labor unfitted for the higher duties of home. She should be the haven of rest to which both children and husband turn for peace and refreshment. She should be the careful intelligent adviser and guide of the one, and the tender confidant and helpmeet of the other. How is it possible for a woman exhausted in body, and, as a natural consequence, in mind also, to perform either of these offices? It is not possible. The constant strain is too great. Nature gives way beneath it. She loses health and spirits and hopefulness, and more than all, her youth, the last thing that a woman should allow to slip from her; for no matter how old she is in years, she should be young in heart and feeling, for the youth of age is sometimes more attractive than youth itself.

To the overworked woman this green old age is out of the question. Her disposition is often ruined, her temper soured, her very nature changed by the burden which, too heavy to carry, is only dragged along. Even her affections are blunted, and she becomes merely a machine,—a woman without the time to be womanly, a mother without the time to train and guide her children, a wife without the time to sympathize with and cheer her husband; a woman so overworked during the day that when night comes her sole thought and most intense longing are for the rest and sleep that probably will not come, and even if they should, that she is too tired to enjoy. Better by far let everything go unfinished, and live as best she can, than entail on herself and family the curse of overwork.—*Sanitary Magazine*.

—Every leaf, every flower, every gray rock, every waving line, every bright hue, the brook's song, the forest's shadow,—all are alive and aglow with God's goodness. By it the sunbeams shine, the breezes play, the birds sing, and the sky hangs smiling o'er the earth. David saw it when he said, "Oh! how great is Thy goodness Thou hast laid up for them that fear Thee"—not made visible to every careless gaze intent on earthly things alone, but stored richly for the joy of the searching eye and prayerful heart.

Special Attention.

CONSTITUTIONAL AMENDMENTS.

THE following statement of the steps necessary to an amendment of the Constitution of the United States, appeared in one of the leading dailies some time since in answer to a query on this point from a correspondent:—

"The Constitution of the United States can be changed by adopting amendments thereto, and the document itself provides for the adoption of such amendments in two ways: 1. The amendment may be proposed by any member of either House, or by a committee empowered to draw up such amendment, and if passed by a two thirds vote of both Houses, is to be submitted to the several States. If the Legislatures of three fourths of the States ratify the amendment, it becomes, to all intents and purposes, a valid part of the Constitution. 2. If the Legislatures of two thirds of the States shall join in requesting Congress to call a National Convention to consider amendments to the Constitution, that body shall do so, and the amendments proposed by such convention are to be duly submitted to the States for ratification. If Congress shall so desire, it may request the States to call conventions to act upon proposed amendments, instead of leaving them to the action of the Legislatures. The only limitation on the power of amendment of the Constitution is that no State, without its consent, shall be deprived of its equal suffrage in the Senate. This provision was regarded as necessary in order to prevent the adoption of an amendment by the more powerful and larger States, which would deprive the smaller States of their equal representation in the Senate."

THE POPE'S ENCYCLICAL.

IN the N. Y. *Observer* of Jan. 15, 1885, appears the following letter from the pen of Madame Sophia Bompiani relative to the pope's latest Encyclical, whose opinions, with those of the people and press of Italy, may be set down as good authority upon this subject.

"Not without much astonishment have I read the conclusions of certain New York journalists on the Encyclical letter of Pope Leo XIII., entitled '*Immortale Dei*.' It is surprising how easily some people are deceived. They are so independent that they have no special preference for their own opinions, and so liberal that if a Pontiff would deprive them of their dearest blood-bought liberties, they could only praise his soft words and admire his elegant manners in doing it. Is the wolf less dangerous to little Red Riding-hood when nestled in grandmother's warm bed, his fierce countenance and burning eyes hidden under the soft laces of grandmother's night-cap, and taming his rough voice to her kind tones, than he was in the wild forest? He is not changed, he is the same; and simple folk who allow themselves to be deceived by his brave words, will repent to their cost when too late."

"Is it possible that a pontiff who condemns the Reformation with all its glorious consequences, and cites the Middle Ages as an example to this generation; who confirms every proposition of the Syllabus, and asserts that all power is given by God to the Church of Rome, can be the Apostle of Peace between modern nations and this ancient tyrannical power? This Encyclical is in 'harmony with the best precedents of the great Roman communion' quite as much as were the reiterated, querulous complaints and the obstinate '*Non Possumus*' of Pius IX. Few, if any, intelligent minds in Italy are beguiled by the blandishments of this wise successor of St. Peter, who claims power and authority that Peter never had. It is well understood that the apparent mildness of a portion of the Encyclical, which is in glaring contradiction to the remainder, is an astute effort to regain some of the lost influence and power of the papacy. By relaxing a little in unimportant particulars, Leo draws tighter the cords on the point that the Church has a right 'to govern the great Christian family as it will, and without impediment.' Ecclesiastical and civil power are, according to his theory, inseparable, like the body and soul of man; the State has no

authority to govern except as it is derived from the Roman Church, and men have no right to think for themselves. He claims all authority in education, in matrimony, in public manners; condemns Rationalism, . . . and above all, Evangelicalism.

"The best articles I have seen of the many written by liberals on this Encyclical, are those of the *Rassegna* and the *Italia Evangelica*. Without being deluded by a fair show and specious words, they recognize a change of tone, and seek the reason. . . . The *Civiltà Cattolica*, a magazine which represents the best thought in the papal Church and is a devoted partisan of Leo XIII., speaks in this fashion: 'What light is to the physical world, the papacy is to the moral world, and to all the human race. The words addressed by Jesus Christ to his apostles, "Ye are the light of the world," apply especially to Peter and his successors, the Roman pontiffs, from whom the Church receives light and in whom all faith is centered. Rome must teach to the deluded nations what truth and true liberty are, and where they may be found. General disorders, regicides, political passions, crimes, oppression, are all due to the prevalence of modern ideas. All might be corrected by the papacy which God has appointed to procure health, like a physician, to society. The pope is infallible master and supreme judge on the earth. God has constituted the successor of Peter his vicar on the earth, and so Leo XIII., in the universal confession, raises his apostolic voice, full of wisdom and authority, and speaking to princes and people, shows them the rule of Christian society, in which alone men may find true peace, true progress, and true liberty.' Does all this sound like a renunciation of the temporal power or a peaceable union with Italy? To this last, however, Italian patriots would not consent, for they know the insidious nature of their enemy. Like Cardinal Montalto, afterward Sixtus V., it would fain to be weak and infirm, not long for this life, and careless of power until well installed in the highest place, and then, throwing away staff and cowl, straightening to full height, with fire in the eye and imperious voice, would subdue and destroy all other authority."

THE STATE OF THE CHURCH.

THE Church of God is to-day courting the world. Its members are trying to bring it down to a level with the ungodly. The ball, the theater, nude and lewd art, social luxuries, with their loose moralities, are making inroads into the sacred inclosure of the Church; and as a satisfaction for all this worldliness, Christians are making a great deal of Lent, and Easter, and Good Friday, and church ornamentalions. It is the old trick of Satan. The Jewish Church struck that on rock, the Romish Church was wrecked on the same, and the Protestant Church is fast reaching the same doom. Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which, summed up, are a fashionable church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the "sail-loft," seems almost the miracle of history; but who that looks about him to-day can fail to see the fact?

Do not Methodists, in violation of God's word and their "Discipline," dress as extravagantly and as fashionably as any other class? Do not the ladies, and often the wives and daughters of the ministry, put on "gold and pearls and costly array"? Would not the plain dress insisted upon by John Wesley, Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntington, and many others equally distinguished, be now regarded in Methodist circles as fanaticism? Can any one going into a Methodist church in any of our chief cities, distinguish by their attire the communicants from the theater and ball goers? Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who in many cases make no profession of religion, and are often sneering skeptics, go through a cold, artistic, or operatic performance, which is as much in harmony with spiritual worship as an opera or theater. Under such worldly performances, spirituality is frozen to death.

Formerly, every Methodist attended class, and gave testimony of experimental religion. Now,

the class-meeting is attended by the few, and in many churches abandoned. Seldom do the stewards, trustees, and leaders of the church attend class. Formerly, nearly every Methodist prayed, testified, or exhorted in prayer-meeting. Now, but very few are heard. Formerly, shouts and praises were heard; now, such demonstrations of holy enthusiasm and joy are regarded as fanaticism. Worldly socials, fairs, festivals, concerts, and such like have taken the place of the religious gatherings, revival meetings, class and prayer meetings of earlier days.

How true that the Methodist "Discipline" is a dead letter! Its rules forbid the wearing of gold, or pearls, or costly array; yet no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and the taking of such diversions as do not minister to godliness; yet the church herself goes into shows and frolics and festivals and fairs, which destroy the spiritual life of old as well as young. The extent to which this is now carried on, is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the Judgment.

The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought not the places of ease and affluence, but of privation and suffering. They gloried, not in their big salaries, fine parsonages, and refined congregations, but in the souls that had been won for Jesus. Oh! how changed! A hireling ministry will be a feeble, a timid, a truckling, a time-serving ministry, without faith, endurance, and holy power. Methodism formerly dealt with the great central truth. Now, the pulpits deal largely in generalities and in popular lectures; the glorious doctrine of entire sanctification is rarely heard and seldom witnessed to in the pulpits.—*Bishop Foster*.

ALFONSO'S FUNERAL.

THE report of King Alfonso's funeral transports the reader to the depths of the Middle Ages. At the Escorial, we are told, "the procession slowly wound up the hill to the monastery. When the funeral car reached the principal door, it was closed. A voice inside asked, 'Who wishes to enter?' 'Alfonso XII.,' was the reply. The door was thrown open. . . . No one descended to the vault except the Prior, the Minister of Grace and Justice, and the Lord Chamberlain. The coffin was placed on a table in a magnificent black marble vault, in which the kings of Spain lie in huge marble tombs all around. The Lord Chamberlain unlocked the coffin, which was covered with cloth of gold, raised the glass covering from the King's face, then, after requesting perfect silence, knelt down and shouted three times in the dead monarch's ear, 'Senor! Senor! Senor!' He then rose, saying, according to the ritual, 'His Majesty does not answer. Then it is true the King is dead.' He then locked the coffin, handed the keys to the Prior, and taking up his wand of office, broke it in his hand, and flung the pieces at the foot of the table."—*Christian at Work*.

—The determination of the Catholic hierarchy to control the systems of education is bringing on another conflict in South America. In the normal schools of the Argentine Republic, established and supported by the national government, many Protestant teachers, mostly ladies from this country, are employed. In April, 1884, Dr. Clara, acting bishop at Cordova, issued a pastoral letter prohibiting Catholic children from attending these schools. The government, considering this order an act of disrespect and insubordination, by the advice of the Attorney-General, issued a decree dismissing the bishop. He refused to comply, asserting that it was his duty to obey instructions from Rome rather than the laws of the national government. Congress then passed a law forbidding sectarian teaching in the schools of the national capital. The apostolic delegate interfered with the administration of the schools, and anathematized that at Cordova, of which an American Protestant lady was directress, when the government sent him his passports and ordered him to leave the country. It is expected that the President will ask Congress to call for a Convention to amend the Constitution in order to relieve the State from the Church.—*Exchange*.

—"Can ye not discern the signs of the times?"

Our Tract Societies.

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

THE POTTER'S CLAY.

BY FANNIE BOLTON.

COME into the house of the potter,
Where the potter molds his clay;
See how the lump he softens,
To fashion in his own way;
And I think of the words of the Saviour mild,
"Ye must become like a little child."

Here in the house of the potter,
What wonderful lessons are taught!
Watch how the clay is molded,
As the marvelous work is wrought;
How at each touch it smooths and yields,
And is shaped into beauty upon the wheels.

A vessel of beauty, rare polished,
And fashioned with shining flowers,
It comes from the hand of the potter,
Fit for the kingly bowers;
Shaped into honor by his rare skill,
It yielded its clay to the master's will.

Look again at the patient potter;
His hand hath a rare design.
This clay he would mold unto honor,
And fit for a use divine;
But his look grows sad, for the vessel is marred,—
Resisting his skill, all its beauty is scarred.

Oh! ye are the clay, "House of Israel,"
Thou art the clay, sweet one;
And God would mold thee to beauty,
After the form of his Son.
For each he hath taken a grand design,
To mold to the image of Christ, divine.

O beautiful Pattern, meek-hearted,
Thy patience within us lie;
Thy self-abnegation, thy pity,
Thy heavenly glory, divine.
O Father, we'll yield though our eyes grow dim,
We'll yield to thy molding to be like Him.

The greater the cross and the trial,
If we but submit to thee,
The brighter the image within us,
Transformed to his majesty,
And touch by touch, though it pain the place,
Thou'lt fashion our hearts to his heavenly grace.

Oh, yield, my heart, to his molding!
Behold on the potter's shelf,
The glorious vessels of honor,—
The vessels devoid of self;
Shaped to his will with a heavenly mold,
They are fit for the King and the courts of gold.

ST. LOUIS MISSION.

THE interest here is still on the increase. New accessions to our lists of Bible readers are constantly being made; and in almost every instance those once interested manifest a desire to investigate further. Some are commencing, though under difficulties, the observance of the Sabbath, and others are becoming more deeply interested. At our last monthly meeting, five dollars was contributed to the work, and twelve during the week of prayer, making seventeen dollars for a New Year's gift to the cause here. Since our camp-meeting, only three of us have been laboring in this mission. This number is too few for this great city. We expect Bro. Wm. Evans and family will join us in a few days; and our force is soon to be still further strengthened by the addition of three young ladies from the training school at Chicago. We ask the prayers of all our people for the prosperity of this mission. JOSEPH CLARKE.

NEW ENGLAND CITY MISSIONS.

WE wish to say a few words relative to our city work in this Conference, which I trust will receive a share of consideration from our brethren and sisters here. Considering the number of square miles in this Conference, it is the most thickly settled one in the Union, having a population greater than California, Colorado, Maine, Vermont, Oregon, and Kansas, with the Territories of Idaho and Washington thrown in. Here are nearly a dozen cities, each having a population of over forty thousand, and a score having each over twenty thousand. Some of these cities we have entered with our missionary work, but as yet have only begun. The serious problem that confronts us on

all sides is the great want of men and means to enter upon the work that we must do unless we prove recreant to the trust God has committed to our hands.

Brethren, how are these millions to receive the light? If we fail to do what we might do by giving of our means and ourselves to the work, what relation will we sustain to the cause in the near future, when the providence of God brings other agencies into operation, and through them performs what we might and should have done? Such will never hear said to them the "well done." Will we leave to be done under the most discouraging circumstances what we may do under favorable conditions? Men and women are needed who for the truth's sake are willing to bear burdens, make sacrifices, fill any place, do anything that the providence of God may indicate, and do it all with cheerfulness.

The cities of Boston, Providence, and New Bedford are at present being entered by our workers, but not one of these missions has half the number of workers in its employ that each of them should have, simply because we have not the men and women to place in them. There must be in nearly every church in the Conference one or more persons, who, with proper instruction, would make efficient workers in the cause. In Testimony No. 32 the Spirit of God says that "each church should make provision for the training of its missionaries." From this statement we not only know the duty of the church, but we may reasonably conclude that there are persons in these churches that might become workers in the cause of God; and the practical question for these churches to answer is, How can these individuals be reached and in some way be connected with the work? "The church should feel her great responsibility in shutting up the light of truth, and retaining the grace of God within her own narrow limits, when money and influence should be freely employed in bringing competent persons into the missionary field." "Testimony 32," page 146.

In the providence of God the academy at South Lancaster was opened, having as its first object the training of men and women to labor in the cause. Every church in our Conference ought to be represented in this school by one or more individuals,—not simply youth and children, but men and women of mature minds, such as have had more or less experience in the things of God. It is encouraging to know that there are some who are getting a burden in this direction, and are closing up their business and making preparations to enter the academy for a few weeks, and then to connect themselves with the work. Those who share the assistance of any church should be persons of some promise, to say the least; and the same spirit of sacrifice that is manifested in the church in making provision for the training of such should be partaken of largely by such individuals.

Not only can our churches contribute to the success and prosperity of our missions by furnishing men and women, but they can materially aid in other ways. All these missions have to be furnished with necessities for keeping house. No doubt in every church the sisters could, by a little planning, furnish at small expense a considerable portion of the bedding necessary for these missions.

Many have extra articles of this character that they do not need. One little company caught the idea a short time ago, and the results of their efforts manifests itself in the form of four nice warm comforters for the beds of our missionary workers. These were made largely from the patchwork stored away in the houses and doing nobody any good; and a part of the other needed material these sisters secured as a donation from some who were not of our faith. Our brethren might also contribute much toward the support of these missions by furnishing as donations from the farm, the dairy, and the garden, many of the necessities of life. One mission in the Conference has been largely supported in this way, and God has blessed the efforts of those who have possessed this spirit of sacrifice. It would not be consistent to send produce at much expense from distant points in the Conference, but there are always times when some things can be sent at very slight expense, if our brethren and sisters will keep the matter in mind. Bedding will always be needed, and is needed now. Some of our brethren have really gone short themselves in order to furnish what was needed in the Conference. One lady not of our

faith kindly loans us the use of beds which at present she has no use for. You who have contributions of the above character that you can make, will confer a favor by writing and letting us know what you have, when the proper instructions in reference to sending will be returned to you. Address your correspondence in reference to this matter either to Miss M. L. Huntley, or Mrs. E. T. Palmer, South Lancaster, Mass.

D. A. ROBINSON.

GREETING FROM THE MISSIONARY CLASS.

THE missionary department connected with the Battle Creek College, has again been organized, having a good attendance. We feel sure our friends who read the REVIEW will be pleased to learn how we are prospering.

The object of this department, as you know, is to help in preparing individuals to labor more efficiently in the cause of God. Our interest in this line of work is increasing, and the more as we are led to realize the magnitude of the work and the many openings there are for the entrance of present truth.

We feel very thankful for the instruction we are daily receiving, and also for the privilege we have of putting a portion of it into practice through our missionary society, which is held every Thursday evening. We are trying to make all the advancement we can while here, that when we return to our homes, which are in sixteen different States besides Canada and South America, we may be better fitted for useful service.

And if any of our brethren or sisters feel that they are not qualified to engage in the work as they would desire, we would say, Avail yourselves of the advantages offered in our various schools. Excellent opportunities are afforded for becoming acquainted with the work. But if any are so situated that they cannot do so, we would say, Do not be at all discouraged, but labor on; much is to be learned in the valuable school of experience. We would esteem it a privilege to do all that lies within our power to aid such persons by way of answering questions pertaining to missionary work. We would also feel very thankful for any word of instruction or encouragement that any one may see fit to offer.

Dear workers, shall we not arouse to greater diligence, and labor hopefully, earnestly, and faithfully, that in the time of harvest "we may come rejoicing, bringing in the sheaves."

COLLEGE MISSIONARY CLASS.

ENGLISH-SPEAKING PEOPLE.

THE language in which Shakespeare and Milton wrote was the language of but five or six millions of people in their day; and as late as one hundred years ago, English was spoken by not more than 15,000,000 or 16,000,000 people. At the same period, French was the mother tongue of at least 30,000,000, and German in one or another of its forms, was the language of from 35,000,000 to 40,000,000 people. This state of affairs is now completely reversed. Between forty and fifty years ago, the English language equaled the German in the number of those who spoke it, and now the latter is left far behind in the race. German is spoken by 10,000,000 persons in the Austria-Hungarian empire, 46,000,000 in the German empire, 40,000 in Belgium, 2,000,000 in Switzerland, and is the native tongue of some 2,000,000 in the United States and Canada. This gives a total of about 60,000,000 persons who may speak German.

With French the case is much the same; but the gain during the past century has been smaller than that of German. French is now spoken by the 38,000,000 people of France, by 2,250,000 in Belgium, 200,000 in Alsace-Lorraine, 600,000 in Switzerland, 2,500,000 in Canada and the United States, 600,000 in Hayti, and by 1,500,000 in Algiers, India, the West Indies, and Africa; in all about 45,000,000.

English is now spoken by all but some 500,000 of the 37,000,000 persons in the British Islands, by 53,000,000 out of the 56,000,000 inhabitants of the United States, by 4,000,000 persons in Canada, 3,000,000 in Australia, 1,700,000 persons in the West Indies, and perhaps by 1,000,000 in India and the other British colonies. This brings up the total to 100,000,000, which cannot be very far from the truth.—*Christian at Work.*

The Review and Herald.

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

BATTLE CREEK, MICH., JAN. 26, 1886.

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

ALL FOR THE SABBATH.

A CATHOLIC ARGUMENT IN THE MOUTH OF A
PROTESTANT.

THE apostle says, "We can do nothing against the truth, but for the truth." So it almost seems that men can say nothing against the Sabbath, but for the Sabbath. Most of what they attempt to say against it is so transparently weak and so visibly destitute of both reason and Scripture, as really to be a support to it. Many an argument written ostensibly and intentionally against it, would be a very fair campaign document in its favor.

The following from the *Christian at Work* comes fairly under this head. A correspondent, finding nothing in the Scriptures to sustain the Sunday, but all to uphold the original seventh day, expresses her conviction accordingly to the editor of the paper above named, and asks his opinion. If his reply does not strengthen her convictions in favor of the seventh day, it will be because she is willing to sacrifice at a very low price some of that clearness of discernment which she manifests in her questions. The article reads as follows:—

"A correspondent writes to us with reference to an editorial in the *Christian at Work* of the 26th ultimo, on the Sabbath question, in which she pleads for the 'observance of the Sabbath,' that is, Saturday, the seventh day of the week. We quote:—

"1. I know some Christians tell us that Christ changed the Sabbath, but I find no authority for it anywhere in the Scriptures, but contrariwise. 2. I know Christ did away with the ceremonial and Jewish law, but not the decalogue, and I believe the ten commandments are as binding now as before the birth or resurrection of our Saviour. 3. I believe that 'the seventh day is the Sabbath of the Lord thy God,' and that God blessed that day and hallowed it, and commanded us to keep it holy. Shall we not do it as Christians, and have the first day of the week for a rest and amusement day if the law so orders? I, with other Christians, have always kept the first day of the week, but cannot see that it is right. I should be much pleased to have a few words on the subject from the editor. A SEEKER OF TRUTH."

"There is no doubt of the earnestness of our friend, and we have no doubt that she is the representative of many others. Let us very briefly state the case as we understand it: (1.) We quite agree with the writer that Christ did not change the Sabbath. Not only so, but neither did the apostles change it or announce any such change, indeed, they worshiped in the temple on Saturday. (2.) Christ did away with the ceremonial law, and all that is not universally moral may be included under that head. But are not the ten commandments in any part ceremonial? The first commandment properly prohibited the making of 'any graven image or the likeness of anything.' That is a distinct, separate command; the bowing down to such 'likeness' is another matter. Yet we carve statues, and even place them in our churches. Why?—Because that part of the decalogue no longer holds. In a way, it may be said to be 'ceremonial'; it certainly was not universally ethical—intended to govern the life of to-day. The object for which the command was enacted—the prevention of the perpetuation of Egyptian idolatry—has passed; and with the passing away of the occasion, the law falls. (3.) So with the Sabbath. God commands a rest day; that is universally ethical. He mentions Saturday for popular convenience and uniformity. That is not universally ethical, and may be treated as ceremonial, to be abrogated or retained at pleasure. The early Christians celebrated worship and the communion every day at first. Gradually the days of such observance became fewer. As the distinction between Jews and Christians became more strongly marked, Saturday as the one rest day began to give way among Christians to Sunday, the day on which the Lord arose; so that the practice of the early Church has given us Sunday as our Sabbath. Therefore we accept it, believing its observance to be as acceptable to God as that of Saturday. Indeed, if we were living in Arabia, we might feel justified in observing Friday, the Mohammedan worship day, out of regard to their feelings and conscience, just as many Jews regard Sunday with us. It is the one day in seven, not Saturday or Sunday, that is the all-important fact. And it is right to accept Sunday and place one's self in the pale of uniformity, and thus

hold to that decency of order which the apostolic Church and the spirit of the gospel alike enjoin."

It is perhaps appropriate enough that Catholic arguments should be used in behalf of a Catholic institution. What a humiliating position for a Protestant who has subscribed upon his banner, "The Bible and the Bible alone the rule of faith and practice," to be engaged in defending a practice for which he is obliged to confess that no scrap of authority has come down to us from either Christ or his apostles in the form of legal enactment or apostolic injunction!

Advocates of the seventh-day Sabbath have long been wont to claim that the same argument with which the Protestant defends his Sunday, the Catholic could use, and did use, to defend his image worship. What shall we say now, when a Protestant comes out and volunteers a defense of Catholics on their own ground by claiming that that part of the commandment which forbids the making of images is ceremonial and no longer holds? in order that he may make out that part of the fourth commandment which he wishes to get rid of, to be also ceremonial and hence changeable at the will and caprice of men.

The head-center of the great apostasy in the Christian Church is the pope of Rome. Of him Paul said that he should endeavor to raise himself above all that is called God or that is worshiped. He has done this very thing in his attempt to change the Sabbath of the fourth commandment. Must we conclude that all those who attempt to defend this change, partake of the same spirit? It would seem so from the tone in which the editor of the *Christian at Work* replies to its correspondent. With all the liberty and flippancy with which he would treat a last year's scrapbook, he takes hold of the law of the great Jehovah, and declares that this part is ceremonial, and that part has outlived the occasion for which it was given, and the Lord mentioned this part for convenience; and in the other item didn't mean what he said, and that it is left to man to change such and such portions of it. When was he thus taken into the counsels of the Most High that he may thus freely set aside the letter of his law and construe it as he pleases?

Another fact that clearly reveals the spirit of the writer, though he may himself be scarcely conscious that he possesses such a spirit, is what he says about keeping the Sabbath in Arabia. If he were among Mohammedans, he would keep Friday for conscience' sake. Then Mohammedans keep the Sabbath by observing Friday, as well as Christians keep it who observe the first day. But somehow no one must keep the seventh day. That of all days must be stricken from the Sabbath calendar, though it is the only day that God himself has ever placed there. And the whole intent of the article is to dissuade that correspondent from keeping the seventh day.

If the *Christian at Work* really believes its own position, why did it not say to that correspondent, "Why, yes; if your conscience inclines you to observe the seventh day, keep it; you will be keeping the fourth commandment as much by that day as by any other; the commandment only requires one day in seven; and if you choose to obey it on that day, we bid you Godspeed."

But do the seventh-part-of-time Sunday-keepers ever reason thus? Not they. On the other hand, while professing that all days are equal before the law, they fight the seventh day with tooth and nail. The intensity of bitterness and the strength of intolerance manifested against this day can be accounted for only on the ground that this is really the day which God requires, and that all forms of opposition to it are inspired by that malevolent being who would willingly sacrifice all truth, consistency, and candor, in its overthrow.

A GOOD INDICATION.

It has been, is, and will be, the object of Seventh-day Adventists, to arrest the attention of the world with the great truth that in the matter of Sabbath-keeping they have departed from the word of God. That word requires the observance of each seventh day, for the plainest, most consistent, forcible, and beautiful of reasons. But all Christendom has been seduced into the crime of setting one side the day which God has ordained, and putting into its place another institution which is the child of apostasy—an institution which leaves out God the author of all things, which is observed for another reason than that which God enjoins, and purports to commemorate an event entirely different from that of which God's institution is the great memorial.

All this is what we want the world to know; and all the evidences that it is beginning to be known, constitute the good indication which is the subject of this paragraph. And something of this kind is beginning to appear, not only in the growing correspondence of this Office and other like agencies, and the broadening area in which there is a demand for Sabbath literature, but in the increasing frequency with which people are beginning to demand of their teachers an explanation and defense of their position.

The leading papers of the day find these inquiries multiplying on their hands. In the columns of such papers as the *Christian Union*, *Christian at Work*, *Interior*, and the whole family of *Christian Advocates*, the subject, called out by investigating and inquiring minds, is beginning to appear with encouraging frequency. In other words, the efforts of those who are urging the claims of the Sabbath of the Bible are beginning to be felt. Those who undertake the defense of the false against the true, will find they have a larger contract on their hands than they anticipated. The old arguments, compounded only of assumptions and inferences, and the historical forgeries of the Dark Ages, now fully exposed, may for a time satisfy the minds of some; but not long. A spirit of intelligence is growing upon this subject which will not be satisfied with any such subterfuges, but will insist that the Scriptures shall be reasonably interpreted, that historical statements shall be correct, and conclusions be logically drawn.

But these theological teachers do not possess that attribute of the deity which will enable them to create something out of nothing; and there being absolutely nothing in the Scriptures for Sunday, they cannot find it there nor make it; and the more the subject is agitated, the more this will appear.

Let the good work go on. The more such responses are called forth as we present this week from the *Christian at Work*, the more readily will all candid and reasonable people see on which side the truth is to be found.

SABBATH OFFERINGS.

THE Sabbath day is holy; it was made so by the act of God. No other power can make a day holy. Any power or any man may set apart one or any day to a specified use, but that would not make it a holy day. It would still be a "profane" or "working day," as all days except the Sabbath are called in the Scriptures.

"The Sabbath was made for man." From this some have inferred that it was made for man's convenience, or to be subject to his will and control. But that is an error. It was made for man's benefit, but to be used only as God shall direct. Man is the creature of God, and is by right the servant of God. He has no independent right to anything.

Some have insisted that the holiness of the Sabbath is only in its use. That is, its holiness is contingent upon our keeping it holy, or using it for sacred purposes. But that idea is inconsistent and unscriptural. If that were so, no one could be accused of profaning God's holy day, as it would not be holy unless it were sacredly observed. But God does so accuse the desecrators of the Sabbath. It is more than holy unto man; it is "holy to the Lord." Ex. 31:15. Wherefore he calls it, "My holy day." When he made it holy, he set it apart to sacred uses, and reserved it to himself, separate from the other days of the week. "Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord."

The Lord of the Sabbath has specified certain things which may and ought to be done upon the Sabbath. Upon it there was required to be "holy convocations." It was a day of public worship. It was the custom of our Saviour to conform to this requirement, and to meet with the people in the synagogue on the Sabbath.

It was an act of worship to bring offerings to the Lord; and as the Sabbath was a day for worship, more offerings were offered on that day than on the other days. Thus the Lord commanded: "And on the Sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof. This is the burnt-offering of every Sabbath, besides the continual burnt-offering, and his drink-offering." Num. 28:9, 10. This involved additional labor for the priests on the Sabbath, but it was the same labor that was required in worship on that day. It was not a new kind of labor introduced on that day, but more of that which was considered suitable for that day.

It has been questioned by some whether offerings, or contributions, or donations, should be given on the Sabbath. But the example of the text cited seems to settle that conclusively. The rule has been adopted in the Sabbath-schools of the Seventh-day Adventists, and reasons offered for the action which must be satisfactory to those who examine them. We will briefly examine the action of the denomination on this subject.

At the recent General Conference the following resolution was adopted:—

Resolved, That we hereby indorse the standing rule of our Sabbath-school Associations in regard to taking offerings on the Sabbath, for the following reasons: (1.) It trains our young people to the habit of giving. (2.) If appropriated, not merely for school expenses, but, as is now being done in some places, in part for missionary work, it cultivates a missionary spirit in the children. (3.) It is in harmony with the Lord's will as expressed in the law, when more offerings were made on the Sabbath than on any other day. (4.) It is in harmony with the light given to us as a people."

This resolution refers to a "standing rule" of the Sabbath-school Associations; and such it was. From the report of the first annual session of the General Sabbath-school Association, held in Battle Creek, Mich., Oct. 11, 1878, we copy as follows:—

"In discussing the question of raising means, there seemed to be a difference of opinion in regard to the propriety of receiving penny contributions on the Sabbath. Sr. White thought it would be proper. She remarked that anciently the work of the temple service on the Sabbath day was double what it was on other days. God does not withhold his bounties on the Sabbath day; the sun shines, the rain descends, plants grow, fruit ripens, and all the work of nature goes on without interruption. There is no reason why a free-will offering, previously set apart for that purpose, may not be presented to God on the Sabbath day.

"The following resolution, from Eld. J. H. Waggoner, was adopted:—

Resolved, That we recommend to all our Sabbath-schools the practice of contributing a penny or more to the funds of the Sabbath-school, by both teachers and scholars, on every Sabbath day."

In December of the same year, the Executive Committee of the General Sabbath-school Association (S. N. Haskell, W. C. White, and D. M. Canright) published an address on the subject, from which we copy two paragraphs. Speaking of interesting and aiding the children in giving something, the address says:—

"This furnishes to the parents a most excellent opportunity to teach their children to sacrifice something for the cause of Christ. As they receive little sums from different sources, they can be instructed to lay up a part to aid in the work of the Sabbath-school. They can be told how much more blessed this is than to spend it for little trifles for their own gratification. It will stamp upon their young hearts the spirit of sacrifice, and will establish a habit of self-denial, and also one of contributing always to benevolent enterprises.

"Some have expressed a fear that this offering upon the Sabbath day will open the way for business transactions, and that the sacredness of the day will be lost in the minds of the children; but this need not be so if parents will properly instruct their children. There is no business transaction about it. It is simply presenting an offering to the Lord, and should enhance the sacredness of the Sabbath in the minds of the children."

These remarks are just, and ought to be satisfactory to all. The only fault we ever found with the work was with naming it "penny contributions," on account of which many who were well able to bring a larger offering, confined their donations to just a penny. This is a meager offering for an able-bodied, well-to-do man to bring before the Lord for the priceless privilege of the Sabbath-school.

But the question has been asked, If these offerings are acceptable, if they should be given on the Sabbath, may not the tithes, which belong to the Lord, also be paid upon the Sabbath? And some are inclined to answer in the affirmative, saying it is lawful to do anything in the service of God upon the Sabbath. But we are compelled to dissent from this answer; and before this idea takes too deep root in the minds of any, we would hoist the "danger signal." If this answer be accepted, then the address of the Executive Committee as quoted above, is robbed of its force. The Committee says: "There is no business transaction about it." In regard to Sabbath offerings, this is true; but in regard to paying tithes, it is not true. There is a business transaction in it. The tithes are paid according to a proportion of income. There must be a clerk or treasurer to receive them. If he does his duty, he must take account of

the sum; and some treasurers adopt the precautionary plan of giving receipts. This is always satisfactory, and is a sure preventive of difficulty.

It has been suggested that the individual paying may take account of the sum before the Sabbath, and inclose it in an envelope, and hand it to the treasurer on the Sabbath, who can credit it on his books after the Sabbath. But we doubt if any careful treasurer (and none but careful persons should be treasurers) would be willing to adopt this method. Many who pay may not count accurately, and if the treasurer should make the sum differ from that set down in the envelope, there would be no possible means to determine which was right, seeing they counted it in the absence of each other. This would lead to distrust, and possibly to serious difficulties.

We dissent from the principle that everything done in the service of God is lawful to be done on the Sabbath. It is as necessary to print Bibles as to read or preach them; and so of other publications. It is as necessary to build meeting-houses as to worship in them. We may in a measure worship without them; but under many circumstances no "holy convocation" can be held without them. But it is not lawful to build them on the Sabbath. It is lawful to give away a tract or paper on the Sabbath. It is not lawful to print it on the Sabbath; nor is it lawful to sell it on the Sabbath. If no Bibles were printed, the preaching of the gospel would be limited, and the universal spread of gospel light would be impossible. But we may not print or sell them on the Sabbath. Nothing which involves commercial transactions, or the keeping of accounts, is lawful on the Sabbath. If a contrary position be allowed, then there is no limit to Sabbath labor. But there is no such danger in regard to Sabbath offerings or donations; of these no account is taken. As the address here noticed says, "There is no business transaction about it."

Seeing that this is and has long been a "standing rule" with Seventh-day Adventists, and that so good reasons are offered for the rule, the question is asked, Why do (or have) some Seventh-day Adventist ministers opposed it? We cannot answer this question. We regret that not all who profess to be teachers of "present truth" are well instructed in our faith and usages, and the reasons thereof. But we confidently believe that it will not continue to be so on this subject, and we rejoice in the action of the late General Conference, as it serves to call attention to the subject, and will doubtless result in more uniformity of faith and practice.

J. H. W.

ANOTHER IMPORTANT MOVE.

The organization of the "General Conference Association of the Seventh-day Adventists" has recently been perfected in this city. It was created because the vote of the General Conference advised it. It is designed because of a pressing want which has long been felt, but for which, owing to certain legal questions, it has been somewhat perplexing to provide. Our work is now reaching out to all parts of the world. We are building mission houses in different countries, and shall most likely soon have these and other property in many distant places of the globe. We have also felt the need of some general legal organization in this country, which could hold the deeds of State T. and M. depositories, meeting-houses in different States, and other property needed in the cause, and also receive bequests, wills, etc. Our Publishing Association, Sanitarium, and Educational Societies are legal organizations which can hold property necessary for their own especial use; but they are not general enough in their character and aims to reach the objects we have in view. We have been hindered in some cases because of the lack of a suitable organization far-reaching enough to answer the objects to be accomplished.

Last winter the Michigan legislature passed an enactment quite well fitted to our circumstances; and we have recently organized the "General Conference Association of the Seventh-day Adventists" under its provisions. We are enabled, by means of this organization, to hold property on every part of the globe where the local laws will permit it. The organization was brought about by nine persons associating together under the terms of the law. These elected a board of five trustees, who serve one year, and until their successors are elected. The successors of those first chosen are elected by the legal voters of the General Conference at each annual session, according to the rules of that body.

The persons now chosen to serve for the first term are: Uriah Smith, O. A. Olsen, A. R. Henry, R. A. Underwood, Geo. I. Butler. This board of Trustees held its first legal meeting last Thursday, at 4 P. M., and organized by electing as officers, G. I. Butler, President; O. A. Olsen, Vice-President; U. Smith, Secretary; A. R. Henry, Treasurer; and R. A. Underwood, Auditor.

Thus the "General Conference Association of Seventh-day Adventists" is now fully organized to do business legally on every part of the globe. It is permitted by the laws of the State of Michigan, to hold property to the amount of \$500,000, and its existence continues for thirty years. Blanks for deeds, wills, and bequests, will soon be prepared, and instructions will be given showing how to proceed where it is desired to deed property to this Association.

We regard this as a most important move. We have tried to secure as good legal counsel at every step as can be obtained in the State of Michigan, and we trust that every step has been taken with due caution and special care.

Thus provision is made for the onward advance of this cause, as it goes forth on its mission of love and mercy to every part of the earth. We thank God and take renewed courage as the good work moves forward.

G. I. B.

IMPROVEMENT IN THE MINISTRY.

It will be recollected by those who have read the General Conference proceedings of the last session, that a large committee was appointed to consider this subject, and report what action would be advisable to increase the efficiency of our ministers and licentiates. This committee presented the following report:—

Recognizing the importance of thoroughly disciplined and educated laborers in all branches of the work of the Lord, especially in the ministry, we therefore recommend—

1. That the Presidents of the State Conferences urge their ministers to economize their time, systematize their labor, inform themselves in those things most necessary to their work, and, as far as reasonable, devote a portion of each day to study, under ordinary circumstances at least three hours.

2. That the younger and less experienced laborers in the Conference be placed for a portion of the year under the training of the best ministers in the Conference, the same as our missionary workers are now trained in their work.

3. That the conference committee of each State conference appoint a suitable person to speak on the subject of education and the best methods of labor at each annual session of the Conference; and that immediately following this a meeting of the Conference be devoted to a discussion of the same subject.

4. That the General Conference do the same.

5. That at the annual session of each State Conference some person or persons be appointed by the committee to examine all candidates for credentials or licenses as to their attainments, their habits of study, what they have studied during the preceding year, and to advise them with regard to the same in the future.

6. That the General Conference appoint annually a committee of three, of whom the President shall be one, to prepare questions to be used in said examinations.

It will be seen by the above that important recommendations have been made, and that certain action will be required of each State Conference; viz., the appointment of a "suitable person to speak on the subject of education and the best methods of labor, at each annual session of the Conference." Such persons should be appointed months beforehand, so that they can be ready in season. It will require some thought to speak properly on such occasions. It will also be noticed that the presidents of State Conferences have very important duties to do in instructing the ministers under their charge, relative to their labors, and how best to employ their time.

The fifth recommendation of the Conference brings to view a very important matter, which we trust will receive the most careful attention of our conference committees, ministers, and licentiates. Appointments of examiners must be made. We must carry out this plan the coming camp-meeting season without fail. We have felt for a long time that something of this kind was necessary. The Spirit of God has given us instruction upon this point, which has been neglected for years. The Conference has concluded that the time has come to carry out this instruction. Let all interested make a note of this. The committee of three called for in this report have held a meeting, and have prepared the following list of questions to be used as guides, showing the line of thought and inquiry which it is designed to follow:—

1. Question them to know if they are sound in the faith in all the fundamental doctrines of our people.
2. Have they, without any reserve, consecrated themselves to the work of God?
3. Do they daily make a prayerful study of the Bible?
4. What Bible helps have they used in the line of Bible dictionaries, atlases, commentaries, etc.?
5. How many of our denominational books have they read?
6. How much do they read the "Testimonies" and the "Spirit of Prophecy"?
7. What is the extent of their education?
8. What books have they read?
9. What are their daily habits of study and of work?
10. Are they following a systematic course of reading upon that which is most necessary for them to know, or do they read anything which comes to hand?
11. Do they understand the laws of health, and do they observe them in their daily living?
12. Do they make daily visits, but without idling away precious time?
13. Are they financially economical?
14. Do they sell our books, and work for our periodicals?
15. How would they conduct meetings in a new field?
16. What are the various duties to be attended to on visiting a church?

These questions are merely suggestive of the lines of thought to be followed. Each question can be dwelt upon a longer or shorter time, according to circumstances. Different questions may be asked young, inexperienced men from what would be asked old, experienced ministers. Many other considerations will doubtless demand attention.

This program will be our first attempt to carry into effect a very important suggestion of the Spirit of God. It must meet the minds of our people everywhere as being a very proper thing to do. We feel that the standard should be higher than it has been for some years past. We counsel our ministers and licentiates, and all candidates for the same, to give this matter careful thought; for we are determined that the plan shall be carried into effect the present year. We trust it will accomplish great good. This matter will doubtless receive further attention from time to time, between now and the camp-meeting season.

G. I. B.

MEETINGS IN CHICAGO.

THE last six weeks, commencing soon after the close of General Conference, have been among the busiest of my life. In company with Eld. O. A. Olsen, I have attended general meetings in the Pennsylvania Conference, New York, Wisconsin, Minnesota, and Iowa, and closed with an important meeting in Chicago. Besides these meetings, we visited Washington City, to prepare for the establishment of a mission there; also New York City, to place our mission on a better basis. These general meetings were all important ones. Some or all of them have been reported by others. Those who attend them will witness to the stirring truths presented. We expect a much larger number of persons will labor in different departments of the work because of the effort made at these meetings. The hearts of God's people were deeply stirred, and on many occasions tears flowed freely, and good impressions were left on the hearts of all present. Our meetings in Minnesota and Wisconsin were especially large, and were very encouraging seasons.

But we desire to speak more fully of the meetings in Chicago. This is becoming an important point in the field because of its central position, and the flourishing mission located there, and for other reasons. The Scandinavian church there is now about one hundred in membership, with a constantly increasing interest. Young men of promise are preparing to enter the field. Another course of lectures will soon be given, and we greatly hope a special class of instruction may be formed in that tongue for young men who desire to enter the work. There is a great improvement in the condition of the church within the last two years. It has largely increased in membership and unity.

One leading object of our visit to Chicago was the organization of an American S. D. Adventist church. We were invited by the Illinois Conference Committee to assist them in this work. There has been what was considered an organization there for several years past, which no doubt has subserved a useful purpose, and tended to retain the hold the truth had

gained. We would not wish to reflect upon any action of the past in this respect. But since the establishment of the mission there on a larger scale, and in view of the important interests centering there, it has seemed necessary to the conference officers and to us that something more should be attempted; something which would bring about a more perfect union, define the conditions of church membership more fully, give clearer conceptions of the obligations resting upon each to God and to their brethren, and afford more thorough instructions in all the work of a church of Jesus Christ. This work was attended with precious results.

After several days of careful instruction, the brethren met Monday afternoon, Jan. 18, and proceeded to organize a church. After careful investigation and inquiry in regard to the standing and religious views of each, twenty-nine persons were finally united in church fellowship, apparently in the best of union and harmony. Eld. R. M. Kilgore, who holds his membership there, was chosen to act as elder for the present; Eld. Starr will assist him. Bro. Wm. Armstrong and Robt. Vickery will act as deacons, and Bro. Fitch as clerk. We expect many others will soon join, and shall hope for a constant increase in membership. There were a few who doubted the wisdom of this step at first; but before the organization was consummated, we heard not a dissenting word. On Tuesday afternoon we assembled to celebrate the ordinances, and had one of the most precious seasons I ever witnessed. The tender Spirit of the Master seemed to drop upon us like a cloud of moisture. All hearts were tender; some wept aloud as we celebrated the ordinance of humility. We were all greatly blessed. Some present never had seen the ordinances among S. D. Adventists, and had felt some degree of curiosity, to say the least, in regard to them. They afterward viewed things in a clearer light. They saw beauty and simplicity and power in them they had never before realized.

We all felt that God witnessed to and accepted the work done in bringing about a better organization. Some cases which were very perplexing seem now to be in process of settlement; and we do hope that every old root of difficulty and misunderstanding will be eradicated, and that peace and union may prevail among the believers in Chicago. We believe God is going to greatly bless his work there.

G. I. B.

REMARKS UPON ZECHARIAH 5:1-11.

THIS passage records the vision of a roll which went forth over all the city. This roll was of immense size, being twenty cubits, or about thirty-five feet, in length, and ten cubits, or about seventeen and a half feet, in breadth. The angel said that this roll represented the curse which goes forth over the face of all the earth against all who steal and against all who swear falsely. Verse 3. It must therefore be the curse of the law of God which is pronounced against all iniquity. Deut. 27:15-26; Gal. 3:10, 13. It originated when God pronounced his curse upon Adam and upon the earth, and it will remain upon the earth and upon sinners till it has utterly consumed them by the fire of the last day, after which there will be no more curse. Isa. 24:6; Rev. 22:3.

Only two kinds of sin are specified by the angel, theft and perjury, but these are taken as examples of all the things which the law of God condemns. Thus theft is forbidden in the second table of the law by the eighth commandment (Ex. 20:15), and swearing falsely by the name of God is forbidden by both tables, that is by the third commandment, "Thou shalt not take the name of the Lord thy God in vain," and by the ninth commandment, "Thou shalt not bear false witness." Ex. 20:7, 16.

On one side of the roll the curse related to the sins against the first table of the law of God, perjury being taken as an example. On the other side of the roll the curse related to the transgressions of the second table, theft being specified as an example. Verse 3. The immense size of this roll was for the purpose, no doubt, that the acts of transgression against each table of the law might be written each under the commandment which it transgresses. Thus idolatry, Sabbath-breaking, disobedience to parents, murder, adultery, and covetousness, must also be included with theft and perjury in this terrible curse which goes forth over the face of all the earth, to enter into the house of every transgressor, and to abide there till it utterly consumes that house. Verse 4.

St. Paul speaks of self-righteousness as the most prominent of the sins upon which the curse of the law of God reposes; for it is the transgression of the whole law. He says: "As many as are of the works of the law are under the curse." Gal. 3:10. The law of God does not curse obedience, but disobedience. But every act of the self-righteous man is an act of disobedience; for the law demands love in every commandment, and the Pharisee gives it in not one case. Rom. 13:8-10; Luke 11:42.

The Christian is redeemed from the curse of the law, that is, from its just condemnation, by the blood of Christ, so that he need not be consumed by that curse at the last day. Gal. 3:13. For Christ took the curse upon himself, though innocent, that he might die in the place of the guilty. 1 Pet. 2:24; 3:18. But no one can share in this redemption except upon condition of repentance, faith, conversion, and the solemn promise to refrain by the grace of God from future transgression. Acts 2:38; 3:19. The law of God is written in the heart of the redeemed, and the law of sin is removed from that heart by the Spirit of God, so that obedience is made possible through the grace of God. Heb. 11:16, 17; Ps. 37:31; Isa. 51:7; Rom. 7:21-23; 8:2.

But the angel of God said that this roll, the curse of God, should enter into the house of the sinner, and should remain there till it utterly consumed it. Zech. 5:4. No sinner can escape this terrible visitor except by repentance. The death of Christ did not destroy this curse; it only made the escape of the sinner possible. Every house where men live in sin has a copy of this great roll lodged within it, and day by day the recording angel writes upon it the sins committed in that house. If the inmates could see this roll as it enters their dwelling, they would be alarmed. Still more would they be alarmed if they could see that this roll had taken up its permanent abode in their house, and that the angel of God was standing by it, and writing upon it the sins which they were each day committing.

Yet it is absolutely true that every house where the inmates transgress the law of God, has a copy of this roll as a permanent dweller. Not an act of injustice, of fraud, of blasphemy, of impurity, of covetousness, of cruelty, or of falsehood will fail to be placed upon this roll, and to receive at the last day its terrible malediction in the case of all who do not repent.

This roll is at present invisible to human eyes, but it is none the less real on that account. At the day of Judgment, when the books are opened, the curse of the law of God will be found a terrible reality, as Christ shall pronounce these words to those on the left hand: "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." Matt. 25:41.

In this vision the prophet saw an ephah go forth, the top of which was covered by a mass of lead. This lead was removed, and a woman was seen sitting within the ephah. The woman was lifted out of the ephah in order that the prophet might distinctly see her. This fact is implied rather than distinctly stated. Then the angel cast the woman back into the ephah, and placed the weight of lead upon the mouth of the ephah. Then there came two women having wings like those of a stork, and the wind was in their wings. These women lifted up the ephah between the earth and the heaven that they might carry it to the land of Shinar, in which Babylon was situated, and that they might there build it a house and establish the ephah upon its own base.

The ephah was the common measure of quantity in use among the Jews. It contained about one bushel, or thirty-five litres. God gave a special commandment that this measure should not be falsified. Lev. 19:35, 36; Eze. 45:10. He said that if they used just weights and just measures their days would be prolonged upon the land which God gave them. Deut. 25:15. But when they were about to be carried to Babylon, Jeremiah said of them, that from the prophet even to the priest every one was given to covetousness. Jer. 6:13; 8:10. The prophets and the priests were the two classes of men who were set apart by God to minister in holy things during the period of the Old Testament. When both these classes were given to covetousness, we can well understand what must have been the condition of the common people. Amos illustrates their covetousness by saying that they made the ephah *small* (this was the measure of quantity by which they sold), and that they made the shekel great (this was the measure of weight by which they received money as pay), so

that they defrauded doubly in all their business transactions. Amos 8:4-7.

The ephah, therefore, represents a just measure, like the shekel of the sanctuary, which was kept as a standard under the eye of the priest. Ex. 30:24; Num. 7:13, 19, 25. This ephah went forth as the eye of God, to condemn all those who practiced fraud in weight and measure. The vision of the ephah is therefore a fit supplement to the vision concerning the roll; for the roll went forth to pronounce the curse of God upon all who steal and upon all who swear falsely, and the ephah reaches and condemns the same classes, for those who do these things always defraud in measure.

The mass of lead was lifted from the top of the ephah, and then the prophet saw a woman sitting within the ephah. The angel said: "This is wickedness." Verse 7. This must signify that the woman was shut up in the ephah because of evil conduct, that is, because of fraud in buying and selling, which a just ephah would condemn. This was a terrible punishment, inasmuch as an ephah is not large enough to contain a woman unless she were crushed into it, and because also that a mass of lead was placed upon the top of the ephah to force down the woman and to confine her therein. This talent of lead must signify the hand of God, that was extended to punish this woman because of her sin.

The woman thus crushed and overwhelmed, was to be carried to the land of Shinar, where Babylon was situated. Verse 11; Gen. 10:10; 11:1-9. This must signify the carrying away of the Jewish nation into captivity in Babylon. Dan. 1:1, 2. And therefore we must understand that the woman in the ephah signified the Jewish nation, which in the Scriptures is called often the daughter of Zion. Jer. 6:2; Lam. 4:22; Micah 4:10; Zech. 2:7, 10.

But if we consider how general was the dispersion and destruction of the Jewish nation at the time when Nebuchadnezzar destroyed Jerusalem, and how few were actually carried to Babylon as the representatives of a nation which before this destruction numbered some millions, we can well understand why the captivity of the remnant of the Jews was represented by a woman shut up in so small a space as the interior of an ephah. Such of the royal family and of the priesthood as were not slain, were carried captive, and such of the vessels of the sanctuary as were not destroyed, were also carried away to Babylon. 2 Kings 25:7, 18-21; Jer. 52:10-27; 2 Chron. 36:18, 19. The feeble remnant that escaped the sword of Nebuchadnezzar and that were carried to Babylon, numbered only a few thousand. 2 Chron. 36:20; Jer. 52:28-30; 2 Kings 24:10-16. The nation thus diminished may be fitly represented by a woman crushed into an ephah beneath a mass of lead.

Who, then, are represented by the two women having wings like those of a stork, who bear the ephah containing the woman to the land of Shinar, or Babylon? As the woman in the ephah must signify the Jewish nation crushed at the destruction of their city by Nebuchadnezzar, and then carried captive to Babylon, the two women with wings, who carry her thither, must signify the two great nations which were united under Nebuchadnezzar to conquer and to carry captive the Jews. These were the Babylonians and the Assyrians. The psalmist speaks of those who were carried captive to Babylon (Ps. 137:1-4), and says that it was the daughter of Babylon by whom this had been done. Verse 8. And Zechariah thus addresses the Jews at Babylon: "Deliver thyself, O Zion, that dwellest with the daughter of Babylon." Zech. 2:7. The Assyrian nation, also, as represented by Nineveh, their capital, is called a woman. Nahum 3:1-5.

These two nations were united under Nebuchadnezzar in such a manner that he is sometimes called the king of Assyria (compare 2 Kings 25:29 with Jer. 46:2) and sometimes the king of Babylon. 2 Kings 25:1. The contrast is great between the woman shut up in the ephah beneath a mass of lead, and the two women who were able to fly through the air with the ephah. The one was a helpless captive; the others were her captors. Conquering nations are often represented as having wings, to signify, no doubt, the swiftness with which they made their attacks, and their ability to reach places that seemed inaccessible. Thus the kingdom of Babylon is represented as having wings. Dan. 7:4; Hab. 1:6-8; Jer. 48:40; 49:22. The kingdom of the Greeks is also thus represented. Dan. 7:6. The Romans are represented in the same manner. Deut. 28:49.

The woman in Rev. 12, representing the Christian Church, received wings to enable her to fly from her persecutors. Verses 6, 14. If the woman in the ephah had received wings, it would signify that she was enabled to make her escape from her captors; but she remained a helpless captive, while wings were given to those who had seized her, to enable them to carry her away in triumph.

It is remarkable that the entrance of the Hebrews into the promised land is represented as being on the wings of the eagle. Ex. 19:4; Deut. 32:9-12. This relates especially to the triumphant departure of the Hebrews from Egypt, and to their triumph over all those who opposed them, which might fitly be compared to a passage through mid-air on the wings of an eagle. But when God sent his people out of this good land because of their sins, they went as helpless captives, which is represented by a woman shut up in an ephah, and it was their enemies that triumphed as though they soared in mid-air.

It is said that the wind was in the wings of these women who flew through the air. In the prophecies the term *wind* is used to designate war, even as waters or the sea are used to represent nations. Compare Dan. 7:2; Rev. 7:1-3; 17:15. The four great kingdoms in Dan. 7 arose by the strife of the winds upon the great sea, that is, by wars among the great nations. So the wind which blew at the time of the transportation to Babylon signifies the great war of conquest which Nebuchadnezzar was then waging with the nations.

But there is hope for the captive woman implied in the fact that those who carried her away are said to have the wings of the stork. The stork always returns at an appointed time to the same place whence she set out. Jer. 8:7. The Jews must be carried to Babylon, and must remain there a long period, so that their conquerors are represented as establishing them in that city as though it were to be their permanent home. And even God commanded the Hebrews to build houses for themselves in Babylon. Jer. 29:4, 5, 28. But at the end of seventy years they were to be returned to their own land, by the power of the king that should then rule Babylon. 2 Chron. 36:20-23; Ezra 1:1-11; Jer. 25:9-12; 29:10. The king of Persia that restored the Jews is called king of Babylon and king of Assyria. Ezra 5:12, 13; 6:22.

These things were in the past when Zechariah had this vision, even as the birth and ascension of Christ were past when John had his vision of these events in A. D. 96. But this vision of the first destruction of Jerusalem and of the captivity of the Jews was given to remind them of their sin, that the second destruction of the city and the final dispersion of their nation might not take place. But this warning was not permanently heeded, for the later visions of Zechariah predict the final destruction of Jerusalem and the dispersion of the Jews, which was accomplished by the Romans under Titus, in A. D. 70.

J. N. A.

APPOINTMENTS IN IOWA.

LAST week I called attention to a list of appointments in Iowa, definitely giving the date of the meeting at Mt. Pleasant, Feb. 5-7. We now appoint as follows: Brighton, Feb. 12, continuing as long as the interest may demand. Sandyville, Feb. 19, meetings continuing into the following week. Smithland, Feb. 26, meetings continuing over Sunday. Sigourney, March 5, and continuing several days.

The meeting at Brighton will continue in the form of a course of lectures if the interest will warrant it. This church has been greatly reduced by deaths, removals, and apostasies, and only a few are left. We wish to make an effort to stir up an interest if possible in the community. Bro. R. C. Porter will be with me, and will remain with other help if the interest will warrant.

The meeting at Sandyville, Warren Co., we desire to be a very large one. The church request a large turnout, and why should we not satisfy this desire? They will gladly care for those who come. We hope from one hundred to two hundred may be present. Their new church will be dedicated at that time. We used to have a large number of friends in the surrounding country. Why may we not have the privilege of seeing them, and talking to them? We want to encourage them to greater spiritual life and interest. We never felt more the spirit of the work, and were never of better courage than at the present, and we want to make others feel the same. Cannot our

brethren and sisters from Knoxville, Monroe, Des Moines, Adel, Winterset, Afton, Osceola, and Woodburn, and scattered ones from the surrounding country and from other churches, turn out in large numbers, and give the hospitable brethren and sisters a chance to have an old-fashioned, rousing meeting. We may never have another such opportunity in Sandyville. We shall expect Eld. J. H. Morrison to be present, without fail, to assist, and perhaps others. We hope also to have a large attendance at Smithland. It has been quite a number of years since we visited this church. It was then small, and the church was weak. Now it is the largest church in the State. The cause is young in that section, and we desire to become acquainted with the brethren and sisters there, and talk to them of the blessed truths for this time. Let us have a general turnout. Eld. I. J. Hankins will be present to assist. We will not urge so large an attendance at Sigourney; for the church has been much reduced by removals, and might not be able to entertain so many. Still we trust there will be a fair attendance, and we expect to meet Eld. McCoy and Eld. Nicola and perhaps other laborers there. But the churches at Mt. Pleasant, Sandyville, and Smithland are large, and we shall be greatly disappointed if there is not a large attendance at each place.

These will probably be all the meetings we shall be able to attend in the State before the next camp-meeting, which will most likely be in June this year, though the matter is not fully decided by the committee to whom it is referred. If our brethren in these different places turn out well, we may have the privilege of seeing a large number of the Sabbath-keepers in Iowa this winter. We believe God will greatly bless in these meetings.

GEO. I. BUTLER, Pres. Ia. Conf.

DEATH OF SISTER EDITH ANDREWS.

IT becomes our sad duty to record the death of another of our mission band, Sister Edith Andrews, who died of consumption at Basel, Dec. 24, 1885. Sister Edith was born at Waukon, Iowa, Sept. 27, 1863. In May, 1879, she came to Europe with her uncle, Eld. J. N. Andrews, who was returning to his field of labor from a visit in America, where he had just buried his only daughter. Edith remained connected with the work at Basel until June, 1884, when her health showed symptoms of decline, and she was with difficulty prevailed upon to leave her work and associations here, to which she was much attached, and go to America in quest of health. She was absent about nine months, and returned with health apparently much improved, though not fully re-established. We hoped that she might continue to gain in health, but the dreaded symptoms soon began to appear again, and in nine months from the time of her return to Europe the end had come.

Edith had a large circle of friends and acquaintances, both in this country and in America, who mourn her early death. The sufferings of the last few months were borne with patience and resignation; and after it became evident that she must die, she spent much of her time in examination of her past life, and in preparation for the change before her. She felt that this work had not been thoroughly done during her past life, and most earnestly sought to improve the little time left in doing what she felt must be done before her record should close. By faith she was enabled to grasp the promises of God, and to rest in the assurance of his love and care, and to realize the support of the Everlasting Arm down the dark valley. We mourn for her, but with the hope of meeting her again at the coming of the Lord. It was her mother's privilege to minister to her through this last illness,—a privilege greatly appreciated alike by mother and daughter. Edith was laid beside her uncle, Eld. Andrews, in the mission lot in the cemetery, where Sr. Oyer also sleeps. The three who crossed the ocean together five years ago now rest side by side awaiting the last trump.

The funeral services were held in the meeting hall at the mission, and were conducted in German and English by Eld. Ertzenberger and the writer.

Basel, Jan. 4.

B. L. WHITNEY.

—The first impulse of the converted soul is to bring others to Christ; and the growth of spiritual concern for the unsaved is the measure of our religion. We are solicitous for sinners in proportion as we love God.

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 MESSAGE."

BY MRS. LAURA C. HUTCHINS.

THE message that is sounding
Proclaims Christ's advent near;
God's mercy still abounding,
It calls on all to hear,
From Nova Zembla, frozen,
To balmy Southern isle;
From Christian lands well chosen,
To nations base and vile.

It goes o'er plain and mountains
To far Siberia's land,
To "Africa's sunny fountains,"
To bare Fuegia's sand;
To those who bow in churches
In goodly places set,
Or those who list for vespers,
Or call from minaret.

Whether they bow to idols
In China or Japan,
Or worship Gilded Brahma
In far-off Hindostan,
The message shall enlighten
The shades of deepest night,
And earth's dark places brighten
With its resplendent light.

Across the blue Atlantic,
O'er stormy Indian sea,
All o'er the broad Pacific,
To peoples bond and free,
As with a voice of thunder
The solemn sound shall roll,
Till men shall wake and wonder
From pole to distant pole.

Aye, soon the called and chosen
Shall swell the mighty cry
Through sunny lands or frozen,
"The Saviour draweth nigh."
The Holy Ghost inspiring,
Go forth to distant lands,
To teach "the faith of Jesus,"
And herald God's commands.

Alas! the fearful warning,
The terror, grief, and woe,
To those this message scorning,
Who carelessly shall go.
All who to "beast" or "image"
Allegiance shall give,
And have his mark upon them,
Unmingled wrath receive.

Blessed are the righteous, sleeping
In Jesus, 'neath the ground,
Unknown to them the weeping
When plagues and war abound;
In peace they rest from toiling,
No angry tide to stem,
The glad reward awaiting,—
Their works shall follow them!

Ho, ye with talents hidden,
Go bring them to the light,
Stand forth, for thou art bidden
To labor, speak, or write.
Remembering the "value
Of Sodom's real estate,"
Go, sell your broad, fair acres
E'er it shall be too late.

Whatever be thy treasure,
Count it a sacred thing;
Oh, not in stinted measure
The heart's glad offering bring.
Bring forth the hoarded dollars,
The eagles, golden, bright,
Cast in the shining nickle,
Cast in the "widow's mite."

Oh! stand not idly waiting,
But wait with might and power,
With courage ne'er abating,
This is the Judgment hour.
Full fast the day is waning,
Fast westering the sun;
The fleeting hours detaining,
Work till the day is done.

And scoffers now are prating
In loudest tones e'er heard,
Of peace, and wars abating,
While thrones with wrath are stirred;
The coming Christ forgetting,
How many take their ease!
While cares and lusts besetting,
The world and self they please.

And hearts are troubled, falling,
With fear of coming woe,
And knowledge is prevailing,
Men running to and fro.

Not till the last loud thunders
Shall shake the earth around,
Shall aught awake the slumbers
Of the "enchanted ground."

The harvest fields are whitening,
The laborers are few;
And few the soldiers tightening
The armor tried and true.
Oh! who this message bearing
Afar o'er land and sea,
In meekness, love, and daring,
Shall like the Master be?

Some on the field are fighting,
Some "tarry by the stuff;"
While some the call are slighting
Because the way is rough.
Then rouse! and be not sleeping,
Soon will the race be run,
Thine holy vigil keeping
Till sounds the glad "Well done."

KANSAS.

SINCE coming to Kansas, we have visited the churches at Pittsburg and Ward, and have held some encouraging meetings, but have been much hindered by the cold and stormy weather. We are now giving a series of discourses in a new field, eight miles south of Yate's Center. Have been here a week. Some interest is manifested, and we are being invited to visit by those who come.

Jan. 18.

R. F. BARTON.
G. W. PAGE.

CELIA, RAWLINS Co.—A Sabbath-school of twenty scholars has just been organized. We hold meetings every Sabbath at a private house. This is a new country. This summer three families of us have located here, about nine miles south of Celia, and about seven more families have taken government land, who will move here in the spring. We have no church organization, and would be thankful for some ministerial help. If there are any other Sabbath-keepers located near here, we should be glad to hear from them.

Jan. 1.

W. A. MOON.

MICHIGAN.

CLINTON.—I came to this place Jan. 6, and commenced meetings the evening of Jan. 7. Bro. A. Seymour and family, who live nearly seven miles away, felt anxious for the welfare of their many acquaintances, and did what they could, both by their presence and means, to make the meeting a success. We continued until the interest would warrant no longer effort. Four individuals, of a family living not far from Bro. Seymour's, have recently commenced the observance of the Sabbath. There are now eight in this vicinity keeping the Sabbath. Hereafter they will maintain a Sabbath-school. We sold \$2.90 worth of books, and obtained one subscription for the *Instructor*.

M. B. MILLER.

WISCONSIN.

STEVENS POINT.—We had three good meetings with the little company in this place, which numbers about 6,000 inhabitants. They have a good colporteur for a few weeks, with some preaching. I believe we might see many souls there converted to God. In the absence of any help of this kind, they have decided to do all they can themselves, and their efforts, if faithfully put forth, will without doubt awaken an interest in that place to hear preaching. I am now near Plainfield, where I will hold meetings a few days. Bro. Wm. Sanders is with me, whose labor as director I greatly appreciate. We ask all our brethren and sisters to pray that the Lord may bless our labors to the conversion of many souls.

Jan. 18.

I. SANBORN.
WM. SANDERS.

NEVADA.

ST. CLAIR AND RENO.—During the last two months, I have held meetings at four different points. At St. Clair, two were baptized, two signed the covenant, and four others publicly promised to go forward in baptism in the near future. During the holidays fifty-eight dollars were contributed for mission and church purposes. At Stillwater an interest in the study of the Bible was created, and one person promised to lead a religious life. At the close of a Bible reading held in Wadsworth, a gentleman said he saw light concerning the Sabbath, and promised to obey it. At the quarterly meeting in Reno, I met a young man who is interested in our work, and for whom I have hope. Two names were dropped from the church list,—those of absent members who had repeatedly failed to report. The few friends of the cause present at the Reno quarterly meeting gave as their holiday offering ten dollars to the International Tract Society, and twenty-seven dollars and seventy cents

to the foreign missions, besides paying eighty-one dollars as tithes. At the quarterly meeting of the Reno tract society, the club of fifty-four *Signs* was increased to seventy-four, and a club of thirty *American Sentinels* ordered.

G. W. COLCORD.

MINNESOTA.

REDWOOD FALLS.—For the past two months I have been mostly in the vicinity of Redwood Falls, working in the country about eight miles from that place. Had a very good hearing while there. As the result of labor in that place, most of which has been done by the tract society, four have signed the covenant, and others are interested, some of whom we hope to see take their stand with us soon. While there, I sold books to the amount of \$11, obtained two subscriptions for the *Instructor*, two for *Good Health*, and one for the *American Sentinel*. I also introduced the *Signs* into several families on trial. Meetings would have continued longer there had the weather permitted. We have endeavored to so leave the work that it may be renewed in the future as opportunity may offer.

A. H. VAN KIRK.

NORTH PACIFIC CONFERENCE.

WORDS of good cheer are coming in from different churches in this Conference. The week of prayer brought the blessing of the Lord. Thus far more than three hundred dollars have been sent in for "foreign missions." For a few days past I have been with the Vancouver church. The Lord was with us last Sabbath and Sunday. For the first time since its organization, this church partook of the emblems of the Lord's death. We are proud that a few of the members here are on the background. Good reports come from Salem. Bro. John Fulton, although in poor health, has held meetings with them, which have resulted in much good. The East Portland church is in a prosperous condition. A denominational school has just been started here with a good prospect of success.

CHAS. L. BOYD.

INDIANA.

WEST LIBERTY AND MECHANICSBURG.—Since our great meeting at New London, I have labored at the above-named places. Dec. 30 to Jan. 10 I was with the brethren at West Liberty. Owing to sickness and bad weather, there was not a very good attendance of our brethren; but notwithstanding this the Lord blessed those who did attend. The outside interest was excellent, and many were made friends to the truth. The brethren here donated quite freely toward a tent fund. May the blessing of God rest upon these souls.

Jan. 13-17 I was with the Mechanicsburg church. Here we had some excellent meetings. The brethren attended well, and the outside interest was good. The quarterly meeting of Dist. No. 7 was held at this time, during which church officers were elected for the ensuing year. The brethren gave liberally toward a tent fund, and were very anxious that the spring State meeting should be held there; and several not of our faith have kindly offered to help care for those who may attend the meeting. Doubtless the meeting will be held at that place. As we look back upon these meetings, we feel that they have been a success, for which we praise God. I expect soon to begin a series of meetings in the southeast part of the State. My address for the present will be New Marion, Indiana.

M. G. HUFFMAN.

HARTFORD CITY AND PLEASANT LAKE.—I was at Hartford City in connection with Eld. Henderson Jan. 7-11. The weather was very stormy, yet this unpleasantness did not hinder us from having a good meeting. This church has been organized a little more than two years. They began to build a house of worship soon after the organization. When it was almost completed, it took fire, perhaps from a defective flue, and burned down. They have now a second building all plastered, and will have it completed in the near future. As the house was in an unfinished condition, we feared that we could not hold a successful meeting while the thermometer was registering from six to fourteen degrees below zero, and a strong wind was blowing; yet no one seemed disposed to murmur or remain away. The sexton did what he could to keep the house comfortable. Friends brought in carpets and robes and spread upon the floor. We taught Bible lessons in the daytime, and spoke to the people in the evening. One aged sister of eighty-five winters walked from her home the last three days of the meeting, about half a mile, and united with the church before the meetings closed. Officers were elected, and the ordinances celebrated. Much instruction in Sabbath-school and missionary work was also given.

Jan. 12-14 I held meetings at Pleasant Lake. This is where Eld. Rees and Bro. Godsmark held their last tert meeting. They did not have time to complete the work before the Logansport camp-meeting, and Eld. Rees having no opportunity to return until after the General Conference, and then being sent to another field to labor, a good field and a well-begun work has

been left to suffer loss. We have the free use of a Universalist church, and people come out to hear, manifesting a good interest. They are pleading for help. Thirteen gave in their names to become members of a church that we began to organize while we were with them. I regretted much that other duties compelled me to leave so soon. We hope to send them efficient help as soon as possible. Truly, the harvest is great, and the laborers are few. At nearly every point in the State good audiences can be secured. People seem to have an inclination to hear, and we sincerely wish that we had more and better facilities for setting the truth before them.

WM. COVERT.

MEETINGS IN DENVER, COLORADO.

THE week set apart for the "week of prayer" was observed by the mission and Denver church. Owing to the severe stormy weather, which began on Monday and continued during the entire week, many were prevented from attending. The order of exercises was carried out, and all who did attend were abundantly paid for the effort.

On account of preventing circumstances, the church quarterly meeting was not held till Sunday, Jan. 3. This meeting was held at the mission, and considering the weather was unusually well attended. At the business meeting of both the Tract Society and the church, some unpleasant matters of long standing were disposed of, the members thus hoping to begin the year aright. Five united with the church, three by vote and two by letter, the latter being our former elder and his wife, who removed to another church about a year ago. We are glad to welcome them back. We trust there are others who will soon unite with us.

One very encouraging feature in regard to the working order of this church is shown in the payment of tithes. Two years ago this church paid little or no tithe. They have gradually increased until this last quarter, when the amount paid in was \$212. This we think is a good showing when we consider that this church is composed wholly of laboring people. May the Lord bless those who are "not slothful in business." The ordinances were celebrated at the close of the meeting.

We are glad to add a word of encouragement to canvassers. One of our workers, who has had but little experience in canvassing, obtained this week thirty orders for "Marvel of Nations," seventeen of which were taken in one day. We believe this book is destined to do a good work for present truth.

Jan. 6.

CHAS. P. HASKELL.

THE WORK AMONG THE GERMANS.

AFTER our good General Conference I spent two Sabbaths with our brethren in Dakota, the first in Brotherhood, and the other in Milltown, where the most of our brethren from Immanuel's Creek and Brotherhood came together. We had some excellent meetings; all our brethren promised to pay the Lord an honest tithe and not to forget the offerings. On Sabbath our church building here was dedicated, on which occasion a goodly number of outsiders were present, the church being well filled. We were glad to find that new ones had taken hold, and that new interests are springing up. The ordinances were celebrated at this time, and a deacon was ordained. Our farewell meeting was one not to be easily forgotten.

My mind was forcibly carried back on this occasion to the time when the German work here first began in weakness, and this church was first organized, in May, 1882. Since then this church has not only nearly tripled in numbers, but over seven hundred persons in different parts of this country have embraced the truth, and a number of laborers have been raised up to carry forward the work. Surely, we have reason to praise the Lord for his goodness and mercy! The brethren not only expressed their thanks to God as we reviewed the past, but pledged themselves anew to his service, and before I left a purse of about \$26.00 was made up wholly against my expectations, to help meet my traveling expenses across the waters. Many addresses of near relatives or friends in Russia were given to me, and we hope that the day may not be far distant when we can not only visit them, but see a greater number than is now there, rejoicing in the light of present truth.

R. CONRAD.

FROM A CANVASSER.

BRO. F. C. FIELD, writing from a prominent town in Ohio, says:—

"The prospects here are not particularly flattering, but they are by no means discouraging. One prominent man in the United Brethren church has ceased to affiliate with that body, and says he purposes to keep the commandments of God and the faith of Jesus. Many are pleased with the delineations of the prophecies, and are astonished that they have remained in darkness so long. I have found some who admit that they are violating the fourth commandment; but they have not the moral courage and heart-felt conviction to forsake friends and church associations at present, and be counted among the peculiar people of God.

"Last week I had quite an interesting conversation with an Atheist. He was well informed and educated, and when the truth of prophecy was presented to him, he realized its significance. He said, 'A new field of thought has opened itself before me, and if the statements which you have made are corroborated in history; and if it is a fact that the history of the world for over two thousand years has been the fulfillment of prophecy, I may yet believe in the existence of a God and the truth of the Bible.'

"We hope that a company of believers will be raised up in this place, who will be ready to meet the Lord at his coming, and sing the triumphant song of deliverance."

WHAT THE "SIGNS" IS DOING.

DEAR BRETHREN: Knowing with what pleasure you hear of the advancement of the cause of God, and the deep interest you take in the spread of the third angel's message, I herewith send you extracts from a few of the many similar letters received at the *Signs* office from all parts of the world.

A sea captain writes from Charleston, S. C.: "Inclosed please find money-order for \$2, to pay for my subscription to the *Signs of the Times* for one year. Having a number of copies sent on board my vessel, I have read them carefully, and believe you are right in your teaching of the scriptural truths of the Sabbath and immortality through Christ. And being an elder in the Reformed Church, it is my duty to see that scriptural truths are taught."

A lady who was previously a member of the Congregational church at Windsor, Mo., says: "*Dear Signs*: One year we have had, through the kindness of some friend, weekly visits from you, which have been a source of much spiritual strength and benefit; and, with other writings on the subject, have confirmed myself and greatly influenced my husband in the belief of the seventh-day Sabbath. I have just started out to keep it holy, and I hope if faithful in prayer, walk, and words, that before long my whole family of seven will be keeping the Lord's Sabbath. Inclosed find subscription for the *Signs*. I read them all, and then send them to friends and neighbors, for I feel it is sowing gospel seed. And though I cannot yet fully believe all your doctrines, I do believe that Christ is coming soon; also that God's commandments are unchanged by him, and to keep them *all* is essential to salvation. I am sincerely yours in Christian friendship."

A young man of Williamstown, Australia, writes: "I am a poor, fatherless boy, the sole support of my mother. I am working in a printing office. I am reading your papers, and find great comfort in them, and am showing your letter to many friends."

The Secretary of the Y. M. C. A. of New Zealand, writes: "I have received the *Signs of the Times* you so kindly sent me. Please accept my best thanks for the same. We should be most happy to receive a copy of the paper for our reading-room. I feel confident that your paper would be highly appreciated."

A gentleman writing from Lexington, Ky., under date of Jan. 4, 1886, says: "I inclose \$2 for your paper for this year. The *Signs* is the best religious paper I ever saw. I like its spirit, and admire it for its practical Christian precepts. I am in harmony with your views of the immortality of the soul, and second advent of our blessed Lord."

A lady in Mississippi writes: "I thank you for the papers sent. I have read them carefully. Their teachings give conclusive evidence to my mind of being in harmony with those of our Lord. Every page of the *Signs* seems to breathe the charity, holiness, and consecration to the service of God. I regard you as a people peculiarly taught of the Holy Spirit. You are obeying the divine command, and your light is not hidden. Its rays penetrate to the very hearts of all who earnestly desire and seek light upon this important and glorious theme."

A minister of St. Louis, Mo., writes: "I could no longer refrain from expressing my gratitude for the *Signs*. It is an excellent paper, and one in which others as well as myself are delighted. I hope to be able to obtain some subscriptions for it soon."

A gentleman in Maryland writes: "I should be pleased to receive the *Signs of the Times*, and will peruse it with care and pleasure. I consider it a very good paper, and hope it may live long to disseminate the truth of God."

A letter received from an M. D., of Nebraska, says: "The curiosity with which the first few copies of the *Signs* were examined was soon changed to deep interest. I look forward to its arrival expecting to find in each number real spiritual food."

A lady in Scotland writes: "I thank you very much for the *Signs of the Times*. I have been in receipt of it for two months. The paper is very interesting, and contains many good pieces. I realize that we are truly living in perilous times. The *Signs* will be gladly received. It always affords me much pleasure to hear from Christians, and I trust the time is not far distant when all God's children shall meet in one home, and be forever with the Lord."

A gentleman of Georgia says: "I have received two copies of the *Signs of the Times*, which were highly appreciated. This paper is always a welcome visitor to our home; and as I am on the literary committee in our missionary society, I have read several

pieces from the *Signs* at our monthly meetings. I think it a splendid paper, filled with pure, wholesome literature of a high grade; and coming as it does, almost across the continent, we receive it as a message of love from our brethren in Christ."

A gentleman seventy-four years of age writes from Buford, Ga., as follows: "One of your papers, of last year, accidentally fell into my hands a few days ago. I am pleased with your exposition of Bible teaching. I have concluded I would spare money enough to take your paper for six months. Mrs. White's article on the first page of the *Signs* is a gem."

A widow lady in New York, now ninety-one years old, writes that she has turned to keep *all* the commandments of God by the reading matter contained in the *Signs*, sent to her by a friend in Dakota.

A brother in Georgetown, Demerara, British Guiana, under date of Dec. 10, 1885, writes: "*Beloved Brethren in the Truth*: It is my very great pleasure to address you on the subject of the cause of Adventism. It causes me—while in the field of labor to which I have now consigned myself—to rejoice that I, an unworthy child of God, should be made an instrument in the hand of Providence to carry this last message to the world, even in the once benighted spot where I first went on my arrival in British Guiana, and spoke a word for my Master. Already there are those here who stand up for Christ, and others who are desirous that the truth be established in this dark part of the colony. The demand for our reading matter is great. Two in this vicinity, together with Bro. George Amsterdam, have decided to obey the truth. Rev. A. M. Daniel and his wife have taken their stand on the side of truth. He preached in his church, Dec. 5, a most impressive sermon on the third angel's message, to an attentive audience, thus arousing the people to inquiry. To-day I took two more yearly subscriptions for the *Signs*, besides a club of five to the Rev. Mr. Daniel. Kindly send to my address three copies of 'Man's Nature and Destiny,' and two copies of each volume of the 'Great Controversy.' One set is ordered by a minister of the A. M. E. Church, who has been convinced of the truthfulness of our doctrine. Please continue my club of ten *Signs* for 1886."

"Now is the time the Lord has chosen to work in Georgetown among those of different faith, and our publications are much sought after. Don't fail to send more reading matter promptly, for the Lord has gone out before his people here. To-morrow (Sabbath, Dec. 12), we hold our first public gathering of rest and worship in this place."

I have been in correspondence with the writer of the above letter for two or three years. If I remember rightly, he came from Africa to Boston some five years ago, and was converted under the labors of Eld. S. N. Haskell. He returned to Africa, and was there a useful missionary of the International Tract Society for some time. About three years ago he came to South America, where he has acted as agent for the *Signs of the Times* in French and Dutch Guiana. He also mailed the *Signs* into British Guiana quite extensively, converting Bro. Amsterdam, Thompson, Thomas, and others in Berbice county, B. G., and working along the Everton River. I doubt not that it is largely through the instrumentality of the *Signs*, that the company of Sabbath-keepers was raised up, of which Bro. R. L. Jeffreys is now a member.

B. R. NORDYKE.

Oakland, Cal., Jan. 24, 1886.

TO THE BRETHREN IN ILLINOIS.

BRETHREN, at our camp-meeting at Aurora we all voted to pay an honest tithe the following year, the first quarter of which is now ended. Have you laid by you in store as God has prospered you, or are you still determined to hold back and see the cause of God move slowly? Our ministers must be paid, and the treasury is empty. Brethren, come up to the help of the Lord against the mighty, and the Lord will open the windows of heaven and bless you.

J. K. HOUSEL.

GENERAL MEETINGS FOR DIST. NO. 8, PENNSYLVANIA.

THERE will be a general meeting held at Waterford, Erie county, Pa., February 20-22, for the benefit of Dist. No. 8, embracing the Bear Lake church of Warren county, and all of Erie and Crawford counties. We earnestly invite the following companies to be present if possible: Millville, Draketown, Edinboro, Union Hill, Coal Settlement. These are unorganized companies. The Bear Lake and Lorville churches should be represented without fail, and all scattered brethren and sisters, and all friends of the cause in this vicinity are earnestly invited to be present at this meeting.

Plans will be laid for future labor, and steps taken toward organizing some or all of these companies. This will be a very important meeting for this new district. Let all come prepared to care for themselves as far as possible, and come with the expectation of staying till the meeting closes. Eld. D. B. Oviatt, of Wells-ville, president of Pa. conference, will be present to assist in the work. The first meeting will be held Feb. 20, at 10 A. M.

J. G. SANDERS.

News of the Week.

FOR WEEK ENDING JAN. 23.

DOMESTIC.

—Buffalo barbers are agitating the question of closing their shops on Sunday.

—A gas vein yielding, 2,000,000 cubic feet per day, has been struck at Findlay, Ohio.

—Six men were buried in a snow slide at Mt. Sneffels, Ouray Co., Colorado, Sunday morning.

—In the coke regions of Pennsylvania 2,772 ovens are idle, owing to a strike among the laborers.

—Secretary Whitney has directed that a vessel of the Pacific station be sent to the Samoan Islands.

—Six children of Emanuel Johnson, residing in Columbia Co., Arkansas, perished in a fire Friday night.

—Five members of a family at Tarentum, Pa., have died of trichinosis, and three others are beyond recovery.

—An explosion in a rendering establishment at Creston Ia., Monday morning, killed two men and wounded four others, one fatally.

—Marie Augustine, formerly a slave, died in New Orleans last Friday at the age of 125 years. She has lived in New Orleans 100 years.

—The ship *Frank N. Thayer*, hemp laden, from Manila to New York, was burned at sea, entailing a loss of \$310,000, fully covered by insurance.

—In the northern portion of Berks county (Pa.), diphtheria has swept away thirty persons within a short period, and the disease is still spreading.

—In Albuquerque, N. M., a company is organizing to explore the ruins of a vast ancient city, where, it is thought, an immense amount of plunder may be found.

—The Kansas Legislature began a thirty-days extra session Tuesday. The principal business will be the re-apportionment of the State into legislative districts.

—Three men left Mono, Kansas, Jan. 6, in a sled, to go to their respective homes, several miles distant. Five days later, horses and men were found frozen to death.

—The recent blizzard caused many deaths in the vicinity of Oberlin, Kan. Men were found in their huts and dugouts, with bread in their hands, frozen stiff.

—An explosion in the Oriel coal mine, at Newburg, W. Va., resulted in the imprisonment of thirty-seven persons in the shaft, all of whom are supposed to have perished.

—In the United States and Canada last week there were 329 business failures. More than two thirds of the number reported are from the Southern, Western, and Pacific States.

—The missing boat containing the captain and eleven of the crew of the wrecked steamer *Hylton Castle* has been picked up by a fishing smack, and the men safely landed at New York.

—Grades laid by employees of the Chicago and Northwestern railway at Yankton, D. T., have been torn up by employees of the Chicago, Milwaukee and St. Paul road, and trouble is threatened.

—The discovery of a rich gold mine is reported from Leaky, Edwards Co., Texas. The ore is said to yield from \$68 to \$300 per ton. Prospectors are pouring in, and claims are being rapidly staked off.

—Nothing has yet been heard from the over-due steamer *City of Nassau*, which passed out of the Delaware Capes on Christmas morning for Jacksonville, and it is thought she is lost with all hands, seventeen in number.

—An avalanche in Maroon Pass, Colorado, buried a party of men and mules; six men are believed to have perished. A snowslide near Silverton, Col., swept away the plant and machinery of the Dutton mine, killing four men.

—In the United States court at Keokuk, Tuesday, Judge Lore announced a decision from Judge Brewster to the effect that the Iowa prohibitory law was unconstitutional as applied to breweries erected before the law was passed.

—The famous U. S. dispatch boat *Dolphin*, whose sea-going qualities caused so much discussion a short time since, and which was condemned by the government, was recently put to a very severe test off stormy Cape Hatteras, and is now pronounced to be in every respect satisfactory.

—At Morewood, Pa., Wednesday, sixty-two deputy sheriffs and policemen had a fight with 250 Hungarian strikers, resulting in thirteen men and one woman being arrested. Over a hundred shots were fired and many of the strikers were wounded, but were carried off by companions. One officer was slightly hurt.

—A hurricane raged on the Pacific coast Wednesday, the wind at San Francisco reaching a velocity of eighty-two miles per hour. In the latter city, buildings, church spires, and chimneys were blown down, and the streets and basements flooded by the bursting of sewers, caused by the heavy rain. Plate-glass windows were blown in, and awnings and signs sent in all directions. Two women were caught in a falling building and fatally hurt. No ocean disasters have been reported.

—Fires have occurred during the past week in various parts of the country as follows: Starch factory at Buffalo, loss \$75,000; factory at Provincetown, Mass., loss not given; Episcopal church at Springfield, loss \$5,000; opera house at Bay City, Mich., loss \$60,000; brewery at New

York, loss \$30,000; oil warehouses at Philadelphia, loss, \$22,000; stores at Winnipeg, Manitoba, loss, \$25,000; cotton storehouses at Tompkinsville, S. C., loss \$150,000; Delaware Oil Works at Chester, Pa., loss \$40,000.

FOREIGN.

—Editor Stead, of the *Pall Mall Gazette*, was released from jail on Monday.

—During the week ending Jan. 16, there were twenty-four deaths from small-pox in Montreal.

—The volcanoes of Cotopaxi and Tunguragua, in South America, are reported to be in a state of violent eruption.

—The Queen's speech, to be delivered in Parliament on Thursday, will denounce the National Land League as an unlawful organization.

—An amnesty has been granted by M. Grevy, president of the French republic, to persons convicted of political offenses since the year 1870.

—Much uneasiness prevails at Mandalay, the Burmese capital, owing to the activity of the rebel princes, the forces under whom have been daily increasing in strength.

—The German Reichstag has adopted a resolution declaring that the expulsion of Poles from Prussian territory was unjustifiable and incompatible with the interests of German subjects.

—The Mexico *Two Republics* has discovered a Mormon agent in the Mexican capital who is there for the purpose of promoting schemes for Mormon settlement upon a large scale in that country.

—London dispatches say that, while eighty-six Parnellites hold the balance of power in Parliament, it is daily becoming more evident that public opinion will demand a renewal of coercion in Ireland.

—The ukase ordering the expulsion of all unnaturalized persons from Russia will banish about 100,000 persons. Employers are given eight months to leave, workmen six months, and peasants six weeks.

—Han Qua, a Chinese banker of Canton, is said to be worth the fabulous sum of \$1,400,000,000, and to pay taxes on an estate of \$450,000,000. By the side of this wealth even Vanderbilt's sinks into insignificance.

—A fight has taken place between a body of Russian troops and 6,000 Shoshovals, who were crossing the Persian frontier to winter in Russian Moghan. The Persian government is said to fear an invasion of Khorassan.

—The London *Telegram* of Wednesday morning says: "It is undeniable that Russia is preparing for a campaign in the Balkans for her own ends." The Bul-government has replied to the powers that Bulgaria will disarm if Serbia will do likewise.

—The Municipal Council of Halifax, N. S., has requested the Dominion government to take such steps as will lead to a reciprocity treaty with the United States. Failing to secure a satisfactory treaty, the government is requested to place a sufficient number of armed vessels along the Canadian coasts to protect Canadian fisheries from American encroachments.

—The Chicago *Herald* makes the statement that the great Euphrates River, so prominent in history, is now likely to disappear altogether. For some years the river banks below Babylon have been giving way, so that the stream spread out into a marsh, until steamers could not pass, and only a narrow channel remained for the native boats. Now this passage is being filled up, and the prospect is that the towns on the river banks will be ruined, and the famous river itself swallowed up in the desert.

RELIGIOUS.

—The prince of Monaco has expelled the Jesuits from his little State, owing to a recent quarrel.

—The American churches which call themselves evangelical claim 11,318,287 communicants.

—Bishop Fabre, of Montreal, has forbidden Roman Catholic priests of that diocese to meddle any more in politics.

—There are now seven Protestant churches in Rome, and it is reported that the pope is both anxious and indignant at the fact.

—A movement toward the observance of Sunday rest is starting in Russia, incited by workers in shops and industrial establishments.

—There will be more than eighty Roman Catholic members of the new British Parliament, one being from Scotland, the first since the Reformation.

—A new paper, *Le Jour de Repos*, has been started at Vevay, Switzerland, "to advocate the observance of the fourth commandment" among French-speaking people.

—There are in Italy some 300 churches and mission stations of the evangelical order, and it is estimated that 10,000 members have been converted from Roman Catholicism.

—John Jacob Astor has promised the Young Women's Christian Association of New York \$25,000 for a building fund if they succeed in raising as much more from other people this month.

—President Tuttle, of Wahash College, ascertained the ages of 2,242 ministers at death in this country, and found that they averaged over sixty-one years, and that one out of every seven attained his eighty-eighth year.

—There are in Chicago 40,000 Bohemians, 15,000 of whom keep up their native habits and language. While nominally Roman Catholics, their literature is wholly atheistic; and their daily paper is said to be grossly impious.

—During the last thirty years war has caused in Christian nations the loss of 2,000,000 men and of \$15,000,000,000. The yearly expenditure of these nations on standing armies is \$2,500,000,000.

—While the average proportion of churches to the population in the United States is one church to every 516 persons, it is in Boston one to 1,600, in New York one to 2,400, in St. Louis one to 2,800, and in some other places one to 5,000.

—Among the Mohammedans of India, notable converts to Christianity have occurred the past year, prominent among which are a famous preacher against Christianity at Calcutta, a medical man in the Punjab, a medical man from Bombay, and others from Peshawar, Madras, and Kashmir.

—A meeting in defense of the laborers' Sunday rest is to be held at the Academy of Music in New York City Sunday evening, Jan. 24. Among the prospective speakers are Col. "Bob" Breckenridge, the eloquent young Kentucky congressman, and Mr. Arthur, president of the Association of Locomotive Engineers.

—"The recent elections in France," says the *Interior*, "have demonstrated clearly two facts, of which many in this country seem to have been ignorant or incredulous. It is now seen that the power of the Romish Church is still mighty, in spite of the wide-spread skepticism. It is seen, also, that religion is a factor in life which politicians and statesmen cannot afford to despise or overlook."

Obituary Notices.

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

LORD.—Died of consumption, at her home in Cumberland, Wisconsin, Jan. 3, 1886, Mary F., daughter of W. H. and C. L. Lord, aged 16 years, 11 months, and 28 days. For four months she bore all her sufferings with patience, passing away at last without a struggle. We believe she sleeps in Jesus. Words of comfort were spoken by Eld. Phoenix, from Job 14. MARY V. THURSTON.

LANPHERE.—Died Nov. 5, 1885, of disease of the heart, at Shawbrook, Wisconsin, Sr. Eunice Lanphere, aged 70 years, 4 months, and 24 days. Sr. L. was a convert to the S. D. Baptist faith when quite young, but had been a believer in the truths of the third angel's message for the last fifteen years of her life. She leaves an aged husband and a large family of grown up children to mourn their loss, who sorrow not, "even as others which have no hope." Words of comfort were spoken by Bro. O. Burr. T. B. SNOW.

ATKIN.—Died at the home of his parents, near Severy, Kansas, Jan. 9, 1886, James, youngest child of Bro. and Sr. R. Atkins, aged 7 years. James caught a cold which affected his lungs, and in this condition he was taken down with the chicken-pox, which settling on his lungs resulted in his death. James was a good boy. Though knowing that he could not live, yet he did not fear death. Bro. and Sr. Atkins have the sweet consolation that, if faithful, they will once more clasp him to their bosom, when he shall arise "in full, immortal bloom." Funeral services were conducted by the writer. Text, Job 14:1, 2. M. ENOCH.

BISER.—Died in Battle Creek, Jan. 11, 1886, of Bright's disease, Forrest K. Biser, aged 26 years and 6 months. Bro. B. had for the past four years occupied the position of assistant book-keeper at the Sanatorium, where he had endeavored himself to all with whom he came in contact. From his early boyhood he had been a Christian, first as a Methodist, and later as a Seventh-day Adventist, and his life has ever been marked with faithfulness in duty. He leaves a wife and a widowed mother to mourn his loss, but they sorrow not as others that have no hope. Funeral at the Tabernacle, conducted by the writer. WM. C. GAGE.

JONES.—Died Jan. 15, 1886, of typhoid fever, at his home near the Lowe post-office, Chautauqua Co., Kansas, Bro. Butler Jones, aged 17 years, 4 months, and 12 days. He suffered much during his sickness, which lasted forty-six days; yet he bore all with patience and resignation. Death had no terror for him, as he looked forward to the final reward of the saints. When asked by his father if he believed he was a child of God, the answer came, full of assurance, "I am." Butler was a faithful, earnest Christian boy, and was always ready to be a witness for Jesus in and out of meeting. Joy is mixed with the grief of parents, brothers, and sister as they look forward to the blessed morning of the first resurrection. Funeral discourse by the writer, from 1 Thess. 4:13. M. ENOCH.

OLMSTEAD.—Died in Vicksburg, Mich., Jan. 17, 1886, of heart disease and other difficulties, Elizabeth H. Olmstead, wife of I. A. Olmstead, in the 54th year of her age. When about 17 years old, she made a profession of religion, uniting with the Methodist church, of which she, with her husband, remained a member till 1859, when they both embraced the views of S. D. Adventists. She continued till the close of life a faithful member of this church, ever commanding the esteem and friendship of her neighbors as a consistent Christian woman. As immediate relatives she leaves a companion, an only son, a grandson, a mother, and three brothers, who were all present at the funeral. She was highly esteemed in the village of Vicksburg, where she spent the closing years of her life. The neighbors were very friendly and helpful during her sickness, and the Congregationalist house of worship was well filled at the funeral, January 19. U. S.

GATES.—Died in North Madison, Lake Co., Ohio, Jan. 10, 1886, of consumption, our dear mother, Martha Gates, aged 56 years and 9 months. For nearly two years Mother had been out of health, though not confined to her bed until a few weeks before her death. In early life she was a member of the Congregational church, but for many years has taken no active part in it. For a few years past she has kept the Sabbath of the Lord, but never had the opportunity of uniting with the church. As far as she had investigated, she believed the doctrines of S. D. Adventists, including the health reform. Her life has been a pure and unselfish one, and singularly free from many of the faults of humanity. Though separated from her most of the time for some years past, I was permitted to be with her the last ten days of her life, and minister to her in her sufferings. Though suffering extremely, not one word of complaint ever escaped her lips. She expressed contrition of heart for the errors of the past, but trusted in the Saviour for the pardon of all her sins. We believe she sleeps in Jesus. Funeral discourse by her brother-in-law, Eld. Orrin Gates, Disciple minister, from Isa. 25:6-8. E. H. GATES.

—If there had anywhere appeared in space
Another place of refuge where to flee,
Our hearts had taken refuge in that place,
And not with Thee.

—In the still air the music lies unheard,
In the rough marble beauty lies unseen;
To make the music and the beauty needs
The master's touch, the sculptor's chisel keen.

Appointments.

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

APPOINTMENTS FOR INDIANA.

PATRICKSBURG, Feb. 12-16
Farmersburg, " 18-24
Dugger, " 25-28
Poseyville, March 2-7

I desire to meet at Patrickburg as many of the friends from Monroe and Owen counties as can possibly come. Let the members of Prairie Creek church attend at Farmersburg. We want to counsel together in these meetings in regard to the work in your part of the State. Not only this, but we should know what the Lord requires of us in sustaining the cause in other parts of the field. Will friends in these churches make special efforts to have all present who should attend? WM. COVERT.

MILWAUKEE Wis., Jan. 30, 31; Monroe, Wis., Feb. 5-7. W. W. SHARP.

BYRON, Minn., evenings of Jan. 26, 27.

G. C. TEN BY.

THERE will be a general meeting for Dist. No. 4, N. Y., at West Pierrepont, Feb. 6 and 7, beginning Friday eve., at 7 o'clock. This will be an important meeting, and we hope to see a general attendance. J. E. SWIFT.

Publishers' Department.

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

PERSONS wishing to correspond with the workers in the New York mission should address them at 293 Manhattan Ave., Brooklyn E. D., N. Y., care of A. T. Robinson, which will insure their letters being delivered in our letter box; otherwise they are liable to be lost. A. T. ROBINSON.

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Books Sent by Freight.—Lee Gregory, A H Beaumont, M V Thurston, A J Cudney, Pacific Press, Lee Gregory, D T Shireman.

Cash on Account.—N Y T & M Soc \$407.42, Neb T & M Soc per Wm McGraves 5, Col T & M Soc 100, Iowa Conf per Pilot Grove Ch 35, B C S S per F M Wilcox 13.94, Iowa Conf per P L Hanson 79, Dak T & M Soc 279.95, Mich T & M Soc 413.19, Mo Conf per Nora Tindall 4.

General Conference.—Joseph B Foster \$1., Minn Conf 300., New Orleans Ch 6, Terraccia Fla 10.63.

S. D. A. E. Soc.—D Hayes & wife (shares) \$20.

Australian Mission.—H B Baldwin \$5., "H P" 2., Mich T & M Soc 70., W & H Bute 3.50, N Y T & M Soc 11.

N. E. School.—Mich T & M Soc \$10.

Arkansas Relief Fund.—A H Cleaves \$10., Oakland Wis Ch 4.35.

Scandinavian Mission.—M Heileson \$9.40, H B Baldwin 5., M Mossford 2.50, O W Pearson 5., Jessie Booth 5., Mrs W S Fairfield 20.

Inter. T. & M. Society.—Penn. T & M Soc \$3.84.

European Mission.—H B Baldwin \$10., Mrs W S Fairfield 20., M Mossford 2.50, E J Connet 5., Jessie Booth 5., Clarion Kan Ch 7.50, C J Smith 100., Penn T & M Soc 1.

English Mission.—H B Baldwin \$5., W & H Bute 3.25, Dak T & M Soc 30., N Y T & M Soc 6.

Christmas Donations to Foreign Missions.—Texas T & M Soc \$133.10, Ind T & M Soc \$5.13, Mich T & M Soc 119.96, Dak T & M Soc 347.72, N Y T & M Soc \$74.44, N C McClure 12.85, Mrs E Arnold 1., B C Saxby 10., Cross Plains Tenn Ch 15.40, Mt Pleasant Mich Ch 8., Francis Depas 15.91, Herndon Iowa Ch 8.53, Cedar Dale Mich Ch 4., J T Atkinson 1.

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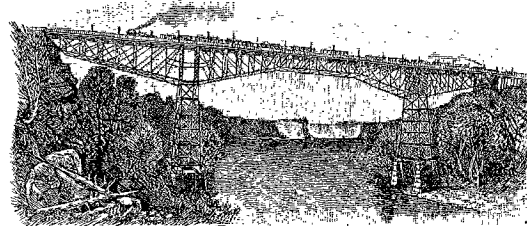
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Exp.	Exp.	Exp.	Exp.	Exp.		Exp.	Exp.	Exp.	Exp.
p.m.	p.m.	p.m.	a.m.	a.m.	Ar. Dep.	p.m.	p.m.	p.m.	a.m.
11.45	8.45	11.15	7.00	8.00	Detroit	9.15	8.00	4.00	9.10
10.23	5.30	10.09	5.45	6.40	Ann Arbor	10.38	9.23	5.30	10.28
9.15	4.15	9.15	4.35	5.25	Jackson	12.03	10.55	7.15	11.42
7.57	2.47	8.22	3.18	4.17	Marshall	1.18	11.55	8.22	12.45
7.31	2.23	8.01	2.50	3.50	Battle Creek	1.50	12.20	8.52	1.35
6.46	1.42	7.23	2.00	3.03	Kalamazoo	2.40	1.10	9.45	2.15
.....	12.15	6.13	12.28	1.20	N. Y.	4.18	3.05	.....	3.45
.....	11.11	5.17	11.13	12.02	Mich. City	5.40	4.35	4.57
.....	9.00	3.30	9.05	9.55	Chicago	8.05	7.00	7.10
a.m.	a.m.	p.m.	p.m.	p.m.	Dep.	Ar.	a.m.	a.m.	p.m.

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GOING WEST.					GOING EAST.				
Stn.	Mail.	Day	Pacific	U. S. G. R.	Stations.	Mail.	Limit	Atlee	Pass.
Pass.		Exp.	Exp.	Pass.		Exp.	Exp.	Exp.	Pass.
.....	a.m.	a.m.	p.m.	p.m.	Dep. Port Huron	Ar.	p.m.	a.m.	a.m.
.....	8.25	8.05	8.05	8.40	Lapeer	10.20	1.28	7.45	.....
.....	8.12	9.28	9.34	5.40	.....	8.42	12.07	6.28	8.57
.....	8.58	10.05	10.10	6.20	.....	7.55	11.37	6.55	8.17
.....	9.30	10.39	10.48	7.00	.....	6.45	11.08	5.18	7.20
.....	10.47	11.37	11.50	8.28	.....	5.38	10.14	4.10	6.09
.....	11.31	12.11	12.25	9.07	.....	5.02	9.43	3.35	5.32
.....	12.30	1.00	1.20	10.40	.....	4.08	9.00	2.45	4.35
.....	p.m.	1.20	1.25	p.m.	BATTLE CREEK	3.08	8.55	2.40	.....
.....	.....	2.11	2.21	.....	Vicksburg	3.04	8.15	1.45	.....
.....	.....	2.23	2.32	.....	Schoolcraft	3.04	8.15	1.45	.....
.....	.....	3.13	3.19	.....	Cassopolis	3.04	8.15	1.45	.....
.....	.....	4.00	4.07	.....	South Bend	3.04	8.15	1.45	.....
.....	.....	5.15	5.22	.....	Haskell's	3.04	8.15	1.45	.....
.....	.....	5.32	5.52	.....	Valparaiso	3.04	8.15	1.45	.....
.....	5.58	6.10	Chicago	11.30	5.32	10.41	8.40
.....	9.10	3.25	8.30	1.15
a.m.	p.m.	p.m.	a.m.	a.m.	Ar.	Dep.	a.m.	p.m.	p.m.

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p.m.	a.m.	a.m.	a.m.	p.m.	p.m.
.....	5.45	10.10	11.30	5.10
.....	6.40	11.02	10.11	4.15
.....	7.16	11.39	9.32	3.37
.....	12.48	8.36	2.38
a.m.	8.42	1.00	.....	7.00	2.10
6.17	9.15	1.15	.....	6.35	1.38
6.47	44	2.5	.....	7.00	1.14
6.49	.....	2.17	.....	6.49	1.02
7.07	10.	2.30	.....	6.30	12.44
7.27	p.m.	2.50	7.21
7.35	3.04	a.m.	12.27
8.46	3.45	6.43
8.50	4.10	11.43
.....	p.m.	5.55
.....	11.20
.....	5.25
a.m.	p.m.	p.m.	a.m.	p.m.

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The Review and Herald.

BATTLE CREEK, MICH., JAN. 26, 1886.

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Eld. W. C. White sailed from New York the 23d inst., on his return to Europe. Eld. R. Conradi and wife, who go to labor among the German speaking people of Europe, accompanied him. Sister A. Robert, a native of Switzerland, and two sisters from Battle Creek, M. A. Davis and Jennie Hens, who will connect themselves with the work at the Central European office, were also of the party.

THIS NUMBER.

We do not doubt that the general reader of the REVIEW succeeds in finding all the good things in the paper without having them specially pointed out to him. But there are a few articles in this number which seem to be deserving of special emphasis, and hence this mention of them.

The articles by sister White, on the first page, are so well appreciated by those who are acquainted with the paper, that no word in relation to them would cause them to be read any sooner or by any greater number than now read them. But the article from her pen in this number is on a subject of special practical importance, and should receive the careful attention of all.

Attention which none should fail to read is the one by Bro. Tenney on "The Moving Spirit." While we read in the papers about the thermometer going down to ten below zero in Atlanta, Georgia, and oranges freezing on the trees in Florida, and gardens ruined by the frost, and a gale sweeping over San Francisco, at the rate of eighty-two miles an hour, unroofing houses and doing other damage, extremes and disorders prevailing everywhere, we may as well conclude that paradise is not to be found on this earth in its present state, and so be content wherever we are, provided we can find there some work to do for the Lord till the remainder of the brief journey before us is done.

In the Special Mention Department will be found a description of the steps necessary to secure an

amendment of the Constitution of the United States, and so the steps that must be taken before the religious amendment so many are laboring for, can become a part of the Constitution, and Sunday be entrenched in the fundamental law of the land. This will answer the questions which arise in many minds on this subject.

Bishop Foster, of the M. E. church, in the article on "The State of the Church," gives a startling description of the state of religion in that body, which is no worse than in other denominations. And in consideration of this fact, it is a striking testimony to the truthfulness of the position that we are living in the time of the fulfillment of the second message of Revelation 14.

Some remarkable statistics are also presented respecting the growth of the English language as compared with other tongues. From these facts may be very clearly seen the providence of God in locating in the midst of an English-speaking people, the special work of truth for these last days.

Other departments this week will be found no less interesting than usual.

CAMP-MEETINGS FOR 1886.

JANUARY may seem rather an early date to commence talking about camp-meetings. But there are reasons why this seems best. The writer expects to leave for California by the last week in March, to be gone till the first of June. Eld. Haskell will probably not return from Australia before next May. Eld. O. A. Olsen will be busy in the Scandinavian work till spring, when he expects to start for Norway. Eld. W. C. White has already gone to Europe. Eld. Underwood, the remaining member of the General Conference Committee, would be unwilling to take the whole responsibility of making the appointments for the early camp-meetings. So it seems somewhat necessary that the writer should look after this before leaving for the Pacific coast. We therefore ask our presidents of conferences who expect to have State Conference camp-meetings before August, to write to us as soon as possible, stating the probable time of their meetings, the laborers they prefer to attend them, and anything of interest concerning the matter which it may be necessary for the General Conference Committee to know, so that we may be able to make out a program for their meetings before we leave for the West. Correspondence will then require much time, and if attended to before we leave, it will save considerable perplexity.

There are some very forcible reasons in behalf of early camp-meetings. General Conference help is much easier obtained in that season, because there is not such a rush of meetings. It is very difficult to furnish suitable help for all, when three large camp-meetings are held at the same time. Early camp-meetings give far better prospects for the tents to accomplish good. It almost ruins a tent-meeting season to break into it in August or the first of September by a State camp-meeting, calling in all the laborers and tents. It adds largely to the expense; for the tents are shipped out in the early part of the season, then to the camp-meeting, and then back again. Oftentimes the interest is at its height, and is ruined by being left. Yet the tent and the minister are both needed at the camp-meeting. When the laborers go out into the field after a good camp-meeting, they are in the best condition to labor. Some of our Conferences prefer to run their camp-meetings into the frosts of October rather than thus break in upon their valuable tent season. Presidents of Conferences, think of this matter, and correspond with us in season as to time, laborers, etc., before we leave for a distant field.

G. I. B.

NOTICE.

THE publishers are now ready to fill all orders for the "Marvel of Nations." They have also prepared a neat little book of 34 pages, containing all necessary instruction to canvassers, which can be obtained by applying to REVIEW AND HERALD, Battle Creek, Mich.

REQUEST FROM NEW ORLEANS.

MANY of our city missions are located in Conferences where they can receive help from friends, in the way of donations of fruits, vegetables, etc. This is

right, and God will bless the liberal heart. But this mission has no Conference to lend a helping hand, which we very much regret, as it will be an expensive one, and will have to be carried in a measure by the General Conference, which has more burdens now than it should have. Therefore we mention the above, believing that many will esteem it a privilege to donate dried fruits, etc., such as can be sent cheaply, and thus help to curtail expenses. Send, prepaid, to T. H. Gibbs, 739 Magazine St., New Orleans, La.

OHIO T. AND M. DIST. NO. 4.

LIBRARIANS, T. and M. workers, and others will take notice that Sr. S. L. Rowe, our former district secretary, has resigned, and that Sr. V. A. Merriam, of La Grange, Lovain Co., Ohio, is appointed to fill the vacancy, to whom all district business and reports should be sent.

LOUIS T. DYSERT, *Director*.

THE OAKLAND, WISCONSIN, MEETING.

WE hope our brethren in reach of this meeting will not let it pass without attending. The labors of Bro. Olsen are just what is needed. We have reached a point in our work when more time should be spent in seeking God. These privileges will not long be granted us, and at this time we need the benefits of such a meeting, that we may be enabled to see our duty in reference to the cause, and the relation we sustain to it. It is no common work in which we are engaged; and if it was necessary for the disciples to tarry at Jerusalem till they were endued with power from on high, how much more the necessity for us to do likewise, who are living in such days of deception.

A. J. BREED.

PERSECUTION IN THE SOUTH.

IN May, 1884, the writer was traveling in Arkansas, and formed the acquaintance of several clergymen of the M. E. church (South) who were on their way to attend a Conference. Conversation very naturally turned upon religious matters. The ministers were all very zealous in their advocacy of the temperance cause, and very hopeful for the future. They waxed eloquent over the prospect of soon being able to have the whole State for temperance and the Christian Sabbath (Sunday). They said the whole State was up in arms, and laws would be enacted and enforced that would bring about complete prohibition of the liquor traffic and Sunday labor; the two evils must go together. It was suggested to them that there were some people in their State who conscientiously observed the seventh day of the week for the Sabbath, and they were asked what would be done with them if they refused to abstain from labor on Sunday. Said one gentleman: "They will have to do one of four things: Change their practice, keep two days of the week, get out of the State, or suffer the consequences of an enforcement of the law."

We tried to remonstrate with him on the unreasonableness of his position, but to no purpose. He was all enthusiasm, and said they were going to fight it through on the line of temperance and the Christian Sabbath; and if seventh-day people did n't like it, they must go to some other State. This was in 1884, and it was no surprise to the writer that the first cases of persecution of S. D. Adventists occurred in that State.

So far as our experience and observation among the people of the South has extended, they take hold of projects with far more unanimity than do those of the North, and the temperance question has been taken hold of with a far greater zeal than elsewhere. The enforcement of Sunday laws is keeping pace with the temperance wave, and both are being rapidly developed. The people of the South are far more inexorable in their demands than those of the North, and more daring. We need not be surprised to see the wave of persecution against those who are trying to keep all the commandments, rise rapidly in the South and sweep northward.

G. W. M.

THE LOST-TIME QUESTION.

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A TRACT of 24 pages, which completely explodes the fallacy that somewhere between creation and the present time a day has been lost, so that we cannot now tell which is the original day of the Sabbath. The tract gives eminent rabbinical and astronomical testimony from living witnesses, showing the utter impossibility of losing a day.

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