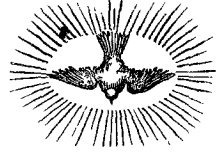


Adventist Review



AND SABBATH HERALD.



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

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MY SAVIOUR.

BY MRS. L. D. A. STUTTLE.

My Saviour! Oh those wondrous words!
With joy and peace they fill my soul;
They calm my wildly beating heart,
When life's tempestuous billows roll.

Thou art the one sweet "Star of Hope,"
Whose blessed rays forever shine,
To light with joy man's devious ways,
With wondrous radiance divine.

Oh blessed words! far far more sweet
Than sweetest music to my ear;
More wondrous is thy magic power
To bless, to comfort, and to cheer.

Angels may bow before Thy throne,
And seraphs adoration bring;
But, ah! for them thou did'st not die!
Thou art their Master and their King.

But oh, thou art my Saviour,—mine!
My sacrificial Offering free!
Nor could an angel's tongue describe
My blest Redeemer's love for me!

I long to see that glorious face,
And gaze upon those matchless charms,
And bask in pure and holy joy,
Safe in the Everlasting Arms.

And when within the city fair,
Ten thousand years have run their race,
Yet still 't will be my highest joy
To gaze upon my Saviour's face.

Bancroft, Mich.

Our Contributors.

"Then they that feared the Lord spoke 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.

BURIED ALIVE.

BY ELD. G. D. BALLOU.

THE idea of being buried alive is terrible to every one. If any one knowingly should inter a fellow-mortal before life was extinct, it would be considered the greatest of crimes. But I will not speak of natural death and burial; I will call attention to being buried with Christ "by baptism into death." Rom. 6:4. The connection shows that before baptism there comes a cessation from the works of the flesh, which is called "death." "How shall we, that are dead to sin, live any longer therein?" Verse 2. "Knowing this, that our old man is crucified with him." Verse 6. Here is cessation from sinful activity, and nailing of self to the cross. Verse 8 says, "Now if we be dead with Christ, we believe we shall also live with him;" and verse 11 is conclusive, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." With this agrees Col. 2:12: "Buried

with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Baptism, then, is an act of faith by which we fully express our confidence in the efficacy of the death, burial, and resurrection of Christ.

Now it must be exceedingly distressing to intelligent Christians to see professed converts buried in baptism before the final death throes of contrition and confession have been experienced. There ought to be grief and agony for past sin, and cessation from it. Former bad habits of life and conduct should cease. When a tree dies, the leaves and blossoms wither and fall off. There ought to be unmistakable evidence that the individual is dead to sinful motives and purposes, that he has ceased from them; then, and not till then, is he ready for burial. It is not enough for one to *want* to die, and *purpose* to die; he *must die*, before it is safe to bury him. It is very distressing to have the "old man" revive after apparent death and burial. It is humiliating to the church, because it shows that they must be ignorant of the true signs of death, or that they have been derelict in duty.

When certain ones came to John the Baptist to be immersed, he admonished them to "bring forth therefore fruits meet for repentance." Matt. 3:8. "Fruits answerable to amendment of life" is the marginal reading. They had something to do to prove their repentance genuine. There certainly are persons now-a-days who have been living in open sin, who should bring forth fruits showing a complete change of heart, before it is wise to baptize them. This could not be said of those who have hitherto been living according to the best light given them. The Ethiopian eunuch (Acts 8:26-38), and the three thousand immersed on the day of Pentecost (Acts 2:5, 41), and several others were of this class. But where men have been addicted to gross sins, and living in utter disregard of God's requirements, they should have opportunity to give proof of the genuineness of their conversion, by laboring to put away their wrongs and making restitution as far as possible for all wrongs done.

It is not enough for one to say that he intends to keep the commandments of God; he must have thoroughly begun to do it. It is not enough for the drunkard to promise that he will drink no more; he must have ceased, and left off frequenting his former associations and places of resort. It is not enough for the tobacco-user to say he will quit the use of the narcotic that enslaves him; he should be dead to that former slavery before he is prepared to profess himself a servant of Christ, by being buried with him. How can such rise to walk in newness of life, unless the old life and actions are dead? A man certainly ought at least to confess the Lord Jesus before men, and he ought to be a praying man, in secret, in the family, and in the church, before he publicly professes that he has put on Christ by the act of baptism.

But it often happens that the minister and the church are very much afraid of offending the would-be candidate for baptism; and perhaps the desire for immediate results enters somewhat into their motives. So instead of dealing plainly but kindly with him, they take him into fellowship, only to become a grief of mind and a source of vexation for a few months, and then to be cast out. If there is danger that a little careful examination and a little delay will revive the "old man," it is the

best evidence that such are not prepared for burial. John the Baptist was not afraid to defer such cases. The wisdom and caution he exercised could be profitably employed in these days. In most cases where individuals are baptized on their promise to die, the carnal nature soon revives. The tippler goes back to his cup, the tobacco inebriate to his pipe and quid, and the church has the unpleasant task to perform of removing these bodies of darkness from their midst. If John's example were followed, there would be fewer cases of backsliding, and not so many would call for re-baptism. The church would in some cases be fewer in numbers, but stronger, because they would have less burdens to carry. May God hasten the day when such premature work shall cease among us.
Ferndale, Cal.

GIVING.

BY ELD. WM. COVERT.

THERE is much said in the Scriptures upon the subject of giving. This is a grace to be cultivated by God's people. God has said he "loveth a cheerful giver." Then as he has promised that "the liberal soul shall be made fat," it is evident that the bounties of heaven are for those who give liberally. We all love to receive abundantly from those who have gifts to bestow. When we see a person upon whom God has lavished gifts, manifesting stinginess in giving to important and essential objects connected with God's cause, we can scarcely refrain from thinking of what an unthankful heart he has to contend with.

We enjoy the gifts that our Heavenly Father bestows upon us, and feel a desire for copious showers of the bounties of the Blessed Giver; yet when it comes our turn to give, we find many an obstacle to cause friction as we endeavor to reverse the wheel of reception to that of bestowal. The catch-spring of selfishness frequently clicks at the passage of the first nickle, and stops the entire machinery, as though the whole course of nature was being unjointed. A dollar to such a one seems of so great value that the salvation of souls is of minor consideration. These persons dread to be called upon to give. They avoid the missionary meeting if they think a call is to be made for means. If they give at all, it is a penny a week to the Sabbath-school, perhaps, a nickle each month to the missionary cause, and fifty cents once a year to foreign missions; the tithing, in their estimation, belongs to the ceremonial law, and therefore they feel excused from responsibility in that direction. Cheap meeting-houses, without carpets, bells, window blinds, or walks, Sabbath-schools without maps, blackboards, or other helps, are what they want, and thus they show that the grace of giving is one they have never cultivated. Can such persons ever enjoy the blessing attendant on giving?—They certainly cannot until they have crucified their avaricious spirit by greatly multiplying their gifts.

If selfish givers could appreciate the fact that it is more blessed to give than to receive, there would be some hope for them; but how can they ever appreciate a thing they have never experienced? The practical part must first exist before the blessing can result from it. There is not a lack of means among our people to support the cause. The real need is chargeable to the unwillingness to give of that which God has given us. God gives his people the faculty of acquiring wealth, but they often suffer Satan to cheat them out of the satis-

faction of returning God's favors through helping his cause, by sealing up their hearts with covetousness. The love of this world drives the moisture out of the soul and the love of God out of the heart, and then Satan fills the mind with selfishness, whence proceed murmurings and discouragements, which result in destruction.

Let there be a habit of giving cultivated by all who are lacking in this grace, and there will flow into the treasuries of the different branches of the work all the means that the leaders of the cause can ask for. In thousands of instances there could be dimes given where now are given only pennies, and dollars where now are given only dimes. But Satan is suffered to have his way, while the blessed cause begs for means to carry forward the last work of mercy.

It is estimated from well-authenticated facts, that about one half of the tithe that God claims as his has in the past been withheld from the cause. The dread of giving has so blunted the consciences of many that they keep in their possession that which they often acknowledge belongs to the cause of God. They can see the cause in need and yet not feel deeply over it, lest they should have to give something for its support. I am happy in saying that these things do not apply to all; and while there are some cheerful givers, who come nobly forward and lift at the financial lever, may we not hope that many more will be enabled to see the error of their ways and the inconsistency of their course, that they, too, may encourage the work of the Lord?

CONFUSION OF DOCTRINE.

BY A. SMITH.

ELD. A. M. GRIFFETH (Methodist) recently delivered a discourse on the subject of the Sabbath and the first-day, at Grandville and Hanley, Mich., in which he made and attempted to sustain the following propositions:—

"1. The days of creation are proved by geology to be indefinite periods."

Moses and the Israelites, to whom the account of creation was given, were not geologists, and could not therefore understand the term "day," divided into "evening and morning," other than a natural one, consisting of a single revolution of the earth upon its axis. I would suggest for the benefit of modern geologists the following revision of certain texts: "Six indefinite periods shalt thou labor. . . . but in the seventh indefinite period thou shalt not do any work . . . for in six indefinite periods the Lord made heaven and earth . . . and rested the seventh indefinite period." Ex. 20: 9-11. "And there was no indefinite period like that before it or after it." Josh. 10: 14.

Those who endeavor to account for the formation of the earth on so-called geological principles, to be consistent, must of necessity admit the hypothesis that man was evolved from the monkey instead of being created by the direct power of God; and such are doubtless the teachers alluded to by Paul in 2 Tim. 4: 3, 4.

"2. At the close of the sixth period God instituted his rest day, which was Sunday, the first day of the first week to man."

If Eld. Griffeth knows that the Sabbath of Gen. 2: 2, 3 was Sunday, as some first-day writers of note also affirm, what about the lost-time theory so confidently urged by Sunday-keepers when every other argument has been demolished? Can the weekly cycle have been lost if we can locate Sunday at the creation, at the exode, at the resurrection, and at the present day? The fact is that the arguments for first-day sanctity are badly mismatched, and no amount of filing or cutting can make them fit into each other.

If the days of the creation week were long, indefinite periods, as some claim, it is wonderful that vegetation should have flourished luxuriously, as claimed, in the third age of so imperfect light, long before the sun was made to rule the day. It is also wonderful that Adam should have been created in the sixth age, and, after naming all the beasts and fowls, and finding no companion for himself, should afterward be presented the beautiful Eve, to whom he was then married, and yet that day not count in his calendar. And much more wonderful, if the seventh day (period) still continues, as Eld. G. declares, that this day should be Adam's first full day, and yet that he should

CHRONOLOGY—from Adam to the death of Joseph, with some of the leading events in the lives of Abraham, Isaac, Jacob, and Joseph, with date of event affixed.

BY CALVIN GREEN.

B. C.	CONTEMPORANEOUS.									
	With Adam.	With Seth.	With Enos.	With Cainan.	With Mahalaleel.	With Jared.	With Enoch.	With Methuselah.	With Lamech.	
4004	Adam									
3874	Seth									
3769	Enos									
3679	Cainan									
3609	Mahalaleel									
3544	Jared									
3532	Enoch									
3317	Methuselah									
3130	Lamech									
2348	Noah									
2948	Noah									
2446	Shem									
2346	Arphaxad									
2311	Salah									
2281	Eber									
2247	Peleg									
2217	Reu									
2185	Serug									
2155	Nahor									
2126	Terah									
1996	Abraham									
1896	Isaac									
1921	Abraham									
1918	Isaac									
1898	Jacob									
1896	Isaac									
1872	Abraham									
1857	Isaac									
1837	Jacob									
1805	Isaac									
1760	Abraham									
1753	Isaac									
1752	Jacob									
1751	Isaac									
1750	Jacob									
1749	Isaac									
1747	Jacob									
1746	Isaac									
1748	Jacob									
1747	Isaac									
1745	Jacob									
1729	Isaac									
1706	Jacob									
1690	Isaac									
1635	Jacob									

have died early in the day (period), at least five thousand years before its close.

"3. The month Abib, on which the passover was instituted in Egypt, was declared to be the beginning of months to the Jews, the Sabbath (Saturday) being instituted at the falling of the manna on the second month. This era ended in Christ, when another era began. The Jewish Sabbath (Saturday), as a shadow, having ended, the first-day Sabbath (Sunday), the Sabbath from the beginning, was retained."

What a pity it is that Archbishop Usher did not think of that before he established the beginning of the Christian era at or near the birth of Christ, instead of at the first of Abib, about twenty-five days before the resurrection of Christ, in A. D. 31! Concerning a change of the Sabbath at or near the exode of Israel, advocates of first-day sanctity do not agree. Joseph Mede, an erudite writer in the early part of the seventeenth century, claimed that the change was made at the passage of the Red Sea, which passage, according to Joseph Sutcliffe, an English commentator, is thought to have occurred on the 15th day, though he knew not from what day it was changed. See "The Lord's Day Our Sabbath," p. 16, and "Sunday Seventh-Day Examined," p. 6.

Dr. Jennings, who wrote about one hundred years after Mr. Mede, says that the change of the Sabbath was made on the 22d day of the second month, in the Wilderness of Sin, the Israelites having arrived at that place one week before, on Saturday. See "Jewish Antiquities," book 3, p. 320. But Dr. Akers, who wrote about thirty years ago, says that the Israelites came to the Desert of Sin on Monday, and that the change of the Sabbath occurred at the exode, Abib 15. See "Akers' Biblical Chronology," pp. 33, 118, 139. Akers further says that the 15th of Abib was Saturday. See p. 33. But Dr. H. C. Benson says that that day was probably Friday. See "The Lord's Day," p. 18. Rev. George Elliott says, "There is no possible means of fixing the day of the original Sabbath" ("Lord's Day Our Sabbath," p. 12); but Rev. W. H. Rogers declares that the Sabbath instituted in Eden was Sunday; that at the time of Moses it was changed to Saturday, and

so continued until the time of Christ.—*Id.*, p. 15.

Dr. E. O. Haven, one of the late bishops of the M. E. Church, in "Pillars of Truth," p. 89, spoils this nice theological chromo by one stroke of his brush, as follows: "There is no good reason for denying that the Jewish Sabbath is the true seventh day, reckoning from the creation of man, and that the Christian Sunday is the first day of the Hebrew week, or of the genuine week." Justin Martyr, also, whose writings are declared to be "of priceless value" to the Sunday cause, declares in "Lord's Day Our Sabbath," p. 31, that God began to create the world on the first day of the week (Sunday), the day on which Jesus rose from the dead.

Eld. Griffeth defined the term "Sabbath" to mean "rest," not any particular day of rest. Truly the term "Sabbath" means rest; but time is an inseparable concomitant of rest. God's rest must have occurred at a particular time, on a particular day in respect to other days, and that day God himself declares to be the seventh day. All this talk about a one-day-in-seven and a no-day-in-particular Sabbath is about as senseless as to claim the presidency of the United States to be filled by one man of the nation, but by no man in particular. Grover Cleveland is the lawful president of the nation; but, on the principle that it makes no difference what man acts in that capacity, why may not Jefferson Davis issue a proclamation to mobilize the army and navy of the nation, and subscribe himself, "President of the United States of America"?

"4. The Sabbath of Christ's burial was ever a sad remembrance to the disciples."

Was it more sad than the crucifixion day, when they, weeping, followed him to Calvary? When did a sword pierce the soul of the mother of Jesus but at the time she saw him nailed to the cross, bleeding, and dying in agony that she could not relieve? And yet Jesus had told the sorrowing ones not to weep for him (Luke 23: 27, 28), and had instituted a memorial by which the blood and agony of the cross might ever be kept in remembrance to the end of the world. 1 Cor. 11: 23-26.

"5. The first day of the week is simply a Sabbath after six days' labor. We count Monday as

the first day, and so on till we count six days, and then rest on the seventh."

We admit that Sunday is a Sabbath, even a pago-papal Sabbath; but it is not *the* Sabbath of the Lord. Eld. G. calls Monday the first day. Did Jesus rise from the dead on Monday? Seventh-day Adventists count Sunday the first day, just as it is numbered in the Bible, and so on till they count six days, and then they rest on "the Sabbath day according to the commandment."

"6. God has blessed Christians for centuries in the observance of the first day of the week as the Sabbath."

So did God bless Apollos, though he was in error concerning Jesus as the Messiah. See Acts 18:24-26. The labors of Martin Luther were greatly blessed of the Lord, yet few will pretend to say that that man of God was right on all points of doctrine. No doubt God has blessed people who in their sincerity have unwittingly violated a precept of the divine law (1 John 5:16, 17; Acts 17:30); but when light comes, no one is justified in continued transgression. John 15:22.

Casualties that have occurred here and there on Sunday, have been gathered up and published to the world as judgments for violating Sunday sanctity. The truth is that Sunday is the Sabbath of the dragon (Rev. 20:2), and there are more people hunting, fishing, and carousing on that day than on any other day of the week; hence the excess of casualties. The writer knows of a circumstance wherein a person saved his life through keeping the seventh-day Sabbath, and another wherein a life was lost in transgressing it, and the list might be greatly extended; but the fact would not weigh anything as evidence with us, should it not harmonize with Bible testimony. The penalty for Sabbath-breaking will be executed at the final Judgment day.

Truly we have reached the period in the world's history when many cannot endure sound doctrine, but turn away their ears from the truth unto fables. 2 Tim. 4:3, 4.

SLACKNESS IN TITHING.

BY GEORGE THOMPSON

THERE is a slackness with some in the payment of tithes, that ought not to exist. A large number have no adopted method by which to determine the amount of tithes they owe. Many gather their crops, and then make a rough estimate of the amount. By this method they may, perhaps, approximate somewhere near the correct amount, and may, possibly, place the figures high enough; but unless they have a regular plan of working, the Lord's tithe is apt to fall below its right proportion.

Order is a law of heaven. In all the works of God we behold the utmost system. For the same reason would he not be pleased to have his people adopt some system in the payment of their tithe?

There is another reason, more weighty, doubtless, than this. In 2 Pet. 3:9, we read: "The Lord is not slack concerning his promise, as some men count slackness." In Mal. 3:10, he has promised that if we bring all the tithe into the store-house, he will open the windows of heaven, and pour us out such a blessing that there will not be room enough to receive it. Let it be noticed that this promise is on condition that we bring in *all* the tithe. Suppose we should be particular enough in paying our tithe, that in a certain period we would have paid all except a very small fraction. The Lord has no doubt accepted of our work so far as we have gone; but can he consistently pour us out the blessing? Impossible! To do so would show, to a certain extent, slackness on his part. Be the amount ever so small that we have left behind, it is enough to withhold the blessing; for it is promised only when we bring in *all*. While one penny remains behind, it cannot be said that *all* has been brought into the store-house. If we were in the employment of men, such an apparent trifle might not be noticed; but "the Lord is not slack . . . as some men count slackness."

All the promises of God are only on condition of the most explicit obedience; and the matter of tithing is no exception. Then is it not important that we have some method by which to compute to a demonstration how much we owe our Creator? Let us adopt some system, and having done so, adhere to it faithfully.

Willow Hill, Ill.

FATHER AND KING.

The king of Judah's heart
Is sad to-day,
For wide within his realm,
Rebellion has its sway;
And Absalom, his much-loved son,
Is leader of the fray.

And as he views his troops
Ere they depart,
No thought of victory
Can cheer his aching heart;
For well he knows if victory's won,
He and that son must part.

And now before those men
As king he stands,—
Those men so brave and true,
Upholders of his hands;
And, gazing in each loyal face,
He entreatingly commands:—

"Deal gently, for my sake,
With Absalom;
Beware, and touch him not;
Let no harm to him come;
For though he seeks my life and throne,
Yet still he is my son."

The battle rages strong
In Ephraim's wood;
And there the young and brave
Fell dying where they stood;
The old king waited by the gate
For tidings ill or good,—

Some messenger to come,
His grief to quell;
To calm the burning thoughts
That he alone can tell,—
Thoughts of the danger of the son
That he has loved so well.

The watchman on the walls
Cries, "Here is one,
And yet another comes,
And he, too, is alone;
And, by the running of the first,
Methinks 't is Zadok's son."

The men drew near and said,
"The Lord is good;
Thine enemies are overthrown,
O king, in Ephraim's wood."
And, lifting up his anguished eyes,
King David understood.

He does not tidings ask
Of victory,
Or if their loss was great,
Or of the enemy;
But of the young man Absalom,
The father's only cry.

Forgotten is the cause
Of war and strife;
Forgotten the ill zeal
That sought a father's life;
For Absalom his son, his son,
He would lay down his life.

And now from out those walls
We hear the cry,
The yearning, mournful wail
Of human agony,—
"O Absalom, my son, my son!
Would God I'd died for thee!"

—Anon.

THE REVISED VERSION.

BY ELD. F. D. STARR.

SOME persons feel quite averse to having anything to do with the newly revised version of the Bible. To them it seems as if it were verging on the sacrilegious to alter in any way the rendering of the so-called "authorized version," the one commonly in use. It might be well to remember that in the year 1611 this version was a new one, and doubtless people had just as good reason then to look upon it as an innovation as we now have to so consider the present revision. Those who may be able to read the Bible in other languages, ancient or modern, become accustomed to slight variations in the wording of various passages, so that it does not to them appear so strange to read another version of the English Bible.

Having just finished reading the revised version of the Old and New Testaments, I would like to express a few thoughts in regard to it. For one, I am very thankful that the revision has been made, although I would not censure any one for using in reference to it, the familiar expression, "The old is better;" for I feel disposed to concur in the same myself. The chief benefit derived seems to be the virtual confirmation of the translation we now use. That several scores of the most learned men of England and America should, after

nearly fifteen years of investigation, have found it necessary to vary so little from the rendering of the version in common use, is indeed a matter of sincere congratulation. These men return from the faithful performance of their task, and give us the product of their research, which shows that the book which we have so long venerated and loved, has been, in the main, correctly translated from the original tongues. In many portions of the Scriptures the reading is so nearly alike in the two versions, that one would hardly discover the difference. Some changes worthy of notice have been made, however, prominent among which is the frequent substitution of the word *sheol* in the Old Testament, and *hades* in the New Testament, for "hell." In Ex. 34:21 the word "earring" is rendered "plowing." In Deut. 31:26 we read: "Take this book of the law, and put it *by* the side of the ark," etc., instead of "*in* the side." In Job 39:19 we read: "Hast thou clothed his neck with the *quivering mane*?" instead of "with *thunder*?" In Dan. 7:9 we have the words "were *placed*" instead of "were *cast down*;" also in verse 25 we have the expression "the law" instead of "laws."

In many instances of this class there is a very evident improvement in the revised version. All would be benefited by reading this version, that they might compare it with the authorized version. But we fear that many will have to read the latter through first, in order to be able to discover the difference between the two. Comparatively few, even in this land of Bibles, have read even the old version through, to say nothing of reading the new.

HINTS TO SABBATH-SCHOOLS.—NO. 4.

BY ELD. O. A. JOHNSON.

TEACHERS' MEETINGS.

It is very important that teachers should have special meetings for counsel, for prayer, and for the study of the Scriptures. In regard to holding councils, God says: "Where no counsel is, the people fall: but in the multitude of counselors there is safety." Prov. 11:14. Again, "Without counsel purposes are disappointed: but in the multitude of counselors they are established." Chap. 15:22. Thus we see that counsel is essential to the success of any good work or enterprise. Ezra and the priests and Levites who assisted him in teaching, met for counsel and for the study of the Scripture, so that they might better understand it, and thus be better fitted to teach in Israel. Read Neh. 8:13, 14. The apostles, also, had such meetings, so that they might better understand the word of God, and thus be better qualified for teaching others. Now, if all these holy men found it necessary then to meet for counsel and the study of the Scriptures, it is certainly necessary now; and the Sabbath-school workers need such meetings.

I do not know that a definite rule can be laid down as to the manner of conducting teachers' meetings, for circumstances are not always the same; but I will make a few suggestions which may, perhaps, aid some in gaining an idea of the general plan upon which a teachers' meeting may be conducted. Singing should be the first exercise, and then prayer. Then might follow a verbal report from each teacher, in regard to the condition, standing, and wants of his class as relates to attendance, punctuality, scholarship, order, and other items of interest. After all the teachers have reported, the wants of the school may be considered in the following order:—

1. *How to improve the attendance and punctuality*, provided that there is a lack on these points.

2. *How to induce members to learn their lessons better who are usually imperfect.*

3. *Sabbath-school supplies or helps.* See that the scholars are well supplied with lesson books or lesson papers. This is important; do not overlook it. There should also be a good supply of singing books, and all should help sing. Every well-organized Sabbath-school is supposed to have a small bell, a blackboard, and maps of Bible lands. It would also be well to have a good Bible dictionary for reference. If your Sabbath-school has not these helps, try to get them as soon as you can, and then use them at proper times. Of course every Sabbath-school should have a secretary's record book and class records.

4. *The spiritual condition of the school*, both

as a whole and as individuals. A Sabbath-school without spiritual life, without the presence of God's Holy Spirit, will never accomplish much. First let the officers and teachers get where God can bless them and work through them by his Holy Spirit, and then they will be in a condition to help the Sabbath-school spiritually. Let it be your highest aim thus to benefit the school.

5. *How the membership may be increased.* Consider if there are not others, even those not of our faith, who might be induced to attend the Sabbath-school. Think about it; pray about it; plan and work to increase the attendance. Here is a good opportunity for missionary work; but who will improve it?

6. *Order.* Consider this carefully. Confusion is displeasing to God. Sabbath-school workers, remember that the place where Sabbath-schools are held, should be a sacred place; for God is there, if we are truly his children. Hence tread softly in the house of worship. Teach every member of your classes to do the same. Also avoid boisterous or very loud talking in the house of worship.

7. *The lessons for the following Sabbath* may be studied or looked over together, using the Bible, Bible dictionary, maps, and other reliable helps such as the circumstances may demand.

It may not be necessary to consider all of these matters at every teachers' meeting; yet they should be borne in mind, and should be considered whenever advisable. Every school should appoint these meetings at the time when the greatest number of officers and teachers can be present. If possible, every school ought to have teachers' meetings once a week; if not, once in two weeks, or, at the very least, once a month. All who have given this matter a careful trial, have learned by experience that such meetings are a great help to the school. Remember the Bible says: "In the multitude of counselors there is safety," but "without counsel purposes are disappointed," and "where no counsel is, the people fall."

ALL SHOULD ATTEND SABBATH-SCHOOL.

Were it not that many are very slack about attending Sabbath-school, I would not consider this matter here; but as some need to be stirred up in regard to the importance of attending regularly, I will consider it briefly.

We have already learned that it is the duty of old and young to carefully study the Scriptures. It is also our duty to go to the house of worship on the Sabbath, to be instructed out of God's holy book. In Lev. 23:3 we read that "the seventh day is the Sabbath of rest, a holy convocation." The Hebrew word translated "convocation," is defined by Gesenius as follows: "1. A calling together, convocation; convoking an assembly; hence a convocation, assembly, of the people, for worship, and for the performance of the sacred rites. 2. A reading, reading aloud. Neh. 8:8, they gave attention to the reading." From this it appears that God designed that Israel should meet together on the Sabbath to instruct and to receive instruction out of the Scriptures. "All Israel" were to be taught; hence all Israel must have met for the purpose of receiving instruction. Compare 2 Chron. 35:3 with Lev. 23:3. In harmony with this we find that it was Christ's custom to go to the place of worship on the Sabbath, and teach the people out of the Scriptures. Luke 4:16-20. It was Paul's custom also to teach the people on the Sabbath days. Acts 17:1, 2.

Are we justified before God in working so hard during the week that we cannot find time to learn our Sabbath-school lessons? or when Sabbath comes, are so completely tired out that we feel unable to attend Sabbath-school or any other religious services? How do you think God looks upon a man who so plans his work that he can find no time for the daily study of the Bible, and works so hard for himself that when the Sabbath comes he has no energy left for the worship of God? May God pity those who make an idol of this world, and set his requirements aside, in order to attend to their temporal wants.

AVOID STRIFE AND CONTENTION.

A contentious, disputing spirit is not of God; and where such a spirit exists, God's spirit is grieved. Perhaps those who provoke contentions, and those who take an active part in them, mean no harm; yet self and pride often lie at the root of all such strife. Paul says, "Avoid foolish ques-

tions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain." Titus 3:9. "He is proud [mark, pride lies at the foundation of contention] knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds: . . . from such withdraw thyself." 1 Tim. 6:4, 5. Thus we see that pride lies at the root of contention and strife, and that the fruits thereof are very bad; and hence we should withdraw ourselves from such. Now it may occur that brethren will differ in opinion in regard to minor matters, but the Sabbath-school is no place to discuss or argue those differences at length. Points of importance where there may be difference of opinion, should come before the teachers' meeting, and there be talked of in a kind and gentle spirit; and when settled, all can teach alike and in harmony.

MARKING A BIBLE.

BY W. S. CHAPMAN.

WHERE some certain line of thought on a scriptural truth has been memorized, it is often desirable to minute the same in the Bible, in a brief yet comprehensive way, for future reference. How to accomplish this in a satisfactory manner is a question of importance. While there are several methods in use, there is one that has a great advantage. If an index is kept, the opening of the line of thought is recorded; but if no index is kept, and any text belonging to the subject matter can be recalled, a reference to that text will always lead one back to the commencement of the argument.

In order to illustrate this method, a Bible reading found in "Helps to Bible Study," under the heading, "Humility," will be made use of. If a few pages of ruled paper be neatly pasted into the back part of the Bible, and headed "Index," in such an index the entry for reference to the Bible reading to be used would be as follows: "Humility.—Rom. 8:7." The word would give the title of the line of thought, and the reference the opening text in the argument. Turning to Rom. 8:7, a marginal reference like this would be found: Rom. 12:1, 2. The O above the line would signify that the verse opposite which this reference occurs is the first text in the line of thought, and that the next reference is the one given below the line—Rom. 12:1, 2. Turning to this second text, opposite it would be found the following reference: Rom. 8:7; Micah 6:8; meaning that the preceding text was Rom. 8:7, and the succeeding one is to be Micah 6:8. Next turn to Micah 6:8, and this reference would be found opposite it: Rom. 12:1, 2; meaning that the preceding text was Rom. 12:1, 2, and the next in order is Zeph. 2:3; and so on down to the last—Ps. 16:11—opposite which would be found this reference: Matt. 5:8; the explanation being that the preceding text was Matt. 5:8, the star below the line indicating that the series of texts ended with the text opposite the marginal reference—Ps. 16:11. In this way the beginning and the end of a line of argument is clearly indicated, and also, if the order of the texts has been forgotten, and it be possible to recall any one of them, the thread can be readily picked up.

To show this more clearly, the marginal references entire, for the argument on "Humility," are given below. By comparing them with the reading, the plan will be readily understood:—

o Rom. 8:7, Rom. 12:1, 2, Micah 6:8, Zeph. 2:3, Rom. 12:1, 2, Micah 6:8, Zeph. 2:3, Isa. 55:6, 7, Ps. 26:2, Isa. 55:6, 7, Ps. 26:2, Ps. 139:23, 24, Ps. 51:6, 10, 7, Ps. 139:23, 24, Ps. 51:6, 10, 7, Jer. 29:12, 13, Jer. 29:12, 13, 1 Pet. 5:6, 7, Prov. 20:13, 1 John 1:9, 1 Pet. 5:6, 7, Isa. 57:15, Isa. 66:2, Isa. 57:15, 2 Chron. 15:2, Matt. 5:8, Ps. 16:11, Mat. 5:8.

These references, it is presumed, will be entered with red ink. In cases where two or more texts have to be used to bring out a complete answer to a question (as that to question number 12), or where one text is to be compared with another, it is recommended to enter all texts which are to be grouped together, with black ink. The change in color will act as a cautionary signal, or reminder, that all the texts coming in consecutive order, and marked in black (until the references change to red again), are to be looked up and used at one and the same time. An examination of the list

given above, will show that each of the references, in answer to question 12, has to be twice entered in black ink.

Where attention is desired to a marginal note, as in the case of the answer to question 3 (Micah 6:8, margin), it will assist the eye and the memory if a red line is drawn under the note.

There is an additional system of marginal references, which, although entailing considerable labor, will be found of great value, if persistently followed. Let every book in the library receive a number. Beginning with book number one, enter in the Bible, opposite every text referred to in the book, the number of the book and the page upon which the reference is to be found. For instance, suppose that "Geikie's Life of Christ" has been numbered 12; "Sketches of Jewish Life," 4; the "Temple and its Services," 2; the entries, then, opposite the first verses of Matt. 12, would be, to verse one, 12:102: verse three, 4:119: verse four, 2:153; verse five, 2:65, 85. This is given simply as an illustration, though it does not, of course, convey a just idea of the utility of the system. In these references, the figures to the left of the dots denote the number, and those to the right, the proper page, of the book.

To one who has accumulated quite a library, the entering of all the references will consume some time; yet if the task is undertaken, its practical benefit will soon become so apparent that the effort will not willingly be abandoned. Those whose libraries are yet small, will quickly note every reference; and if each work added to the stock on hand is entered at the time of reading, the task will be a light one.

When it is considered that by following out this plan one is able to command at once, without loss of time, every sentence in every book in his library bearing upon any verse in the Bible, the value of such a system becomes self-apparent.

REFLECTIONS.

BY MRS. E. M. PEEBLES.

THE week recently set apart as a week of special prayer was one of solemn importance to us as a people. We then listened to words of startling import from the pen of Sr. White, and from the lips of other dear servants of God,—words which should stir our hearts to the very depths. We have heard that we are living in a time when the people of God should be truly in earnest. We have heard that God is now testing his people; that even now the fan is in his hand, and that he will thoroughly purge his floor; that he will develop a people, pure in the very thoughts and secrets of the heart, a people that will be fitted for translation.

We have heard that scenes of fearful peril are just before us, and that we are living in the most grandly solemn time that the world has ever witnessed, even the time when the plan for the redemption of fallen man is about to be finished. Now, if these words mean anything at all, they mean a great deal. The simple fact that there is such a work going forward in the earth, means that the end of all things is at hand; that the day of the Lord is near, that it is near and hasteth greatly. And as we see persecutions arising, trials and perplexities coming in on every hand, and—praise be to God—indications that the time of refreshing from the presence of the Lord is near, we can but know that the time has about come when the Lord will make a short work in the earth; when he will cut it short in righteousness.

Then have we any time, in these last precious moments of probation, to waste in idle conversation or spend in needlessly decorating our persons or dwellings? Has the Lord any means to spare in this time of pressing need of the cause, that we may gratify our appetites or wishes for vain show? The Lord says that the silver and the gold are his, and teaches us that Puritan plainness should be observed in our dwellings and apparel, and that we must deny ourselves for his precious cause. Shall it not be a pleasure to us to do this?

It is time for us to be preparing to move to a better country, even a heavenly. My soul, ask thyself the questions, How stands it between thee and thy God? Art thou ready to be summoned to the Judgment?

Battle Creek, Mich.

—"Self is the black spot in our sunshine."

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.

MY TIMES ARE IN THY HAND.

I NEED not care
If days to come be dark or fair;
If the sweet summer brings delight,
Or bitter winter chills the air.

No thought of mine
Can penetrate the deep design
That forms afar, through buds and bloom,
The purple clusters of the vine.

I do not know
The subtle secret of the snow,
That hides away the violets
Till April teaches them to blow.

Enough for me
Their tender loveliness to see,
Assured that little things and large
Fulfill God's purpose equally.

How this is planned,
Or that, I may not understand:
I am content, my God, to know
That all my times are in thy hand.

Whatever share
Of loss, or loneliness, or care
Falls to my lot, it cannot be
More than thy will for me to bear.

And none the less,
Whatever sweet thing comes to bless
And gladden me; thou art its source—
The sender of my happiness.

Add this to me,
With other gracious gifts so free,—
That I may never turn my face
In any evil hour from thee.

Nor on the sand
Of shifting faith and feeling stand;
But wake and sleep with equal trust,
Knowing my times are in thy hand.

—Mary Bradley.

BIBLE-READING.

It is quite a common practice among our people to begin to read the Bible through with the beginning of the year. And I hope that many have commenced to do so this year, especially the young; for I am becoming more and more satisfied that unless they take hold and read it through for themselves, they will never know what is contained in God's holy word. The reason I have come to this conclusion is because few of our brethren, for family worship, ever read the Bible in any other than a hap-hazard manner.

The Bible teaches us that everything should be done in order; and it is often said that order is the first rule of heaven. Christ taught his disciples to pray that God's will might be done on earth as in heaven. Now, we cannot believe that it is God's design that his word should be read in such a hop-skip-and-jump way as it often is.

Anciently among the Jews, and it is so to-day, the Bible was divided into the law and the prophets, and these were subdivided into sections, so that by reading a portion of each in their synagogues every Sabbath, the entire Scriptures would be read through in just one year. Thus we see order maintained in their manner of reading; and it would well compare with our reading a portion of both the Bible and the "Testimonies" each day.

The above is as it should be. But how often it is the case that the parent will read in Revelation in the morning and in Proverbs at night; the next morning in Matthew, and at night in Psalms; while some will read in Psalms almost exclusively! Some people are always in a hurry at prayer time, and then, of course, they must read a short psalm. In this way of reading, the same chapter is often read over and over. Many a time have I, in going from place to place, as the husband and father would begin to read, heard the wife or children, if they still had interest enough left to pay attention, exclaim, Why, father, you read that chapter yesterday morning! Thus the children lose interest in the Bible, considering it an uninteresting conglomerate mass; and so the shorter the psalm, the better they are suited. And we see them growing up knowing but little, if anything, about the word of God, because of the disconnected way in which it has been read.

Perhaps the greatest reason that I write on this subject is because of my own experience. My father always read the Bible by course, often reading comments also on interesting passages, and making such explanations as was necessary, which made it both interesting and instructive. And I can truthfully say that, although I always learned my Sabbath-school lessons as well as the average pupil, yet when I was twenty years of age I knew more of the Bible by hearing it read by course, than by all the Sabbath-school lessons I had ever learned. I believe it would be for the mutual benefit of both reader and listener to read the Bible by course, and, when it can be so arranged, have all look over or take a part in the reading.

Otsego, Mich.

J. B. BUCK.

WORK FOR THE CHILDREN.

MORE work for little hands. It is pleasant while God's workers are busy trying to teach the present truth to others, to make them as comfortable as we can. While we are at work for those who are so dear to Jesus, angels are looking into our hearts to see whether we are taking any pleasure in our work, and whether we are trying to do it well, as though we are doing it for the Master, and expect and wish him to examine it.

Waste-baskets are very useful articles. They may also be used for patch or hose baskets. If possible, get the largest kind of round peach baskets, those holding one half bushel. Cover them outside and inside, gathering the cover at the top and bottom of the basket. Turkey red calico, either plain or figured, is nicest for the covering, as it will not fade. Gather a strip of the same material half as wide as the depth of the basket; run rubber cord through a hem on the top edge of it, and sew this strip on the inside lining of the basket, dividing it into several parts for pockets. Let the edge of the pockets come a little below the edge of the basket.

Groups of pockets are also very convenient, made so they may be tacked upon the wall or on the inside of closet doors. For the foundation, take some kind of firm cloth, such as strong drilling or bed-ticking; it may be three or four feet long by twenty inches wide, but these dimensions may be varied according to the size and number of pockets you wish to make. Cut the cloth for the pockets in strips as wide as you wish the pockets to be deep, and put the large pockets, say two of them, at the bottom, and the smaller ones at the top. Gather the bottom and sides of the strips, sewing them securely to the foundation. Divide the strips into pockets by gathering threads, and sew them on to the back wherever these threads are, having hemmed the top of the strips and run rubber cord into these hems. Let each lower tier of pockets lap a little over the tier above it, thus hiding the back. Bind the edge of the group with dress braid, sew loops on all around by which to tack it up, and you have a nice group of pockets, all the more desirable because they require but little room.

There is another nice way to make pocket-nests. These are bags of double pockets. Take print, or whatever you may choose, from twenty to twenty-four inches deep and twenty-four inches wide. A row of six pockets, ten or twelve inches deep, is gathered and sewed on to the lower edge of the large pocket; these edges are then sewed on to a circular piece of the same material as the pockets, eight inches in diameter, forming the bottom of the nest. The upper edge of the small pockets is finished with a pretty binding; the large pocket has a wide hem with a shirr, into which is run tape in such a way that the pocket may be closed by drawing it from opposite sides.

Do you not think that every lady in our missions would be glad of such a pocket-nest for her own use? They are also very convenient in a kitchen, as a receptacle for strings, paper, etc., and for bits of linen, often wanted in a hurry for dressing wounds.

Tidies are very useful to protect new furniture, and our mission sisters have found that they can be used to hide the defects and wear of old articles. Many durable pieces of furniture which are too ill-looking for use, can be covered with a tidy, and they pass very well. There are so many ways to make tidies, and every mother or older sister knows so much about it, that it is not necessary for me to write any directions. I will only say that

tinted canvas, buff, drab, etc., shows soiling far less than white, and consequently is better for common use.

Lamp mats and pincushions are useful, and may be made in a variety of ways. One of the best ways for children to make a pin or needle cushion, is as follows: Take a piece of stiff paste-board (an old book cover would do); four by six inches is a good size. Let this form the bottom, and make the cushion about one inch thick; finish it round the edge with ribbon or braid box-plaited. Needles do not easily disappear inside a cushion like this.

M. E. STEWARD.

"YOUR GOLDEN DAYS."

WHEN I was a boy at school, I was not so industrious as I ought to have been. It was often very hard work to give up my play in the evenings to attend to my lessons. Sometimes when I appeared before the school-master, I could not repeat either my geography or grammar. Very kindly did the master talk with me, but the kind and gentle reproof of my mother had the deepest effect upon me. Between a quarter and half a century has passed since she said to me, "Thomas, these are your golden days; you will never have such opportunities as now." Thank God for a good mother! I still seem to feel her gentle hand, and hear her sweet voice. Her words have followed me all along the journey of life. They have been a blessing to me, and I, therefore, repeat them for the good of others. Boys, love your mothers. They had many sleepless nights while nursing you when you were helpless babes. Support and comfort them in their declining years. —Sel.

HOME HAPPINESS.

PROBABLY nineteen-twentieths of the happiness you will ever have, you will get at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family, is something real. It does not make much difference whether you own your house, or have one little room in that house, you can make that little room a true home to you. You can people it with such moods, you can turn it with such sweet fancies, that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of greater value, and is a more royal grace, than some people seem to think. If you will but be courteous to each other, you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before. —Sel.

DEPTHS THAT WE CANNOT EXPLORE.

It is sometimes made a ground of objection to the Bible, that it contains many mysteries. If it were merely a human production, this would not be the case. In this feature we find another respect in which a close likeness appears between the Bible and the physical creation. Both have depths that we cannot explore. Just here we would naturally look in the Bible, if we assume it to be true, to find a special likeness to nature. We observe that in nature, however little may be revealed to us, still that little is just what we need to know, and is all that we need to know. However much is hidden from us, still nothing is hidden the knowledge of which is essential, or could contribute to our present uses and happiness. We would expect to find the same to be the case with the Bible. This expectation will not be disappointed. All the mysteries, and these are many and deep, which are presented to us in the Bible, are for us only matters of curious speculation. All truth that is necessary to be known and received by us, that can in any way affect our present and future welfare and happiness, is set before us in clear and strong light. —Mechanics and Faith.

—It is now a good time to recall those New Year resolves, and to see if they seem as important as when they were made. The test of a good resolve is in its practice, rather than in its making.

Our Tract Societies.

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

MAINE TRACT SOCIETY.

The general quarterly meeting of this Society was held with the church at Canaan, Jan. 16, 1887, at 7 P. M. Prayer was offered by Eld. R. S. Webber. The reading of the report of the last session was waived. The report of labor for the quarter ending Jan. 1, 1887, was read, of which the following is a summary:—

No of members.....	240
" reports returned.....	58
" members added.....	2
" missionary visits.....	340
" letters written.....	41
" Signs taken in clubs.....	30
" new subscriptions obtained.....	23
" pp. tracts and pamphlets distributed.....	15,484
" periodicals distributed.....	1,967

Cash received in donations, \$10.; on sales, \$133.76; on periodicals, \$57.26.

Owing to a severe snow-storm, but few were present. A few remarks were made by the leader in regard to the progress of the work. Adjourned *sine die*. J. B. GOODRICH, Pres.

A. J. GOODRICH, Sec.

NEW YORK TRACT SOCIETY.

A QUARTERLY meeting of the New York Tract Society was held at Rome, N. Y., Jan. 7-11, 1887.

FIRST MEETING, AT 8 P. M., JAN. 7.—The President, P. Z. Kinne, occupied the chair. The President appointed M. H. Brown, M. C. Wilcox, and Harmon Lindsay as Committee on Resolutions, after which the meeting adjourned to call of Chair.

SECOND MEETING, AT 10:20 A. M., JAN. 9.—The minutes of the last session were read and approved. A comparison of the reports of labor for the two quarters ending respectively July 1 and Oct. 1, showed a general increase of labor performed. Remarks were made by Eld. S. N. Haskell, showing that the work of the tract societies is advancing, and that we should take steps for its further progress.

The Committee on Resolutions presented the following partial report:—

Whereas, The signs of the times clearly indicate that we are living in the closing scenes of this world's history, and that the time for labor in the cause of God is very short; therefore—

Resolved, That we recognize our obligation to God and our fellow-men to do all in our power to carry forward the work of God, which in his providence has been committed to our hands.

Whereas, The spiritual interests of our people and the salvation of others depend largely upon the activity and earnestness of the members of our society in laboring for perishing souls; therefore—

Resolved, That we recommend all our local societies and scattered Sabbath-keepers to take a club of the *Signs* and use them for missionary work.

Resolved, That we take a club of the *American Sentinel*, to be used in supplying members of our State legislature, editors, and lawyers, with a view of soliciting their subscription after they have become acquainted with this excellent paper.

This resolution was amended as follows: "The number of copies and term of subscription to be referred to the Board of Directors."

Whereas, The subject of health and temperance is one of great importance, and should receive more attention; and—

Whereas, The *Good Health* is a faithful exponent of the health and temperance work; therefore—

Resolved, That we take a club of 175 copies of this valuable periodical, to be used in obtaining and supplying subscriptions; and further—

Resolved, That we encourage suitable persons to canvass for it, and that we invite the various districts to co-operate with us in this work.

Whereas, The magnitude of the field in our own State which has not been thoroughly canvassed for our subscription books, demands a much larger corps of canvassers; therefore—

Resolved, That we attach greater importance to the canvassing work, and that we make more of an effort to encourage suitable persons to devote their time and attention to it.

Resolved, That, in order to insure against losses from bad accounts, our tract society do a cash business with agents; and further—

Resolved, That agents for all our subscription books invariably adhere to the important rule of one price, with the following exceptions: 1. The gift of a book at the agent's expense; 2. A discount of twenty per cent to be made to ministers of other denominations; 3. The usual discount to public libraries.

Moved, That the report be accepted, and that the resolutions be voted upon separately.

After remarks on the first five resolutions, Bro. Eldridge, of Battle Creek, was called upon, and gave some practical instruction in reference to the canvassing work.

Adjourned.

THIRD MEETING, 2:45 P. M.—The resolutions under consideration at the last meeting were read, followed by interesting remarks by Elds. Haskell, Butler, and Brown.

Moved, That the matter of the size of the club of *Sentinels*, and length of time of subscription, be referred to the Board of Directors.—Carried.

The Resolutions, as amended, were then adopted.

Adjourned.

FOURTH MEETING, 10:30 A. M., JAN. 10.—The Committee on Resolutions offered the following additional report:—

Whereas, The importance of the Bible-reading work is becoming more and more evident; therefore—

Resolved, That we will use our best endeavors to make this branch of our work more efficient, and to extend its influence, wherever practicable, in all parts of our State.

Whereas, Local church societies have the privilege of paying for their periodicals and tracts for missionary work, from the credit given them on their fourth Sabbath donations; therefore—

Resolved, That we urge our brethren and sisters to contribute liberally for this purpose, and to assist our State society in its present needs.

Whereas, The *Gospel Sickle* has an important place to fill in our work, and is entitled to our consideration and cordial support; therefore—

Resolved, That we recommend our local church and vigilant missionary societies and individuals, to use it in the field which it is designed to occupy.

Whereas, Our city missions have been productive of much good, and many precious souls have been brought to the light of the truth as the result of the labor put forth in them; and—

Whereas, The expense attending the work in these missions has been large in proportion to the number of workers employed in them, on account of high rent; and—

Whereas, We are anxious that our city mission work shall accomplish the greatest amount of good with the means expended; therefore—

Resolved, That we are in favor of placing this branch of our work on the most economical basis consistent with its interests.

Resolved, That we recommend that a mission training-school for training workers, be established in connection with one of our city missions, as soon as practicable.

Resolved, That we recommend that Eld. H. E. Robinson be appointed as State agent for this society.

Whereas, The selection of canvassers is a matter of importance, and care and discrimination should be used in their appointment; therefore—

Resolved, That all canvassers for our subscription books be selected by the State agent, in harmony with the advice of the director of the district where the canvasser resides.

Moved, That this report be accepted, and that the resolutions be voted upon separately.

The resolutions were discussed by Elds. Haskell, Butler, and others, and adopted by a unanimous vote.

Adjourned *sine die*.

P. Z. KINNE, Pres.

J. V. WILLSON, Sec.

THE ALBANY MISSION.

I CAME to this city Jan. 18, to engage in labor with the workers already here. I expect to remain here until spring. It is with no small degree of solicitude that the Lord may grant success, that I begin to labor in this important mission; and I hope to do much in the little time I am here. We hope to see souls saved in the kingdom of God as the result of the efforts which we as a company put forth. Satan has wrought to defeat efforts here in the past, and will continue his work. But God is our helper, and will give us the needed grace to meet the powers of darkness. I will not now report the efforts that have been put forth in this mission, but desire at this time simply to ask our brethren and sisters in New York to remember this mission in their prayers and also with suitable contributions. I shall endeavor soon to report some of the work that has been done here, and the success that has attended the efforts put forth. I

hope that the brethren and sisters will regard the facts which may be set before them.

As I am still writing for the *Present Truth*, I would be very thankful to the brethren if they would send me papers containing articles of interest concerning the religious, social, or political world. My address until further notice will be 205 State St., Albany, N. Y.

M. C. WILCOX.

THE CHICAGO MISSION.

SINCE General Conference some seven or eight persons have commenced to observe the Sabbath. Our meetings are well attended, and the interest in the Bible readings among the people never was better. Over 160 persons have been induced to read the *Signs* for a short time, on the plan lately proposed. These papers are kindly furnished the readers by our good Battle Creek College Missionary Society and the Washington Territory Tract and Missionary Society, for which assistance we feel very grateful. We are also making a special effort to get a list of subscribers for the *Good Health*, that we may use this journal as an entering wedge for further work; and we are happy to report encouraging success. The services of Sr. Nellie Richmond, of the Sanitarium, have been kindly granted us by Dr. Kellogg, to assist in this branch of the work and instruct our workers in learning to canvass.

Our church quarterly meeting was a very precious occasion. Two persons were baptized, and five united with the church, making our present membership seventy, a gain during the year of forty-two. The tithe for the year is nearly twelve hundred dollars. Nearly all our members are faithful in this important matter. We are extending our work this winter to Englewood and Hyde Park, suburban towns south of our mission, but still a part of the city, the streets being numbered from the center through these places, and street-car and railway lines connecting them.

Jan. 21.

GEO. B. STARR.

OLEAN, N. Y., MISSION.

IN company with Eld. Shrock, I visited the mission at Olean, N. Y., and held meetings for eight days. This mission was established some weeks before our last camp-meeting, for the purpose of canvassing for our books and papers, and advertising the meeting. Considerable interest was awakened during the camp-meeting, and it was therefore thought best to continue the mission for a time; but the interest in Bible work has been such that it has not seemed advisable to discontinue the work as yet. About fifteen have received the truth and signed the covenant. We organized a small tract society, and are glad to report a good interest still in the Bible work.

There has been the most bitter opposition from the beginning. The ministers have preached against the truth, and have visited interested parties, advising them to have nothing to do with the Adventists; but the work is still in such a flattering condition, that we have considered it advisable to make this mission a sort of training-school for the present. Several new workers have connected themselves with the mission, and others may still be taken, if they are able to pay a small amount for board, and to work without pay for the winter.

We hope there will be a strong church in Olean in the near future. The Lord came especially near to us while we presented some of the testing features of the truth, and we are glad to say that no opposing voice was heard from any who have begun the observance of the Sabbath. Those who have accepted the truth will begin to pay tithes immediately, and the expense of sustaining the mission will thereby be lessened. Several gave their orders for the *Review*, and a club of ten copies of the *Signs* was taken, to be used by the tract society. We hope our brethren and sisters will remember this mission, not only in their prayers, but by donations.

D. B. OVIATT.

—Some people expect to do something for God and the church before they die, and some are thinking of leaving a few dollars in their wills for the missionary cause. It would be well to bring our alabaster boxes and break them before we die.—*George Sickafouse*.

Special Attention.

MASSACHUSETTS' NEW SUNDAY LAW.

A COMMITTEE appointed for the purpose, reported to the Common Council of the city of Boston, Jan. 27, 1887, the draft of a new Sunday law for Massachusetts, which the Legislature of that State is to be petitioned to pass. According to the Boston *Herald* of Feb. 28, the following is the proposed law:—

"An Act concerning the reverent observance of Sunday:—

"SECTION 1. Except as hereinafter provided, no person shall on Sunday work at or pursue any trade, business, or employment not connected directly with recognized religious services, under a penalty not exceeding \$100 for each offense.

"SEC. 2. City councils by ordinances, and towns by by-laws, may establish exceptions to the foregoing prohibition so far as to define for such city or town what necessary trade, business, or employment may be carried on during the whole or any part of Sunday; provided, however, that such ordinance or by-law shall not authorize any theatrical performance, public game, sport, or amusement, except lectures, addresses, or concerts of music; nor any public procession or gathering, except funerals; nor any trade, business, or employment which shall disturb or annoy any religious assemblage during its hours of worship. The passage of troops or militia through any city or town shall be legal if ordered by the Governor and council.

"SEC. 3. Every person may travel on Sunday in a quiet and reasonable manner, either on foot or horseback, or in any vehicle, either by land or water; but city councils by ordinances, and towns by by-laws, may place such reasonable restrictions upon travel within their respective limits as shall prevent annoyance to any persons in the exercises of their religious services, or prevent any gatherings or assemblages which would be contrary to the observance of Sunday as a day of rest and a period especially dedicated to religious duties.

"SEC. 4. The Board of Railroad Commissioners shall, from time to time, specify what freight cars may be moved on any railroad on Sunday, and shall also specify to what extent passenger trains may be run upon that day; provided, however, that the number of trains between any two stations within the commonwealth, so run on Sunday, shall in no case exceed one half of those so run on other days of the week, and that the fares charged shall in no case be less than the highest regular fare collected on week days, and that no commutation, special bargain, or season ticket arrangement made by any railroad company or steam-boat company, shall include or provide for any travel on Sunday. No railroad company shall transport on Sunday any special body or assemblage of persons unless they are attending a funeral or some definite religious celebration or service. The running of horse railroad cars on Sunday shall be regulated or prohibited in cities by ordinances, and in towns by by-laws, for the portion of the track situated in such city or town.

"SEC. 5. City councils by ordinances, and towns by by-laws, may regulate the running of steam-boats on Sunday, within the limits of such city or town; provided that they do not allow any noisy or irreverent conduct to be shown, nor any trade or traffic to be carried on aboard such boats; and provided that such ordinances and by-laws provide sufficient means for the prompt and efficient execution thereof on board of each and every boat so licensed, during the hours within which such license extends. But nothing herein shall deprive any city or town of the right to refuse to permit any steam-boat to navigate on Sunday any water lying within the limits of such city or town, and not within the maritime jurisdiction of the United States.

"SEC. 6. Any person, belonging to any recognized religious sect, who conscientiously and habitually refrains from work on Saturday, may carry on any secular trade or business on Sunday within his own house, shop, or working-place; provided, that he does not thereby annoy any religious assembly during their hours of worship; and provided, that he does not, on Sunday, sell or offer for sale any goods or merchandise, except in the

manner hereinafter provided. City councils by ordinances, and towns by by-laws, may define and provide to what extent, and in what manner, and on what conditions, if at all, the persons above described may be allowed to sell or offer for sale goods or merchandise on Sunday; provided, however, that no shop which has been kept open on any portion of Saturday shall be open for trade for the corresponding hours of Sunday, either by the same person or any one employed by him or for his account, or by any person for transacting any similar business.

"SEC. 7. Any person who discharges a fire-arm on Sunday for sport or in pursuit of game shall be punished by a fine not exceeding \$10. Any person fishing on Sunday, except in waters owned or leased by him, or in navigable waters, and in either case only to provide for immediate consumption by himself or family, shall be punished by a fine not exceeding \$10; provided, that all prosecutions under this section shall be instituted within thirty days from the time when the offense was committed.

"SEC. 8. Whoever on Sunday behaves rudely or indecently within the walls of any house of public worship, or whoever at any time or in any place, knowingly disturbs any assembly held for religious services, shall be punished by fine not exceeding \$10.

"SEC. 9. No person shall serve or execute any civil process on Sunday; but such service shall be void, and the person serving or executing such process shall be liable in damages to the party aggrieved, in like manner as if he had no such process. It shall not constitute a defense to any action for a tort or injury suffered by any person, that it occurred on Sunday.

"SEC. 10. No will or testamentary writing, and no contract, either verbal or in writing, shall be void or voidable, for the reason that it was made on Sunday.

"SEC. 11. Nothing in this chapter shall be held to authorize any sale of intoxicating liquor on Sunday in any manner, except as now prescribed by chap. 100 of the Public Statutes and by-laws amendatory or supplementary thereto.

"SEC. 12. Any person convicted of gaming on Sunday, shall be liable to a penalty double that provided for the like offense on other days of the week. No person shall, on Sunday, engage in any game of amusement in any public place, nor in any room in any inn, nor licensed victualer's house or shop, nor in any car, nor on any boat or vessel, nor in any club-room, or other apartment used by any association or voluntary assemblage meeting for any purpose. Any person so offending shall be punished by fine not exceeding \$50.

"SEC. 13. City councils by ordinance, and towns by by-laws, may restrict or prohibit on Sunday all ringing of bells, or playing of musical instruments, and all singing or preaching or praying in the streets or public squares or public grounds in such cities or towns, respectively; provided, that in such ordinances or by-laws no discrimination shall be made among or between sects worshipping one God only.

"SEC. 14. All prosecutions under this act, except as specified in sec. 7, shall be instituted within six months after the offense is committed.

"SEC. 15. Chap. 98 and sec. 15 of chap. 99 of the Public Statutes, and also chap. 119 of the Acts of 1881, chap. 37 of the Acts of 1884, and chap. 82 of the Acts of 1886, are hereby repealed.

"SEC. 16. This Act shall take effect upon its passage."

THE CHURCH AND THE WORKING-MEN.

Does the church to-day present the religion of the Bible in an attractive light to the masses whom it is designed to reach? Does it exercise a controlling power over the minds of those susceptible to the influence of Christianity? Does it perform its appointed work of extending the invitation and privileges of the gospel to all alike, rich and poor, high and low? Or do there exist indications of a mighty fall which has left it almost destitute of that vital power bestowed upon it at Pentecost? An article in the *Independent* of Jan. 20 points us to the answer to these queries, as follows:—

"The papers have had long reports of the speech made last Friday night before the working-men of Newark, N. J., by Mr. Powderly, but they do not happen to tell anything of the speech of a Knight

of Labor who came after him, and which was to our notion quite as significant. He began in a most conversational voice in this way:—

"Mr. Powderly has been telling you what his religious position is. Now I will tell you about my religion. I am not a member of any church."

"Here the speaker was interrupted by loud laughter, after which he continued:—

"Now, I don't say this as anything to boast of. On the other hand, I am ashamed of it. But if I am not a member of any church, I have read my New Testament a good deal, and I have come to one conclusion, and that is, that there would not be a single pauper in the world if the teachings of Jesus Christ were obeyed."

"Then came from the hands, feet, and throats of fifteen hundred stout workmen such sounds of applause as had not been heard during all the evening. Then he continued:—

"And I have come to one other conclusion; and that is, that where there are so many paupers in the world, the church has got a great way off from the teachings of Jesus Christ."

"The sentiment was received with a loud burst of approving laughter. Now, Christian reader, think what that means. The mention of the church was received with laughter; the mention of Jesus Christ, with a storm of uproarious cheers. Those working-men believe in Jesus Christ, but they appear to put very little faith in the church. The principles of Jesus Christ they believe in. They believe the Carpenter was their friend, the friend of the poor man. They do not believe in the church,—the church, as they think, of the rich man. There, in Newark, and in other cities besides Newark, working-men are going to their lodges instead of to the churches. There were two clergymen present to show their sympathy, Dr. H. Goodwin, rector of the 'House of Prayer,' and a Congregational pastor, Hugh O. Pentecost.

"Now we see clearly enough how much clap-trap—as one might call it—there was in the speaker's illogical expressions about Jesus Christ and his church. We are not defending what he said, but only calling attention to the attitude of that audience of Knights of Labor. The church *must* hold the common people or it is not Christ's church. It is the sad fact, which our city churches are called upon to study, that they have rivals more attractive in the numerous societies and lodges, which do for the workman what the churches think they cannot do."

RUMORS OF WAR.

THE holiday letters and telegrams from Europe are full of rumors of wars. That there will be "a great European war in the spring" is the universal and also the familiar refrain. There is, indeed, no occasion for a war except the usual reason—the unwarrantable aggression of a military power. Russia is the constant foe of European peace, the vast and powerful empire to which human civilization and progress owe least, and whose career constantly recalls Napoleon's prediction about the Cossack.

The source of the present apprehension is the Bulgarian trouble, and that grows out of the Russian purpose of possessing Constantinople. Bulgaria is in the way, and the one thing that Russia will not permit, if she can prevent it, is the development of a strong national and independent sentiment in Bulgaria. In order to clutch Constantinople, the empire would at once overwhelm the little province, except that behind Bulgaria lies Western Europe, and Western Europe does not wish to see Russia stretching from the North Sea to the Mediterranean, and at the same time advancing upon India. Russia proposes to renew a Roman extent and supremacy of empire, but the rest of European Christendom bars the way.

The form that the war would take, should it once begin, would be probably a conflict with Austria-Hungary. Austria would be sustained by Germany and the other powers. But the theory of a general war contemplates so vast a disturbance that it is naturally a fascinating theme for speculation, and the rumors must be regarded with distrust. In the action of Russia, however, the will of one man is supreme, and the stories of his drunkenness or madness are not re-assuring. There is no doubt of the vague anticipation of war, and of general preparation for it.—*Harper's Weekly*.

The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 8, 1887.

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

A QUEER DENIAL OF FAITH.

THE apostle James (2:17-26) assures us that no man can show that he has any faith, unless he can show to a corresponding degree works which are a product of that faith. But there are some people now-a-days, who have either grown so much wiser than the apostle, or else are so carried away by their spirit of opposition to the cause of the S. D. Adventists, that they boldly assert that by works we now deny our faith. This anomaly is a modern invention, and has a special cause. The world is beginning to be considerably troubled about our works. They could get along very well with our faith, if there were no works going with it; that is, if we would suffer it to remain a dead faith, or if we would pursue such a course as to show that our professed faith was only a pretense, and not a reality.

Nothing would suit them better than to have us in some way deny our faith; for then they could throw off all responsibility from themselves concerning it, and set their consciences at rest in regard to any possible convictions as to the correctness of the views we entertain touching the end of all things as near at hand. And they seem so anxious for us to deny our faith, that they are determined to have it so any way, and appear to be blessed with more than a microscopic eyesight for discovering inconsistencies in our course, and even take our works to be a denial of that faith, of which the apostle says that they are the only valid evidence.

When the first small wooden building, with its three limited rooms, was erected in this place, for our printing-office, it did not excite much notice or comment.

When that was moved back, and upon its site was erected the first brick building, with its seven capacious rooms, the cry began to be raised that we could not believe the end to be very near, or we should not put up such a building as that.

A substantial and comfortable church building was erected. "Oh!" they were then ready to exclaim, "you can't believe the end is very near. You are expecting to stay here some time yet."

A Health Institute was established; and what did we hear?—Words like this: "Certainly you would not undertake such enterprises as that if you believed what you preach."

Two more office buildings, of the same capacity as the first brick building, were completed. "Now" they said, "you are surely making calculation to stay in this world a long time. This does not look much like the end coming very soon."

A large and thoroughly-built school building was erected. This was supposed to put the climax upon all our denials of faith. Now, they seemed to think, it could be set down as beyond question, that we were making calculations for many years, and could not believe that the end was anywhere near at hand.

In opening the College it had to be often explained that the advantages of the school were not to be confined to courses of study of three or four years' duration, before any fruits would begin to appear; but that in comparatively a few months good results would be seen. And so it has been; while many have completed the longer courses, and are now in the field immensely better equipped for their work than they could have been without it.

Time has passed on: the Office has been enlarged, the Tabernacle erected, the Sanitarium raised to its present large proportions, the College doubled in capacity, new printing-offices built in this country and in Europe, Conferences organized, the Tract and Missionary Society instituted, missions opened, etc., etc., and all the while many have been anxious to interpret these things to mean that we were putting the coming of the Lord far away, or were giving up faith in it altogether.

These ideas seem to pass very current with the world as correct reasoning and sound conclusions; and even some of the brethren are troubled by them. It may be well, therefore, to inquire what our faith is,

and what course of action would be in accordance therewith.

We profess to believe that the burden of the work of proclaiming to the world the last message of mercy is committed to our hands. How much is involved in this? This world, though small in comparison with other worlds, is nevertheless to human beings quite a large place. Though three fourths of it are under water, there is still a vast expanse of territory left. Its inhabitants are numbered by the hundreds of millions. How much labor will it take to convey instruction on the present truth to as many of these as are entitled to receive it? How many men will be wanted? What kind of men? The world's talent will be arrayed against the truth. Somebody must be prepared to meet it. How much education will be called for? How many books will be required? How many thousand tons of periodicals? How much means to carry on the work? Can it be done without concerted action? without organized effort? Can it be accomplished by individual or short-sighted labors that are calculated only for the day?

The demands for men and matter and means now everywhere arising and pressing upon us, begin to show a little of what will be needed. But let us suppose that no provision had been made sufficient for even the present demand. Suppose that for fear of denying our faith, we had been content to remain in the small wooden office, with only a hand press, capable of turning off, of both books and papers, five or six thousand impressions per week, instead of having facilities to turn off three hundred thousand as at present in this one Office, where would we have been? and what would have been the prospect before us? Then might the objector have had good grounds to accuse us of denying our faith; for if we believed we had a great work to accomplish, he would say with reason that we should and would have made some provisions for it.

This preparation of the needed facilities in education, in health reform, and in the work of publishing, is the most faith-inspiring feature this cause has ever been able to show.

What more will be needed, we perhaps do not now clearly see. We only know that this work is the cause of God, and it will be accomplished. It cannot go back. The omnipotent hand of the God and Christ of our blessed hope is behind it. We know that that cause which represents in the earth the closing truths of the word of God, and the finishing of the work of salvation among men, is no sham and slipshod affair, and will not be done in a corner. There are thousands of localities to be lightened with its presence, which do not yet so much as know of its existence. There are thousands of men to be raised up for the work of the harvest. There are tons of books to be produced. There are hundreds of thousands of dollars to be expended. Perhaps our present facilities must be doubled or quadrupled. Of all the causes in all the earth, that which demands the best of first-class facilities, and the most thorough and well-appointed means, is the cause of God. And these it will most surely have. Shall we avail ourselves of the privilege offered us of being to some degree instrumental in supplying them? Let us not suffer our efforts to be crippled by entertaining the unnatural impression that we are denying our faith by adopting the only available means of carrying it out.

DO NOT KNOW WHERE TO BEGIN.

A PROFESSOR and a D. D., in the Sunday-school lesson for Jan. 2, in the *Advance*, commenting on the words, "God blessed the seventh day and hallowed it," exhibits himself as in the following interesting condition of doubt and uncertainty in respect to numbering the days so as to find the Sabbath. He says: "We are to keep each seventh day. But there is no intimation from what day we must begin to count. Keeping Saturday is no more observing the seventh day than keeping Sunday is."

Let us subject this astonishing statement to a little analysis, and see what we find.

First, the amount of time involved in the arrangement for the Sabbath, and in the command for the Sabbath, is just a week; if this is not so, it would be impossible to show that the Sabbath comes *every week*; yet the most indefinite seventh-part-of-timeist admits that the Sabbath must be kept every week.

Secondly, this writer says we are to keep each seventh day. But how many seventh days are there in

a week?—Only one. It is not only absurd, but ridiculously absurd, to take a weekly cycle comprising the Sabbath period and make each day in that cycle the seventh day; for if every day is the seventh day, then the commandment which sets apart the seventh day as the Sabbath to the exclusion of the other days, is an absurdity, an impossibility, and a falsehood; for then all days are alike, every day is the Sabbath, and the statement that God blessed one day in distinction from the others as the record in Genesis says he did, and the fourth commandment of the decalogue says he did, is an absolute falsehood.

But, thirdly, our friend has not the least intimation, he says, where to begin to count. Poor man! How many days are there in the weekly cycle?—Seven. How many seventh-days has it?—One. To what cycle does the Sabbath belong?—To the weekly cycle. And which day is the Sabbath?—The seventh. The seventh of what?—Of that cycle, of course, to which it belongs. "But oh! we can't find that seventh day! God has not given us any intimation from what day we must begin to count!" Has God made us men or idiots? When we want to count up to find seven, with what number do we begin? Is it nine or thirteen or twenty? If any school-boy had not sufficient mind to begin with one, would he not be sent to a school for imbeciles? So if we want to find the seventh day of a cycle composed of just seven days, if there is any other way to find it except to begin to count from the first day of that cycle, it would be quite interesting at least to have it explained.

Fourthly, "keeping Saturday is no more observing the seventh day," we are told "than keeping Sunday is." Would it not be observing it just as much? But does he know that keeping Sunday is keeping the seventh day? If it is, keeping Saturday isn't; and if keeping Saturday is, keeping Sunday isn't. But he is in complete doubt; he don't know where he should begin to reckon; but he is sure that Saturday-keeping is no better than Sunday-keeping. How does he know this if he can't find the starting-point? Thus he puts himself in the position of admitting that God has given men a law, which it is impossible for any man to tell whether he is keeping or not! If God had meant that any man might keep any seventh day after any six of labor, would he not have said so? Would not any man or any legislature say so, if that was what they meant? They certainly would, or they would be set down as incompetent to legislate. And shall we charge God with folly which we would not be guilty of ourselves?

A reference to the events to which the Sabbath owes its origin, will make the matter still more definite, if possible. The work of God for six days, and his rest upon the seventh completed the first week of time. But this would not have become an established period of reckoning, had not something else followed. At the close of that period God pronounced a blessing upon its last or seventh day, upon which he had rested. He then sanctified it, that is gave a commandment that that day should be kept in a religious and sacred manner. That act immediately established the week; for it could by no possibility be carried out, except by grouping all coming days into periods of sevens, and devoting the last or seventh of each period to rest and religious uses. To the weekly-cycle the Sabbath thus gave rise. To the Sabbath the week owes its origin. It can be traced to nothing else. Now look at the facts. Seven definite days from the beginning of the creation passed away; upon a particular and definite one of that number, the seventh and last, God rested. Upon that day and no other he placed his blessing; that day and no other he commanded to be set apart to holy and sacred uses; in order that this command might be carried out, and this particular seventh day be found, the count of days must begin anew after each seventh day; thus the week was established for all coming time, each one bounded and adorned as with a glorious coronet by its God-given, God-hallowed, well-defined, and definite day of rest and worship.

Bearing this precious legacy, the week has come down through the ages of human history. The Hebrews had it in the wilderness, and God, by the three-fold miracle of the manna, for forty years pointed out for them the very day he had blessed and hallowed for his creatures to keep. Sacredly was it guarded till the time when God sent Christ his beloved Son into our world. Christ recognized and approved the integrity of that people who for fifteen hundred years had been the visible people of God in the

earth, in preserving the true week and true Sabbath, himself keeping and acknowledging the day they kept, as the true Sabbath.

And now all Christendom acknowledges that the week of the New Testament synchronizes exactly with the week of the civilized world to-day. And has the Sabbath become dislocated in the cycle?—By no means. It is the same definite seventh day of that cycle that it has ever been. Yet persons now-a-days, claiming to be teachers of divine truth, to avoid a plain duty will fall back under the pusillanimous excuse, "Oh! we can't find the seventh day; we don't know where to begin to count!" And then they will interweave with a tissue of assertions a method of reasoning which reduces the command of the great Jehovah to a mass of nonsense.

Men may glibly and with reckless assurance set forth such reasons for rejecting the Sabbath now. But when they stand, as all men finally will, at the Judgment bar of the Author of the Sabbath, no man will dare plead them then.

DIVORCE AND MARRIAGE.

THE brief remarks under this head, made in REVIEW of Jan. 11, have called out so many responses and additional queries, that we are induced to refer to the subject again. And we would first take occasion to remark that although a divorce can be scripturally granted only on the ground mentioned in Matt. 19:9, so that the injured party is at liberty to marry again, there may be many other causes which would justify either party in refusing to live with the other.

Marriage is too serious a matter to be entered into under the promptings of any rash and inconsiderate impulse. The utmost caution should be exercised in the choice of companions to secure compatibility of temperament. But if a man unfortunately finds himself united to an untamable termagant, if she renders his home a purgatory, or, as in the case formerly alluded to, abuses his children, there is nothing to compel him to subject himself to the torment of her presence, or his children to her abuse. They should arrange to mitigate the unavoidable evils of their attempted union by living separately. If, on the other hand, a woman finds herself united to a low and brutal man, as is too often the case, there is no law, human or divine, compelling her to sacrifice the best interests of her life to his offensive and degrading society. It is her privilege to separate from him. And if when she seeks so to do, he should be inclined to cause her trouble, she may properly secure a divorce on any ground which the law of the land will allow, in order thereby to defend herself against any annoyance from him.

But mark: no such mere separation, nor any such divorce, would give either party the right to enter into any other marriage relation. They could, for their own good, live apart, if they could not, without evil, live together.

A correspondent, referring to our previous article, says: "It was not stated whether or not the person was converted at the time of his last marriage, so that the remarks made may not be applicable." In answer to this we would say that nothing was said on this point in the report received, hence we could speak only on general principles; and while those principles are thought to be correct, it is freely conceded that circumstances might exist which would be quite decisive as governing the action of the church in reference to such cases. It is a law of parliamentary practice that no motion can be reconsidered which has led to action or caused results that cannot be undone. So in the matter under consideration, persons while living in accordance with the course and customs of the world may have taken steps and formed relations which they would not have done had they been acting under a conscience enlightened by the Scriptures. These relations may have been of long standing and families have grown up under them. The truth at length finds them and they are converted to Christ. What is the duty of the church?—Take them as they are found, leaving those things that cannot be undone to the past, and governing their relation to them by their course in the future.

Another correspondent states a case thus: "A man and woman married, both having children; and, like your first correspondent, they had a bone of contention in the family. In this case the woman was the widow of a Freemason, and, having friends belonging to that order, it soon became evident that she

held the controlling interest in the partnership. She left her home and went to live with her friends, and by working secret wires, soon had a divorce, and was not long after married to another man. The divorce was obtained by perjury and without any such cause as is mentioned in the Scriptures. It follows that her last marriage was in a Scripture sense unlawful, and she is living in adultery. But the man could not now obtain a divorce by the law of the land; for the law says she is not his wife, but the wife of another man. Now the question is, Is he at liberty to marry again according to the Bible?"

This case seems to be a very clear one. Although the law released her from her husband, the Bible did not, the cause mentioned in Matt. 19:9 not existing; hence her last marriage was adultery, and she is living in that condition. This entitles the man to a scriptural divorce. But so far as the law of the land is concerned, she has anticipated him by herself securing a divorce, and thus exhausting its jurisdiction in the case. So then her divorce has released him on legal grounds, and her adultery has released him on scriptural grounds, and hence he must be free. He could marry again without condemnation. But this would not help the case of the woman at all. She has put herself into a position where, to the day of her death, should her first husband live so long, she will be an adulteress in the sight of God, if she enters into the marriage relation with any one.

Another asks if a person can scripturally take a second companion if *under any circumstances* the first is still living. On the conditions expressed in Matt. 19:9, we think he can; for when Christ says that if a man puts away his wife *except* for that cause, and marries again, he commits adultery, it follows that if that cause exists, he does not commit adultery if he marries again. But in the case of the one divorced for that cause, there is no limitation. A marriage on her part with another man, is always, and ever after, an adulterous relation, so long as her first husband is living.

ROMANISM AND PROGRESS.

MANY Protestants seem to be foolishly beguiling themselves with the idea that the Romish Church is not now what it used to be; that it has been and is still being, modified and remolded by the spirit of enlightenment and progress of the nineteenth century.

A little incident has just occurred in New York which should tend to dispel all such illusions. Dr. McGlynn was priest of the largest parish in that city, and was said to be the most popular as he was the most progressive. He presumed to entertain convictions of his own, and dared to express them. This Rome never has allowed, and still shows that she never will allow. His course at the recent election in advocating the cause of a candidate obnoxious to the Church, gave his superiors the opportunity to lay their tyrannical hands upon him. His independence is given the name of insubordination, and made the pretext for deposing him from his clerical office. The real cause of Rome's hostility to him, however, is said to lie deeper than his political action; and that is this: He was himself a graduate of the public schools, and earnestly advocated such schools in behalf of the poor, and in opposition to sectarian schools. Here is a little progress; here is a little move in the direction of the enlightenment and liberty of the nineteenth century. And how does Rome regard it?—She brings down her iron hand like a thunderbolt upon it, to arrest and destroy it. And thus would she do throughout the whole land if she had the power. Dead to all shame for her past record of superstition, ignorance, pauperism, degradation, and blood; dead to every principle of liberty and true progress, she waits to take this fair heritage, this land which under a century of Protestantism and liberty has grown and prospered as no other nation ever has since the world began, and been crowned with every blessing,—she would take this and do for it what she has done for Italy and Spain and Portugal and Ireland and Mexico—arrest progress, and fill it with ignorance and pauperism and corruption. If there is one thing for which all lovers of truth have reason to be profoundly grateful, it is that the shortness of time will not permit her to carry out her machinations, but that soon she is to sink beneath the overpowering judgments of God, as a great millstone would sink when cast with violence into the sea. Rev. 18:21.

THE INFLUENCE OF A COLLEGE.

THE far-reaching and potent results which are almost sure to follow any well-conducted and efficient school, can hardly be estimated. As an illustration, we may take a single school, founded some years ago on the banks of the Bosphorus—Robert College of Constantinople. The influence of this one agency in checking the aggressions of the Russian Empire southward, has already roused the exceeding wrath of that Northern Bear. Our readers will be interested in the following statement of the case from the *Illustrated Christian Weekly* of Jan. 29, 1887:—

"It is not to be forgotten that the development of the manly independence and enlightened patriotism of the Bulgarians that is challenging the admiration of the civilized world, is largely due to the far-seeing wisdom and philanthropy of a New York Christian merchant. The late Christopher R. Robert, who established the Robert College on the banks of the Bosphorus, did a work for liberty and religion in the East whose far-reaching influence can never be computed. The *Novoe Vremia*, an influential Russian journal, ascribes to him the source of all Russia's troubles with Bulgaria. There may be good foundation for the angry charge, since about 600 Bulgarians have had their education at that college, and have returned to their country qualified to take the lead in its public affairs. It is not strange that they resist the intrigues of Russia for carrying through its determined plan to gain possession of Constantinople, nor is it strange that a despot like the Czar should be infuriated at their clear-sighted opposition, and should vow vengeance at what he considers the source of their resistance. The journal shows that the Greek Church, as well as the Roman, can fulminate its ecclesiastical thunderbolts against its opponents; for it says, 'In view of the great evil done by Robert College to Bulgaria and her church, the Exarch is about to anathematize those of the parents who will send their children to that college.'

This is as good a recommendation as could be given to that school in particular, and in a general sense is a striking testimony as to the efficiency of agencies of this kind. It should lead us to feel that we have been none too soon in starting the few schools that we have, but rather that we are not pushing these enterprises with half the energy that we ought.

A REASON.

COMMENTING on the Sunday-school lesson for Jan. 2, in the *Advance*, Prof. G. B. Willcox, D. D., speaks of the days of creation in Gen. 1, as follows:—

"That these cannot be days of twenty-four hours each is plain: (a) because three of them occur before there was any sun."

The inaccuracy of this statement is conspicuous in two particulars:—

1. While it is true that it was not till the fourth day that the sun was appointed to be the great light-bearer for the day, the record does not say that there was no sun till that time.

2. Did not God, immediately on the creation of light, divide it from the darkness (verse 4), and did he not call the light "day," and the darkness "night"? Then even at the beginning of the first day, the light was not all around the earth at the same time: one half was in the shadow and the other in the light, just as fully as it was after the sun was appointed to be the great light-bearer, and as it is to-day; and one revolution of the earth through the shadow and through the light, constituted a day, during the first three days, the same as through the last four of that original week, and just the same as now. To urge this, therefore, as a reason to show that the days of Gen. 1 denoted long periods of time, is to urge a reason that does not exist.

THE NEW "HISTORY OF THE SABBATH"

WE have the pleasure of announcing to the readers of the REVIEW, and the many friends of our beloved Bro. Andrews, who rests in hope from his many arduous labors, that his great work, the "History of the Sabbath," is now re-issued from the press. It is revised and enlarged by the addition of another chapter, bringing the history of the Sabbath reform down to the present time. It now appears as a beautiful volume of 548 pages, brought out in a neat and durable form worthy of such an important work. It is needless to state to those who have been long in the truth, the importance of the "History of the Sabbath." But to many of those who have recently embraced the truth, a few words may be in place.

Andrews's "History of the Sabbath" occupies a position in the discussion of that important topic, held

by no other volume ever published to the world. It contains a vast fund of information on the sacred and secular history of the Sabbath institution, tracing this great memorial of God's work in creation, from the first years of human history through thousands of years of changes and vicissitudes to the present date. It gives us an unbroken chain of historical data through every age, showing the influences which have affected the Sabbath *pro* and *con*, and giving all the important arguments bearing on the question in favor of the great memorial of creation.

It was no simple task to enter upon the preparation of such a work. For some fifteen hundred years past, multitudes of those who profess to be believers in the Bible, have tried to sustain the Sunday institution in opposition to the genuine Sabbath of the Lord our God. During many ages of this time there was a most gigantic conspiracy in progress, to try to conceal the truth relative to the Sabbath. Those who undertook to set up the rival day of the sun in the place of the Sabbath of the Lord, determined to do a thorough job, and place their heathen memorial in such an exalted position in human estimation that it would stand as a great evidence of their authority among all professed Christians. To do this they must belittle the Sabbath of the Lord, and put down and falsify its observance and defenders by persecution and defamation, and cast a cloud of reproach upon everything that tended to uphold the true Sabbath of the Lord, and bring every argument possible to bear, to build up the Sunday Sabbath.

The Christian world have been in a great measure ignorant concerning the evidences relative to the genuine Sabbath. Circumstances have been such that the power which has undertaken this work, has apparently succeeded most wonderfully. God has seemed to permit this great memorial to be belittled for long ages, reserving it for the last generation to do the great work of reform to be inaugurated in connection with the proclamation of Christ's second coming. Truly the prophet Daniel foretold of this when speaking of that blasphemous power that should arise. says: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws [or, *the time and law*, Danish version]: and they shall be given into his hands until a time and times and the dividing of time." Dan. 7: 25.

The bringing out from the dust of ages all the facts bearing on this subject, showing up the wretched work of sophistry and deception which has been practiced, and bringing to light the great facts which God has left in his word, but which have been rejected by a large share of those who profess to believe in God's word, and fully explaining and developing these truths, was the work of our lamented Bro. Andrews. And well did he perform it. Months and years he spent in going through cart-loads of old, musty volumes of church histories of the so-called Christian Fathers, and other dry volumes, sifting out the real facts which have made the truth of God shine out so clearly. No one that has never considered the subject can realize the immense amount of labor and wearing, painstaking, plodding effort which this work cost. We do not believe it is possible to obtain all the important facts bearing upon the Sabbath question from any other one volume. It is safe to say that there is no one book we have ever published which those who are enemies to our cause dislike so much as the "History of the Sabbath."

Quite a number of efforts have been made to in some way cast a reproach upon this book, by sneering and pretending that its information is unreliable; but in every case that has been brought to a test, the originators of such efforts have been brought to grief. It exposes the weakness of their claims concerning church history, and upsets their vain endeavors to support the heathen Sunday as a Christian institution, and thoroughly vindicates the glorious truth of God's word concerning the binding obligation of the ancient Sabbath of the Lord.

We verily believe that the time is not far distant when there will be a call for the information which this work contains, by many of the intelligent and honest who desire to know concerning the rival claims of the Sabbath and Sunday. Already many thousand volumes of the "History of the Sabbath" have been sold in the cheaper binding, and several editions have been disposed of. But we have been working for some time past to bring this volume out in a form worthy of so grand a work. We expect now to see it go out as a canvassing book. And we must cer-

tainly expect that many thousands of this volume will be circulated within a few years of the present time. The book contains a most beautiful steel engraving of the author, which represents him in a manner that will be pleasing to his many friends. It is a most excellent engraving. The book contains 548 pages. It will be bound in three styles: cloth, with sprinkled edges, price \$2; library, marbled edges, \$2.75; half morocco, gilt, \$3.75. We trust there will be canvassers developed in the near future who will make this book a specialty. We greatly desire to see many thousands of this book sold. Officers of our tract societies, send in your orders for a supply of this most important and excellent work. The regular discounts of our canvassing books are given by the REVIEW AND HERALD Office. G. I. B.

THE HOLIDAY OFFERINGS IN THE NEW ENGLAND CONFERENCE.

We have thought it might be proper to allude briefly to the holiday offerings made here in New England to the foreign missions. It should be understood that the churches in this Conference have had very little ministerial labor for a number of years. Some churches which have donated liberally to the cause, and have stood the highest in tithes per member of any churches in the country, have not had a celebration of the ordinances for ten years. They have had no elder, and circumstances have been such that they could not have the requisite labor to have an elder set apart in their midst. Other churches have been without an elder for three or four years. At the same time, successful laborers from this Conference, and from some of these churches, are in Brooklyn, N. Y., and in Nova Scotia, at which places an interest has been awakened.

The donations made during the holidays indicate that there is a willingness to take hold and assist in every enterprise that presents itself, although New England is far from being a wealthy Conference. The brethren are usually poor. In this week's paper it will be seen what the various companies donated to the foreign missions. The amount of cash received was nearly \$1,600. At the annual meeting, held at South Lancaster during the holidays, there was donated between \$1,100 and \$1,200. Of this sum, however, the members of the South Lancaster church gave but \$630, the balance being given by members of other churches, to which the respective amounts have been credited, save in a number of cases where the names of the donors were not given, making it impossible to tell where to credit the offerings. A few individuals present from other Conferences also donated. Nearly \$300 were given by scattered members in this Conference, including those whose names were not given and a few such outside of the Conference, who gave, however, but a small sum comparatively.

If each Conference in the country has donated as liberally on the basis of membership, over \$50,000 have been raised for the missions. Besides this amount, which has already been sent to Battle Creek, we received two gold and two silver watches, gold chains, ear-rings, bracelets, lockets, badges, etc., to the amount of several hundred dollars. These as yet have not been disposed of. One chain cost \$75, and one ring, set with diamonds and precious stones, cost \$65. Gold nuggets and keepsakes were given, some of which have been preserved for hundreds of years, and passed down from generation to generation. It is impossible to fix the age of one string of gold beads. It is evident that the Spirit of God touched hearts, and there was a feeling for the missions in various parts of the world, such as we have never seen manifested before in the history of the work here in New England. We will relate one incident. An individual who had given a watch was asked if he did not need it. He said that he did need a watch, and really didn't know what he should do without it; but he thought it would be more acceptable to God if he gave something that he really needed, and his watch was all he had to give.

As we have visited among the churches since this general meeting, and seen their need of help, and such a willingness on their part to take hold of the work in any branch which they can, our heart has been drawn out for the people in this Conference as never before. While duty will make it necessary for us to leave in a few months, at the longest, and we know not when we shall be permitted to return and labor here again, we believe that God has an especial care for the people in this Conference. There are

young men and women who feel the burden of the work, and are more than willing, and even anxious, to give themselves to the cause. Some already have given evidence of this by leaving lucrative positions to do what they can to advance the cause of present truth, and God is accepting their labors. We believe that God will bless New England; and while in his providence he has planted a school here in our midst, where young men and women, as also those of mature years, may receive an education to better fit them to labor in his cause, we are sure that we shall yet see that God will honor this institution with his blessing, if those connected with it are but faithful and desirous of doing what is right. May the Lord bless this Conference is our prayer. S. N. HASKELL.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

560.—ROM. 14: 5, 6 AND THE SABBATH.

Please explain the bearing of Rom. 14: 5, 6 upon the Sabbath question. J. S.

See the pamphlet entitled "Refutation of Forty-four so-called Objections against the Ancient Sabbath," for sale at this office. Price, 15 cts.

561.—IMMORTALITY OF CHRIST.

When did Christ become immortal? If before he was crucified, then how could he die? C. P. N.

John 1: 14 says of Christ that he was "made flesh." Commenting on this text and the significance of the word that is translated "flesh," Parkhurst in his Greek Lexicon says: "The Word was made or became flesh; the meaning plainly is, that he became man, or took human nature upon him, with all its innocent infirmities, and became subject to suffering and mortality." Thus we may conclude that he became mortal when he came to this earth; and if so, he was previously immortal, and that immortality he must have possessed from the beginning, being the begotten Son of God. Immortality was imparted to him again at his resurrection. Perhaps the question may be better understood by saying that when Christ came to this earth he voluntarily exchanged his immortality for mortality, and thus became subject to death. God alone is the original and only possessor of immortality. 1 Tim. 6: 16.

562.—AGE OF CHILDREN ELIGIBLE TO CHURCH MEMBERSHIP.

1. How old was Samuel when the Lord called him? 2. At what age are children eligible to church membership? B. F. B.

1. It appears that the mother of Samuel gave him formally to the Lord's service at the time he was weaned. The age at which a child was weaned varied from two to four or five years. He was thenceforth given special training under the watch-care of the priest, with a view of fitting him for the work to which he had been devoted; and at the proper period of his life the Lord made a special call to him, as described in 1 Sam. 3. But Samuel did not at first recognize the Lord. Verse 7 says, "Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him." But as the call was repeated, he finally comprehended its significance, having been instructed in the matter by Eli. Verse 9. In those times, children were regarded as having arrived at a legal age when they were twelve or thirteen years old; that is, they had then arrived to the years of discretion. It can only be conjectured whether Samuel had reached that age or not at the time the Lord called him; it is more than probable that he had.

2. Children may be regarded as eligible to church membership when they have arrived to the years of discretion. This time comes earlier in the lives of some children than others. When they are capable of realizing the nature of sin, repentance, faith, forgiveness, baptism, and prayer to God, they are, in our opinion, eligible to church membership, and may be received upon compliance with the necessary conditions, the same as adults.

563.—JEWS' RETURN TO JERUSALEM—MATT. 24: 26 AND THE MORMONS.

1. What is the meaning of Zech. 8, if not that the Jews are to return to Jerusalem? 2. What claims do the Mormons make that justify the application of Matt. 24: 26 to them? E. B.

1. The prophecy of Zech. 8 was given B. C. 518. The restoration of Jerusalem that occurred during the succeeding five hundred years, and the prosperity that attended the Jews as they rebuilt and re-inhabited the city, furnishes an ample fulfillment of the prophecy.

2. The Mormons claim that they are the "Latter-day Saints;" that they are building up Christ's kingdom on the earth; and that he will come to their locality, take possession of it, and reign over it.

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.

SOME DAY.

Oh! dark are the hours
Some days;
And feeble our powers
Some days.
But lo! grace is given,
To bring us to heaven,
To join the forgiven
Some day.

The clouds will be rifted
Some day;
The burden be lifted
Some day;
Your eyes now so tearful
And hearts now so fearful,
Shall be tearless and cheerful
Some day.

The Master will come
Some day;
To gather us home
Some day.
Of the toiling that spent us,
And the thorns that rent us,
We'll tell Him who sent us,
Some day.

The reward will be given
Some day,
'Mid the splendors of heaven,
Some day.
Our praises we'll bring,
And we'll worship our King;
Oh how heaven will ring
Some day!

—W. S. Falkenburg, in Union Signal.

NEW ZEALAND.

SINCE my last report I have visited Kaeo, where all but four of the Sabbath-keepers of this colony live. During my stay of fourteen days, sixteen meetings were held. It was exceedingly pleasant to present the different points of truth to souls so anxious to hear. At first, the attendance of those not of our faith was small, but it increased till the close of the meetings. At the last few services more seats had to be provided to accommodate the audience. We have reason to believe that the Lord was with us, and that some prejudice was removed.

The Kaeo brethren were anxious to learn all they could about the different points of our faith; also to know just how their American brethren conduct church services and Sabbath-schools; how they carry on the T. and M. work, reckon the tithe, etc. Not that they were wholly ignorant of these things; that was by no means the case. By reading our publications and holding Bible readings, they had acquired, with the light Eld. Haskell had given them, more than an ordinarily clear and correct knowledge of our faith.

These brethren had held from one to three Bible readings every week since they accepted the truth, and it was plainly evident that the Lord had blessed such efforts to serve him and search his word. Not only has every one who started at the first held on to the truth, but their numbers have been increased. When Eld. Haskell was here, he baptized fifteen and organized them into a church. During my visit I baptized fifteen, all of whom were taken into the church. The thirty belonging to the church, with four others who have not been baptized, make the number of followers found on our arrival in this colony. Among those who were baptized was a Maori woman, a native of New Zealand. She is the first Maori that has accepted the truths we teach. Her face, partially tattooed, still bears the marks of the darkness from which God has delivered her. All present believed that she was not a stranger to the Spirit of the Lord.

The organization of the Kaeo church was completed by the ordination of an elder and a deacon. The church elected a committee of three to take the supervision of the work in the colony during the present year. They acknowledged with gratitude the interest and liberality of the brethren in America, in sending them a minister and a tent; also of Sr. Bond, of California, who donated her organ to this mission. But they do not wish to be a burden and an expense to others. They have already paid into the treasury about \$225, and nearly every one pledged to pay hereafter a true tithe to the Lord's cause. They also pledged \$500, to be paid during the present year, and to be used as the committee may see fit.

Some attention was also given to the importance of missionary work; that we must not only give of our means, but that we must put forth personal efforts to get the truth before the half million of English-speaking people of New Zealand. One brother, in obedience to his feelings of duty, and in harmony with the advice of the church, decided to devote his

time to the canvassing and colportage work. He is with me in Auckland, acting as tent-master. Bro. Edward Hare, of this city, will also devote all his time to the sale of our denominational works. It is now expected that one or two of Father Hare's daughters will soon join us and learn the Bible work as it is carried on in America. To all appearance this city will be an excellent field for missionary labor. We hope that at no distant day a city mission will be established here.

The population of Auckland is 60,000. The great majority are English people. Almost every religious denomination is represented here. A series of tent-meetings was commenced Dec. 29, and five services have been held. The attendance has not been large, but we believe that after the holidays it will be better. A great deal is made of Christmas and New Year's days; in fact, the entire week has appeared very like the Fourth of July in America. Those who have attended the meetings are much interested. Many remain after the service, and appear very friendly. We have sold \$3.50 worth of books. By the time another report can be sent, we shall be able to speak more definitely regarding the interest here. From what I have seen, I feel sure that many in this city are hungering for the truth.

It is a consolation to know, as we do, that we have the prayers of so many who love the Lord and his work. We ask still to be remembered at the throne of grace. We shall meet with bitter opposition, but we feel that if we do our duty, nothing can hinder the work of God. Our faith and courage were never better, for which we feel grateful to the Lord.

A. G. DANIELLS.

THE WORK AMONG THE GERMANS IN EUROPE.

THE good work among the Germans in Europe is still onward. Honest souls are constantly embracing the truth, many are becoming interested, and more calls for labor come in than we can fill. Our meetings in Basel still continue, and already sixteen or more have decided, others are deeply convinced, and twelve have been admitted for baptism. We expect to have another examination of candidates this week, and baptism next Sabbath. So far our colporters have taken over thirty subscriptions for the *Herald*. Our meetings on Christmas and New Year, which we held in the mission house, were well attended, and on the eve of the 26th, when the Sabbath-school had their celebration, the hall was the fullest it has ever been. Over one hundred dollars were on the tree for the Russian work. We expect, as soon as we can obtain another hall, to give another course of lectures in this city.

Over New Year I again visited the brethren in Prussia. We had good meetings. The quarterly meeting in Vohwinkel was well attended, nearly all being present from Elberfeld. Five have been lately baptized in this city, and another has recently commenced to keep the Sabbath. Nine joined our tract society, a number of papers were ordered for missionary work, and the interest is on the increase. I also held a meeting in Solingen, and visited our friends in Gladbach for the first time. Both meetings here were well attended, and there is hope that some will take a stand soon. The friends here gave me more than the whole journey cost, and I received nearly one hundred dollars on tithe and tract work, from the two churches of Vohwinkel and Solingen.

Last Sabbath and Sunday, Jan. 15, 16, I was with the church in Lausanne, and attended their quarterly meeting. At this time an elder and a deacon were ordained, and the Lord came very near. Although not one has his own house, and all are poor, yet two hundred dollars have been paid by this church since it was organized last May. If all our brethren in America would be as faithful in paying their tithe, and put forth such efforts to raise money for missionary work, the cause would not lack for means. I am glad that the good seed sown is still ripening, and that a number are deeply convinced. A few weeks' effort among the Germans here seems very necessary. At present the Brn. Vuilleumier are holding a course of meetings in French, in a town six miles from this place, and they report good interest.

Nearly every week letters are received from Russia in which I learn of new ones who are embracing the truth. About twenty or twenty-five have lately commenced to obey near Saratov, through the labor of Bro. Laubhan. The pastors are doing everything in their power to hinder the work, but in spite of them the interest steadily increases. This brother has sold quite a number of books, and taken some subscriptions. He also scatters and sells one hundred *Herolds* every two weeks, and we hope that with the help of the Lord the truth may steadily advance.

Bro. G. Perk, in the South, has to meet very bitter opposition from the Lutheran pastors, and he only, as by a miracle, escaped their hands and another imprisonment. While taking subscriptions for the *Herald* and selling our books, and just as he desired to leave the colony, he was called before the magistrate of the town; and it was only on his promise to leave the colony inside of an hour, and through his earnest entreaties, that they released him for this time. The people became so stirred by reading our publications, especially on the Sabbath question, that they began

to ask the pastor why he taught them to keep Sunday instead of the Sabbath? He inquired what led them to ask such a question; and as he found out the reasons, he immediately proceeded to Odessa, and laid the facts before the presiding elder, or superintendent. He at once inserted the following notice in the leading German paper in Odessa:—

"With this we warn most earnestly against a young man called Perk, who, pretending to be a colporter in the employ of the British and Foreign Bible Society, scatters tracts of the Sabbatists in our colonies, and takes subscriptions for a paper entitled, *Herald der Wahrheit*, and, if possible, takes at once the money for it. . . . It is plain that a work like this can only disturb our churches; and may every one therefore beware of him and his publications.

"SUPERINTENDENT BIENEMANN."

Bro. Perk wrote me that he had told no one that he was in the employ of the British Bible Society at present, but that he had been. The whole charge in this respect was false, and the real fact is that the churches are troubled or disturbed by the truth. The pastor was not satisfied with the insertion, but also put the Russian police on the track of Bro. Perk, and he only escaped another imprisonment because the mayor of the town and the officers had more mercy than these professed teachers of the gospel. The reader can judge from this how much better the Lutheran Church is to-day than her fallen mother.

Several have of late embraced the Sabbath in the south of Russia also, and Bro. Perk sends many subscriptions for the *Herald* and sells many books, especially "Thoughts." I am thankful to God for the good omens of success we see everywhere, and I hope, as the number of laborers is soon to increase, that the message may soon move with power. My earnest desire is that we may not only preach the truth, but that we may preach it in power and the demonstration of the Spirit.

L. R. CONRAD.

Basel, Switz., Jan. 19.

MISSOURI.

PLEASANT HILL.—Jan. 2-26 I was with this church. Our meetings were blessed of God. Six were baptized, and ten were added to the church. I left all in harmony, and earnestly desiring to walk in all the light of the message.

R. S. DONNELL.

KANSAS.

CHEROKEE COUNTY.—We began meetings in Bro. Storey's neighborhood, eleven miles northeast of Columbus, Jan. 17. The attendance has been good, ranging from seventy-five to one hundred and fifty. We are now in the midst of the Sabbath question. Many are convinced of the truth, and we hope for good results.

Jan. 26.

R. F. BARTON.
GEO. W. PAGE.

WEST VIRGINIA.

KETTLE.—Brethren J. S. Iles and W. R. Foggin have just closed a series of meetings at this place, which lasted two weeks. Considerable interest was manifested by the people in general. Sixteen signed the covenant. A church of twelve members was organized, with prospects of some additions soon. Brethren, pray for the cause of present truth in this State.

Jan. 24.

I. H. BEE.

NORTH PACIFIC CONFERENCE.

AMONG THE CHURCHES.—It has recently been my privilege to visit the churches at Beaverton, Salem, Corvallis, and Newton. With the exception of the last-mentioned church, love and union prevail. A commendable degree of the missionary spirit is also manifest. One of the brethren at Salem, who is engaged in an extensive nursery business, has recently sent out thirty thousand Bible readings, prepared especially for this purpose, with his advertising catalogues. Responsive letters and letters of inquiry are coming in from different directions, and we expect that fruit of this effort will be gathered into the soon-coming kingdom.

At Corvallis, a young lady who had learned the truth through the influence of missionary labor, was received into the church. An elder was also elected by this church, and scripturally set apart to his sacred office. It is pleasant to be connected with a working people who thoroughly believe the message is of the Lord.

CHAS. L. BOYD.

IOWA.

BLIENCOE.—Bro. A. C. Bird and wife, and myself have been holding meetings here for several weeks. The interest has usually been good. There are four families of Sabbath-keepers within a radius of five miles from here. At the beginning of our meetings we organized a Sabbath-school, which has been well attended. Several who were in a backslidden condition have taken fresh courage to go on. One who some ten years ago gave up the Sabbath, after hav-

ing kept it for five or six years, has started again to serve the Lord. Only one new Sabbath-keeper can we claim thus far as a result of our meetings; but several more are interested, and are investigating the truth. We sold about \$12 worth of books and tracts. The "holiness band" were very bitter against us, and were made more so because several of their members began to investigate our doctrines. We pray God that the investigating mind may receive the truth, and that the few brethren near Blencoe may be active in spreading the light of the Third Angel's Message, and they be strengthened thereby and their numbers increased. J. J. ELLYSON.
Jan. 25.

INDIANA.

NEEDMORE AND VICINITY.—In company with Bro. Oberholtzer I came to Brown county and began a series of meetings in a school-house two miles south of Needmore, Friday evening, Nov. 5. Bro. Oberholtzer remained over Sabbath and Sunday. After forty-nine discourses and five Bible readings had been given, the meetings closed Dec. 26. Seven have taken a stand for the truth, and many others express themselves as convinced, who we hope will soon decide to obey. Book sales at this place amounted to \$22. I returned to this county Jan. 15, and began labor at Needmore, having been favored with the use of the Disciple church-house. The interest so far has been very good, and the attendance, from one to three hundred. I am of good courage, and hope soon to see a church organized in Brown county.
Jan. 27. N. W. KAUBLE.

SOUTH MILFORD, BRIMFIELD, LIGONIER, ETC.—I was at South Milford Jan. 6-10. Held meetings in the hall and at the house of a sister. The obedient here have much unfair opposition. It seems that the seed has fallen on good ground, and the enemy is striving to keep it from bringing forth fruit. I left them full of courage, and making an effort to secure means to build a meeting-house. On my way to the State meeting at Denver, I stopped one night each at Brimfield, Ligonier, and Nappanee. I preached in the evening at each place, and improved every opportunity to encourage canvassers. In the last two months I have contracted with twenty-nine agents, and have a number of new applications. Our State T. and M. officers say the canvassing work is in a better condition than ever before. The one thing needful just now is for each agent to see that he fills his contract by making a complete canvass of the territory assigned. If this is done, it will result in the sale of more books than ever before. Let all desiring to canvass write to me, addressing me at New London. I am now at Poseyville, in the extreme southwestern part of Indiana.
Jan. 31. JOHN W. COVERT.

OHIO.

LIMA.—Our meetings here have been encouraging. I came to assist the mission workers. Seven have signed the covenant, and we expect to see a good society here in the near future. A number are in the valley of decision. Several old Sabbath-keepers reside here, and are much encouraged. The Lord alone can give the increase. Pray for the mission workers.
D. E. LINDSEY.

AMONG THE CHURCHES.—From Dec. 16 to 20 I was with the Appleton church, and from the 21st to the 26th, was at Edison. On account of the scattered condition of these churches, it was impossible to secure a full attendance at the meetings; but those who were present, were blessed and encouraged. I spent three days visiting scattered members and inquirers after the truth in and near the town of Delaware, and held one meeting with a few who assembled at the home of a sister. A number of honest souls there are inquiring after the truth, and I believe that earnest labor done at that place would be fruitful in gathering a goodly number into the heavenly garner.

I labored with the Corsica church from Dec. 30 to Jan. 4. Just before I arrived, a minister employed by the National Reform Association, visited the town and spoke in favor of an amendment to the Constitution of the United States, advocating all the principles of that party. This opened the eyes of some who had ridiculed the position held by our people concerning the future of this nation, and by request I spoke two evenings on the subjects, The United States in Prophecy and The Constitutional Amendment; but the interest manifested was not sufficient to justify the holding of a series of meetings. I believe, however, that some were set to thinking who, if honest with God and themselves, will finally embrace the truth. We celebrated the ordinances and elected and ordained an elder.

Accompanied by my wife, I went to Columbus, where we procured and fitted up a room, and looked after the interests of the cause, expecting to make that city our head-quarters until tent season.

I was at Mt. Vernon Jan. 13-19. The meetings were held in a room of the new "Health Home" building which our brethren have erected there; and a better location for beautiful scenery, fresh air, and an abundant supply of pure, soft spring water, I do

not think could be found in this country. It will be opened for patients about the first of May. The church made good use of the week of prayer by putting away evil from their midst and humiliating themselves before the Lord. Thus they were in a proper frame of mind to be benefited by the meetings which it was my privilege to hold with them. On the Sabbath the ordinances were celebrated, all taking part in them. It was a solemn occasion. On the following day an elder and other officers for the church were elected, everything moving off harmoniously. Provision was made for caring for two workers who are expected to come from the Cleveland mission to labor in the missionary work at Mt. Vernon. A club of *Gospel Sickles* was taken, to be used in this mission. The Lord will work for this people, if they carry out the good resolutions which they have formed. My prayer is that they may abound in every good work.

I went to Newark Jan. 20, and remained until the 24th. As the elder had been sick for several weeks, the quarterly meeting had been postponed until my visit. There, as in other churches I have visited this winter, I tried to present the wants of the cause, and urged faithfulness in the Lord's work. A club of twenty *Sickles* was taken to be used in the city. They followed the example of other churches which I have visited, in voting to donate a portion of the Sabbath-school collections to the South African mission. I feel greatly benefited by these meetings held among the churches, and I hope those visited have been benefited also, and that all may come up to the true standard of piety, and finally be saved in the kingdom of God.
O. J. MASON.

Jan. 30.

MICHIGAN.

ST. CHARLES.—It is less than one week since I began labor here. The church is large, being second in number in the Conference. From the first there has been indications for good. On Sabbath more than a dozen were found on the anxious seats, seeking the Lord for the first time. Friday a notice was placed in the post-office, of a temperance lecture at 2:30 p. m., Sunday, and in response our commodious house was well filled. Through this effort we have gained access to a number of hearts which we could not have reached otherwise. Every temperance effort I have made, has confirmed me more and more in the belief that I have been too slow to take up this branch of the work. Last evening the house was again well filled. I can say, I long to know more and more of our precious Saviour and that intimate relation we may have with him.

Jan. 31.

A. O. BURRILL.

BEDFORD, POTTERVILLE, CHARLOTTE, ETC.—At the close of our General Conference, I visited the little company at Bedford, which was organized into a class a year ago. I found them anxious for, and in need of, a church organization, as some had been members of other churches, and felt the loss of communion service. Held two temperance meetings with good results, some for whom I felt anxious signing the pledge. Christmas I was with the church at Potterville. Their offering exceeded eighty dollars. Held a temperance meeting in the evening. Although the weather was very inclement, there was a good audience, and a deep interest was manifested by the brethren and sisters. It was encouraging to have the president with us. The next day I attended the Christmas gathering at Charlotte. The donations amounted to about eighty dollars. An aged brother, full of zeal, proposed that they raise it to one hundred, which was more than accomplished. They certainly manifested a lively interest in the missionary work. May they be rewarded by seeing their own children gathered safely within the fold. In the evening we held a temperance meeting with excellent interest. While the purity pledges were being passed, one gentleman remarked to the president that if we had connected with our temperance work a pledge in behalf of prohibition, then our work would be complete. I replied that we desired to attain to perfection, and that as a people we would be glad to join heart and hand with them in putting down the liquor traffic, did not the Sunday law stand in our way.

It was my privilege to be with the churches of Dist. No. 12 in their quarterly meeting held at Denver. Eld. Root was there, with words of good counsel and encouragement. The Lord met with us, and all hearts were melted to tenderness. Bro. Gowell had enjoyed the early morning services at camp-meeting and General Conference so well that he felt we could not afford to lose such rich blessings; and, indeed, these were our best meetings. At the close of the temperance meeting, a gentleman who came with the brethren from Ferry came forward, and with tears said: "I am determined to go with this people to the kingdom." He signed the covenant and the anti-rum and tobacco pledge. He felt it would cost him a struggle, but he was confident that the Lord would sustain him. Another man, whose wife had been struggling along alone, decided to join her in the service of the Lord, and also signed the covenant. Still another signed the teetotal pledge, who, I have every reason to believe, will make a good workman in the cause, letting his influence tell for truth and temperance. I am now with the company at Jamestown. They have

been meeting with much opposition from various sources, besides having considerable reading matter sent them, advocating Antinomian views; but with the psalmist, I trust they may say, "Depart from me, ye evil-doers: for I will keep the commandments of my God." I have held one temperance meeting with good interest on the part of the youth. I expect to remain here over another Sabbath.
Mrs. E. S. LANE.

Mrs. E. S. LANE.

ITHACA, BUSHNELL, CHARLOTTE, ETC.—At the beginning of the new year I was at Ithaca. The good State meeting held at that place was in the past. I remained to attend their quarterly meeting, help in their election of officers for the year 1887, etc. The building committee made a report to the church concerning the meeting-house, what it had cost and the present claims upon it. All claims were adjusted by brethren voluntarily assuming a portion, after which the report was accepted and the committee discharged. The elder was re-elected, but owing to his duties as director, an assistant was elected and ordained. The same deacon, also, was elected, and an assistant was elected and ordained. These officers and the clerk now constitute a committee to consult together over all matters that may need attention in the church, respecting both its spiritual and temporal wants. Thus everything, so far as I know, was satisfactorily adjusted. The ordinance meeting on the Sabbath, and the devotional services revived the spiritual interest, and some who had lost their first love took hold anew.

I spent four days at Bushnell, giving six discourses and holding four other meetings. I found that the week of prayer and the addresses read had brought the church near the Lord; that they had taken hold among themselves and settled their differences, so that all was harmonious when I arrived. On the Sabbath we celebrated the ordinances, and it was a free, blessed time. At the business meeting on Sunday, they unanimously elected the same officers as last year. I gave two discourses in the town hall. The house was crowded, and it seemed like a good opening for a course of lectures.

The third Sabbath and Sunday in January, I attended quarterly meeting at Charlotte. The elder was re-elected. There had been no deacons in the church till this time, but on this occasion two were elected and ordained. The ordinance meeting was a precious season. Union and brotherly love prevail in the church. The membership is now forty-one, and all came forward nobly in their Christmas gifts, raising a little over \$100.

I have now been in Dimondale and vicinity two weeks. I began a series of meetings three and one half miles south of the village, and have given twelve discourses. The interest has increased from the first, till now the house is filled every night. Some of the lines of prophecy have been presented, and two sermons on the Sabbath given. One has already taken a stand to keep the Sabbath, and there is a good prospect that quite a number of others will move out soon. I find the church at Dimondale in rather a better condition than I had expected. Two from the Charlotte church have joined here, making their present number sixteen; but only half of them live near enough to attend meetings regularly. The courage of all is greatly revived since the meetings began. Yesterday, Sunday, an elder was elected and ordained. I shall try to follow up the interest already raised here, and bring as many into the truth as possible. My constant prayer is for God's blessing to rest upon the effort, and for his converting power to be upon the people.
I. D. VAN HORN.

Jan. 31.

IOWA TRACT SOCIETY.

IN connection with the general meeting held at Des Moines Jan. 13-17, the following resolutions adopted by the Society may be of general interest:—

Whereas, "Historical Sketches" contains the information our people need to make them intelligent in regard to our foreign mission work; therefore—

Resolved, That we urge all our people to procure and read this valuable book.

Resolved, That cash should be obtained in advance for all personal subscriptions taken for our periodicals, whether taken quarterly or annually.

Resolved, That we recommend our local societies everywhere to take clubs of the *Gospel Sickle* for distribution, and that we urge the securing of as many subscriptions as possible.

Whereas, The movement to alter the Constitution of the United States by introducing the religious amendment and enforcing the Sunday institution, is assuming vast proportions and is making rapid advances, threatening our religious liberty and involving our people in great loss and trouble; therefore—

Resolved, That this Society earnestly recommend our people to canvass for the *American Sentinel*, especially among the more intelligent classes, such as editors, lawyers, physicians, and business men, and that as many subscriptions as possible be taken for it.

Resolved, That this Society take one thousand copies of the *Sentinel*, thus obtaining the benefit of the very liberal terms offered by the *Signs* office, that we may have these to use in distribution and obtaining subscriptions.

Resolved, That as a Society we express our hearty approval of the steps taken by our Conference committee in securing an eligible property in the city of Des Moines for mission and tract society purposes; also in erecting a neat and commodious house of worship, to be used both for local work and general meetings, thus giving stability to our Conference work, and establishing it in the most important city of the State.

Resolved, That we appreciate the arduous labors and responsibilities borne by our committee in this work, and that we pledge them our full support, financially and otherwise.

The meeting was well represented, nearly all the directors being present, and a fresh zeal on the part of all was manifested. Much business was transacted relating to canvassing for our books and periodicals. The work has been thoroughly planned. Now by the blessings of a kind Providence, we look for good results.
L. T. NICOLA, Sec.

DISTRICT NO. 7, INDIANA.

DEAR BRETHREN AND SISTERS: As I have been appointed director over this district, I feel anxious to see all librarians and workers engage in the work with greater enthusiasm than ever before. The words of our Saviour as recorded in Matt. 20: 6, apply to the church to-day: "Why stand ye here all the day idle?" Why are we not trying to spread the truth that we profess to love? Again and again Christ has bidden us, Go ye also into my vineyard, and whatsoever is right, that shall ye receive. Oh, what a blessed Master! He does not ask us to work in his vineyard without pay. He does not ask us to work for nothing. But he says, "Go ye also into the vineyard, and whatsoever is right I will give you."

There is work for every individual who names the name of Christ,—a work that demands their best energies. A voice from heaven is solemnly calling you to duty. Heed this voice and go to work. "Why stand ye here all the day idle?" Let each librarian see that every member of his or her society is furnished with names of individuals to whom to send our publications, instructing them to follow the suggestions of Bro. Ings, given in REVIEW of Jan. 18, under the heading, "Missionary Work.—No. 3." Bro. John Covert will furnish names on application. Our district secretary, Emma Green, has resigned, and I hereby appoint Nora Harman to fill the vacancy. Let all librarians make a note of this, and address all reports and communications to Nora Harman, No. 32 Cherry St., Indianapolis, Ind.

Feb. 1.

P. G. STANLEY, Director.

ATTENTION, KANSAS!

THE Wichita mission has now been established for several months. The Lord is blessing the efforts put forth, and a good work is being done. Quite a number have signed the covenant within the last few weeks. In population, and from a business stand-point, Wichita is nearly, if not quite, the most important point in the State. So we shall all feel interested in seeing the work firmly established here. Some have done well in helping sustain this mission, for which we are very thankful; but largely our brethren have done little or nothing in donating for this work.

We trust the brethren of Dist. No. 9 will become doubly interested in this matter, and furnish the mission such necessary supplies as the country produces. Where wheat, corn, and vegetables grow so abundantly as they do here, these necessities can be furnished, and as a result expenses will be saved, a blessing will be received, and no one will feel burdened. We hope the brethren throughout the Conference, as well as those in Dist. No. 9, will remember the mission with their cash donations. Our expenses are heavy. A place for holding meetings must be rented, besides the house for the mission workers to live in; and rent and fuel are both very high in this city. All donations and communications should be sent to Wichita Mission, 1006 West Douglas Avenue, Wichita, Kansas.

OSCAR HILL.

CANVASSERS WANTED IN MAINE.

VOLUNTEERS are wanted to engage in canvassing for works on present truth in the State of Maine. Who among our number will heed the call of God for laborers at this time, and say, "Here am I; send me?" God and angels and our Lord Jesus Christ have gone out before us, to prepare hearts to receive the last message of warning the world will ever hear. In view of this, can we ever expect to hear the "Well done" if we fold our arms and take no active part in this work in which all heaven is interested? We say we love the truth, but where is the proof of this assertion? Three and a half years of self-sacrificing toil on earth, did more to prove Christ's love for our fallen race than all the assertions of eternity could have proved. So even a short time spent in earnest labor in the cause of truth, will be a stronger proof of our love for it than all the assertions of a lifetime.

The present is the most favorable time we shall ever have to reach the people, and while the angels are holding the four winds, faithful workers should

go forth and place the printed truth in the homes of all who can be induced to receive it. Could we but see the result of this kind of labor, our courage and faith would by no means be weak. Every well-bound volume placed in the homes of the people is there to tell its plain story of truth, not for a day or a year, but down to probation's closing hour. And in the time of trouble, when every other avenue for learning the truth shall be closed, these works will be brought forth and eagerly read by the people, and by the blessing of God will turn many to obey his truth.

Dear brethren and sisters, let us go forth and labor in faith, and when the redeemed are gathered home we shall see that our efforts have not been in vain in the Lord. Then we shall have fullness of joy in our God, while Jesus, with his own hands, places the starry crowns upon our brows. S. H. LINSFOTT.

SEND THE TRUTH TO OTHERS.

In order to show how much good sometimes can be accomplished by sending our books and periodicals to others, I wish to make a little statement through the REVIEW, of my experience in this direction.

Two years ago last summer, my wife visited in Juniata county, Pa., about fifty miles west of Harrisburg. To my knowledge there was not a Sabbath-keeper in that county. During her visit there, she talked present truth at every favorable opportunity, and thus awakened something of an interest among the people of that locality. Before returning home, she succeeded in securing the promise of some, that if reading matter should be sent them, they would investigate the views presented. She returned home, and we immediately sent by mail to those interested, copies of the *Signs*, *REVIEW*, and *Good Health*, and suitable tracts, and, last year, the *Sickle*. "Thoughts on Daniel and the Revelation," "Man's Nature and Destiny," "The Bible Reading Gazette," and other books were also sent, with directions to read and hand to others. As a result of this effort thus far, four precious souls are ready to obey the truth. Below we give a few extracts from letters received from two interested persons:—

Mexico, Pa., Dec. 17, 1886.

DEAR BROTHER GILMORE: I suppose long ere this you have passed sentence upon us in the language of Holy Writ, "Ephraim is joined to idols: let him alone;" for really I cannot tell when the last letter was written to you. But it would be injustice to ourselves to confess an absence of gratitude, interest, or love, on our part, toward those who have proved themselves worthy of our highest esteem and kindest feelings. . . . You inquire why this delay in writing? My excuse is that I was simply waiting until I could spare money to pay for the books and papers you have so kindly loaned us. But the books are yours, and if I cannot soon pay for them, I will ship them to you. I cannot tell how much good I am accomplishing with these books and papers. A neighbor farmer, by reading, is a firm believer in the new faith, or present truth. . . . My wife has been talking about our selling out and moving among S. D. A. people; but the question has been, What shall we do for a living. She would . . . like to go to the Sanitarium a year, and take the children, and school them in the College at Battle Creek, as she desires to school them in present truth. . . . Our oldest son is a strong believer in the new doctrine. . . . The *Gospel Sickle* is decidedly the best religious paper extant. It has no equal. I am sending a few copies to friends in Thomsontown; have also given some papers and "Man's Nature and Destiny" to the section foreman of the Pennsylvania Railway at this place, to read.

I hope means may come to me to do much more than I am doing. I would like to place the *Sickle* in many families, if I were able to do so. I shall live in hope. Wishing you all well, and that you may be the instruments in the hands of the Lord in bringing many others into the precious truth, I am—

Yours in the blessed work,—

The following extracts, are from a letter to my wife, written by the wife of the foregoing writer:—

DEAR MRS. GILMORE: Do not think our silence is because we do not think about you; for indeed your names have become household words in our family. We can never repay you, but can only feel grateful for your kind interest in our welfare, and pray that you may continue to do for others as you have done for us. To say how much we have enjoyed, and been profited by, the reading matter sent us at your expense, would be poor pay. But the "Author and Finisher of our faith" will reward you. We are not yet Sabbath-keepers, but oh how much I wish we were! Our oldest boy, sixteen years of age, often rebukes us for not keeping the Sabbath. He is willing to take his stand for it. The boys are both members of the Lutheran Church. . . . I fear that, were we to give up going to church, and thus deprive our children of preaching, they would retrograde. With the enlightenment we have received, we are better enabled to instruct them in the present truth until that time comes when, without fear of molestation, we can unite with the true church, the Seventh-day Adventists. . . .

If it were possible for us all to get employment at the Sanitarium, and have the children attend the school, I would be perfectly happy. . . .

We have a pleasant home here, and are on a fair way to success and prosperity; but this is not all there is of life. I shall never be satisfied until I am among Sabbath-keepers. Our oldest son thinks of going away from home in

the spring, to engage in business, in order to get means to pursue his studies. How much I would like to see him go among Sabbath-keepers while he has such a strong desire to be one of them! . . . Oh, if I could only make you understand how earnest I am in this, how much I desire to be among this people! I can sacrifice home and friends willingly. . . .

I wish you could hear my husband present the precious truth to those with whom he comes in contact. I really am amazed at it. Though he meets with few who view the Holy Scriptures in the light that we do, yet he does not get discouraged, but becomes more energetic than ever. . . . I have been sending reading matter to several families. I sent some to mother, but she has not replied as to how she likes it. I hope it will be as bread cast upon the waters, that will return after not many days. I handed "Great Controversy" to a lady recently, but she returned it, saying that she would not read such books. I suppose she was afraid of becoming enlightened. . . . Please write us often; for it is so encouraging to us to get good letters from you.

Yours in hope,—

Extracts from these letters are submitted for publication to enable others to see what may sometimes be done for those who are in darkness, by a little effort on our part. Will not the president of the Pennsylvania Conference look after the interest awakened in this part of his territory?

Mt. Vernon, Ohio.

W. H. GILMORE.

News of the Week.

FOR WEEK ENDING FEB. 5.

DOMESTIC.

—The Indian still holds 134,000,000 acres in this country.

—D. L. Moody, the great evangelist, was fifty years old Saturday.

—Wellborn, Texas, was disturbed by two shocks of earthquake, at 8:14 o'clock Monday night.

—A resolution for submitting a prohibitory amendment was adopted on Friday by the Alabama Senate—26 to 1.

—The Judiciary Committee of the Illinois House Tuesday agreed to report a bill raising the age of consent to 16 years.

—The joint resolution for submitting a prohibition amendment to the constitution was adopted in the Texas House Monday—80 to 21.

—A very severe blizzard was reported to be raging Saturday night in Dakota and Montana, from the effects of which cattle were dying in large numbers.

—Sol Palmer, who strung the first telegraph line out of the city of New York, is still alive, at the age of 65, and actively engaged in the business of telegraphy.

—N. O. Nelson, head of a manufacturing company at St. Louis, who last March started the profit-sharing scheme in his establishment, thinks that it solves the labor problem.

—A representative in the Texas Legislature has introduced a bill to prohibit the manufacture, importation, or sale in that State of pistols of less than forty-four caliber.

—The bill granting suffrage to women, passed by the Washington Territory Legislature in 1885, was Thursday declared unconstitutional by the Territorial supreme court.

—A stay of execution until April 1 has been granted Brooks, alias Maxwell, the author of the St. Louis trunk horror of last year. Brooks was to be executed on Thursday.

—The House of Representatives passed the post-office appropriation bill, and a bill setting aside \$10,000 for a special distribution of seed in Texas by the Commissioner of Agriculture.

—If Tennessee builds all the new railroads it has planned, there will be plenty of work for the working-men of that State. It has been granted twelve railroad charters so far this year.

—Governor Pierce, of Dakota, has resigned, and on Monday turned his office over to the territorial secretary, who will act until Judge Church, the prospective new governor, is confirmed.

—It is said that a farmer in Delaware county, New York, has a pork barrel that has been in use for 160 years. The benefits it has conferred upon its patrons during that time are not stated.

—The melters in every crucible steel-works in Pittsburg have made a demand for an advance in wages of fifteen per cent, the increase to take effect Feb. 15. Five thousand men are interested.

—Two hotels, two general stores, and a saloon on Mackinac Island were swept away by fire Sunday night. Many persons narrowly escaped with their lives. The loss is \$60,000; no insurance.

—The Chadwick Bleachery at Newburg, N. J., was destroyed by fire Monday night, entailing a loss of \$85,000. Joseph Tillotson, aged 21, perished in the flames, and many others were severely burned.

—President Cleveland on Friday signed the interstate commerce bill. Also the act to fix the date for the meeting of the electors of President and Vice-President, and to provide for and regulate the counting of the votes for President and Vice-President and the decision of questions arising thereon.

—The Detroit River is so blockaded with ice that the Michigan Central Railway ferry has been abandoned. All the transfer business of this road is now being done at Amherstberg.

—Another blizzard was reported Friday from Dakota, from the effects of which trains were blockaded, and travel was suspended at Watertown for forty-eight hours, the hotels being filled with delayed passengers.

—The Drummond Tobacco Company's extensive warehouse at St. Louis, with a large quantity of tobacco, was destroyed by fire Thursday night. The loss is placed at \$250,000, fully covered by insurance.

—The female department of the State Industrial Home at Rochester, N. Y., was ruined by fire early Thursday morning, creating a loss of \$60,000. For a time loss of life was feared, but all the inmates were rescued in safety.

—By request of the War Department, in view of the present trouble with Canada, railroads having head-quarters at Milwaukee recently sent to Washington a list of their rolling-stock, and a statement as to their ability to carry troops to points on their lines.

—One of the most formidable war vessels of the American navy is the new steel cruiser *Atlanta*, which will go on her final trial trip this week. Two of her guns are twenty-four feet in length, and carry an explosive three-hundred-pound shot a distance of five miles, besides costing \$15 for powder at each discharge.

—The infatuated Miss Van Zandt, of Chicago, has persisted in her determination to marry the condemned anarchist, August Spies, and the marriage was consummated by proxy on Saturday night at Jefferson. Henry W. Spies, the anarchist's brother, acted as proxy. Various opinions are expressed as to whether the contract is binding.

—Last year there were more than thirty murders in San Francisco and only one hanging, the victim in that instance being a Chinaman. About the same proportion prevails in New York—sixty murders and two executions. The puzzling question, says a New York journal, is why two are hanged and fifty-eight are allowed to hold on to their lives.

—Commenting on the annihilating properties of the new and modern explosives, the Chicago *Standard* suggests the following as the probable form of the military communication of the future: "Gen. A—to Gen. B—, in charge of defenses at C—: Sir, I have my dynamite and melinite mortars so trained upon your property and forces that I am prepared at a word to annihilate your entire outfit. I give you until six o'clock to-morrow morning to consider the situation. Respectfully, etc."

—An infernal machine exploded Monday afternoon on the Old Dominion Line steamer *Guyandotte*, when off Long Branch, shattering the decks and causing the wildest excitement among the passengers. Fire also broke out, but was quickly subdued. Two persons were injured. The vessel left her dock at New York at 3:30, and returned immediately after the explosion, which is suspected to have some connection with the present strike of coal handlers.

—The New York *World* is authority for the statement that the Navy Department has contracted with the Pneumatic Dynamite Gun Company of New York, for the construction of a dynamite steel cruiser, to be completed by June 1, which, if it will do all that is claimed for it, will place New York City beyond the danger of destruction from a hostile fleet. It is to carry three dynamite guns, each capable of throwing with accuracy two hundred pounds of dynamite a distance of one mile.

—The great strike along the coast of New York has continued to grow until it has assumed the most formidable proportions. Over 80,000 men are directly engaged in it, and enough more compelled to be idle in consequence to swell the number out of work to over 100,000. The effects of the strike are felt throughout the entire country, and many branches of industry have been temporarily paralyzed. It is now feared that it will extend to Boston, as the Longshoremen's Union at the latter city adopted resolutions tendering aid and sympathy to the strikers, and deciding to unload no steamers from New York upon which cargoes had been placed by non-union men.

FOREIGN.

—A rumor prevailed in London Monday evening that the government had called out the reserves. The *Standard* denies the story.

—A despatch from Odessa, Russia, dated Jan. 30, stated that a British steamer had foundered in the Black Sea, with the loss of twenty lives.

—A London despatch states that Mr. Parnell, the great Irish leader, is suffering from Bright's disease. His health is very seriously impaired.

—Three hundred emigrants, bound from England for Western Australia, were drowned by the sinking of the British ship *Kapunda*, which collided with the bark *Ada Millmore* off the coast of Brazil.

—It is stated by Henri Rochefort that seven nihilists were recently hanged in the prison at Odessa, ten others are being tried at Wilna for killing a colonel, and 200 more were lately sent to Siberia.

—The Italian and Abyssinian troops have been badly defeated in a recent engagement with the Arabs in the Sudan. On the receipt of the news the Italian Chamber of Deputies immediately voted \$1,000,000 to repair the disaster.

—Dispatches from Brisbane, the capital of Queensland, Australia, state that the colony has been swept by a fearful cyclone accompanied by a rain-fall of such copiousness that twenty inches of water fell in a short time. In the flood which this occasioned, many persons were drowned.

—It is claimed at Buenos Ayres, A. R., that that country is now comparatively free from cholera, only four or five cases of the plague now existing at Mendoza, and none at Cordova. About twenty cases are known to exist in Montevideo, Uruguay, and eight or ten deaths have been reported.

—The *Hawaiian Gazette* says a new island has been discovered in the Pacific Ocean, in latitude 1 degree 25 minutes south, longitude 143 degrees 26 minutes east. It is two and one half miles long, and covered with trees. The *Gazette* says it has been named Allison Island, but by whom it was discovered and named is not stated.

—Saturday, Jan. 29, witnessed another of the bloody riots for which Belfast, Ireland, is becoming notorious. The trouble originated on the evening of that day in a row between Protestants and Catholics. No persons were reported killed, though a large number were severely wounded. The rioting was renewed on the following evening, but was speedily quelled.

—The British government has granted a subsidy to the White Star Steamship Company for the use of the steamers of that line as armed transports in the event of war. The agreement includes a stipulation that the White Star Company shall build several fast vessels in accordance with designs furnished by the admiralty. Negotiations are on foot for similar arrangements with the Cunard and Inman companies.

—The English still continue to pay the most absurd veneration to the late horse jockey, Fred Archer. A throng of sporting men attended the sale of his effects on Feb. 1, and paid fancy prices to secure the most simple articles. Five whips brought 20 guineas; a worthless colored advertisement, seen everywhere, 10 guineas; a common engraving, presented by the Prince of Wales to Archer, 14 guineas, and oil paintings of horses ridden by Archer, 50 guineas each.

—Thirteen persons who were cabin passengers on the steamer *Umbria*, which arrived at Liverpool Monday from New York, have sent a letter to the *Times*, protesting against the manner in which the smoking-room of that vessel was used on the trip. The writers say the room was a regular "gambling hell," the resort of decoys of the unwary, etc. One youth, they say, lost all the money he had, and, in despair, attempted to jump overboard; and the passengers were often disturbed at night by the profanity and threats of murder arising from the gambling disputes.

—General Roberts, at the head of the British army in Burmah, appears to be having good success in his work of subjugating that country. If the tide of British success does not meet with any reverse, the speedy pacification of the province may be assumed. Plans are semi-officially announced for the new organization of Burmah, or, as it is otherwise stated, the amalgamation of all the Burmese states into a new presidency under a lieutenant-governor. Should these be carried out, a new presidency will be added to the Empire, larger than Bombay, while the Viceroy of India, already burdened with the government of two fifths of the human race, will be relieved of a heavy responsibility.

RELIGIOUS.

—Sunday, Jan. 29, Rev. T. De Witt Talmage baptized eleven persons at Brooklyn by immersion.

—The Presbyterian Synod of Alabama has passed resolutions favoring a union of the Southern and Northern churches.

—On Monday the Methodist ministers of Boston passed a resolution favoring municipal suffrage for women, with the earnest desire that it be granted at the present session of the Massachusetts Legislature.

—The Presbytery of Alaska covers a wide territory. At its recent meeting one member traveled nineteen days in a canoe in order to be present. Another had to be six weeks from home. The meeting was at Fort Wrangell.

—Rev. Joseph Cook will begin his next season of Monday lectures in Tremont Temple, Boston, on Feb. 7. In these lectures he will set himself to answer the question, "In what essentials does modern Christianity fail to follow Christ?"

—Newsboys and bootblacks of Chicago lately passed resolutions inviting Mr. Moody to speak at their mission some Sunday afternoon, and referring with disapproval to the fact that "the presence of some of our number at his church was looked upon with suspicion."

—An evidence of the marked decline of religious feeling in our country is furnished by the fact that out of some hundred messages and letters of condolence addressed to Mrs. General Logan which have been published in the papers, only two contained any allusions to the Supreme Being or to the consolations of religion.

—You who believe that Catholicism does not occupy a leading position in this country, note this. In our great metropolis during the past year there were 22,000 baptisms of Roman Catholic children recorded, and the entire number of births was 31,319, showing that two-thirds of the number of children born were of Catholic parentage. Official reports show that there are 600,000 Roman Catholics in that city.

—In connection with the case of the New York priest McGlynn vs. Rome, Cardinal Gibbons, of Baltimore, and Bishop Ryan, of Buffalo, have issued addresses to Roman Catholics warning them, as they fear the Church's swift and sure condemnation, to avoid all socialistic, anarchal, immoral, and irreligious organizations and theories. This does not mean that they are not to take an active part in politics whenever the authorities direct them to do so.

Obituary Notices.

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

WE SHALL NOT BE SUNDERED LONG.

BY ELIZ. J. D. SANTEE.

FRIENDS we've buried in the tomb,
Laid them low in charnel gloom,
Saw them in that dreamless sleeping,
All unconscious of our weeping;
We have sadly thought, with tears,
Of the coming lonely years,
But in hope we sing the song,
"We shall not be sundered long."

All along life's weary ways,
Till shall end my pilgrim days,
Loved ones fall like withered leaves,
And their loss my spirit grieves;
But the morning soon shall break,
When the ransomed shall awake;
So I sing in hope the song,
"We shall not be sundered long."

Oft I've sung that song before,
I believe it more and more;
For the time is drawing nigh
When the Saviour from on high
Shall awake each sleeping one,
And shall say to me, "Well done."
There is comfort in the song,
"We shall not be sundered long."

Smiles shall beam on faces worn,
Joy shall come to bosoms torn,
To the weary hearts that ache
For some loved and lost one's sake;
For that voice, now hushed but dear,
Soon shall thrill again the ear.
So with joy we sing the song,
"We shall not be sundered long."

Oswego, Kan.

ADAMS.—Died, near Greentop, Schuyler Co., Mo., Dec. 29, 1886, of membranous croup, Emma N., youngest child of J. P. and Amanda Adams, aged 3 years and 1 month. KATIE WAY.

BAPP.—Died in Logan, Minnehaha Co., Dak., Jan. 22, 1887, Earl Winifred, infant son of E. S. and M. A. Bapp, aged 7 months and 14 days. We laid him away to sleep but for a short time, till the Life-giver comes, when we believe he will awake to immortality. As there was no S. D. Adventist minister near, words of comfort were spoken by L. Bradford (Methodist). Text: Matt. 18:2, 3. M. A. STRATTON.

PLANK.—Died in Dodge Center, Dec. 17, 1886, of typhoid pneumonia, Charley A., only son of S. A. and M. A. Plank, aged 8 years, 4 months, and 11 days. Although we miss our loved one, we mourn not as those without hope; for if we are faithful, we expect soon to meet him where parting will be no more. Words of comfort were spoken by Eld. Tabbs (Methodist), in the S. D. A. house of worship, from 2 Kings 4:26. S. A. and M. A. PLANK.

SHARP.—Died at Arbel, Tuscola Co., Mich., Nov. 24, 1886, of consumption, Bro. John E. Sharp, in the thirty-ninth year of his age. Bro. Sharp gave his heart to the Lord under the labors of Bro. Leland and Evans, in the summer of 1885. He was baptized by Eld. Van Horn, and united with the Arbel church. He left a clear evidence of his acceptance with God. A wife, a father, mother, and four brothers and sisters mourn their loss. Discourse by the writer, from Reel. 8:8. H. M. KENYON.

STRAIGHT.—John E., son of James M. and Mina A. Straight, died Jan. 15, 1887, in the town of Necedah, Juneau Co., Wis., aged 2 months and 29 days. Words of comfort were spoken by the writer, from 2 Cor. 1:3, 4, to the bereaved and their neighbors. As the parents of the little one who sleeps are striving to obey God and keep his commandments, they sorrow not as others who have no hope. But when Jesus the Life-giver comes, they expect to meet the loved one on the shores of immortality. I. SANBORN.

BROOKS.—Died in Portland, Me., of spinal disease, Jan. 13, 1887, Ellen A., eldest daughter of the late Hiram and Mable M. Brooks, aged 48 years and 10 months. St. Brooks and her sister embraced the truth as the result of the camp-meeting held in Portland in Sept., 1884, and the reading of our publications. She was a great sufferer for nearly two years previous to her death, but bore her sufferings with Christian patience, and was faithful till the last. She rests in hope of everlasting life. Words of comfort were spoken by the writer. W. J. DUNSCOMB.

WALDRON.—St. Margaret Waldron died of consumption, in the town of Johnsbury, Warren Co., N. Y. For fifty years she was a follower of the Saviour, and for many years before present truth found her, was an honored and highly-respected member of the F. W. Baptist Church. She embraced the truth when presented by Eld. S. B. Whitney, in the fall of 1871. She was loved and respected by all who knew her. Words of comfort were spoken by Eld. Randal, pastor of the F. W. Baptist church. We, as a church, truly sympathize with Bro. Waldron in his affliction. M. S. TYRRELL.

CLARK.—Died at Mobile, Ala., Nov. 24, 1886, Bro. Peter H. Clark, aged thirty-five years. He had been in a gradual decline for several months. Bro. Clark was a firm believer in present truth, and seemed anxious above all things to teach it to others. He was with us awhile last summer at our mission here in New Orleans. He was kind and generous, always anxious to be serviceable. News of his demise were conveyed to us by his friends, and few particulars were given, save that he died rejoicing in the hope he dearly loved while living. The address of Eld. Taylor, of New York, is wanted by his friends. T. H. GIBBS.

KECK.—Died Jan. 12, 1887, in Mereno, Iowa Co., Iowa, of paralysis, Father Reuben Keck, aged 75 years, 1 month, and 29 days. Father Keck was a member of the Bowling Green, Ohio, church until 1865. He did not live near any S. D. A. place of worship. His health for the past year had been poor, from the effects of a paralytic stroke. He retained his reason until the second stroke, which resulted in his death. His last words were, "Come, Lord Jesus." He was ever a praying Christian. He leaves a wife and five children to mourn, but not as those without hope. We are admonished to live so that we may meet him when the Life-giver comes. The M. E. minister spoke words of comfort from Matt. 24:44.

MYERS.—Died of diphtheria, Oct. 19, 1886, at North Platte, Neb., my dear daughter, Bertha Myers, aged nearly fourteen years. Bertha loved the Lord and his cause, and had early given her heart to her Saviour. Living remote from any S. D. A. church, and from any one holding kindred truths, she never had an opportunity for a public profession of faith or baptism, although she desired it much. She felt that if her life was spared, she would live to God's honor and glory. Rev. W. A. Amsberg spoke words of comfort at the funeral, which was held near the house, in the open air. She was interred in a grove near by. Our hearts are torn and bleeding by this affliction, but God's will be done. **MRS. S. JANE MYERS.**

LOWE.—Died in Haverhill, Mass., Dec. 18, 1886, Mrs. Eliza G. Lowe, aged sixty-two years. Sr. Lowe embraced present truth some ten years ago, coming out from the Baptist Church. She was a most excellent Christian woman, and retained her faith unimpaired to her last moments. For quite a number of years she had devoted her life to the care of her invalid aunt, and it was in this capacity that the loving, self-sacrificing nature of the deceased appeared in all its beauty. The cause of her death was a cold which resulted in pneumonia. At the end of a week's illness she passed away, and now sleeps to wake in the morning of the resurrection. The church of which she was a member will miss her in many ways. Discourse by the writer. **F. W. MACR.**

WATHEN.—Died at her home in Cassville, Grant Co., Wis., Dec. 23, 1886, Sr. Rebecca V. Wathen, aged 27 years, 8 months, and 22 days. Her disease was a lingering and painful form of consumption, which she bore with Christian fortitude. She was not a member of any church at the time of her death, but belonged to the Cassville church at the time it was disbanded, and did not again renew her membership. She was not situated near the church, but attended whenever circumstances were favorable. She studied her Bible a great deal while sick, and was perfectly resigned to the will of God, either to die or to live. She leaves a husband and three children, a mother, father, five brothers, and two sisters to mourn their loss. But we hope to meet her in the earth made new. Words of comfort were spoken by Bro. Collins Chapman, from Job 14. **MRS. EMMA ALCON.**

HIGHT.—Died of pneumonia, Nov. 4, 1886, in Skowhegan, Me., Sr. Rose Hight, aged 63 years, 9 months, and 16 days. She embraced the Third Angel's Message twenty-four years ago, under the labors of Eld. M. E. Cornell, in Cornville. She was among the first to become connected with the church in that place, organized by Eld. J. N. Andrews, and until her death was noted for her unwavering confidence and firmness on all points of the message. The church could always rely on hearing an intelligent testimony from her in every social meeting; and therefore her loss will be greatly felt. Two sons and a daughter are left to mourn the loss of a mother. May her good instruction never die out of their hearts. Her last hours were calm and peaceful. Sermon by Eld. A. Barnes, from Heb. 9:27, 28. **CHAS. STRATTON.**

KNOWLTON.—Died in Traer, Iowa, Jan. 19, 1887, Lavina J., wife of C. F. Knowlton. Had she lived till the day of her funeral, she would have been thirty-four years of age. She had been indisposed for some time, having had a severe spell of sickness more than a year ago, which left her with the cough that finally caused her death. In the year 1880, Bro. and Sr. Knowlton were among the first to heed the Third Angel's Message preached by Eld. J. D. Pegg at this place. Sister Knowlton will be greatly missed from our circle. She was kind and generous, and many poor families will miss her to whom she was especially kind. She leaves a husband and two children, a son aged nine and a daughter four years, besides a large circle of friends, to mourn her untimely death. The funeral services were held at the house. Words of comfort were spoken by Dr. Bingham, of the Congregational Church. **MRS. H. L. BRANAMAN.**

CLARK.—Died of cystitis, at his home in Russell, Pa., Nov. 10, 1886, Bro. Wm. Clark, M. D., aged 66 years, 5 months, and 29 days. Bro. Clark was born in the town of Bethany, Genesee Co., N. Y., May 11, 1820. He began the practice of medicine when thirty-six years of age, and continued this profession until his death. He was distinguished not only as a leader of his profession, but for his acts of charity and benevolence, which constituted a leading characteristic in his medical experience and private life. He accepted the truths of the Third Angel's Message in 1878, and for some time previous to his death he occupied the responsible position of elder of the North Warren church. During his painful illness, he showed a calm resignation to the will of the Lord, and closed his eyes in death with a strong hope of having part in the first resurrection. He leaves a family and a large circle of friends, who will deeply mourn their loss. Sermon by the Methodist minister of Russell, Pa. Text: Prov. 14:32. **K. C. RUSSELL.**

LOUGHHEAD.—Died of blood poisoning, at her home in Westerly, R. I., Nov. 9, 1886, Mary M., wife of John A. Loughhead, aged fifty-three years. It was her wish to be buried at her former home, in Elmira, N. Y., whither her remains were taken, the funeral services being conducted by T. K. Beecher. She had been an invalid for twenty years or more, yet all her sufferings were borne with meekness and patience. During the summer and fall her strength had been gradually failing, until finally the messenger of death came to her. At the age of fourteen, mother gave her heart to the Lord, and connected herself with one of the popular churches. This connection was maintained for four years, when she heard and accepted the truths held by the S. D. Adventists. From this time onward her life was characterized by a spirit of the deepest devotion and piety, and by a desire to sacrifice for the cause of God. Nothing which she possessed was too dear to be given to the cause which she loved so deeply, thus showing that the Redeemer was first in her affections. She felt prepared, and was perfectly willing to die. Three days before she passed away, the Lord, in answer to prayer, drew very near and blessed her greatly, giving her the assurance that she was accepted and would sleep in Jesus. A husband and two sons remain to mourn her loss; but our grief is tempered with the hope that we may live as faithfully as she, and be permitted to meet her when the Life-giver shall come. **J. W. LOUGHHEAD.**

CARTWRIGHT.—Died at Denison, Tex., Jan. 13, 1887, Bro. J. H. Cartwright, aged 79 years, 10 months, and 13 days. This aged brother embraced the truth about eight years ago by heeding the injunction, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." He had never heard a sermon on present truth before he began to keep the Sabbath. Having lost his property some years ago, in Iowa, he remained a poor man, but fell asleep with the rich assurance to himself and the Denison church, of which he was a member, that he would come forth in the resurrection morning. He was very zealous in advocating the truth and its dissemination. He leaves a wife and two children. The funeral was unusually largely attended for one not possessed of more of this world's goods, which was doubtless owing to his having been respected and known as a good man. He suffered intensely from dropsy and also from a paralytic stroke. He was confined to his bed about two years, and seemingly died by inches. His lower limbs lost their strength and became discolored, and his death was expected by the neighbors for weeks; but still he survived, day after day, until Jan. 13. I never heard of a harder death. Words of comfort were spoken by the writer from Rev. 14:13. **J. F. BARTLER.**

OLMSTEAD.—Fell asleep in Jesus, in Battle Creek, Mich., Jan. 24, 1887, Sr. Mary C. Olmstead, aged 70 years and 8 months. The deceased was born in Berkshire, Vt., May 24, 1816, and was the daughter of Samuel Comings. She embraced religion when but fourteen years of age; and though her father was deacon of the Congregational church, Mary's preference and decision were to unite with the Methodists, which she did. In 1842 she married Chester Olmstead. In 1859 she embraced the faith of the near coming of the Lord, and commenced the observance of the Bible Sabbath alone, in Franklin, Vt. Her piety, Christian graces, and intelligence won her many friends, who will mourn her loss. Subsequently to embracing the faith in which she died, she was baptized by Eld. Albert Stone. She moved to Battle Creek, some over two years ago. With patience and resignation she endured the sufferings of a protracted sickness from complicated diseases. The surviving husband and five children, the entire and hitherto unbroken family, were all present at the funeral, to

mourn the irreparable loss of one they loved so well. May her godly life, her fervent prayers and precious words, not be forgotten; and may the bereft follow her as she followed in the footsteps of Jesus. On the 27th she was laid away to rest till the Life-giver shall come. Remarks by the writer, from Ps. 17:15, last clause. **A. S. HUTCHINS.**

WEBBER.—Died near Union City, Branch Co., Mich., Jan. 25, 1887, Daniel Baldwin Webber, aged 86 years, 8 months, and 18 days. Bro. Webber was born in Bradford county, Pa., May 7, 1800. He came to Michigan, and located in Union township, in 1834, being one of the earliest settlers in that section. In early life he united with the Baptist Church, and after coming to Michigan he united with the Christian (not Disciple) Church, and remained in that connection some six or seven years, when the church, having but few members, disbanded. From that time he was separated from church relationship until Aug. 1858, when he heard the preaching of the Seventh-day Adventists, and heartily embraced the faith. Living within about six miles of him for a quarter of a century, I had opportunity to know of his steadfastness in his faith, and his increasing love of the truth. For many years he suffered much bodily affliction; but he was able to do work until September 11, 1886, when he was severely injured by the upsetting of a buggy. He was mostly confined to the house after that accident, and was quite helpless for some time before his death. Well aware that his end was near, he bore his sufferings with Christian patience, and felt no dread of death, fully believing this his "sleep in Jesus" would be brief—that he should soon awake to everlasting joy. Sr. Webber, buoyed up by the same faith, continued to come six miles to our meetings, until the condition of her husband required her constant attention. She was near his bedside when he died, but he passed away so peacefully that she was not aware of any change until he was gone. Besides his wife, he leaves a daughter, who arrived at home about an hour before the funeral, and a son in Colorado. They are all of the same faith. Funeral services were held at the house. A large number of friends and neighbors assembled, and listened with much interest to a brief discourse on the promise and certainty of eternal life through Jesus and the resurrection of the dead. **J. H. WAGGONER.**

Appointments.

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

APPOINTMENTS FOR MEETINGS IN MINNESOTA.

We appoint meetings in Minnesota as follows:—

West Union,	Feb. 19, 20
Round Prairie,	" 22, 23
Clarissa,	" 26, 27
Stowe Prairie,	March 1, 2
Wadena,	" 5, 6
Gresham,	" 9, 10
Amor,	" 12, 13
Alexandria,	" 15, 16
Grove Lake,	" 19, 20
Medford,	Feb. 12, 13
Alden,	" 19, 20
Wells,	" 26, 27
Amboy,	March 1, 2
Tenhausen,	" 5, 6
Dodge Center,	" 12, 13
Byron,	" 15, 16
Pleasant Grove,	" 19, 20
Pine Island,	" 23, 24
Otranto,	" 26, 27

Where consistent, the above meetings will begin the evening before the date mentioned. One of the undersigned, with efficient help, will be present at each of these meetings. **G. C. TENNEY.**
H. GRANT.

JAMAICA, Vt.,	Feb. 10-14
Bristol,	" 14-18
Waitsfield,	" 19

We hope the brethren will arrange for meetings days and evenings, as far as possible. **I. E. KIMBALL.**
T. H. PURDON.

Publishers' Department.

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

"CREATION VS. EVOLUTION."

SUCH is the appropriate and suggestive title of a neatly printed pamphlet of 32 pages, written by Mrs. H. V. Reed, Norwood Park, Ill. It is a very timely work, and considers the subject in a clear, convincing manner, under three sections, as follows: Sec. I. History of the Theory—Mummied Animals of Egypt—Absurd Positions of its Advocates—Mr. Cope and the Quadramana—Reversed Knees—Herbert Spencer and the Tadpole—Horses' Toes—Six days of Creation—Opposition Theories. Sec. II. Tendency of Scientific Inquiry—Testimony of Eminent Scientists against Evolution—Degeneracy more Probable than Improvement. Sec. III. No benefit to Atheism, even if True—Testimony of leading Evolutionists in Favor of Theism—Science and Christianity.

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Cash Rec'd on Account.—S. L. Academy Mich T and M Soc \$5., Va T and M Soc per L D W 56.50, Va reserve fund per L D W 25., Mich T and M Soc per H H 319.24, Mich camp-meeting fund 10., Mich general fund 10., S. L. Academy Mich T and M Soc 10., Mich T and M Soc per H H 120.37.

General Conference.—A friend \$6., A friend 5., D M Canright 50.

International T. & M. Soc.—N Y T and M Soc \$25., Mich T and M Soc 5.35.

European Mission.—Lucy Slawson \$5., N Y T and M Soc 2.50, Mich T and M Soc 10., D M Canright 50.

South African Mission.—N Y T and M Soc \$8.

Australian Mission.—N Y T and M Soc \$40., Lewis P Fitch 4., Mich T and M Soc 10.

Books Sent by Freight.—J A Armstrong, H P Holser, Emma Green, Dan Thompson, L T Dyser, F T Poole, E H Gates.

Books Sent by Express.—W E Arnett, A T Robinson, H S Guilford, M W Kerns, C W Linker, Lysie Reynolds, A R Meeks, J H Bates, Mrs E H Bramhall, T D Waller, L C Chadwick, F Johnson, Z M Hill.

Christmas Offerings.—Canada T and M Soc \$57.58, Eunice B Dixon 1., Jacob R Johnson 5.50, John M Johnson 1., N Y T and M Soc 397.54, Amherst N H 25.07, Cornish and Newport N H 11., New Ipswich N H 80.20, Washington N H 41.80, West Rindge N H 10., Boston Mass 13.40, Charlemont Mass 21.75, Danvers Mass 72.35, Dartmouth and N Bedford 48.28, Haverhill Mass 6.66, Ipswich Mass 9.85, Newburyport Mass 10., So Amherst Mass 24.27, So Lancaster Mass 635.83, Vineyard Haven Mass 5.55, Worcester Mass 26.51, Berlin Conn 4.64, Moosup Conn 2.20, Norfolk Conn 14.25, Curtis Corner R I 121.50, Green Hill R I 14., Greenwood R I 7.25, Stoughtonville R I 23.77, Brooklyn N Y 27.59, Vineland N J 31.15, Miscellaneous 304.69, Va T and M Soc 25.25, Greenhush and Duplain 5., Mich T and M 5., Bonaparte ch 18., Elizabethtown ch 4., Rio ch 3.70, Mich T and M Soc 44.75, Katie Rowe 2.

Arkansas Relief Fund.—Sarah A Young \$5., Wilda Chrisman 5.

Scandinavian Mission.—N Y T and M Soc \$27.50.

Travelers' Guide.



NICHOLSON CENTRAL NEW CANTLEVER BRIDGE, NIAGARA FALLS

MICHIGAN CENTRAL RAILROAD.

GOING EAST.					GOING WEST.				
Mail.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.	Mail.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.
p.m.	p.m.	p.m.	a.m.	a.m.	p.m.	p.m.	p.m.	a.m.	a.m.
6.00	6.45	10.45	6.00	7.30	Ar. Detroit,	9.15	8.00	9.10	1.30
4.33	5.30	9.45	4.35	6.15	Ann Arbor,	10.33	9.12	10.25	2.32
3.15	4.23	8.49	3.15	4.50	Jackson,	12.08	10.52	11.35	3.32
2.00	3.10	7.54	1.58	3.45	Marshall,	1.04	11.47	12.50	4.22
1.12	2.27	7.33	1.30	3.20	Battle Creek,	1.35	12.12	1.12	4.40
12.17	1.50	6.58	12.33	2.35	Kalamazoo,	2.35	1.20	1.10	5.15
10.38	12.15	5.49	11.18	12.55	Niles,	4.18	3.03	3.22	6.35
9.18	11.11	4.55	10.18	11.27	Mich. City,	5.40	4.32	4.35	7.32
6.50	9.00	3.10	8.15	9.10	Chicago,	8.06	7.00	6.40	9.30
a.m.	a.m.	p.m.	p.m.	p.m.	Dep.	Ar. a.m.	a.m.	p.m.	p.m.

Gr. Rap. & Kal. Ex. lvs. Kal'm'zoo 6.45 a.m., Bat. Creek 7.31, Marshall 7.57, Jackson 9.15, Ann Arbor 10.25, ar. Detroit 11.45 a.m. Returning, leave Detroit 4.00 p.m., Ann Arbor 5.30, Jackson 7.10, Marshall 8.20, Battle Creek 8.52, ar. Kalamazoo 9.45.

All trains run by Ninetieth Meridian, or Central Standard Time. Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday. Pacific, Evening, and Chicago Expresses west, and Atlantic, New York and Night Expresses east, daily. **Nov. 14, 1886.** **O. W. RUGGLES, Gen. Pass. Agt., Chicago.**

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 7, 1886.

GOING WEST.					GOING EAST.				
Chgo. Pass.	Mail.	Day Exp.	Facile Exp.	Crk. Pass.	Mail.	Limit Exp.	Atto Exp.	Sun. Pass.	Pett's Pass.
.....	am	am	pm	pm	Dep.	pm	am	am	am
.....	6.15	7.15	8.05	4.10	Port Huron	10.20	1.15	7.35	.....
.....	7.45	8.31	9.34	5.40	Lapeer	8.42	11.57	6.15	11.05
.....	8.15	9.02	10.15	6.20	Flint	7.55	11.27	5.40	8.45
.....	8.50	9.35	10.58	7.00	Durand	7.05	10.58	6.05	8.10
.....	10.00	10.30	11.53	8.25	Lansing	6.20	10.07	4.00	6.50
.....	10.37	11.00	12.25	9.05	Charlotte	4.42	9.37	3.25	6.15
am	11.30	11.45	1.15	10.05	A. BATTLE CREEK	3.45	8.55	2.35	5.30
6.30	am	12.05	1.20	pm	D	2.45	8.50	2.30	am
7.15	.....	12.45	2.21	.....	.....	1.35	8.11	1.43	.....
8.17	Sun.	1.42	3.19	Acc.	.....	1.25	7.26	12.45	Acc.
9.00	Pass.	2.28	4.07	.....	.....	12.05	6.50	12.01	.....
10.15	am	3.43	.....	am	.....	10.45	5.44	.....	pm
10.30	4.05	5.52	6.05	10.30	5.30	10.29	8.40
12.40	10.00	6.25	9.10	8.45	8.05	3.25	8.15	1.15
pm	am	pm	am	am	Dep.	am	pm	pm	pm

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The Review and Herald.

BATTLE CREEK, MICH., FEB. 8, 1887.

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We learn that the exemption clause of the Arkansas Sunday law has passed the Senate of that State. If the House of Representatives agree thereto, it will become a law, and our brethren there will be relieved of the oppression under which they have labored for a time past. We hope to be able to announce soon that such is the case.

As you read the following item, ask yourselves the question, Shall it be so with us? The *Advance* says: "Judging from the way money is coming into the benevolent treasuries of the various denominations, it looks as though a good many people were spelling missions with an O—O-missions. By and by, if things go on this way, it will be Oh-missions! It is a bad spell."

NOTICE.

In harmony with plans adopted at the late General Conference, we would recommend that all wishing to purchase any of our publications order the same of their respective tract societies. As they are our general agents, they will furnish books and tracts at the same price as we would ourselves. The purchasers will save freight and express by so doing, as they will only pay freight from their State depository.

REVIEW AND HERALD.

HOW THEY FEEL ABOUT IT.

We give our readers the opportunity to peruse the following paragraph clipped from the *Sentinel* of Chicago, that they may see how some people feel about imprisoning people who religiously keep the seventh day, for doing a little work on Sunday, not that we sanction the irreverent air in which the ideas are expressed. It has reference to one of our brethren in prison in Tennessee, on account of his conscientious

scruples on the Sabbath question, as heretofore given in our columns. The *Sentinel* says:—

"It is said that an inoffensive old man of sixty-five years of age is lying on the stone floor of a county jail in Tennessee, for the 'crime' of working on Sunday, having observed Saturday as a day of rest and worship! It would be worth while to see the law-makers of that godly State when they stand up for judgment in the next world. If they don't have to 'tend fire a thousand years for every day that old man is in jail I don't want to march in any processions over the 'golden pavements' nor play a harp on the 'grassy banks' of beautiful rivers."

MICHIGAN, NOTICE!

By request, the general meeting appointed in last week's REVIEW for Allegan, Mich., has been changed to Monterey, Mich. Let our brethren bear this in mind.

G. I. BUTLER.

SELLING OUR BOOKS AT FULL PRICE.

In some few instances we have known of ministers and others who have made a practice of selling our books at reduced prices. They doubtless thought that they were showing a very benevolent and sacrificing spirit in doing this. We think, however, this is a great mistake. We think it injures the sale of our books and really breaks down the book trade. Why do we have a difference between wholesale and retail prices of our books?—So as to be able to encourage those to interest themselves in circulating them who otherwise would not. Were there no persons who would take an interest in selling our books, not one half or one fourth would be sold that are now sold. In doing this work there are expenses to be paid, such as freight and express charges, letter-writing, etc.; and the difference between the wholesale and retail price is designed to pay these expenses, and leave some little profit to the person who has been to the trouble of trying to circulate our books.

When our people generally come to feel that they must have their books at wholesale prices, it will break down this whole system of working, and will in the end discourage the sale of our books to a large extent. Where a few obtain books in this way, it leads others to feel that they are not treated right unless they can obtain them at the same prices. We feel sure that this way of doing is a mistake. Our books are not high at the retail prices. They are well worth much more than they cost. We are anxious to have many of our brethren engage in this noble work of selling our doctrinal books, because in this way the truth will be disseminated and the light will shine out to the people. We do object to the plan which some have adopted of selling our books at wholesale prices, and thus destroying the retail trade. Let all of our brethren think of this.

G. I. B.

AN IMPROBABLE THEORY.

THE invention of a new French explosive, "melenite," which has "ten times the destructive force of nitro-glycerine, and one hundred times that of gun-powder," ought, it would seem, to give a new impetus to the predictions of a certain class of people concerning the millennium; viz., that wars will ere long cease because the nations will not dare to engage in them. If the millennium is ever to be brought about by this means, it ought not to delay very long when engines and munitions of war can be produced which will pulverize a whole city at a shot. But we could never quite see how this theory of the millennium could become a reality. The preponderance of power between the parallels of attack and defense is on the wrong side. If fortifications could be constructed of so invulnerable a nature as to bid defiance to the force of the most powerful guns and explosives known to modern military science, then the question might be easily solved by each nation's constructing a line of such fortifications along her frontier, which would effectually bar the invasion of foreign armies. But the facts of the case do not lie on this side of the question. In the race for superiority, new and improved ordnance has left the most efficient methods of fortification far in the rear, and the disparity in power is continually increasing. What, then, is to prevent one nation's making aggressions on another whenever she considers the opportunity favorable? or how is a weaker nation made any more secure against the assaults of one that happens to be stronger? It is very evident that the cessation of

Wars cannot be brought about through this avenue. The unceasing hum of the manufacture of death-dealing engines and infernal machines, heard over all Europe, does not have the air of being under the supervision of Heaven for the accomplishment of beneficent designs. It is much more probable that the one who, as described by Milton, first devised death-dealing military engines, is the supervisor, and finds their manufacture profitable to the furtherance of his cause to-day. Lastly, the great powers themselves do not feel in any way admonished to the preservation of peace by the discovery of new and terrible agents of destruction. All are as professedly desirous of this as the man who was "bound to have peace even if he had to fight for it," and it is this kind of peace which each evidently desires,—one which lies on the other side of increased national power. Meanwhile, the next outbreak may be expected to be characterized by some new and startling features of military warfare. One-hundred-ton guns and ponderous iron-clads, improved torpedoes, submarine boats, dynamite cruisers, and shells charged with such deadly material as the new explosive, will have a chance to show what they can do. It is feared we will not have long to wait.

L. A. S.

TO MICHIGAN CANVASSERS.

WE request all who are canvassing for *Good Health* to secure at once recommendations from prominent individuals who have taken *Good Health* heretofore, or who are otherwise acquainted with its merits. If any such persons are known, they should be visited immediately, and a copy of each recommendation should be forwarded to me for publication at Battle Creek. Other States can forward also, if they desire such helps for their agents.

F. E. BELDEN.

NOTICE FOR MAINE.

WE wish to say to our people in this State that S. H. Linscott has been appointed general agent for the canvassing work in Maine. All correspondence in reference to this branch of the work should be addressed to S. H. Linscott, No. 1 Johnston St., Bangor, Me., which will insure against delay. Let us remember that now is the most favorable time to work that we will ever have before the work closes. Now is the time to place the reading matter before the people. There are honest souls all around us that are anxious to know the truth, and the Lord holds us responsible for the light he has given us. We should do what we can to help others. May God's blessing rest upon the work in Maine.

J. B. GOODRICH.

GENERAL MEETING IN RHODE ISLAND.

AFTER carefully looking over the work in the Conference, and holding meetings at different points, it has been decided to hold a general meeting at Gould (formerly Curtis Corner). This will be a gathering for all the friends of that State; and any who can consistently come from Eastern Connecticut should do so. It has been thought advisable to hold the meeting over two Sabbaths. It will begin Friday, Feb. 18, and continue each day through the week and over Sabbath and first-day, Feb. 26, 27. Eld. Haskell, who has not visited the State for years, will be present through the meeting; also Eld. A. T. Robinson, of Brooklyn. It is greatly desired that there be a general attendance of the brethren and sisters in Rhode Island at this important gathering. Do not let home cares keep you from this meeting. We are now seeing our most favorable time for labor. Valuable instruction will be given at this time, which I am sure all will appreciate who are present to receive it. Can there not be a general rally from all parts of the State, and this meeting be made the best one that ever has been held in Rhode Island? Come, friends, make an effort, a great one if necessary, to be present yourselves and induce as many others to come as you can. Come, praying that the Lord will make this effort abundantly successful.

D. A. ROBINSON.

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