

# Adventist Review

W A Pratt

## AND SABBATH HERALD.

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

VOL. 62, No. 49.

BATTLE CREEK, MICH., TUESDAY, DECEMBER 15, 1885.

WHOLE No. 1644.

### The Review and Herald.

ISSUED WEEKLY BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications, and make all Drafts and Money  
Orders payable to

REVIEW AND HERALD, Battle Creek, Mich.

#### EYE HATH NOT SEEN.

O CITY of my God, I long for thee,  
The shadows of this earth oppress me sore.  
Oh, when shall I thy glorious beauties see,  
And pass thy portals to return no more?  
This earth is beautiful, but ah, how vain!  
Her pleasures fleeting as a passing breath;  
Her joys are false, her gladness mixed with pain,  
Her gilded pathways lead to sin and death.

But who can tell the glories of that land  
Whose confines lie beyond these shades of night,  
Unmarred by sin's all-devastating hand,  
Where God himself shall ever be the light?  
Those mystic beauties ne'er have been revealed  
By sage or prophet through the ages long;  
To mortal eye those glories still are sealed,  
But dimly pictured by the poet's song.

"Ear hath not heard" nor eye of man hath seen;  
The wondrous story still remains untold;  
No eye hath gazed upon those pastures green,  
No human foot hath trod those streets of gold.  
Though favored seer in ages long ago  
A faint portrayal of that land hath given,  
Yet finite mind can never, never know  
The grand realities and bliss of heaven.

How shall the sweetest joys that earth can bring  
Compare with joys that man hath never known?  
How shall the sweetest songs that mortals sing  
Compare with angels' music round the throne?  
Oh, land of Beulah, blessed land of light!  
Eternal refuge of the good and blest!  
No sin, no death, no darkening shades of night,  
All joy and peace and everlasting rest!

—Mrs. L. D. A. Stottle, in *Illustrated Christian Weekly*.

### Our Contributors.

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

#### A MISSIONARY APPEAL.

BY MRS. E. G. WHITE.

DEAR BRETHREN OF OUR GENERAL CONFERENCE: I am deeply interested in the work in every part of the field. Now the angels are holding the four winds, and probation is graciously granted us, that we may take heed to ourselves and to the doctrine. There is nothing standing in the way of our doing a great work in warning the world. Home missions are not to be lost sight of for foreign missions; but the needs of both should be laid before our people. Souls that are in error and covered with darkness need our help.

We must have the holy unction from God; we must have the baptism of the Holy Spirit; for this is the only efficient agent in the promulgation of sacred truth. Yet this is what we most lack. The divine power combined with human effort, connection first and last and ever with God, the source of our strength, is absolutely necessary in our work. We must hang our whole weight on the world's Redeemer; he must be our dependence for strength.

Without this, all our efforts will be unavailing. Even now the time has come when we must recognize this fully, or we shall be outgeneraled by a powerful, cunning foe. We must connect more closely with God; and all our plans and arrangements must be in harmony with his plans, or they will not prove effectual.

The Holy Spirit is grieved and driven away by the self-sufficiency and rude traits of character which are cherished. These unhallowed elements must be burned out by the Spirit of God. In dealing with our brethren, we must remember that they are children of God, and that he will teach one of his faithful workers as readily as he will teach another. There is no respect of persons with him. He would not have any man receive the idea that God will teach him only, and that all must come to his light. Brethren, go to Jesus, fast and pray, and wrestle with God. Let every one know for himself what the will of the Lord is; then he will not move blindly.

Yet brethren should esteem one another, counsel together, and pray together until there is unity among them. God wants us to work with an eye single to his glory. A vast amount of talent, of influence and piety, is lost to the cause because individual accountability is not recognized and respected. If mistakes are made, as they will be, do not fall back, content to make no further effort, but try again. With agony of desire, in humility, with wrestling faith, come to One who is too wise to err, and who will make no mistakes in your case; One who knows your every weakness, who will hear your heart-felt prayers, and who will let fire from heaven consume your offerings. May God make his servants wise through the divine illumination, that the mold of man may not be seen on any of the great and important enterprises before us.

The churches must arouse, and not sit down at ease, merely enjoying the sermons. Light is beaming all around them; let this light shine forth as a lamp that burneth. Let men enter the work, and let the money God has lent his stewards be invested. Those who can work for God's cause should break loose from their home attachments, sell their farms, and give themselves either to home or foreign missions. You have no time to spend in contention over little matters. Go to work, and that which may now seem obscure, will become clear. There are fields close to your own doors and also in foreign lands, that are ripening for the harvest. The Lord calls for volunteers now. Go forth, workers for God, weeping, bearing precious seed; for doubtless you will return with rejoicing, bringing your sheaves with you. Your prayers and tears must accompany your labors, that the unholy traits of your own character may not mar the sacred work of God. Depend less upon what you can do, even through your best efforts, and more on what God can do for you in every effort for his name's glory.

We are all human. It will not do to depend wholly upon the judgment of any one man. God will and does use men for his glory; but they are not infallible. You must go to him with all your requests, obtain strength and grace from him, and then counsel together, think and pray, plan and work. The Lord wants each to have an experience for himself. From the highest to the lowest worker, we must be continually in the school of Christ, daily learning new lessons of tenderness, brotherly love, and compassion, or we shall never become efficient agents of the Master-worker.

Brethren, we must have less of self and more of God. He claims the energies of the Church; but

to a great extent the ability of our people is absorbed by unworthy objects. Too much time is devoted to petty ideas and claims. God wants us to come up into the mount, more directly into his presence. We are coming into a crisis, which, more than any previous time since the world began, will demand the entire consecration of every one that has named the name of Christ. God's work demands all there is of us. But our people will never make this consecration until their hearts are changed. They need conversion as much as did Peter. When they have been thus quickened, Christ can say to them, "Strengthen thy brethren," "Feed my sheep," "Feed my lambs."

When divine power is combined with human effort, the work will spread like fire in the stubble. God will employ agencies whose origin man will be unable to discern; angels will do a work which men might have had the blessing of accomplishing, had they not neglected to answer the claims of God. The work is now presented to man. Will he take it? There are at the present time many doors unbolted and thrown open to the workers. Will they enter these doors? Who is ready at the bidding of the Master to say, "Here am I, Lord, send me"? The Macedonian cry comes to us in pitiful appeals from all parts of the world. "Come over and help us."

The missions in Europe need help, and the blood of souls will be upon those whom God has blessed with great light, but who have not sought with earnest faith and determined effort to qualify themselves to open the Scriptures to others. Those who have borne the burden and heat of the day, should not be left to be crushed under the load; but as the standard-bearers are fainting and falling, who are coming up to take their place? There is London, with its five million inhabitants; but no real workers there. There are all the large cities in England, which need many missionaries; who will respond? Are there not men who will dedicate themselves to God, soul, body, and spirit, to go forth and enlighten others? We do not want that class of youth or men who are spendthrifts, who do not know how to economize. We want energetic men who will follow the example of their Lord; men who will be willing to practice self-denial, who have hope, who will make any and every sacrifice to save souls. They will not have to learn a foreign language; but they must have a knowledge of the truth as it is in Jesus. Humble men who can adapt themselves to the situation, can do much.

The churches everywhere in our Conferences are losing their power and favor with God because they feel no burden for souls who have not the knowledge of the truth. Many are in need of just this earnest work, in order to save their own souls. Let not the curse of Meroz rest upon you: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." I see fields that have never been entered. The torch of truth must be carried into the dark places of the earth. While the angels are holding the winds, we must work as Christ worked. Let no man fix his eyes on his own sphere of labor, and think it is of greater importance than all others. The missionary fields are all to receive equal interest. The field is the world.

There are various gifts that can be employed as God's agencies under his supervision. He will accept all who have ability, if they devote themselves to him in willing service. Men of all ranks and capacities will be raised up in these countries to cooperate in the work for the salvation of their fel-

low-men. Each is to trade on his own talents, and thus increase them. By their faith, their prayers, their earnest, devoted example, men who have but a limited education will become as truly light-bearers as are the ministers. One will supply the deficiencies of another. Endowed with different gifts, all may act some part in diffusing light, all working together to the one great end. Each contributes not merely to the strength of one branch, but to the upbuilding of all.

Thus "the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." The apostle exhorts "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." "But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble, are necessary." Here the Lord teaches that no one man has all the qualifications essential to the upbuilding of his kingdom. None are to feel that every portion of the work rests upon them. The Lord has a lesson for the older as well as the younger laborers to learn, "that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." We are to carefully consider every part of the word of God, lest we be found walking contrary to the rules there laid down.

If our workers had been baptized with the Spirit of Christ, they would have done fifty times more than they have done to train men for laborers. Though one or two, or even many, have not borne the test, we should not cease our efforts; for this work must be done for Christ. The Saviour was disappointed; because of the perversity of human hearts, his efforts were not rewarded with success; but he kept at the work, and so must we. If we had toiled with fidelity, patience, and love, we should have had one hundred workers where there is one. Unimproved opportunities are written against us in the same book that bears the record of envy and rebellion against God. Years have been lost to us in our foreign missions. There have been a few earnest workers; but to a great extent their energies have been employed in keeping men who profess the truth from making shipwreck of faith. Had these men who required so much help to keep them propped up, been working for the salvation of their fellow-men, they would have forgotten their trials, and would have become strong in helping others. We are able to achieve vastly more than we have done, if we will call to our aid all whom we can get to enlist in the work. Some will prove worthless; but while finding this out, we must yet keep at work. One worthy, God-fearing worker will repay all our effort, care, and expense.

The plan of holding Bible-readings was a heaven-born idea. There are many, both men and women, who can engage in this branch of missionary labor. Workers may be thus developed who will become mighty men of God. By this means the word of God has been given to thousands; and the workers will be brought into personal contact with people of all nations and tongues. The Bible is brought into families, and its sacred truths come home to the conscience. Men are intreated to read, examine, and judge for themselves, and they must abide the responsibility of receiving or rejecting the divine enlightenment. God will not permit this precious work for him to go unrewarded. He will crown with success every humble effort made in his name.

The dust and rubbish of error have buried the precious jewels of truth, but the Lord's workers can uncover these treasures, so that thousands will look upon them with delight and awe. Angels of God will be beside the humble worker, giving grace and divine enlightenment, and thousands will be led to pray with David, "Open thou mine

eyes that I may behold wondrous things out of thy law." Truths that have been for ages unseen and unheard, will blaze forth from the illuminated pages of God's holy word. The churches generally that have heard, refused, and trampled upon the truth, will do more wickedly; but "the wise," those who are honest, will understand. The book is open, and the words of God reach the hearts of those who desire to know his will. At the loud cry of the angel from heaven who joins the third angel, thousands will awake from the stupor that has held the world for ages, and will see the beauty and value of the truth.

When God's word is studied, comprehended, and obeyed, a bright light will be reflected to the world; new truths, received and acted upon, will bind us in strong bonds to Jesus. The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this holy word will be in harmony. Our own views and ideas must not control our efforts. Man is fallible, but God's word is infallible. Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying, "It is written." Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline. *Christiana, Norway.*

### ST. PAUL'S FAITH.—NO. 7.

BY. ELD. R. A. UNDERWOOD.

#### PEACE AND SAFETY CRY.

"BUT of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, *Peace and safety*; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 1-4. Two classes are brought to view upon the stage of action just prior to the coming of Christ, one crying "peace and safety." This class reap "sudden destruction." Upon them the day of the Lord comes as a thief in the night. They are in darkness, and know it not. The other class are the "children of the light," and are not in darkness, that that day should overtake them as a thief. A wide distinction in faith and practice and final destiny of these two classes is brought to view. The "brethren" are evidently the smaller company; but it does not follow that the large company make no profession. They are not the ones the eye of Paul is resting upon. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, *lovers of pleasures more than lovers of God.*" 2 Tim. 3: 1-4.

Is it possible that such a state of things will exist in the last days?—Yes, and it will exist among those that cry "peace and safety;" for the apostle adds: "Having a form of godliness, but denying the power thereof." Verse 5. They are professors then. The Saviour speaks of the same class as walking in the "broad" road, dreaming of heaven. They awake to the awful fact that their eating and drinking, and doing many wonderful works in the name of Christ will not save those that persist in transgressing God's law. "I never knew you; depart from me, ye that work iniquity" (transgress the law), will arouse their eased conscience when it is too late. See Matt. 7: 21-23.

Satan succeeds in mesmerizing this class with the deluded idea that they are God's chosen, and will be saved irrespective of their course of action. Ancient Israel felt that their safety was in being the elect or chosen people of God. They said, when asked by the prophet to repent of their sins, "We have Abraham to our father." Over this they stumbled, rejected the word of God for their day, and lost the favor of Heaven. The same deceiver is at work in our day, sometimes changing the garments with which he covers the lie he would have us believe. The world's conversion and the temporal millennium are all a fable, a delusion. "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did

eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. *Even thus shall it be in the day when the Son of man is revealed.*" Luke 17: 26-30. This, with Paul's photograph of the moral condition of the professed Church of Christ in the last days, should forever settle the question of the world's conversion prior to the coming of Christ.

When we look at the moral and political aspects of the world, we have nothing more flattering. Great Britain, France, and Germany, each spend about \$5,000,000 each week for war. Other nations are but little behind them in prodigality. Look at our own nation. According to the report of the internal revenue of the sale of liquor, we sacrifice \$18 *per capita* for that which destroys both soul and body. Add to this \$6.20 *per capita* for tobacco, and we have annually \$24.20 for alcohol and tobacco for each individual in our nation, while we pay the sum of ten cents *per capita* to send the gospel to the benighted millions who know not God. With such facts as the above before us, the earth reeking with moral and political pollution, the standard of truth lowered to the dust, and the popular ministry crying "*peace and safety*" to quiet the consciences of those that might be disturbed, we are at a loss to understand how people can think we are on the verge of the world's conversion.

There is only one solution to this mystery; that is found in the fact that history repeats itself. The blind rulers at Jerusalem read the voices of the prophets every Sabbath day, to those who assembled in the synagogues. They read the prophecies concerning Christ's birth, death, and resurrection. They had seen all these prophecies fulfilled before their eyes. They had been partakers of the criminal act of putting him to death, and yet they knew it not, notwithstanding they had fulfilled the prophecies themselves. See Acts 13: 27. Thus we see that "signs" given to point out a great event in the plan of redemption may be fulfilling all around us, and we ourselves may be instrumental in their fulfillment, and still be in total darkness as to the event ourselves. Thus it was at Christ's first advent, and Paul declared it would be so at his second advent.

After giving the long list of sins which the last-day, self-righteous, pleasure-seeking professors would be guilty of, he adds: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth." There is no clearer prophecy given in the Bible to show that God will bring a testing truth (Rev. 14: 6-15) for the last generation of men. It is also just as clearly foreshadowed that when this testing truth comes, many "will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." These are to "resist the truth" in a manner similar to that of Jannes and Jambres when they withstood Moses. In Ex. 7: 10-12 we learn that God's truth was resisted in that day by a miracle-working power. So the last testing truth to be given to men will be resisted. Let us turn to a few texts given by Paul, Christ, and John, which point out the dangers awaiting the people of God of the last generation.

In Rev. 13 John describes the work of the two-horned beast, which is clearly identified with the United States, as exercising "all the power of the first beast [papal power] before him." He causes "the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." One means by which he accomplishes this is stated in the 14th verse: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." Miracles are to be wrought by which men will be led to give worship or homage to the papal power, and receive the mark or seal of that authority in their foreheads or in their hands. This is what the third angel warns against: "Saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God," etc. Rev. 14: 9, 10.

That many will be ensnared by this miracle-working power, and led to give reverence, by external action, to the papal see, is evident, notwithstanding the solemn warning sent by God under the third angel's message. This message causes men to decide to which power they will give allegiance, God or the beast. This ripens the harvest of the earth. Christ then comes to reap the harvest. Rev. 14 : 14.

In Rev. 19 Christ is represented as riding forth upon a white horse, to smite the nations of the earth that have rejected his authority. No longer are men left in doubt as to whom they should give homage : for on his vesture and on his thigh his name is written : "KING OF KINGS, AND LORD OF LORDS." Verse 16. The record continues : "The beast [papal power] was taken, and with him the false prophet [fallen Protestant Church] that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Verse 20. It is by means of these miracles that he deceives those that receive "the mark of the beast." As in the time of Moses, these miracles must be a counterfeit of the genuine work of God. So closely will they resemble the work of God, that by one means only can their counterfeit nature be detected : "To the law and to the testimony : if they speak not according to *this word*, it is because *there is no light in them*." Isa. 8 : 20. The last days are "perilous." Christ's "coming is after the working of Satan with all power and signs and lying wonders, and with all *deceivableness* of unrighteousness in them that perish." Why are they deceived? "Because they received not the love of the truth. . . . For this cause God shall send them strong delusion, that they should believe a lie ; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2 : 9-12.

Christ, in speaking of this time, says : "There shall arise false Christs and false prophets, and shall show *great signs and wonders* ; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24 : 24. These wonder-working spirits will be transformed into angels of light (2 Cor. 11 : 13-15), representing themselves as the messengers of Christ. They will speak many of the gracious words he taught. An almost irresistible power will attend their words. The sick will be healed. The unbelieving of to-day must admit that an unseen power is present, doing a work that the skilled physician cannot accomplish ; and it is all done in the name of Christ. But to the law and the testimony we must go to test this work. This test reveals that "there is *no light in them* ;" for they "speak not according to *this word*." The healing power manifested is taken as evidence that the keeping of the day set up as a mark of the papal power is acceptable to God ; for why should his healing power rest upon them if not? Remember the prophet John showed this to be the object of these miracles. For they are the means "with which he deceived them that had received the mark of the beast, and them that worshiped his image." Rev. 19 : 20. "They are the spirits of devils, *working miracles*, which go forth unto the kings of the earth and of the *whole world*, to gather them to the battle of that great day of God Almighty." Rev. 16 : 14. "Behold [says Christ] I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16 : 14, 15.

It is this *deceived* class upon which the day of God is to come as a thief. Reader, use the only detective, "To the law and to the testimony," to test every wonder-working power. This will reveal the character of every miracle. It is only by God's appointed means that we can detect the counterfeit from the genuine in these days when Satan is working with "all power and signs and lying wonders, and with all *deceivableness* of unrighteousness." It is by this power, transformed into an angel of light, that they will be led to "believe a lie." 2 Cor. 11 : 14. Be wise. Use the chart and compass. Keep the longitude and latitude of your voyage ; for rocks and dangers are on every side of the only passage way. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." We need not lose the way ; but, alas ! how many are going on in blindness ! They are seeking to enter in *their own way*. "Many, I say unto you, will seek

to enter in, and shall not be able." Luke 13 : 24. Accept the narrow way, however crossing, and you may finally sing the song of deliverance on the eternal shore.

#### THE STORY OF GOD'S LOVE.

BY FANNIE BOLTON.

LET me picture to-day that once innocent time  
When the earth new created swung forth into duty,  
With its radiant skies, and its heavenly clime,  
And flowers new-born unsoiled in their beauty.  
The trees rustled soft to the breezes their song,  
The birds and the flowers and the silver-voiced river,  
E'er the world knew the blight and the curse of a wrong,  
Sang praises of joy to our God, the life-giver.

In the garden of Eden, more lovely than all,  
With bowers of roses and lilies in bloom,  
With the music of fountains that ripple and fall  
Like showers of jewels amid the perfume ;  
Where the grapes hung like purple cups filled to the brim,  
And the peach and the apple swung incense of fragrance,  
And the bird and the bee flitted on with a hymn,  
There the first man and woman stood robed in white  
radiance.

What knew they but love? for sweet love was their portion :  
They first loved their Father, Creator above ;  
They loved the green earth, and each fervid emotion  
They felt in their bosom was rapture and love.  
How sweet was their service to God in their gladness!  
What joy theirs to meet him at cool of the day!  
Oh ! would it had ever been so, naught of sadness,  
Of death, or of hatred, had ever held sway.

But one lovely tree in the midst of the garden  
Was left there to test the real strength of the heart ;  
And God left "Thou shalt not" to be its stern warden,  
And bade them forever to leave it apart.  
All trees of the garden were theirs clothed with beauty,  
The knowledge of evil the only exception ;  
Then came the foul tempter to lure them from duty  
To sin and to death, with his subtle deception.

He came in the midst of the garden of sweetness—  
A foul soul of evil embittered with sin.  
He clothed his low voice in a serpents' completeness,  
And subtle and cunning he entered to win.  
"Believe not the words of the Lord," spake the Devil ;  
And so he speaks still to all credulous hearts.  
"Ye 'll die not," he said. "Taste the knowledge of evil ;"  
And Eve took the fruit that all sorrow imparts.

She thought to become like a being of heaven.  
O sad, beguiled Eve ! and great Adam fell with her ;  
The angels were anguished, earth's music was riven  
With a long sigh of sadness that chilled and grew bitter ;  
The flowers drooped fading, the birds hushed their singing ;  
The Devil laughed softly while all else was weeping ;  
The sky filled with storm-clouds, while swiftly was winging  
The curse of man's sin, over all the earth sweeping.

And no more about them was light like a garment,  
And no more sweet glances of love pure and holy  
Could beam from their eyes full of weeping and torment ;  
Despair seized their sad souls, and bowed them down  
lowly.

With anguish they saw the leaf fade from the meadow,  
The rose curl and wither and lose its perfume,  
And Death, with black wings, spread a world-darkening  
shadow  
And earth ope'd her breast for their darling's dark tomb.

Oh, anguish of sin ! Lost is life, fair, unending ;  
The bright tree of life is caught up from their sight ;  
Themselves and their dear ones forever are lending  
The days of their brief life to death and to night ;  
But there in the midst of their grief stands an angel,  
A King, heaven's first-born, God's own lovely son.  
Pity looks from his eyes, and compassion unmeasured ;  
He sorrows and pleads for the lost, erring one.

He bows at the throne of his Father in heaven—  
"O Father, let me for man's sin bear thy frown.  
Thy law must be honored ; oh ! let me be given,  
And sorrow crown me in their stead with its crown ;  
Acquainted with grief for their sakes send me lonely  
Afar from thy presence, 'mid darkness and strife ;  
That they may yet love thee through me, and me only,  
And live to obey thee in unending life."

He came like a child, though the honored of heaven,  
He left all his glory, his throne, and his crown ;  
He came like a man to the earth to be riven  
With tempest and trial, and hatred and frown.  
The tempter of man came to Him in his weakness,  
And tempted him sore with temptations that win ;  
But alone, in the strength of the first Man of meekness,  
He stood still and conquered our foe and our sin.

He met all the jeers of the world's haughty scorners,—  
The heavenly Jesus that loved them indeed ;  
Who came for their sakes, that they might not perish.  
Oh ! often they made his great tender heart bleed ;  
And at last, on the cross 'tween the earth and the heaven  
They lifted him up, nailed and fainting with pain,  
And he died for earth's guilt, that believing upon him,  
We, conquering through him, might with him live again.

Might keep the great law that we broke in our weakness,  
Might find in our hearts heaven's kingdom of grace ;  
And finally win heaven's kingdom of glory,  
And look with our eyes on his beautiful face ;  
Might live when the earth is made new and resplendent,  
In beauty surpassing its beauty at first,  
When all things defiled pass away, and all nature  
Shall rise up redeemed, that with sin was accurst.

Oh ! glory to God ! let us sing with the angels,  
That Jesus was born to the earth and to men,  
That soon in the splendor of heaven and in glory  
Our mighty Deliverer is coming again.  
Oh ! glory to God ! let us sing with the angels  
That sang at his birth when the wise men of old  
Brought rich gifts to Jesus, the King, the great Saviour ;  
Let us pour out our treasures more precious than gold.

And then when the trumpet shall sound in the heavens,  
And Jesus comes back in the splendor of morn,  
And the dead rise to meet him with shouts of rejoicing,  
We all shall be glad the Redeemer was born ;—  
That then we may go with our Saviour to glory,  
And come back again when the earth is made new,  
And dwell in that city that John saw descending  
For a purified earth and a race tried and true.

#### THE CLOSING WORK OF THE GOSPEL.

BY ELD. R. F. COTTRELL.

NEVER has there been, in the entire history of our world, a more deeply interesting, solemn, and important period of time than the present. Never was there a more important work committed to the hands of men, than the closing proclamation of the gospel, which is now going forth to the world. Other generations have lived, had their day of grace, and passed away to the grave one by one. But the time is at hand when probation for all the race will close at once ; and the old, the middle-aged, the youth, and the children will at once pass the bounds of probation to their final destiny. The work of our Mediator at the throne in heaven, and that of the preaching of the last message of the gospel on earth, will end simultaneously. Then that which is written will become a solemn reality : "He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still ; and he that is righteous, let him be righteous still ; and he that is holy, let him be holy still. And, behold, I come quickly ; and my reward is with me, to give every man according as his work shall be." It is vain to talk of probation after Christ leaves the throne of grace in heaven, and comes to reward "every man" according to his works. We are living in the closing age of the gospel of salvation to our lost, fallen race. And the last message of the gospel, as promised in prophecy, is here. The final, separating test is between the worship and mark of the beast, and the worship of God, by the keeping of his commandments and the faith of Jesus. Rev. 19 : 9-12.

The last message of the gospel is now "present truth." The Lord has called out a few, giving them the light, that they may bear it to others ; thus making them stewards of his manifold grace. A dispensation of the gospel is committed to us, than which no part of the work was ever more important. If our responsibility is at all commensurate with the solemn and important trust committed to our hands, well may we, while we rejoice with joy unspeakable on account of God's goodness to us in giving us the light, yet, in view of our responsibility to give the light to others, "rejoice with trembling."

Let us all who believe the truth which God has prepared for our time, act as though we believed it, and also that God has committed to us a trust which is not to be lightly esteemed. God has spoken to us by inspiration : "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Accordingly, his servants are going out by faith to sound the warning to the remotest parts of the earth. The message is extending over the world. Are we taking a personal interest in it? Are we walking out by faith to sustain the work, thus to share in the work of the servants of God who are gone out as pioneers into various, and some into foreign fields? Shall they be sustained in their work, and be furnished with means for the rapid dissemination of the truth? Here is an opening and an urgent demand for means to carry forward the work. Who would not earnestly desire to have a part in the work?

But it is not our means alone that God in his providence is calling for ; it is that we should give ourselves to the work in all ways lying in our power.

This is the most cross-bearing part of the work. It is easier to give the dollars, if we have them, than to consecrate ourselves to the work in every way possible. We cannot bear the fruit which we ought, without a vital connection with the Living Vine. Then let us do as did the Corinthian church, who first gave themselves to the Lord, and then to his servants by the will of God. May God help us each to do the work assigned in such a manner that he may finally say to us, Well done.

### EXAMINE YOURSELVES.

BY ELD. A. WEEKS.

It is good to be able at all times to appropriate to ourselves the instruction God gives; yet it is not always easy to do so. If we make an application of the reproofs, warnings, and instructions of God's word, it is often to our brother, or sister, or neighbor, and not to ourselves. This ought not to be. "Examine yourselves," says the apostle.

It is encouraging to the minister to hear a brother or sister refer to a discourse as having benefited them personally. But sometimes the heart is not open to receive the testimony, and the message our Lord has sent is given away. It means Bro. A, or Sr. B, when if the Spirit of God should speak, it would say, "Thou art the man."

In reading the precious practical lessons found in the personal testimonies, often the purpose for which they were made public is defeated by an effort on the part of the reader to find out who is meant by Bro. C, etc. What is gained if we should know? Often there follows a discussion of the faults of our brother, which leaves its evil influence upon the mind. The Lord designed otherwise when he thus held up before us a mirror in which we could see our own defects of character. If we receive the reward of the overcomer at last, we shall have made good use of the means of improvement so kindly furnished us. To hear the word and not to do it, is to deceive ourselves. James 2:22; Matt. 7:21. Light has long shone upon our pathway, but it is sadly neglected; and present duty is cast aside. Does the blood of our Saviour cleanse us under such conditions? There is no promise to that effect. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

### CRUMBS.

BY S. O. JAMES.

HEALTH means more than physical ability, or "brute strength" alone, as it is sometimes denominated.

Improve your general health by any means, by every means, by all means.

God's pure air as food for the lungs is not prized as highly as it should be. Take it down, poor invalid, several times a day; it will only cost you a little effort.

In eating, sustain nature, and in turn she will sustain you. Do not burden and abuse her; she will not forgive.

We often ask for more of God's bounties, when perhaps we might better ask for a deeper appreciation of those we have.

If I cannot work effectively, let me at least suffer meekly.

To eat meals *regularly*, and nothing between them, not only promotes physical, but also moral health, by developing the powers of self-government.

It is not good thy sufferings oft to tell,  
To let thy mind upon its troubles dwell;  
But thou mayst think of faith, and hope, and love,  
And all the joys the good will share above.  
Good temper's better far than hoarded wealth,  
And smiles are found upon the road to health.

—A writer who labors hard to prove that the ten commandments have been abolished, quotes the commandment, "Thou shalt not kill," and remarks, "That does not condemn hatred." But the new covenant says: "Whosoever hateth his brother is a murderer." The difference between him and Jesus is, he holds that the man who hates his brother is not a murderer, while Jesus says he is.

B. F. C.

## Choice Selections.

"Here a little, and there a little."—Isa. 28:13.

### UNCONSCIOUS TESTING.

THERE is a very suggestive incident in the account of the visit of the young king of Israel to the death-bed of the prophet Elisha. At first it seems a mere bit of play with bow and arrows, but as we read it carefully, a far deeper meaning appears. The kingdom was in a deplorable state, having suffered sorely at the hands of the Syrians, who still oppressed it. Joash was raised up to be a deliverer. Elisha was dying, and Joash came to visit him. The prophet bade him take bow and arrows, and laying his own thin, wasted hand on the king's hand, told him to shoot. He then said to the king that the act was symbolic of his work as deliverer from the yoke of Syria, and directed him to continue his shooting. The king shot three arrows and then laid down the bow. The prophet was disappointed and angry that Joash had so soon ceased shooting, and told him that in so doing he had limited his own and the nation's victories over Syria. "Thou shalt smite Syria but thrice."

It seems very strange to us at first glance that so much future history—a king's career and a kingdom's deliverance—should be made to turn upon a matter so small as whether three or six arrows were shot from an open window. But it was not a mere arbitrary test. The act revealed the heart of the king. It showed that he lacked persevering energy and vehement determination and zeal. Unconsciously he was undergoing a critical trial of character that moment to prove what sort of man he was. His lack of energy in shooting the arrows betrayed a fatal weakness. He would exhibit just the same want of earnestness as a king, when he waged war against his enemies, that he had shown in the prophet's chamber.

All our lives are full of just such testings. Destinies are forever turning on events that appear too trivial for record. Our characters are ever being put to the test in the smallest things, and the result settles great and important matters for our future. He who improves his one talent, gets more. He who is faithful in small things, is trusted with greater. The boy who in the lowest place in a great establishment is quick and prompt and absolutely trustworthy, is settling his own future career. On the other hand, unfaithfulness in the smallest things is continually keeping men out of larger trusts. Men often wonder why they never rise to higher places. Usually the reason is that like Joash they fail in the little things in the positions which they now occupy, thus proving their incompetency for more important duties.

We never know when we are being put to the test. The picking up of a pin in a merchant's office, where he was waiting his turn to apply for a position, made for one boy a career. The act revealed a trait of character. There is not a lad who may not make or unmake his fortune any day by some unconscious act on the play-ground or at his work.

We know from the Scriptures that God also is continually putting us to the test, to see how we do this or that little thing; and he determines thereby whether or not he can intrust to us greater things. With him, every day is a test for the morrow. He will not commit to us the greater if we fail in the less. Those to whom he gives important trusts are they who have been tried and have proved diligent and faithful in smaller things, degree by degree, as they have been tested, until at length the most sacred interests are confided to their hands. But those who fail to do well the minor duties assigned to them, are not even tried with things that are greater: they have proved already their incompetency. We all fix the limit of our usefulness in God's service by the degree of our efficiency and faithfulness in little things.

This truth ought to stimulate us to do our best in everything we do. We are always on trial before both God and men. Any unconscious moment we may be deciding our own career. The thing we do indifferently and carelessly may be the thing on which all depends.—*Rev. J. R. Miller, D. D., in Illustrated Christian Weekly.*

### BROTHER BROWN AND HIS GIFTS. 5

THE preacher had got to his "secondly," and brother Brown, who had been nodding, was now fast asleep.

He dreamed; and the shadows that came and went on his wrinkled face told plainly that no ordinary visions were flitting through his brain.

He was suddenly in the vestibule of heaven; he could hear the music distinctly; and when he first appeared, the door being slightly ajar, he obtained a glimpse of its glories.

He was going right in, but he heard a stern voice near by, which said, "Stop, mortal! Only the just can enter here."

At first he was indignant; but his tongue seemed tied, and a strange spell came over him. His heart and pulse were almost still.

"On what is your hope based?" said the apparition before him.

"I was a Christian down in the world for forty years," said brother Brown.

"That avails you nothing!" was the solemn answer. "Have you no other plea?"

Brother Brown began to tremble.

"I have always tried to do my duty," he said with hesitation, stammering with emotion.

"We shall see," said his questioner, as he took down a great book from a shelf containing millions of like appearance. "A strict account is kept here with every mortal."

By this time brother Brown was shaking like an aspen leaf.

The book opened readily to the page, having his name in bold letters at the top, and the account:—

ABRAHAM BROWN, TO ALMIGHTY GOD, DR.

To breath of life.....	—
To sixty years of health.....	—
To eight sons and daughters.....	—
To a farm.....	—
To one lot of bonds.....	—
To money at interest.....	—
To Christian privileges during life.....	—
To salvation through Christ.....	—
To all the sufferings of the Lord Jesus.....	—

Item after item, many thousands of them, aggregating the value of many worlds.

Brother Brown was sinking in anguish. At length he could speak. "It is all unpaid," he moaned, as he fell insensible to the floor.

"Stand up!" said a voice which with firmness and sternness was awful: "Behold thy payments!"

And he saw what he had done in all the years—so little, so mocking to Heaven's beneficence in its insignificance—the pittance for God's poor and for a perishing world; the plenty, the ease, the luxury, the boarded store of treasure, of talent, and of property for self, and he cried out in sorrow, "What shall I do? I have no hope! Lost! lost! lost!"

A hand rested on his shoulder. He saw no form, but a voice was heard: "Thou mayest return to the earth, and again, on in thy years, thou shalt knock at this gate of pearl, and perchance shalt find admission."

Brother Brown awoke as the people were singing,—

"I gave my life for thee,  
My precious blood I shed,  
That thou might'st ransom me,  
And quickened from the dead.  
I gave, I gave my life for thee,  
What hast thou given for me?"

Another score of years lived Abraham Brown. He could never give enough. In every cause his name was first, and in secret benevolence his bounty was without limit. He never thought of self, but of his heavenly Master's wish. The neighbors never knew the hinge on which his life turned, but when he died many saw heaven's transformation scene as the glory hung over his dying bed; and they heard him whisper, oh! so earnestly, "The gate is open wide; I see, I see beyond the veil! It is well with my soul!"—*Missionary Outlook.*

—There are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go. Joy gushes from under their fingers like jets of light. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have a great work to do for God.—*Faber.*

## 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.

### FOLLOW ME.

AGE, 15.

Nor yet, my Lord! I cannot follow thee;  
I scarcely know my own young fickle heart;  
But when maturer wisdom dawns on me,  
Then I shall learn of thee the better part.  
I love thee now, but with long life in store;  
Be patient, Lord, till I shall love thee more.

25.

Not yet, my Lord! I long to follow thee;  
To walk with thee is all my heart's desire;  
But life's stern duties press so hard on me,  
The perfect holiness thou dost require  
Is still beyond my anxious heart's endeavor;  
Be patient, Lord, this shall not last forever.

35.

Not yet, my Lord! for child of mortal birth  
Is prone to weakness, and beset by sin,  
And still a little of the dross of earth  
Clings to the gold that thou hast hid therein;  
Heaven owns the treasure that in earth is mined;  
Be patient, Lord, until it be refined.

45.

Not yet, my Lord! I would not on thy name  
Cast the reproach of my poor, erring life;  
Nor cause thy humblest saint one blush of shame  
For one who wages such uncertain strife;  
For still the world maintains the bitter feud;  
Be patient, Lord, until it be subdued.

55.

Not yet, my Lord! Oh! how the years roll by!  
And oh, how vain my anxious heart's endeavor!  
Yet I will serve thee, Lord, before I die,  
For here I know I cannot stay forever;  
But worldly cares still hold my heart enslaved;  
O God! can this be death? and I unsaved!

"Not yet! Not yet!" no wail from mortal lips  
Falls with such sadness on the Saviour's ear:  
It is the token of a soul's eclipse,  
That grows in darkness with each passing year;  
And while that soul doth listlessly deplore,  
A slighted Saviour waiteth at the door.

—Sel.

### AMY'S LESSON.

"If there is anything in this world that I despise, it is selfishness," said Amy, looking up with a flash in her blue eyes, and a shake of her golden curls, as if she were challenging some one to oppose her. "The girl in this book is horrid, just horrid! She never makes a single sacrifice, she won't give up her own way for anybody, and all the time she seems to think that she is perfectly lovely. I dislike that sort of a character; don't you, Uncle John?" appealing for sympathy to a gentleman who was reading his evening paper in a chair under the great oak tree in the garden.

Amy herself was cosily lying in a beautiful striped hammock, which was swung in the very coziest corner of the veranda. Her golden head rested on a scarlet pillow, and a wrap of shetland wool lay in scarlet meshes over her fleecy white dress. She made a pretty picture, and was as easy and luxurious as possible, in attitude and occupation.

"Yes, dear," said Uncle John; "selfishness is very hateful. Few of us can endure it—in other people," he added after a pause.

"Now, Uncle John! That is n't fair." Amy's tone was a little petulant, and a frown came on the smooth forehead as she returned to her interesting book.

Presently Aunt Nanny came, rather feebly, out from the parlor. She had been ill, and her face was very pale. It did not enter Amy's mind that aunt would like to be pillowed in the hammock, not even when Uncle John, springing to his feet, gave his arm to the invalid, and resigning his own chair, seated her in it, taking a less comfortable one himself.

"Amy! Amy darling!" This time it was mamma who called.

"Well, mother!"

"I want you, dear, to go upon an errand. Come at once, Amy!"

"Can't Johnny go, mamma?"

The little figure in the hammock did not move until an answer was returned in quite decided tones.

"No, Amy; I want you."

"That's always the way. Just as I get to the very best part of a story, I always have to leave it. Nobody else is ever interrupted as I am."

"Poor Amy!" said Aunt Nanny. "She would be so sweet if she were not so very selfish. Is it not a pity?"

And Uncle John observed, "Yet she does not think herself selfish."

"She is not wholly selfish," said grandpa, who had observed the little scene. "She is always ready to share a treat with others, and she is very amiable so long as she is having a pleasant time, and is not disturbed in her own pursuits. That little outburst about the heroine of the story was quite genuine. Amy only needs to see herself as others see her, to turn over a new leaf."

"I wish Amy might have an object lesson," said Aunt Nanny, who was now reposing in the hammock, into which she had been gently lifted by Uncle John. "John, dear, cannot we give the child the sort of picture lesson she needs?"

"You cannot, Nanny," said Uncle John; "but I will try my skill at playing the part of bear."

Next morning when Amy, book in hand, came to the veranda, she found Uncle John in possession of the hammock. He hardly looked up in reply to her "Good-morning;" and when, after a few moments, Aunt Nanny appeared, he went on reading as if he did not see her.

"Uncle John, Aunt Nanny is here!" said Amy.

"Oh! my dear, I'm glad you feel well enough to come out of doors," said he, hardly turning his head, while his wife sank wearily into the first chair.

Amy's eyes were widely opened. This was peculiar behavior, indeed!

"Why, Uncle!" she exclaimed, "I should think you would let Aunt Nanny have the hammock. It's much the nicest place for an invalid!"

"Oh! is it? I did n't know. Well I suppose she must have it," he said, rising, with a shrug of his shoulders, but assisting the lady in, nevertheless. "I do n't know why I must always be the person to be disturbed," he said, with a grimace and a yawn, as he strolled away.

"What can be the matter with Uncle John?" exclaimed Amy. "I am always so proud of him. He is so kind and good. He can't be well."

"Malaria," suggested brother Guy, gravely.

"For my part," said Aunt Nanny, "I can only observe that my husband never in his life acted in this way before; and it does look very strange."

"John!" said grandpa, coming round the corner of the house.

"Well?" replied the person addressed.

"If you are going to the village, will you call at Smith's for me, and leave a message?"

"H-m-m!" replied Uncle John doubtfully. "To call at Smith's will take me a half-mile out of my way. Can't Rufus go?"

The manner was in exact imitation of Amy's usual tone when her mother proposed an errand for her.

Amy recognized it, and colored, but said nothing.

"For that matter," began grandpa, severely.

But Uncle John interrupted him.

"Oh! I'll go, of course." Then in a lower tone, audible to Amy, but not to grandpa, "I never do plan out a morning for myself that everybody does not break in with half a dozen things that somebody else could do perfectly well. If I could only be let alone for once!"

"Uncle John!" exclaimed Amy, "I never talk so; I never make myself so disagreeable. There!"

"Pray, who said you did?" answered Uncle John, as if in great surprise. "There was no reference to Amy that I heard."

Amy was silent and thoughtful. The day wore on. At dinner, unexpected guests came, and it was necessary for some one to wait. It must be either Amy or Johnny. Johnny had been obliged to wait so often that to-day, particularly as he had an engagement with his base-ball nine, his mother thought it better that Amy should wait. Amy was as usual beginning, "I think it's really too bad, mamma; I always am obliged to—" when a quizzical look in Uncle John's eye stopped her.

A week later, in a twilight talk with mamma, —one of the sweet confidential talks which girls and mothers sometimes have,—Amy confessed that she was trying to overcome her fault.

"I now see how hateful it looks in others," she said. "Truly, mamma, I never thought of it be-

fore; and I did not know that I was so much like that wretched girl in the story I read, until I saw Uncle John acting precisely as I had been doing. Now, mother dear, won't you give me a text to help me along?"

And her mother gave her this one: "For even Christ pleased not himself."—Mrs. M. E. Sangster, in *S. S. Times*.

### TALKING ABOUT CHILDREN.

It is not an uncommon thing for well-bred and intelligent women to make the mistake of speaking of their children in their presence, as if having ears they heard not. Where is the man who cannot look back to his childhood and recall distinctly the delightful feeling of importance with which he thrilled as he became conscious that he was the subject of conversation? How many times children's bright sayings are repeated before them in a way that tends toward cultivating undue self-esteem?

"Mamma, you have n't told Cousin Libbie what I said the other day," a small boy said reproachfully to his mother; and she, being thus reminded, told over some very wise remarks he had made; but their charm was lost in the evident avidity with which they were listened to by the youth himself.

Sometimes the fond mother proceeds on the assumption that, if she speaks in a lower tone than usual, those two ever open ears will not take in the force of her words.—Emma. W. Babcock, in *"Household Hints."*

### PURE AND CORRECT LANGUAGE.

PERHAPS there is nothing that more fully indicates the true lady or gentleman than the habitual use of pure and correct language. Those who would appear genteel in society, should cultivate good English in conversation. Unclean speech is in keeping with a smutty face, unclean hands, and soiled clothes. It is wonderful how easily and almost imperceptibly one glides into a careless and vulgar way of talking; and often, too, by those who are familiar with the rules of grammar, and who in writing use good orthography and syntax, and pure and chaste words. Yet in conversation, through neglect, they use improper language in a confused and desultory manner.

Early culture and association with refined society are essential to the attainment of this accomplishment; but if one has been unfortunately deprived of these, much might be gained by carefully watching his own words and manner of speech, until he contracts the habit of correct speech, of using his mother tongue in sound and accurate language. Nothing so strongly marks one's bearing in society as his speech. No matter how admirably he is attired, his grade in good and refined society will be gauged by his speech.—Sel.

### JUST THREE THINGS.

"I ONCE met a thoughtful scholar," says Bishop Whipple, "who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things: First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all that such books can tell me. They shed not a solitary ray of hope or light upon the darkness. They shall not take away the only guide, and leave me stone blind. Secondly, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen Arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream. Thirdly, I have three motherless daughters (and he said it with tears in his eyes). They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel."—*Christian World*.

—The voice of reason is more to be regarded than the bent of any present inclination, since inclination will at length come over to reason, although we can never force reason to comply with inclination.—Addison.

## Our Tract Societies.

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

### THE SHINING WAY.

SHE thought, because God had given her love  
And many noble things,  
And endowed her soul with the beautiful  
On its silver-tinted wings;  
And because her lot in life was cast  
With those of coarser mold,  
That life was bitter indeed to bear;  
She could not find the gold.  
When an angel's voice from the breathing air  
Seemed to whisper night and day—  
"Why not reach out your hand to these,  
And show them the shining way?"

It haunted her in its plaintive strain;  
She saw her selfish life;  
She had not been true to her heavenly gift  
In the world's great, ceaseless strife.  
She had gathered all the sunbeams home,  
And treasured them in her heart;  
But her knowledge to the maimed and dwarfed  
She had never tried to impart.  
And little by little she dropped her pearls,  
Which to them were only clay,  
Until in searching for the truth,  
They had learned the shining way.

No matter how great and good you are,  
Nor with wisdom how endowed,  
Nor where your lot in life be cast,  
With the lowly or the proud;  
You can bring the happiest hours of life  
Upon your heart to-day,  
If you will take a darkened soul  
And show it the shining way.

—Sel.

### PENNSYLVANIA TRACT SOCIETY.

For Quarter Ending Sept. 30, 1885.

No. of members.....	485
" reports returned.....	284
" members added.....	7
" " dismissed.....	4
" missionary visits.....	1,357
" letters written.....	338
" Signs taken in clubs.....	207
" subscriptions obtained for periodicals...	889
" Bible readings held.....	371
" pp. publications distributed.....	180,849
" periodicals distributed.....	11,856
Cash received on tract fund, \$399.93; on periodical fund, \$280.26.	L. C. CHADWICK, Sec.

### INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

TENTH ANNUAL SESSION.

(Continued.)

THIRD MEETING, FRIDAY, NOV. 27, AT 9:30 A. M.—Prayer by R. M. Kilgore. Minutes of last meeting approved. Two additional members were present from Michigan. The last resolution presented at the previous meeting was considered. A motion to so amend it as to recommend the State Societies to devote one tenth of their funds to the health and temperance work, was introduced, followed by another to further amend so that the resolution should read, "not less than one tenth." Objections being raised to specifying any definite sum, on motion of Eld. Waggoner, the resolution was laid on the table. The following resolutions were then introduced:—

Whereas, The success of our State societies depends largely upon the efficiency of local and district officers, particularly directors; therefore—

5. Resolved, That we recommend that great care be exercised in selecting such persons for this office as will be efficient and faithful in the discharge of its duties.

Whereas, We believe it to be for the interests of the Society and the cause generally, that directors visit every quarter all the local societies, and in many cases the families, in their districts; and—

Whereas, To do this well requires a large portion, at least, of their time and attention, which in most cases they could not afford to donate; and—

Whereas, We believe that such labor faithfully performed would bring into the treasury more than enough to pay those who labor in this capacity; therefore—

6. Resolved, That it is the sense of this meeting that directors who give their time to the work should receive a remuneration proportionate to the value of their services.

The first resolution was spoken to by Elds. Canright, Butler, and Olsen, all of whom set forth in strong terms the need of more personal labor among churches and families. They expressed the opinion that directors should be prepared to give

instruction respecting the duties of other officers in their districts, and that they should labor in a practical manner to bring up in the same the interests of the cause in different branches of the work, including the payment of tithes, etc.

The next resolution called forth remarks from Brn. Butler, McCoy, Olsen, Canright, Ostrander, Underwood, Boyd, Cudney, and others. Eld. Butler said that he had always been opposed to placing before workers in the cause a financial inducement, but that it would be unreasonable to ask persons to give their time and ability to the work as suggested in the foregoing resolution without a remuneration. He would, however, be opposed to directors' receiving pay for their services who only occasionally attend meetings, and who give but a few days to the work.

Both resolutions were then adopted.

It was voted that the General Conference Committee, the Executive Committee of the International Society, and the presidents of State Conferences and State Tract Societies, constitute a committee to make recommendations respecting the introduction of new books, and matters pertaining to the Signs and other periodicals. This motion was amended so as to include the brethren present from the Pacific Coast, and then adopted.

On motion of S. B. Whitney, the Chair was authorized to appoint a committee of five to take into consideration the revision of the State Society constitutions, with respect to the duties and discipline of members. G. B. Starr, E. H. Gates, H. P. Holser, F. H. Sisley, and M. L. Huntley were appointed as this committee.

On motion, the revision of T. and M. blank reports, also the matter of letter-heads, was referred to this committee.

Committee on Bro. Jeffery's case presented a report; but the recommendations not being satisfactory, it was referred back to them. Meeting adjourned to call of Chair.

FOURTH MEETING, DEC. 3, AT 9:30 A. M.—Minutes of the last meeting approved. At the urgent request of the Vice-President, who had arrived since the last meeting, the Chairman *pro tem* continued to act in that capacity. The Committee on Resolutions presented the following:—

Whereas, We regard the frequent reading of the "Testimonies" indispensable to the spiritual interests of our people; and—

Whereas, Many of them do not realize the importance of this subject; therefore—

7. Resolved, That we urge our ministers, State officers, and particularly directors, to make a special effort to place in the families of our people the four bound volumes recently prepared; and also to place Nos. 31 and 32 in families that do not already have them.

Whereas, It has been the expressed wish of this Society that "United States in Prophecy" should be prepared in an acceptable form to present to the public; and this has been done; therefore—

8. Resolved, That we hereby express our high appreciation of this work, and recommend that it be given a world-wide circulation through all acceptable methods, and that a special effort be made to provide for its sale on trains.

In the remarks that followed on the first resolution, it was recommended that directors, while laboring with local societies and families, should take these books with them, and make or secure a systematic canvass for them in all S. D. A. families in their districts. It was suggested that persons buying the new books might have copies of the old edition which they could donate to those unable to purchase the new ones.

In response to the second resolution, Bro. White remarked that in other countries this work is read with interest; hence their recommendation to give it a world-wide circulation is an appropriate one. He also stated that one object in preparing the book was to provide a work that could be sold on trains, and he strongly recommended that a proper effort be made in this direction.

Both resolutions were unanimously adopted.

The following resolution was then presented:—

Whereas, A new illustrated edition of "Great Controversy, Vol. IV," has lately been prepared; and—

Whereas, We feel that this book contains most important truths especially adapted to our times; therefore—

9. Resolved, That we express our gratitude to God for the publication of this important book, and the success already attained in our efforts to place it before the public; and that we recommend and urge upon all our Tract Societies, colporters, and missionary workers everywhere, the importance of using every means in their power to secure for this book an extended circulation by combining it with the Signs of the Times or using it alone, as may be thought best.

Bro. C. H. Jones stated that, when this work was

first published, it was not expected that it would be circulated outside of our people; but that it was soon evident that there was a demand for it, and that by the advice of the President of this Society a popular edition was issued, quite a large proportion of which had already been sold. Pertinent remarks were also made by Elds. Waggoner and Butler and others, to the effect that it is now too late to act upon the supposition that it will not do to place this kind of matter before the public. People are reaching out after something of this nature, which other churches do not afford. The rapid progress which Spiritualism is making, is largely attributable to this fact; and many receive this delusion who would accept of the truth could they have it presented to them as it is set forth in these works. Remarks were also made, showing the marked success that has attended the sale of the book referred to in the resolution.

The resolution was then adopted.

The Nominating Committee recommended the following persons as officers for the ensuing year: For President, S. N. Haskell, South Lancaster, Mass.; Vice-President, W. C. White, Oakland, Cal.; Secretary and Treasurer, Miss M. L. Huntley; Assistant Secretaries: Miss Anna L. Ingals, Oakland, Cal.; Mrs. F. H. Sisley, Battle Creek, Mich.; Miss Jennie Thayer, Great Grimbsy, Eng.; Mrs. B. L. Whitney, Bale, Switzerland; Miss Mary Heileson, Battle Creek, Mich.; Executive Committee, S. N. Haskell, W. C. White, Geo. I. Butler, O. A. Olsen, M. H. Brown, W. C. Sisley, and M. L. Huntley. This report was adopted.

The following report was then presented:—

Your committee appointed to make recommendations in regard to State Secretaries and depositories would recommend, that in those Conferences where the amount of work and business transacted by the Tract Society involves too much labor for the present incumbents, a suitable man be employed to fill the office of State Secretary, who will act as general agent for the sale of publications by canvassing and other means. And we recommend that as general agent for the distribution of our denominational literature, he improve every opportunity to forward the interest of this work and to instruct and qualify persons to fill necessary places as secretaries, librarians, canvassers, colporters, etc.

We recommend that caution be exercised in connecting other branches of mercantile work with the legitimate work of the tract depositories.

D. B. OVIATT,  
G. I. BUTLER,  
R. M. KILGORE,  
E. H. GATES,  
G. C. TENNEY, } Committee.

After some discussion, these recommendations were adopted.

The Committee on revision of the constitution, blank reports, etc., recommended as follows:—

That Art. III. of the revised constitution of the International Tract and Missionary Society be amended by adding a section, to be numbered section 2, the original article to be numbered section 1; and that the section to be added, read as follows:—

"SEC. 2. The Executive Board shall have power to fill any vacancies that may occur in their number by death, resignation, or otherwise."

Also that Art. II. of the State constitutions be amended by adding section 2, the same as above, to read:—

"SEC. 2. The board of directors shall have power to fill any vacancies occurring in their midst by death, resignation, or otherwise."

We would further advise on the matter referred to us, concerning discipline of members of State societies, that we consider it contrary to the spirit and object of the society to disfellowship members while they are retained as members of our churches; first, because persons who have lost their interest would not be profited by such discipline; and secondly, because it would increase the labor of ever reviving and re-instating them.

We further advise that judicious and untiring effort upon the part of both the librarians and members be put forth to revive the interest of such members as do not report. We also hope that the monthly meetings may result in so far reviving and maintaining the missionary spirit in all, as to greatly diminish the number of inactive members.

We advise that cards for the use of Bible workers and others in city missions be simple in form, bearing the name of the individual, the name of the society he represents, and the number and street of the society's rooms.

We recommend that blank order sheets for use of city missions, be prepared in tablet form.

Respecting letter-heads, the committee was unable to make definite recommendations. A members' blank report was submitted to the meeting for criticism, which report was adopted by considering each item separately.

W. C. Sisley introduced the request of the Michigan Tract Society respecting methods of keeping T. and M. accounts. On motion, the Chair was authorized to appoint a committee to take this matter under consideration. W. C. Sisley, E. W.

Whitney, J. H. Waggoner, G. C. Tenney, and M. L. Huntley were named as this committee.

The committee on Bro. Jeffery's case recommended that he be assisted to attend school for a few months, also that money which had been raised for this purpose be placed in the funds of the General Conference, and that it supply what may be lacking. The committee also recommended that the matter of sending a missionary to South America be referred to the General Conference Committee. This report was accepted.

Meeting adjourned to call of Chair.

O. A. OLSEN, *Chairman pro tem.*

M. L. HUNTLEY, *Sec.*

(Concluded next week.)

## Special Mention.

### EUROPEAN TREATIES AND THE BALKAN PENINSULA.

It is of interest just now to notice the principal treaty stipulations which the great powers of Europe have made during the last thirty years concerning the territory in the Balkan Peninsula.

On March 30, 1856, at the close of the Crimean war, Great Britain, France, Sardinia, Austria, Russia, and Turkey signed the Treaty of Paris, which was intended to protect Turkey against the ambitious plans of Russia to gain control of the Bosphorus. By the seventh article the following stipulation was made:—

"Their Majesties engage, each on his part, to respect the independence and the territorial integrity of the Ottoman Empire; guarantee in common the strict observance of that engagement; and will, in consequence, consider any act tending to its violation as a question of general interest."

By the eleventh article both Russia and Turkey, as well as other powers, were forbidden to keep ships of war on the Black Sea.

It will be readily seen that the seventh article not only permitted, but really required, the powers to interfere to prevent any attempt upon the independence or the territorial integrity of the Turkish Empire. They did, however, quietly allow Moldavia and Wallachia to unite within two years, and finally to become the kingdom of Roumania. During the Franco-Prussian war, Russia, seeing her opportunity, declared her purpose to disregard the article which forbade her to place armed ships on the Black Sea; and the Treaty of London, signed March 13, 1871, by Great Britain, Germany, Austria, France, Italy, Russia, and Turkey, abrogated the eleventh article of the Treaty of Paris.

Massacres in Bulgaria and Herzegovina, perpetrated by the Turks in 1876, attracted the attention of Europe, and a conference of the great powers recommended to the Sultan certain changes in territory and in administration. But he rejected the proposition. Russia then threw her armies across the boundary into Turkey, to protect, as she said, the persecuted adherents to the faith of the Greek Church. The Russo-Turkish war ensued. The Turks were vanquished. Russia seemed to have Constantinople in her power, but hesitated to seize it. She did, however, make the Treaty of San Stefano with the Ottoman Porte, March 17, 1878. And a most humiliating treaty for Turkey it was.

It recognized the independence of Montenegro and of Serbia. It established what has been called "big Bulgaria," comprising not only what is now found in Bulgaria and East Roumelia, but also a large territory south and southwest of the latter province. A Russian commissioner was to organize an autonomous Christian government in this Bulgaria, and a Russian army was to occupy the territory for two years. Certain changes were to be made in Epirus and Thessaly under Russian supervision. An indemnity for expenses of the war, amounting to 1,410,000,000 roubles, was to be paid to Russia by Turkey. But, in a generous spirit, Russia offered to accept territory in Asia Minor and in Europe in liquidation of 1,100,000,000 roubles of this claim, leaving only 300,000,000 roubles for bankrupt Turkey to pay in cash, or, in default of cash, doubtless at some future time in territory. In short, this treaty set up a strong Slavonic State in the very heart of the Turkish Empire, and placed the Porte in financial bondage to the Czar.

Hence, naturally enough, Great Britain, under Disraeli and Salisbury, demanded a congress of the great powers to revise the Treaty of San Stefano. Russia stoutly resisted the proposition to revise the whole treaty, but was compelled at last to yield to the demand of England. So the Congress of Berlin was held; and on July 13, 1878, the Treaty of Berlin was signed by the great powers,—England, Germany, Austria, France, Italy, Russia, and Turkey. This treaty is, in fact, a revision of the Treaties of Paris and London, as well as of that of San Stefano.

The independence of Servia and of Montenegro was recognized and confirmed. The administration of Bosnia and Herzegovina was intrusted to Austria. The "big Bulgaria" of the San Stefano Treaty was cut up. The new Bulgaria being wholly north of the Balkans, a province of East Roumelia was marked off south of the Balkans, and a still more southerly part of "big Bulgaria" was left within the domain of Turkey proper. The new Bulgaria was to elect its own prince, who should be confirmed by the Porte, with assent of the powers, to be autonomous, to have religious freedom, but to pay tribute to the Porte, which should be determined by the signers of the treaty. East Roumelia was to have a governor-general, who should serve five years, and should be nominated by the Porte, with the assent of the powers. It was to have administrative autonomy, but laws should be subject to the approval of the Sultan. The governor-general could summon Ottoman troops, if the province was threatened. The Porte was required to inform the great powers, if he should decide to send troops, and set forth the exigencies which justified such action.

Such were the provisions under which the governments of Bulgaria and East Roumelia were organized. The Treaty of Berlin is the charter to which they owe their existence. That their recent union is in violation of that treaty, there can be no question, though no more so than the union of Moldavia and Wallachia was an infraction of the Treaty of Paris.—*James B. Angell, in Independent.*

### THE SULTAN AND THE CZAR.

A WAR between Servia and Bulgaria would not be of general importance, but a war between Austria and Russia would be of the utmost gravity. That is the reason that the hostilities between the two Danubian provinces command universal attention, and that a Conference of the great powers is now sitting at Constantinople. The real situation on the Balkan Peninsula is really Europe against Russia. The chief political question in Europe is the advance of Russia toward the Mediterranean and the expulsion of the Sultan from the Bosphorus by the Czar. The apparently unnatural alliance of sympathy between Turkey and England is due to English opposition to Russian extension toward the South; while Austria, relinquishing the hope of supremacy in Central Europe, turns toward the Ægean and the Mediterranean at Salonica.

This policy brings Russia and Austria into rivalry, and the general sympathy of Europe is with Austria. Indeed, the situation strongly revives the hopes of forty years ago, when a great Hungarian or Magyar empire seemed to be possible. The Hungarian influence is the most powerful in the Austrian imperial confederation. The race is enthusiastic and enduring, and a general contest in Southeastern Europe would not necessarily result in the victory of Russia, although the extraordinary organization and remarkable leadership of the Russian forces give Russia a great advantage. Thus far everything is tentative, and the actual position is obscure. The general feeling seems to be that Servia's attack is premature. This is due to the conviction that the interest of the provinces as against the Turk is essentially the same, and that hostility between Servia and Bulgaria is naturally agreeable to the Porte. The Servian attack also stimulates an appeal from some quarter to Russia, and it has been made already by Roumania, which lies to the north of Bulgaria, across the Danube. This appeal furnishes a pretext for Russian intervention.

The situation is deeply complicated by the religious question. The religious enemy of the Danubian States is the Sultan, and the Czar is their religious friend. It is but a very few years since the Turkish oppressions in Bulgaria aroused Eu-

rope, and Mr. Gladstone led the English opposition to the English alliance with the Turk. The religious feeling is the strongest in all such conflicts; and if, as the Danubian statesmen probably suppose, practical absorption, either by the Sultan or the Czar, is the ultimate fate of the country, they would incline to the home of their religious faith, rather than to the seat of the fiercest enmity of their faith. Meanwhile, there has been already severe fighting between the Servians and the Bulgarians, and the two countries are thoroughly stirred. The Conference still sits deliberating upon the *status quo*. But as the fire is already set, it is impossible to predict its course or extent. The political and religious impulses involved are not the same, and for the present nothing more can be done than to await the emerging of the definite lines of the conflict.—*Harper's Weekly.*

### HARD TIMES IN LONDON.

IN sunshine or shower, fog or fair weather, the approaches to the docks and wharves of the metropolis are every morning thronged by crowds of eager, anxious men, struggling—nay, in many cases, fighting like wild beasts—to obtain work within the gates. As the hour draws near for the ringing of the great bell announcing the commencement of work, a crowd of often a couple of thousand men press around the principal entrance of the London docks; and as the big gates swing slowly open, the mighty mass of humanity rushes forward like an overwhelming flood to the chain barrier where the superintendent gives out the metal tokens entitling the holder to employment within. Of course he shows preference to those previously employed, but there is always the chance of obtaining a ticket, and the men strive to clutch one of the precious talismans with intense and passionate eagerness. They push and jostle and struggle, leaping on each other's shoulders, and fighting and wrestling in the mad rush like famishing animals rather than human beings. The most desperate determination is written on every face, and there is small thought in the mind of any man of that surging crowd for any one but himself. For work means food—poor and scanty, no doubt, but still something to keep the terrible wolf from the door. Failure means semi-starvation, or worse.

But of the crowds who struggle and fight at the gates, frequently not more than one third are selected, and the remainder, bearing their sad fate with as much philosophical fortitude as they can muster—perhaps it is stony despair, rather—turn disconsolately away, some to seek work at other places which open later, and others to wait for "calls" which may occur at any time during the day. Thus a visitor strolling through the fine docks, and admiring the shipping and immense quantities of merchandise piled on every hand, is suddenly arrested by a strange sight of a sea of white, anxious faces pressing wistfully against the bars of a side entrance. Yes, men are still waiting there for any call of laborers that may come during the day. And presently, as you wait, the superintendent appears, and cries:

"One man wanted!"

Instantly all the watchers spring up like caged animals when food is brought them, yelling, shouting, and extending their hands. They leap on each other's backs, and clamber up to the topmost rails; and all this feverish excitement is to obtain one little meal ticket—perhaps for one hour's work, entitling the owner to fivepence or sixpence at most!

One out of the large number receives the ticket, apparently by chance rather than by any other manner of selection, and then the noise subsides, and the men wait on, patient, dogged, hungry-eyed, as before.

At another time a call will come for two men, and the same scene will occur again, and so on throughout the day. But of the great numbers who crowd the gates in their desperate struggle to obtain employment, only a very few, comparatively, can ever be engaged. One in every three or four appears to be the average number who obtain work.—*The Quiver.*

—Who is powerful?—He who can control himself. Who is rich?—He who is content with what he has.—*Jewish Saying.*

## The Review and Herald.

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

BATTLE CREEK, MICH., DEC. 15, 1885.

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

### PERPLEXITY.

WHILE the papers are full of reports concerning the disturbances in the East, the prospects and dangers of a general European war, and the solution of the Eastern question, that is not the only source of national trouble and perplexity, as the following from the *Illustrated Christian Weekly* very vividly portrays:—

"A careful observer of the present state of Europe, cannot conceal his anxiety at the threatening portents that overshadow the continent. Great Britain will probably have to face the demands of the imperious 'uncrowned king of Ireland,' flushed with his prospect of holding the balance of power in Parliament. The weak government of France has had to meet the rebuke of a people dissatisfied with its aggressions on weaker and unoffending nations. Spain is agitated by the change of government on the death of its young king. The enemies of Bismarck are vigorously resisting his iron-handed policy in the German Reichstag. The uncalled-for struggle between Servia and Bulgaria threatens to precipitate the inevitable collision between Austria and Russia and Turkey, and to set all Eastern Europe ablaze in implacable war. Uncertainty and apprehension shroud the future. The only relief from doubt and fear is the assurance that the omniscient King of kings is on the throne, and presides over the destinies of men."

Yes, the King of kings is indeed on the throne, and presides over the destinies of men; but this same King of kings has also foretold the destinies of men so far as it relates to their history as nations and kingdoms. He has predicted the advent of that much-to-be-desired era when the crude and imperfect and often wicked attempts of incapable man to rule, resulting so generally in discontent, injustice, and oppression, and so often in war and bloodshed, shall cease; when evil shall come to an end, and peace and righteousness, under his reign whose right it is to rule, shall bear sway over all.

This is one of the tangible events of the future, as sure and as real as any other event toward which the stream of time is bearing us forward. And he has by every possible means undertaken to point out for the information and benefit of the children of men, the approach of the time when the last dispensation of men should end, and the divine begin. That is set before us as the grand consummation; and the course of consecutive events leading to it as milestones on the way, has been given us in the prophetic word. Photographs of political, social, and moral phenomena that should appear as we come near the end, are set before us. Disturbances in nature—startling sights in the heavens, and strange commotions among the elements on earth—are foretold to occur shortly before the great day, as if nature herself sympathized beforehand with the last convulsion.

In this great catalogue of precursors given to show when the scenes of the great day are about to burst upon the world, one pertains to the condition of the nations. It is described as "distress of nations with perplexity." That is to say, as we come down to the end, the relation of the nations to each other will be such that they will be greatly perplexed; they apprehend danger on every side; they fear the movements of each other; they distrust one another's professions; pretending peace, they crush themselves under the load of preparations for war; their own internal condition causes them distress and forebodings; "uncertainty and apprehension shroud" their "future;" "doubt and fear," which no human efforts can dispel, prey upon them; and this condition is abnormal and phenomenal. According to the extract given above, it is emphatically so at the present time. According to the Saviour's words in Luke 21, what does this indicate?—The fact that soon the Son of man is to be revealed in the clouds of heaven, before whose glorious presence the wicked nations of the earth in dismay and terror shall melt away. The writer speaks as the prophecy says men will speak. But does he regard the events as the prophecy regards them?—By no means. He looks for the King of kings to overrule events to the continuance of earthly governments.

Instead, He is to send his Son to dash the nations in pieces like a potter's vessel. He looks for light; instead, there is coming darkness. He looks for peace; instead, we are approaching the battle of the great day. He looks for time indefinitely to continue; instead, the end of all things is at hand. Thus men may unwittingly bear witness to the truth of a prophecy, yet fail to apprehend the import of the prophecy itself.

### THE SATURDAY HALF-HOLIDAY.

THE direction in which the Sunday movement seems to be now particularly tending, is toward securing Saturday afternoon as a holiday in which all workmen shall be released from their toil, to take excursions, visit places of amusement, and to be in many cases, they claim, a "helpful preparation for the religious duties of the Sabbath" (?). The *Christian at Work* says:—

"It is possible—not only possible, but necessary—to give the employe the few hours after noon every Saturday, in which to visit museums, art galleries, libraries, and hear music in the park. Give this, and we can keep Sunday. Deny it, and what becomes of Sunday?"

And the *Illustrated Christian Weekly* of Dec. 12, 1885, in a half column article "echoes this alternative of the *Christian at Work*" that Sunday cannot be saved without the Saturday half-holiday, and hence that it must be secured.

He who intelligently looks at the history of the Sunday observance from its inception to the present time, will perceive, running through it all, a deep-laid scheme to heap the utmost indignity upon the Sabbath of the Lord. Through the development of the great apostasy, it was brought into the Christian church as a rival of the Bible Sabbath. It was raised to an equality with it. It finally, as a usurper, crowded the Sabbath from the throne, and arrogated to itself the place the Sabbath had previously held. It occupies such a position in the week as to make the day preceding, the seventh day, the busiest of all the seven, thus crowding the day which God set apart to a cessation from all labor, more full of work than any other day. And now comes the proposition to take half this day, after the first half has been devoted to intense labor, and devote it to pleasure-seeking, a course still farther removed from what is consistent with a proper regard of the Sabbath; and all this that the pseudo-Sabbath may still hold its place. But its day is short; for the time is at hand when the Lord will fulfill his word by the mouth of the prophet: "Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters overflow the hiding-place." Isa. 27:17.

### HOLIDAY GIFTS.

THE holiday season is at hand, and old and young are studying what they can bestow upon their friends as a token of remembrance. The world at large are devising gifts for earthly friends; shall we not remember our heavenly Benefactor? Will he not be pleased if we show that we have not forgotten him? While multitudes celebrate Christmas, there are few who show honor to Christ. The day is devoted to selfish indulgence, and the Redeemer's great love and sacrifice awaken no response. Let it not be so with us. Let the precious tokens of his love call forth an expression of gratitude in free-will offerings for his cause.

God is not honored by the practice of bestowing costly presents upon a few favorites because it is the custom. These favorites are seldom the Lord's poor. Many are really perplexed to decide what gifts they can select that will give pleasure to those who are abundantly supplied with the good things of this life. Thousands of dollars are needlessly spent every year on Christmas gifts. The means is lost to the cause of God. Not only so, but it gratifies vanity, encourages pride, and often occasions dissatisfaction and complaints because the gifts are not what was desired, or are not of the value expected. As Christians, we cannot honor a custom which is not approved of Heaven. All that we possess belongs to God, and he has made us his stewards. Let us not expend our means for idols to please the fancy and engage the affections of our friends, to the neglect of our best Friend,—the one to whom we owe everything. When tempted to purchase expensive ornaments or other needless articles, ask yourselves the question, "Can I do this to the glory of God?" Let not time and

means be spent in preparing presents that will benefit neither giver nor receiver. Remember that God will call you to account for the manner in which you employ his gifts.

If all the means usually expended by our people at this holiday season were brought as an offering of gratitude to God, to be used in advancing his cause, what an amount would flow into the treasury. Who are willing this year to depart from the custom? Shall we not, old and young, forego the pleasure of making presents to one another, and let the money be invested in the Lord's work? Shall there not be in heaven a precious record of self-denial for Christ's sake?

Our children have learned to regard Christmas as a day of rejoicing, and we should find it a difficult matter to pass over this holiday without some attention. It may be made to serve a good purpose. The youth should not be left to find their own amusement in vanity and pleasure-seeking. If parents will make the necessary effort, the minds of the children may be directed to God, to his cause, and to the salvation of souls. Their desire to make gifts may be turned into channels of good to their fellow-men, to sustaining the work which Christ came to do.

On Christmas let the members of every church assemble, with offerings from willing hands and hearts,—the fruits of love and gratitude to God. Let all exert their influence and ability to make these gatherings attractive and interesting. See how much means you can gather to advance the work of the Lord. Let those who have heretofore planned for self, begin now to plan for the cause of God. On similar occasions in the past, you have taxed your inventive powers to prepare something that would surprise and gratify your friends. Be as earnest and persevering in rendering to God that which is his due. Let the children learn the blessedness of giving, by bringing their little gifts to add to the offerings of their parents.

I present before you the European missions as the object of your liberality. These missions are in great need of funds. The work must go forward. Every penny that can be spared should be invested in the cause. Let us see if this Christmas cannot show thousands, yes, tens of thousands, of dollars flowing into the treasury.

"God loveth a cheerful giver;" and if we with grateful hearts bring our gifts and offerings to him, "not grudgingly or of necessity," his blessing will attend us, as he has promised: "I will open you the windows of heaven, and pour you out a blessing." He will accept not only the gift, but the giver. And though it may have cost self-denial and sacrifice on our part, the approval of conscience and the blessing of Heaven will make this holiday season one of the happiest we have ever experienced. We may have such a spirit of love and joy in our hearts and homes as will make angels glad. E. G. WHITE.

### IMPRESSIVE LESSON FROM ISA. 10:3.

RECENT events in London, New York, Pittsburg, and some minor places, are well calculated to cause monied men to reflect on the uncertainties of earthly treasures. Life itself is so uncertain that any great amount of money hoarded up is practically worthless. Well did the Saviour put the question to the rich man, when his life was to be taken away: "Then whose shall those things be which thou hast provided?" What millionaire can imagine what will become of his wealth in the event of his death? There are several cases now in law in California in which fortunes are being expended; the profits of lives of toil are going into the hands of the lawyers, even while the owners of the money or property are yet living. We know men who possess tens and almost hundreds of thousands, which, if they should die, would pass into other hands, and in some instances, we may safely say there would be no reasonable probability that their lawful heirs would get enough to supply their wants. In such cases, every one would at once decide that there is miscalculation; that safe calculators would put it in such a shape that to their heirs would be secured a comfortable living. But that is not so easily done as many imagine. The family of the man of small means is better assured of a comfortable living in the event of his death, than is the family of the man of great wealth. The estate which promises rich returns to the lawyers, will be most likely to be attacked. No will can be framed so as to stand the test of litigation; if it cannot be



broken directly, it can be kept in court till the property is exhausted. We have known cases where the testator was declared to have been insane when he made his will, when no one ever suspected such a thing while he was living.

To some people there seems to be a charm in the idea of having large possessions. We have known men who held on to their many acres as though their last hope was centered in possessing them; while the mortgages were so heavy and the interest so high that every dollar they could raise passed into the hands of money-lenders. They were not only poor men, but they were working without wages for money-lenders, without the least prospect that anything could be saved to their families if they should die. "This also is vanity and vexation of spirit." Worst of all, we have known some professed Adventists in this very condition.

But we started out to speak of some recent events. We refer to failures of banks and brokers. Frequently the papers record the failure of some "heavy" firm, some old and "very reliable" bank, which reckoned its assets by millions. Depositors who placed their money in their hands, considered it safe—safer than if they always held it in their own hands. But in these times of speculation, we can have no assurance that any bank is safe. Men who have money to deposit or to invest, will do well to consider carefully before placing it.

We speak now especially to our own people; to those who profess to believe that we are in the last days—that "the end of all things is at hand." We have not a word to say against being "diligent in business;" but we do insist that with this we should also be "fervent in spirit, serving the Lord." So great diligence in business as to exhaust all our time, talent, and strength in the service of the world, is the highway to ruin. The god of the world blinds the minds of the multitude, not entirely excepting those who profess to be seeking for an "eternal weight of glory." 2 Cor. 4. Some retain more money or property in their hands than is profitable to themselves; more than a just regard for the claims of God, whose stewards they are, will allow. And some risk their money, and suffer loss, who ought to place it where it will serve the cause of God; but instead, they place it where it promises a larger per cent interest. We have known individuals, who professed our faith, to lose money in speculative enterprises when the cause greatly needed the means, and offered reasonably large interest. And we have known two reasons to be offered for such a proceeding: 1. That they were promised higher interest than our institutions would offer. 2. That "church property" is not considered as safe a risk as other property!

Now while "solid" banks are breaking; while "heavy" firms are failing; while mortgages are often proving unprofitable and unsafe investments, we can point with pleasure to the fact that our institutions have always paid a reasonable interest on loans, and no one has ever lost a dollar by loaning to any branch of the work which is being carried on by the S. D. Adventists. And we are very confident that no one ever will lose by placing means in this work. Our publishing houses, colleges, sanitariums, and even our churches are the very safest places in the world for loans. This work is increasing in facilities, in extent, and in strength; it must succeed, and it will always be a safe place for money, talent, or labor.

This question of deposits is one which will increase in interest as time wears away. By and by the cause of God will not need all the means that will be seeking a place of safety. It will become more and more apparent that merely worldly institutions are unsafe places to deposit money. And they to whom God intrusts his work are conscientious in regard to receiving and using means given or loaned to this cause and work. Toward the close of the "first message," men urged money on to the publishing houses, which was refused. So will it be in this message. Many will be brought to confess that they acted unwisely in handling their means, in depositing it in unsafe hands, or in investing it for money profit merely, when it might have been doing good service in the cause of truth, and making a fair return also to their owners.

We headed this article, "Impressive Lesson from Isa. 10:3." The recent losses to depositors in Europe and America have led us to call the attention of those who have means in their hands to an exposition of this Scripture. The verse reads thus:—

"And what will ye do in the day of visitation,

and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?"

Worldly help, worldly glory and honor, will be a poor refuge "in the day of visitation, and in the day of desolation" which is coming. They who have carefully studied chapter 8 of this prophecy will have no difficulty in locating the expressions of this verse in this chapter. But we have not time to speak on that point now. We wish to call attention to the words of both the lexicons and the commentaries bearing on this scripture.

Gesenius gives several definitions to the verbal root of the word "glory;" we give here the first two as follows: "1. To be heavy. 2. In the sense of abundance, to be great, abundant, to be rich in anything." Of the substantive itself his first definition is "1. Abundance, substance, riches, wealth. Nahum 2:10 [Eng. 9]; Ps. 49:17; Isa. 10:3; Gen. 31:1."

Scott gives as the sense of the passage: "To whose keeping would they commit their ill-gotten riches, in which they gloried, and with which they then lived in splendor and luxury."

Barnes is very clear on this point, and his comment is striking: "By the word *glory* here . . . he probably means their riches, wealth, magnificence. Thus Ps. 49:17: 'For when he dieth, he shall carry nothing away; his *glory* shall not descend after him.' The word *leave* here is used in the sense of *deposit*, or *commit for safe keeping*. In the time of the invasion that shall come up like a tempest on the land, where will you deposit your property so that it shall be safe?"

When the day of visitation and the desolation shall come; when men shall be looking in every direction for a safe place of deposit for the means to which they have so tenaciously and unwisely clung, they cannot plead that the trouble has come upon them without warning. God has foreseen the perplexity into which they will be brought, and given them sufficient warning. But they let it pass unheeded. They trusted that their money would deliver them in every trial; that it would serve them in every emergency. How great will be their disappointment when they discover that it is itself the means of their greatest perplexity and trial!

Treasures may be laid up in heaven, but they must pass through certain channels; they must be made to serve the cause of God and his truth. In order to do this, they must be used when the cause of truth has need of them. The time is coming in this message when believers in the present truth can neither buy nor sell. The man of large possessions, who has trusted in "uncertain riches," will be poor—miserably poor—in that day. The man who has used his means to serve the cause of God and humanity, will be rich. His treasure will be in heaven—just where he is going. Prudent man! he sent his means ahead, that he might find it safe at the end of his journey.

We invite the careful and prayerful attention of men of means, of depositors, to the impressive lesson of Isa. 10:3. Where will you deposit your wealth in the day of visitation? What will you do with your "cash on hand" when you can neither buy nor sell without renouncing your faith? "Lord, increase our faith," and teach us the danger of delays.

J. H. W.

#### THE WEEK OF PRAYER AND HUMILIATION.

In last week's REVIEW this subject was referred to, and attention was called to the report of the Conference proceedings, in which this appointment was made. But for lack of time, only a little was said. We wish to speak of this matter more fully in this number of the REVIEW, and to call the attention of our people everywhere to this important matter and the causes which have led the General Conference of S. D. Adventists, the highest authority among this people, to make this solemn appointment. To the best of our memory, we have never in our past history made one like it. It will be a new experience to us. It would not have been done unless the united judgment of all our leading brethren assembled in Conference had sensed the fact that it was a most proper and necessary thing to do. We all felt that we had reached an important point in the history of our work, and that we must have God's help to impress the minds of our people everywhere with the danger of inactivity and indifference, and with the vast importance of earnestness and devotion in the

work just before us. Hence the propriety of such a season, a week devoted to solemn prayer and humiliation of heart, calling us away from earthly and sensual things to the work now pressing upon us in all directions.

It was the general opinion of the delegates to the recent General Conference that never before in all our experience were more momentous questions brought to our attention than those considered this year. While we were deprived of the counsel of some who are most highly esteemed among us, but who are necessarily absent in the Old World and in the distant islands of the sea, yet those present had to consider questions of great magnitude, which required the most approved judgment. All were deeply impressed with the need of God's help. We all realized that our people are not generally awake to the necessities of the cause, and that many are doing but little for its advancement either by personal effort or means. Many are spiritually asleep, drowsing over the brink of a precipice, over terrible dangers now imminent. Large numbers will surely be lost unless they arouse. We have but a little time to work.

Openings exist all around us. Never before were they so plentiful. A spirit of inquiry concerning the truths of our message is manifesting itself all over a large portion of the globe. In our domestic and foreign missions, help is everywhere needed. Macedonian cries for help are coming in from many quarters. We are not answering these calls as we should, and God is displeased with our lack of faith and energy. We are not keeping up with the demands of the cause, or filling the position God has marked out for us by his word and providence. This sin of omission is not a small one. When we realize that the probation of multitudes is closing without their having had an opportunity to hear the truth which would gladden many of their hearts, and rescue them from ruin, but which, because of our sloth and sinful indifference, they have never had opportunity to hear, then we may get a glimpse of the wickedness of our neglect of duty. In the day of God will be shown records that will appal thousands of hearts now slumbering in carnal security. Oh! the terrible awakenings of that great Judgment day! The garments of pleasure-loving, wealth-loving, heedless Adventists will then be seen stained with the blood of souls forever lost. The sin of Meroz is among us everywhere.

But we are confronted with still more perplexing evils than the general neglect of duty in warning the world, which is so apparent among us. We have reached a point where the question must be seriously considered whether we shall not be obliged to curtail the feeble efforts and the comparatively small enterprises we have already undertaken. Let us consider a few facts.

1. In many Conferences we cannot employ the laborers which we would be glad to employ, because there are not enough means paid in from tithes to properly support the laborers. The treasury is in debt, in some cases; and the workers have to be discharged, or else so pinched for means that necessity compels them to seek other employment.

2. Our city mission work is curtailed in many instances for lack of means and laborers. Unpaid pledges made more than a year ago leave us unprepared to carry out the plans formed for pushing the work in many ways.

3. Our International Tract and Missionary Society, which has done such a noble and extensive work in many parts of the globe, is now practically without funds. Already it has begun to cut off clubs of papers, and to retrench expenses. The question presents itself, Shall we abandon this important auxiliary, which has done so much good in the past?

4. Our foreign missions have been spoken of so often in the recent past that our readers must be quite well posted on that subject. It must be well known that large debts are due the REVIEW AND HERALD Office from these missions. Running these missions from Office funds cannot go on much longer; and the question seriously confronts our people, Shall we recall our missionaries, and close up our work of warning the hundreds of millions of inhabitants in the Old World of the great truths of the last message?

5. Our educational work is one of the most important branches we are now using to further the cause of present truth. From this source we look for the great mass of our workers who are to go forth into the harvest field. A far greater supply has come from this quarter for years past than from all other sources

combined. All our schools are in debt, and yet need greater facilities. The recent proceedings of the Educational Society of Battle Creek, Mich., will show that our central College is in debt about \$20,000, that it greatly needs enlargement, that it is so crowded as to be uncomfortable, and that if it is not enlarged in the near future, steps will have to be taken to keep those from coming who desire its benefits.

We refer to such things as these when we speak of curtailing our work unless our people arouse to a sense of the calls of God upon us. Who that has any love for this cause, can contemplate such results without absolute dismay? For one, we cannot. What sin we shall bring upon ourselves if we quietly drift along in carnal security, till we are doing less than we are now or have been in the past! We have terribly neglected our duty in the past. We do yet. And to do still worse must bring upon our unfaithfulness the wrath of a long-suffering God. We have sinned against great light already. Message after message of warning and reproof and tender appeals from a loving Saviour have been sent us for years. But only a few have seemed to receive them. This will not continue much longer. A change *must* come.

There is no lack of talent or means among us. Many have sold themselves to the world who ought to be shining lights in the cause of God. Means are being lavished on luxuries in living, in adorning our persons and houses, which would fill our treasuries. Fine houses are being erected at a cost of thousands of dollars, when far less costly ones would answer. Speculation carries away hundreds of professed believers in Christ's soon coming. Love of ease and pleasure causes a stupor to benumb the sensibilities of thousands more. How shall these classes be awakened to their terrible danger, and to the sin of neglected duty? This is a question which has burdened our hearts with grief and anxiety.

Our General Conference has appointed this week of prayer, hoping it will bring many of our people to their senses. Religious exercises will commence Thursday night or Friday in the day-time, Dec. 24 or 25, and will be held each day and on the Sabbath, Jan. 2. A program for each day's exercises will be given in due time. Addresses and appeals will be furnished the elders of our churches, to be read. A committee of seven is appointed to carry out these plans. We do believe God will help us to make this a season of great blessing to our people. He certainly will if we try to improve it.

We ask our people to commence at once to place their business matters in such a shape that they can participate in the religious exercises of this week of prayer. The popular churches have in times past appointed such seasons; how much greater reason we have for so doing! How fitting it is that while the great mass of the people around us, professors and non-professors, are giving themselves up to gluttony, revelry, pleasure-seeking, and vanity, we who are looking for our Lord's return should seek God with all our hearts to enable us to do his work more acceptably! May our gracious God come near, and make this a blessing to his cause, and awaken us from our slumbers, and impress us with the solemnity befitting such a work as the one he has committed to our hands.

GEO. I. BUTLER, *Pres. Gen. Conf.*

#### THE FOURTH SABBATH IN EACH MONTH.

THE readers of the REVIEW have doubtless seen many references to this special Sabbath during the camp-meeting season. They have also noticed, if they have read the proceedings of the International Tract Society in its recent anniversary meeting at Battle Creek, the action of that Society relative to this subject. We have purposely refrained from saying very much upon this subject in the paper, until it could be considered by the general body of delegates from all parts of the field. We spoke in its favor many times in the camp-meetings to get our people to adopt the plan of having these monthly meetings, because we have thought it would be the means of accomplishing great good if properly carried into effect; but doubted very much whether proper arrangements could be made until it was brought before the general representatives of our people. If left to isolated communities, it would very likely fail to be made successful.

The matter received very favorable attention from the delegates at the time of the General Conference. It was generally felt that if proper plans could be

prepared, and suitable arrangements made, and our people enter upon it with intelligence and earnestness, it would tend to build up our tract societies as nothing else has done for a long season in the past.

It has been felt that many of our societies are languishing because sufficient influences are not brought to bear to make them efficient. Our ministers visit our different societies only occasionally, and usually talk almost wholly on other subjects, and the visits of the directors are also very infrequent. This we feel is a great wrong. We believe they should reform in this respect, and make our tract and missionary work a theme of constant interest. In this way they might help to educate the people on this great and important subject. We believe the time is not far distant when a great change will be seen in this respect, and when men will be chosen who will devote their time to working up the different branches of the cause, visiting every family in the district, supplying them with reading matter, and looking after the tithing and various other interests. But this is not done at present. In nine cases out of ten the director hardly visits the churches in his district twice a year. The result is that very little is impressed upon the minds of our people in regard to the importance of the missionary work.

This expedient of holding missionary meetings on the fourth Sabbath in every month is designed to correct some of these evils. That which we most need in our work is the missionary spirit. Our people are dying for the lack of it. The cause is languishing for the reason that our people are not more generally engaged in this work. Multitudes of them will be lost because they have neglected to be laborers in the cause of God. The Lord is calling us to enter his vineyard to educate ourselves to be useful in saving perishing souls. But most of our people give themselves up to worldly business, on the plea that they have no gift, while the fact is they could become just as useful laborers as many others to whom we look for counsel and direction in all plans for advancing the cause. It is not the lack of ability, but the lack of a desire to work, which is ruining so many.

How shall these things be brought before our people and impressed upon them in the proper manner? How shall this be kept before them as a constant theme of interest? Our ministers cannot leave their fields to do this; our directors are not as yet efficient to accomplish it, and so the work is neglected. We firmly believe that every elder and every officer of our churches should be interested in the tract and missionary work. We do not believe they are fitted to occupy these positions unless their hearts are imbued with the missionary spirit. Nothing is more certain than that our people must work for God if they would live spiritually. The Lord will not pour out the blessing of his Spirit upon those vessels which never impart it to others. He gives his blessing to those who will communicate light to others, and thus keep the stream of benevolence, mercy, and love constantly flowing.

The plan contemplated is designed to bring the missionary cause and work before every church of Seventh-day Adventists throughout the world every month. It is expected that on the day appointed the elders and others will pray and talk and sing these subjects, and that each elder before going to meeting will try to prepare himself to help others to see the beauty of laboring for perishing souls. If the attention of the people is called in this direction, they will catch the spirit, and good results will follow. At the present time many of our churches fall into a treadmill track, in which they walk round and round, and repeat about the same old story every week. This, of course, is vastly better than nothing; but it is capable of improvement. The brethren and sisters get up and give their testimonies, speak of their regrets that they have not served God better, feel satisfied that there is a much better place for them to reach, know that they should enjoy more religion, and confess their backslidings and promise to do better. They go to their homes with these feelings in their hearts, and commence on Sunday morning to work for the world again for six days more, and they then pass substantially over the same experience. Why is it that they do not enjoy more of the Spirit of God? Why this mourning and complaining of their barrenness?—For the very reason they do so little for God. They try to pray and talk in meeting, but their benevolent motives are not kindled; their service is mostly given to the world. In this cold, unspiritual condition, without lively hopes, and with

a lack of growth in the soil of the heart, they live under a sense of constant condemnation.

We want all this changed about. And it is the cultivation of the missionary spirit among our people which will accomplish it. It is high time that we were planning to know some way of increasing this spirit in our midst; and we have developed this plan of using every fourth Sabbath in each month of the year as a missionary day throughout the world. We see great possibility of good in this arrangement; but we shall have to labor and plan and pray in order to get the good out of it which we so much desire.

The attention of the leading brethren is being called to this subject, and much earnest, prayerful thought is being bestowed upon it. We have already appointed a committee of five earnest missionary workers in the city of Battle Creek to furnish plans for action and make recommendations to our people which we trust will greatly add to the interest of these monthly missionary meetings. The fourth Sabbath in each month has been selected especially for this purpose, because no other quarterly meetings are appointed for that day of the month; and for this reason we trust regular meetings will not be interfered with. Our church-quarterly meetings usually come on the first Sabbath of each quarter, district quarterly meeting on the second, and State quarterly meeting on the third. But this fourth Sabbath of each month is set apart for the missionary cause throughout the world. And we trust that from this time on till the Lord shall come, it will be used for this purpose. This has been sanctioned by our highest missionary authority and our leading brethren from all parts of the field.

It is expected that the committee appointed will see that every church elder throughout the land is furnished in season with directions, and extracts from the "Testimonies," interesting items of news from all parts of the missionary field, and other matter which will be calculated to encourage and strengthen the missionary spirit. These should be read by the best reader or readers to be found in the church. This will give occasion for remarks, testimonies, etc., bearing on missionary subjects, calculated to inspire interest in the local work, that each may act in his sphere, and do what God would have him do. We believe that God would have every one in earnest in filling some place of usefulness in this glorious work of saving our fellow-men. We can but believe that if our people enter into this work with good heart, and the plans now laid are carried out, and our brethren, local elders, ministers, and all who have any influence, use it to further this good work, it will result in great good to the cause. They should pray missionary prayers, sing missionary hymns, talk missionary talk, and inspire the hearts of all present. If these meetings are carried out in this way, we believe they will result in a great impetus to the work, and that many will be blessed by engaging in the work, who are now doing but little. This movement is not designed to interfere with the regular quarterly meetings, and we are far from believing it will injure them. We believe on the contrary it will add greatly to their interest.

Why is it that our missionary meetings are usually so dull?—It is simply because our people are doing so little in the missionary work, and have so little interest in missionary themes. Little is accomplished, so of course there is not a very inspiring influence when they come together to consider and speak of what has been done. But if this could be reversed, and our people get hold of the missionary spirit as they should, and go to work, they would then enjoy these gatherings when they come together to tell what they have done.

One other thought of great importance remains to be considered, which pertains to the practical exemplification of the missionary spirit. We refer to giving our means to carry on this work. The plan recommended in our State Conferences, and by the highest authority among us, is that a collection should be taken at the close of the meeting, for the benefit of the Tract and Missionary Society, to help in carrying out these plans for missionary labor. Here is a field that has been too greatly neglected. Every year there are calls for giving in greater or less sums to important enterprises in all directions. This will continue. Often the attention of our people is called so much to these enterprises that our local tract and missionary work is greatly neglected. The director has hard work to keep up his funds, and the Societies become involved in debt, clubs of periodicals have to

be stopped, and discouragement ensues. This we must guard against. How eminently fitting and proper it is that we should have a constant stream flowing into the tract and missionary treasury to meet its many wants! This should come from all classes of our people. How sensible and blessed it will be to teach our children to be interested in this branch of the work, and to save their money, which they often spend foolishly for things hurtful, to place it where it will be gathering in souls and helping forward the great work in which we are engaged. We must impress upon our children the importance of taking a part in these things. Now, when the heart is warmed by missionary appeals, missionary talk, missionary prayers, and missionary interest, how consistent that we should *put our means into the missionary cause*. This work should not be left till after we have had the meeting, but every man, woman, and child that loves the cause of God should come to the meeting prepared with a greater or less sum, according to his ability, to be placed in the treasury. It would be an excellent plan to have this money put into an envelope the day before the Sabbath, with the name of the person and the amount marked on it, to be simply passed in to the one chosen to receive it, and the act would be eminently consistent with the blessedness of the Sabbath day.

We are well aware of the objection which meets us at this point—that this is inconsistent with the sacredness of the Sabbath. While we would ever be careful not to offend the conscience of the weakest, yet we cannot feel that it would be best for them or for the good of the cause of God to get any such views of Sabbath sacredness as this objection would imply. The Sabbath was made for man, and no act that we can perform upon it is more suitable than this, which tends to help forward man's salvation. It is a benevolent institution. The work of benevolence is eminently consistent with its benevolent character. When the Sabbath was made specially prominent in connection with the children of Israel, the services of the sanctuary were more numerous on that day than on other days. A greater number of sacrifices were offered, necessitating labor which we might consider wholly improper on that day, such as the dressing and the preparation of the sacrifices. But this was not wrong, because it pertained to the services of religion. Our Saviour performed acts of mercy on that day, and is not the service of the laborer in word and doctrine much greater on the Sabbath day than on any other? Acts of necessity, mercy, and religion are not only to be tolerated on the Sabbath day, but they are really what the day demands. We must not get such ideas of the Sabbath as the Jews had, who were so strict that they made it a yoke of bondage most burdensome rather than a day of blessing. While we would make other days our days of special business even in religious matters, and observe the Sabbath specially for religious instruction and rest and spiritual enjoyment, we cannot see that taking from our pockets means designed for the blessing of our fellow-men in the circulation of this special truth, is a transgression of its precepts. This has been done for years in the Sabbath-school already. Our people in our most important assemblies have sanctioned it. Our General Conference this present season has indorsed it. The testimonies of the Spirit of God have taught it. We trust that none of our brethren who have a regard for the work of God will show any opposition to this move.

We therefore conclude as recommended in the plan, that a collection should be taken at the close of the Sabbath meeting every fourth Sabbath in each month, for the purpose of aiding the tract and missionary work. This work is one throughout the field, but it is divided for convenience and efficiency. Each Conference has its Tract and Missionary Society. The International Missionary Society covers the entire field, but it is similar in character. It reaches to all parts of the world where no State Society is organized. It is recommended that in the first eleven months of the year the contributions obtained on each fourth Sabbath be given to the local tract and missionary work; while on the fourth Sabbath of the twelfth month the missionary contributions be given to the International Society to help forward its work. Thus the fourth Sabbath in December will be consecrated to the service of the International Society. This Sabbath, the present year, comes on December 26, and the offerings raised on that day will accordingly be given to the International Society. It happens this year that these contributions are very necessary, since,

as has already been stated, else must the funds of this important Society be already behind, and it must be crippled in its work, or quit its field of usefulness altogether, unless contributions are forthcoming.

Let all our people throughout the field consider these points well, and when the fourth Sabbath of December comes around, do what they consistently can to pay in funds to help send abroad the light of truth throughout the world. The committee we have referred to will prepare matter, addresses, etc., to be sent to the elders of all the churches to be read on that Sabbath. We hope that a general interest will be taken by all our people to make this a season of interest and profit. We expect that great good will result from these arrangements. With a multitude of matters pressing upon us, it can not be hoped that this occasion will be as profitable as others that will come in the future. It will come in connection with the week of prayer and many other matters which will require the attention of all; still we trust that it will prove a blessing to the cause of God throughout the world. More will be said on these points hereafter. It fills our hearts with gratitude and joy to see plans being laid which we trust will increase the efficiency of our missionary work. May God hasten the time.

GEO. I. BUTLER, *Pres. Gen. Conf.*

#### CHRISTMAS GIFTS AND HOLIDAY PRESENTS.

WE are rapidly approaching that season of the year when it is customary for friends to make gifts to one another. A week is usually spent in festivities at the close of the old year, and pleasure-seeking reigns supreme. Long habit has sanctioned these customs, and there is a general feeling that this must not be interfered with. Some, no doubt, connect more or less religious interest and fervor with these world-wide holidays, fondly thinking that Christmas should be celebrated as the birthday of our divine Lord.

The practice of making presents at this season of the year is no doubt very ancient, probably older than the Christian religion; for it seems from history to have been prevalent among the Romans and other ancient nations. It is possible that Christ was born on the 25th of December, though we know of no historical evidence to prove it. Whether that is so or not, there are many reasons, readily perceived, which would naturally lead to the perpetuation of such a practice.

The human heart goes out after kindred and friends, and desires to manifest its love for them in some pleasant manner. This, if kept within reasonable limits, is both innocent and laudable. It affords pleasure to the giver and to the receiver. It cements friendly and family ties; and we would not, by word or act, check the flow of such feelings. God forbid that we should discourage any proper manifestations of love and friendship!

It is surprising to see what a hold upon the popular heart this holiday week has obtained. Congresses and parliaments adjourn for it. General business is largely suspended. Some trades are almost dependent upon it for their support. Colleges and schools close for it. Gifts and presents flow from avenues usually closed to all other kindly appeals. Religious services largely increase in number. Miniature evergreens grace the sacred enclosure of the churches. All around are seen tokens of hilarity and rejoicing. As the world goes, we do not feel like casting gloom and discouragement upon these pleasant scenes. This poor world of sin and sorrow certainly has none too much joy in it; we would increase the amount, instead of lessening it. But we wish to give in exchange for the poorer sort something higher, purer, better. The joys of the holiday week usually partake altogether too much of the earthly, trifling, and sensual to be truly valuable. We wish to suggest something far more satisfactory.

The Christian's duty in this world is not to find fault, and grumble at those things not particularly connected with his religion, which he finds in vogue all around him, but to turn them, if possible, into some channel which will minister to his own salvation and that of others. Cannot the much-abused practice of Christmas giving be so turned as to bless us and the cause of God? So we believe. One important reason why the present practice is not for the best, is because it ministers to the pride and vanity of the human heart. Much means is expended which does not really benefit any one. Gifts are often made to children which really are not to their profit. Ornaments and finery, gay clothing, and articles com-

paratively useless; sweetmeats, confectionery, etc., which injure the health and pervert the taste; rich dinners, and high living, which pamper the appetite,—these and many other practices do not truly benefit the giver or receiver. Nay, they often strengthen tendencies already too powerful to be easily resisted.

The day of God will reveal the fact that fond parents have, by a practice of making foolish presents, nourished the principles of vanity in their children's hearts, which led on till they were wholly given over to the vain and trifling things of the world. What sadness will such parents feel when they awake to see their course in its true light!

A constantly increasing desire to receive gifts and presents is a most dangerous trait to cherish. It springs from the root of selfishness, which is, alas! too strong in us all. It needs no cultivating. How much better to impress the great truth our Saviour taught, "It is more blessed to give than to receive." The word "blessed" means *happy*. When the noble impulses of the soul are awakened, and called into constant activity, then, and then alone, will true happiness be experienced. Selfishness never makes people truly happy. Covetous, sordid, grasping, selfish natures, which live on the principle of *get all you can and hold all you get*, are not only not happy, but are the most wretched of all creatures. They know naught of true joy themselves, and they make the lives of others wretched. They are a curse to the world. Better by far that every one of our children should die as innocent babes, than that they should grow up with such a mold upon them.

We must study to employ every possible agency to avoid such a result. We want to guard against the pleasure-loving spirit of the age, and turn our children's thoughts in a good direction. When the holidays come, of course their attention will be called to them, and what it is customary to expect at that time. What a favorable opportunity to set before them, and others, the propriety and importance of turning their benevolent impulses into a channel which we know is worthy, and which needs their most careful attention!

A plan was formed at the late General Conference which we feel will meet with a hearty response from all our people. It is this: To turn our liberalities on Christmas into our impoverished missionary treasuries, which are now so heavily in debt,—the Central European and Scandinavian missions. The former is in debt at this writing about \$7,500, and the latter about \$5,000, with a prospect of a constant increase of debt unless their treasuries are replenished.

Both of these missions have been recently passing through a period of large expenditure of means, because they have been erecting buildings in which to publish the truth to the world. These were erected by the express vote of our General Conference, because the need for them was very great. We could not do without them if this work was to be carried on with any degree of efficiency. The making of books and publishing of other forms of reading matter is absolutely essential to the prosperity of the work in those countries. Our people cannot question this fact. We have always relied on these agencies, and in no part of the world are they more necessary than in those countries where all can read and write.

We are lamentably deficient in publications in the German language especially, and also in other languages. We venture to say that there is not in all Europe, at the present time, \$1,000 worth of books, pamphlets, and tracts in the German language devoted to the present truth. What an idea! Trying to enlighten a nation with scores of millions of reading people, with such a beggarly stock of reading matter as this! All this must be changed about at once. To do this, a publishing house was necessary; means to carry it forward are necessary; devoted laborers to manufacture these books are also necessary. Yet here we are, crippled by debt at this most important epoch. The cause of God is thus hindered, and his work delayed.

Our most experienced laborers have been to those countries, and they all agree that the work done there hitherto has been well done. Sister White is now there, and feels the most intense interest that the work shall not be obstructed. Bro. W. C. White has returned to us with counsel, and he also feels the same degree of interest that there shall be no delay. All our delegates at the Conference, who learned of these facts, were deeply impressed that something must be done to relieve the situation at once. The General Conference voted to the same effect.

For a present relief to these two missions which are so badly in debt, till other and broader plans can be formed, it has been thought that our people would gladly welcome this expedient. They would, this year, turn their Christmas liberalities into the channel, which would, in some small degree at least, help these depleted treasuries. If every church of our people in America will take hold of this in earnest, we shall receive substantial help, and present relief will be experienced.

Why should not every man, woman, and child who has any interest whatever in this cause, help with ready means, all in their power, in such a work as this? We never knew a plan to be proposed which seemed more fitting. It will do all good who participate in it. It will afford a far better way to manifest our liberality than the ordinary one. It will bless our children, if they forego, for the sake of the cause of God, their usual gifts, and also give from their little treasures something for these important enterprises. It will increase their interest in the cause, and bring the blessing of God into their hearts.

So let it be understood throughout the whole field in all America that *Christmas gifts are this year wanted for the cause of God.* We call upon our people in every church of S. D. Adventists in this country to help replenish the treasuries of these important missions. They must not be left to discouragement and destitution. It would be a disgrace to our people, a terrible stain upon our missionary zeal, a heinous sin in the sight of a merciful God already wearied with our sloth and indifference.

Brethren and sisters, we feel the time has come for a change. In carrying out these suggestions, we ask our people to gather in all their places of meeting, either on Thursday night, Dec. 24, or on Friday in the day time, Dec. 25, whichever will be most convenient in their several localities, and after having appropriate religious exercises, with solemn prayer to God for his blessing, give what they can consistently in money, not in pledges, for the present relief of these distressed missions. The matter of pledges should be left for future consideration. Ready money is absolutely needed.

We ask our men of wealth to come in with their \$10, \$25, \$50, or \$100 each. This will be very acceptable. We ask those of our poorer brethren to give their \$1, \$5, and \$10, which they use at times for other and not always necessary purposes. We ask our sisters to do the very best their liberal hearts and willing hands will permit. And we cannot refuse the dear children the privilege of contributing their dollars, halves, quarters, dimes, and pennies for the same blessed purpose. Try it, dear children. Let the candy and the sweetmeats go, and help the needy missionaries, who have gone to far distant lands to save the souls of other dear children for the blessed Saviour.

*How shall this be done?* should be the subject of careful thought and planning from the time this article is read till Christmas comes. Some like to have a Christmas tree on such an occasion. We would not discourage any such innocent matter as that, if it will afford any pleasure. But for ourselves we would prefer to put the money in an envelope, with name and amount written plainly upon it, and bring it in this form from home, and place it in the proper hands. This is simple, secure, and unostentatious. It is not the way the thing is done that we are most anxious about; but the means to help the cause of God is what we most desire. Do not forget this part of it. From this source we may receive great present help.

Brethren and sisters, one and all, let us make this Christmas a blessing to our souls and the cause of God.

GEN. CONF. COM.

#### OUR FIRST TENT MEETING IN AUSTRALIA.

As the sun retires to the south, bringing cooler weather and autumn fruits to the people of the Northern Hemisphere, the spring advances, bringing warmer weather to those of the Southern Hemisphere. Having arranged beforehand for a tent, we adjudged the season far enough advanced by Oct. 23 to warrant us in erecting our cotton house of worship. This is of quite convenient size, all things considered, being oblong, forty by sixty-four feet. Suitable lumber for seating purposes being out of the question on account of its cost (such lumber is all imported here from America or the Baltic, and heavy duties are paid for landing it), something over one hundred common chairs were procured, which, with some backless benches, cover the available space within the tent.

The tent is located in the suburb of North Fitzroy, in the midst of a thickly settled community composed of Episcopalians, Catholics, Wesleyans, and Disciples. The first meeting was held on Sunday evening, Oct. 25. Our seating capacity was none too great to accommodate the people, the most of whom evidently came to the tent out of curiosity. Good attention, however, was given to what was said, and a meeting was appointed for the next evening, though we had been told that evening meetings through the week would hardly draw the people, as they would all be engaged elsewhere.

Monday night there were fewer of the young and giddy present, but more of the sober, thoughtful people of the community. These continued coming through the week, and seemed much interested in the theme of the Lord's coming, and the events to occur in connection with it. We dwelt more upon the latter for this reason: the near coming of Christ is a doctrine quite generally accepted in this country; but that event does not mean to them what it does to our brethren in America. The Lord's coming, to some of the believers of that doctrine here, is a sort of a private coming; that is, the Lord will come "as a thief," and steal away his people without others' knowing that he has been here. The only way in which the matter will be known to them is, they will miss their friends, and after looking about, and learning that the good of other communities have also disappeared in the same mysterious manner, they will then conclude that the Lord has been here and taken them away; but all other matters will go on just the same as before. This is one phase of the Age-to-Come doctrine, as held here by those who believe in the natural immortality of the soul. Those who believe in conditional immortality, teach that, when the Lord comes, he will remain on the earth, where there will be a mixed community of immortal saints and mortal sinners. This is another phase of the Age-to-Come doctrine. Some of these think it is a very narrow view of matters to insist that probation closes with this age. Those who are not ready to be made immortal, they think ought to have a still further opportunity to prepare for the change. Our discourses through the week were framed to meet these errors.

The first evening that our books were displayed, we sold nineteen shillings and eleven pence' worth (\$4.56). More or less books are sold daily. After meetings, some of the people linger in the tent to converse on the subjects presented. This is another very favorable omen. On the center pole nearest the door of the tent, we have a box for donations. This, too, is quite freely patronized. The donations during the week have amounted to £3 7s (something over \$16). Quite a goodly number meet with us each Sabbath, who have already received the truth through the Bible readings held from house to house since we came here. All these appear to love the truth very much, though they are the subjects of considerable ridicule because of their change of faith.

The antinomian element is strong in this country, especially among the Disciples. They have preached against us some, on account of some of their members' commencing the observance of the Sabbath. When asked by some of their members why they did not meet us on the Sabbath question, one of the ministers said that he was not afraid to meet us, but that the Bible forbade their having anything to do with us. To substantiate what he had said, he quoted 1 Tim. 1:4-7. Some of the members said it seemed strange that after challenging the world to meet him on his faith, he should take such a position. Quite a number now say that they are afraid to meet the points; yet they may, if others leave them and keep the Sabbath, challenge us to discuss the question publicly.

On Sunday evening, Nov. 1, our tent was completely filled with as intelligent an audience as we ever saw, and the attention given to the subject could not possibly have been better. We hope for some fruit from this effort. When this reaches its readers, the most of our hearers will have decided either for or against the truth. Our company are all well, and in good spirits.

Melbourne, Australia, Nov. 1.

J. O. CORLISS,  
M. C. ISRAEL.

#### THE SPIRIT OF PROPHECY.

SEVENTH-DAY ADVENTISTS consider the following scripture as setting forth an experience which to them is fast becoming a living reality: "And the dragon

was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

By the commandments of God, they claim are meant the ten commandments, which are emphatically God's commandments. For a definition of the testimony of Jesus, they go to Rev. 19:10: "And I fell at his feet to worship him [the angel]. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." They claim that as those who have the spirit of faith and love will believe and love; so those who have the spirit of prophecy will prophesy, or have the gift of prophecy among them. Hence they expect to be vilified and persecuted because they have this precious gift, as well as because they keep all God's commandments.

And this proof-text is doubly precious to us, as we believe that the "brethren" of John, who are declared by the angel to have the spirit of prophecy, are none other than the remnant Church waiting for Christ. They are called John's brethren just as Paul calls them his brethren in 1 Thess. 5:1-4. Both John and Paul identify themselves with this people, as John also does in Rev. 19:10. In the very verse next preceding our proof-text, John has a view of the blessedness of being called to the marriage supper of the Lamb (Rev. 19:9), which takes place immediately after Christ's coming; for when Christ comes, he returns from the wedding, and the marriage supper follows. Luke 12:34-36, etc. It is now that the calls to this supper are being given through the proclamations of Rev. 14:6-14. John is wrapt up in the preciousness of these proclamations, and in the blessedness of heeding them, and bows before the angel who reveals these things to him. See also Rev. 22:7-9. He is, in spirit, with the remnant Church, who have the testimony of Jesus, and whom the angel calls his brethren.

And no one was better prepared to sympathize with the remnant Church than John. At the very time he had a view of this Church's meeting the ire of the dragon, while standing for the commandments of God and the testimony of Jesus Christ, he was in exile, in tribulation "for the word of God, and for the testimony of Jesus Christ" (Rev. 1:9); because he kept God's law, and would not bow to idols, and because he had exercised the gift of prophecy, a mighty weapon against Satan's kingdom.

Dear brethren and sisters, the God of John is our God; the spirit that he had it is ours to enjoy; the same grace that sustained him, will also sustain us; the same blessed prospect that was held out for his encouragement is held out for ours; and soon we shall meet all our brethren who have before us passed through great tribulation, and shall, with them, shout our sufferings over in the kingdom of glory.

D. T. BOURDEAU.

#### APPROPRIATING OUR TITHES.

"The tithes are the Lord's." By paying it to the person appointed to receive it, we have done our duty. The responsibility for its proper use has passed from us to other hands. These are appointed agencies to appropriate the tithes.

But some claim the right to use their tithe as they see fit. In so doing it seems possible to make a little money go a great ways. I always found it difficult, when owing two debts of one dollar each, and having but one dollar, to make that pay both debts.

But suppose I am a farmer, and have a hired man. He has been industrious and careful, and in the course of the season has really earned twenty dollars more than his wages. I might pay him that amount as a debt due; but I would like to have the praise of being liberal, and so I make him a present of a suit of clothes worth twenty dollars. Of course I secure his good will, and the praise of others; and it may benefit me when I wish to hire a man for another season. So I pay what I really owe, and besides this get the benefit of a good reputation.

But this is not all. I have tithes to pay; and I claim the right to appropriate them as I please. So I take twenty dollars of the Lord's money, and bestow it in charity on my hired man; for I think he needs it, and is really worthy of the charity. So now I have paid two debts of twenty dollars each with the twenty dollars, and got a reputation by the transaction worth more than twenty dollars. This is making a little money go a great way, and illustrates how self may deceive us when we appropriate means which belong to another.

R. F. C.

## 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.

### SOMETIME, SOMEWHERE.

UNANSWERED yet the prayer your lips have pleaded  
In agony of heart these many years?  
Does faith begin to fail? Is hope departing?  
And think you all in vain those falling tears?  
Say not the Father hath not heard your prayer;  
You shall have your desire sometime, somewhere.

Unanswered yet? though when you first presented  
This one petition at the Father's throne,  
It seemed you could not wait the time of asking,  
So urgent was your heart to make it known.  
Though years have passed since then, do not despair;  
The Lord will answer you sometime, somewhere.

Unanswered yet? nay, do not say ungranted;  
Perhaps *your* part is not yet wholly done.  
The work began when first your prayer was uttered,  
And God will finish what he has begun.  
If you will keep the incense burning there,  
His glory you shall see sometime, somewhere.

Unanswered yet? Faith cannot be unanswered.  
Her feet were firmly planted on the Rock;  
Amid the wildest storms she stands undaunted,  
Nor quails before the loudest thunder shock.  
She knows Omnipotence has heard her prayer,  
And cries, "It shall be done" sometime, somewhere!  
—*Broming.*

### MINNESOTA.

RAPIDAN.—A great excitement prevails here. The school-house is closed against the truth, and some of the people are so stirred that they have even threatened my life. But this opposition and bitterness against those who keep the commandments, is helping those who have just made a start to become more firmly established in present truth.  
Dec. 3. M. H. GREGORY.

FARIBAULT, RICE Co.—Have been laboring four miles southwest of this place since Nov. 5. The attendance has been good, and the Lord has greatly blessed the word spoken. Have held twenty-four meetings, and nine heads of families and two young sisters have signed the covenant. Have received five subscriptions for the REVIEW, and sold \$9.30 worth of books. I expect that regular Sabbath meetings will be held. Will soon go to another field.  
Dec. 8. E. A. MERRELL.

VERNDALE AND FORT RIPLEY.—Since the close of our camp-meeting at Sauk Center, I have been denied from the work a part of the time on account of sickness and business matters. Oct. 28 to Nov. 1, was with the company at Verndale; but was able to labor only a part of the time. I found some at this place who love the truth, and also an excellent Sabbath-school. This company are mostly poor in this world's goods, and only a few of their number had commenced to honor God in tithes and offerings. I tried to present the tithing system, and show our duty to the cause in this respect; and I hope that in the future they will be faithful in rendering unto the Lord his own. Since Nov. 10 I have labored a part of the time at Fort Ripley, near Gorst Mills, here in company with Bro. E. A. Curtis, I gave a course of lectures last winter, and last Sabbath in company with the director, Bro. Everest, we organized a church of thirteen members, also a tract society. This company have met much bitter opposition. Some who started out with them have apostatized, but those that remain, are firm in the truth, and have a mind to work. Their Sabbath-school numbers about thirty members, and is increasing in interest. The superintendent and family live eight miles from the place of meeting; still they are prompt and regular attendants.  
Every family takes the REVIEW and Signs. As I go to labor in new fields, I wish to be remembered in the prayers of God's people. JOHN W. MOORE.

### PENNSYLVANIA.

EDINBORO, ERIE Co.—Since my last report I have held meetings near Edinboro, while Bro. Ball labored in Cussewago. In these two places upwards of thirty are keeping the Sabbath, and trying to live by the truth of the third angel's message. We feel very thankful to God for the many blessings conferred upon us this summer. We found a great deal of prejudice in this new field, largely due to the existence there of a party of no-law Adventists. These tried to do us harm by challenging us for a discussion on the two laws. As we found that many were not willing to decide till we should meet the no-law champion, we finally decided to accept the challenge. The discussion lasted four evenings, and as the result was for whom we were laboring took their stand

on the Sabbath. Last Sunday we baptized eleven, and nearly as many more are awaiting baptism on our return to this field after our State meeting. Since our last report we have sold \$30.00 worth of books, and obtained 14 subscribers for the Signs and one for the REVIEW. Our book sales this summer amounted to \$200. We now leave this field for home, after an absence of six months, to return after our State meeting at Wellsville, N. Y., Dec. 10. The prospects for future work in this new field are bright.  
J. G. SAUNDERS.  
D. A. BALL.

### MAINE.

CANAAN.—During the past week the work in this place has been widening. Have disposed of twelve Bibles, and the volumes of "Great Controversy" have sold well. A goodly number of subscriptions for the REVIEW have been taken. Some fifteen have made a start, and we think they are making progress toward the kingdom. There is hardly enough motion to the disturbing winds to sail our ship rapidly; but we are happy in the thought that it is not a dead calm. We are very thankful to God for what he has done, and that the interest is still increasing.  
Dec. 7. A. O. BURRILL.  
CHAS. STRATTON.

### OHIO.

SPRINGFIELD.—The brethren having thought best that I should stay and follow up the interest aroused by the good camp-meeting held here, I have been laboring in this place ever since. I find in visiting that the camp-meeting has left an excellent feeling toward our people. The weather at the time of that meeting was very unfavorable; consequently the attendance was not what it would have been otherwise; but still a good interest was created, and many feel anxious to investigate further. We are doing all we can to increase the interest by visiting and holding Bible readings. We also furnish reading matter to those who will read. Have taken two subscriptions for the REVIEW, and two for the Signs, all for one year. I am also holding a series of meetings in our hall, which are well attended. The best attention is given to the subjects presented. Up to this time, five have commenced to observe the Sabbath of the Lord, and we have strong hopes for many others.  
Dec. 8. GEO. W. ANGLEBARGER.

### INDIANA.

FAIRLAND AND BOGGSTOWN.—We came to Fairland about seven weeks since, and fitted up a vacant brick school-house for meeting purposes. The interest was good during the entire period of five weeks in which we held meetings there. Some accepted the truth, and we have instituted Sabbath meetings at the school-house.  
At Boggstown we are now holding a protracted meeting. The church where we are now preaching is the same that was closed against Eld. S. H. Lane about five years since. One of the most prominent members of the church, who then voted to close the doors against the truth, has during these meetings shown great interest in the truth, and is a regular attendant. Thus the seed-sowing and faithfulness of a brother who has stood alone here for seven years, and of our ministers who have labored here, are bearing fruit.  
Dec. 9. A. W. BARTLETT.

### WISCONSIN.

ROYALTON, WAUPACA Co.—Commenced tent meetings in this place Sept. 4, and have had a good hearing from the beginning. When the weather became too cold for tent meetings, we continued them in the M. E. chapel until we were notified that we could occupy it no longer. A mercantile firm then offered us the free use of a large and well-seated hall, in which the meetings have been continued since. One member of the above firm has united with ten others in accepting the present truth. We have had to meet bitter opposition, both publicly and privately, from the local clergy, who have indulged in many hard sayings against S. D. Adventists and their work. The usual, and also some unusual, fables have been urged upon the people in defense of Sunday, and other traditions of the same antichristian power. So far their efforts have advanced rather than hindered our work. We have organized a Sabbath-school, Sabbath meeting, and weekly prayer-meeting. Besides these, we hold meetings Friday, Saturday, and Sunday evenings in the hall, and Sunday forenoon. Tuesday and Wednesday evenings we have the use of a school-house three miles out from the village, where we find a few interested. We are encouraged as we see God blessing his truth to the good of the people. They kindly anticipate all our wants. Have obtained four subscriptions for the Signs, one for REVIEW, and six for Instructor.  
S. S. SMITH.  
P. H. CADY.

### NEBRASKA.

AMONG THE CHURCHES.—Since our camp-meeting at Lincoln, I have met with the Fremont, Decatur, Columbus, Raeville, Albion, Silver Creek, and Shelton churches. Have also visited the company at Kearney. Some of these companies are doing well, but others are getting far behind. At some of these places the tract societies are carrying heavy debts, because books, periodicals, etc., have been obtained and the debts left unpaid. I tried to show the evils growing out of such a course, and urged them to settle these accounts and be faithful in the payment of their pledges, and thus bring upon themselves the blessing of God. "Cursed be he that doeth the work of the Lord negligently" (margin).  
At Columbus, a sister who had property in the East which she has been trying for some time to sell but could not, made a vow to give a thousand dollars to the Tract Society if she could sell it. The property has lately been sold, and she has paid her pledge. It is blessed to make a covenant with God by sacrifice. We had a good meeting at this place. At Raeville I was pained to see how the spirit of pleasure-seeking is robbing the church of its power and influence for good. I tried to obey the command of God in Isa. 58:1, by pointing out these evils, and we trust this church may be saved from this snare of Satan, and be as a "city set on a hill."

At Silver Creek two were baptized, and as the result of missionary work another, a lady, has commenced the observance of the Bible Sabbath. We had encouraging meetings at Shelton. Held a very interesting Bible reading Sunday, on the subject of tithing. Some who had embraced the truth at Gibbon during our tent meetings there last summer, were with us at these meetings. Found the company at Kearney of good courage. To some the way has become too strait, and they are lost to view in the mist of the world. We meet again with this company Sabbath and Sunday, Dec. 12, 13. Am now holding meetings in a country school-house near Gibbon. Last evening was our first meeting here; spoke to a full house. Will meet the companies at Kearney and Shelton as often as possible, and thus labor to hold fast what we have and bring others to a saving knowledge of the truth.  
Dec. 2. DANIEL NETTLETON.

### THE DRAGON VOICE IN PENNSYLVANIA.

FREQUENTLY, when we urge that our nation will make a universal Sunday law, as brought to view in Rev. 13:11-17, we are met with the objection that the various States have already such a law, and that that is all that could be desired. The following, however, will show how unfounded is such an answer.

There is probably no State in the Union that is more strict on Sunday observance than Pennsylvania. The State law has no mercy, even on those who conscientiously observe the true Sabbath; yet the clamor for "something better" is as great here as elsewhere. I have been laboring in the city of Allentown for several months, and as a result about forty are keeping the Sabbath. Many of these had been members in the Evangelical church. This denomination has about a thousand members in the city. Numerous opposition sermons have been preached by the local pastors, but these have only served to awaken a deeper interest. Finally it was announced that "Rev. C. K. Fehr, P. E., of Philadelphia district," would preach two sermons in order to quiet the troubled hearts.

When the occasion came, a great crowd assembled to hear him, and the excitement was intense. The gentleman was very ordinary so far as his ability as a speaker was concerned. He did not refer to one text where it speaks of the first day of the week. After the second sermon one of his ministers closed with prayer, and, evidently feeling the weakness of their efforts, asked God to give power to our nation to "punish the Sabbath-breakers, from the beer drinker to the man in the pulpit." This petition has much more force when we remember that "the Rev. R. Dubs, D. D., Bishop of the Evangelical Association," and "the Rev. J. J. Esher, D. D., Bishop of the Evangelical Association, Chicago," are both Vice-Presidents of the National Reform Association.

In view of this, what does their organ, *The Christian Statesman*, say?—"In the agitation of the prohibition and national reform ideas, we begin with the people; we show them that those ideas must go into the State constitution, but they will never have success until they get into the national Constitution."

We were also favored with some evidence of what their spirit will be when the above is accomplished. It was understood that we would reply to the above-mentioned sermons, and the day following our first reply we received a very threatening letter, cautioning us not to lay ourselves liable to "the law." Those who have come out of Babylon seem very firm, and are free to admit that they are already hearing the voice of the dragon, and believe with us that this is but the faint rumbling of the distant thunder that betokens the coming storm. May the Lord shelter his people in that awful day.  
Nov. 2. J. S. SHROCK.

## WHAT THE SCRIPTURES WILL DO.

BRO. A. H. WILLIAMS, of Maine, sends us the following interesting sketch of his experience, showing to what conclusions the Scriptures will lead a man when he will candidly receive and conscientiously follow their teachings:—

"ED. REVIEW AND HERALD, *Dear Bro.*: As briefly as possible I want to relate what God has recently done for me. I am a licentiate of the Baptist denomination, and a son of a regularly ordained Baptist minister. I have been faithfully instructed in the doctrines and practices of that religious body. Not long since, however, in the providence of God, I met for the first time with Bro. J. E. Baker, one of the missionaries of the S. D. Adventists. He gave me a tract on the Sabbath, which I carefully read, as I have always been willing to investigate God's word on any subject. Other tracts on the same subject were afterward placed in my hands by the same worthy brother. I simply took my Bible and faithfully examined the scriptures referred to in one of the tracts ('One Hundred Bible Facts'), resolving that any other arguments in the tract should not influence me. The immediate result was that I became fully convinced, by the word of God *alone*, that I had, up to that time, been keeping the wrong Sabbath; so I at once resolved to remain in that error no longer. Accordingly, I kept the Sabbath, the 'seventh day' (Ex. 20:10.), for the first time last Saturday, and preached a sermon on that holy day on the subject, founded on Ex. 20:8-11. Bro. Baker was present, and faithfully helped in the service. God has blessed me in thus taking up the cross as he never blessed me before.

"Since convinced of that part of the truth, I have studied the Bible with Bro. Baker, on the future destiny of the wicked; and though once a most bitter antagonist of the doctrine of the final destruction of the wicked, I have at length, through God's blessing upon the means employed, been led to see that the wicked shall 'be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.' 2 Thess. 1:9.

"I am still earnestly searching the Scriptures, that I may know the whole truth, and nothing but the truth." Yours in hope of eternal life."

## Special Meeting Department.

## THE GENERAL MEETING FOR MINNESOTA.

A NOTICE of this meeting appeared last week. We can announce this week that Dr. J. H. Kellogg has kindly consented to give us two days of his valuable time at the commencement of the meeting. As a Conference, we greatly need the benefits of his counsel and instruction. The time will soon be here, Tuesday evening, Dec. 29. All who are in the employ of the Conference will be expected to attend. We urge our Tract Society officers, and as many others as can, to come. We have room for all. Our depository hall will be used for lodging. Bring bedding and provisions. Any who wish to be met at trains should write to H. P. Holser, Box 1076, Minneapolis, Minn. Those who are familiar with the city, may report at the depository, 2820 Nicollet Ave., or at the place of meeting, which will probably be announced next week. Be sure to come in time for Dr. Kellogg's lectures.

CONF. COM.

## WISCONSIN STATE MEETING.

This meeting will be held at Poy Sippi, Dec. 24-29, during the week set apart by the General Conference as a week of earnest prayer and devotion to God. Let all put forth an earnest effort to attend, and invite others, that they may share its benefits and blessings. This will be a solemn time, and we do not see how our brethren can afford to lose this opportunity of seeking God by humiliation and prayer. Bro. Butler and Olsen will be with us, and as Bro. Olsen is soon to leave for Europe, he is anxious to see as many as can possibly attend, especially of our Scandinavian brethren. The Poy Sippi church will cheerfully care for all who come. We expect a large turnout at this time, and all should come prepared to care for themselves as far as possible, by bringing bedding and provisions. Do not let this be neglected. Let directors, librarians, canvassers, and all who expect to work in any way come prepared to take such supplies as they need, and thus save the expense of shipping. Brethren, begin to pray now that God in a special manner will help us at this meeting, that advance steps may be taken to further the cause in Wisconsin.

Those coming from Neenah and that part of the State, should go to Weyauwega, on the Wisconsin Central R. R. They should also notify N. Peterson, Brushville, Wis., and he will meet them there, and convey them to and from the place of meeting.

A. J. BREED.

## News of the Week.

FOR WEEK ENDING DEC. 12, 1885.

## DOMESTIC.

—The Sacramento *Bee* says the Chinese take \$15,000,000 a year out of California, and send it home.

—General Longstreet spends most of his time in literary work at his home in Gainesville, Ga.

—Only 25 per cent of the 50,000 Indian children in this country are receiving any education.

—Arrangements are being made to establish in California a colony of two hundred and forty families from Alsace.

—A Washington correspondent estimates that the funeral of Vice-President Hendricks cost the Government \$160,000.

—Seven men were buried by the caving of a sewer at Akron, Ohio, Wednesday afternoon, four of them being killed, and the others fatally injured.

—An explosion early Wednesday morning, wrecked the Kansas City gas works, and seriously injured the engineer. The city was left in darkness.

—About 15,000 letters from manufacturers have been sent to the Secretary of the Treasury protesting against a reduction of the tariff.

—A shower of fish fell in the vicinity of Cumberland, Me., Thursday morning. They were about an inch long, and bore the appearance of young smelts.

—The loss by fire in the United States and Canada during November, is placed at \$7,500,000; and for the eleven months to Dec. 1, the loss foots up \$85,000,000.

—While conversing on business matters with Mr. Garrett in his residence in New York, Tuesday, Mr. Wm. H. Vanderbilt was seized with paralysis, and falling from his chair, died instantly. The funeral was held on Friday.

—Within the limits of Washington Territory are 23,000,000 acres of land yet unsurveyed, of which at least 16,000,000 acres are excellent agricultural lands, well timbered. The Territory has a population of about 150,000, and a valuation of over \$50,000,000.

—Many citizens of Beaver Falls and New Brighton, Pa., where natural gas is extensively used for fuel, suffered intensely Sunday because of the shutting off of the gas for the purpose of effecting connection with other mains. Manufactories were closed, hotels were abandoned, churches were closed, and several families went to bed to keep warm.

—Battery D, Fifth Artillery—four guns and seventy men—sent by the Government to the scene of the threatened Mormon disturbances in Utah, reached Salt Lake City Monday, and was escorted to Fort Douglas by five companies from that fort, General McCook riding at the head of the column. Great crowds sullenly watched the soldiers march past.

—During the high winds Friday, a prairie fire broke out seven miles north of Burton, Kan., and swept over an area of about thirty miles. Enormous quantities of hay and grain were burned, and sheep, hog, and cattle sheds destroyed. Three persons are known to have been fatally burned. The fire is supposed to have originated on the Pottawattomie Indian Reservation.

—Fire broke out in the Daisy flouring mill at Milwaukee Tuesday morning; and when the fire department turned on a stream, an explosion followed, which blew the roof from the structure, and sent the flames high in the air. The Empire mill, adjoining, then caught fire, both structures being entirely destroyed, with a loss in excess of \$200,000. One fireman was fatally, and several others seriously, injured.

## FOREIGN.

—The use of petroleum as a fuel on Russian railroad lines is almost general.

—Last year there were 120,000,000 gallons of wine sold in Paris.

—American societies have established 600 schools in the Turkish Empire, which are attended by 25,000 pupils.

—General De Courcy has been recalled from Anam. General Negrier succeeds in command of the French troops.

—Cholera has become epidemic in Brittany, and is committing frightful ravages, the scourge being worse at Audierne than it was at Marseilles.

—Documents have been discovered at Mandalay showing that an offensive and defensive alliance existed between France and Burmah.

—The latest returns from the elections in Great Britain indicate that in the new House of Commons the Liberals will have 334 members, against 336 Conservatives and Nationalists.

—The late storms buried acres of clams on Cape Cod so deep with sand that they were smothered. This will entail a heavy pecuniary loss on the people who live by clam-digging in the winter months.

—Dispatches from Vienna assert that peace negotiations between Bulgaria and Serbia have been commenced on the basis of the union of the Bulgarians and the nomination of Prince Alexander to be governor of Roumelia for five years.

—The London *Times* of Saturday morning says: "The powers have agreed to recognize the union of the Bulgarians. A demarkation committee has been appointed, which insures an armistice of a month, and will hardly fail to secure peace."

## Obituary Notices.

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

COLEMAN—Died at their home in Shelton, Neb., Edith, infant daughter of Bro. and Sr. Coleman, aged 1 year and 4 months. The funeral services were held at the M. E. church. Words of comfort by the writer from 1 Cor. 15:26. D. NETTLETON.

COON.—Died at Crow Wing, Minn., Nov. 15, 1885, of diphtheria, little Roy, son of L. E. and L. F. Coon, aged 4 years and 9 days. Although so young, he seemed to have a hope. He said he wanted to be put in the ground till Jesus should come, and asked how long he would stay there. These parents enjoy the fond hope of meeting their loved one in a better world than this. H. F. PIERLES.

LEE.—Died at Escanaba, Mich., Nov. 30, 1885, of a cancer on the liver, Mrs. Ellen Lee, aged 47 years. Sr. Lee embraced the truth in 1862, under the labors of Sr. White and Bro. D. T. Bourdeau, at Bordoville, Vt.; and until her death she led a consistent Christian life, worthy of imitation. Rev. W. H. Thompson (Methodist) conducted the funeral services from Eccl. 12:13, 14. W. J. HATTON.

WHITHAM.—Died at Heitshburg, Ill., Aug. 16, 1885, of congestion of the brain and stomach, Harold H., only child of Kenneth and May Whitham, aged 7 years, 1 month, and 9 days. He was a bright little boy, the joy and pride of his parents and all his relatives, and was loved by all who knew him. His baby tongue often lisped, "It is all right," and these were among the last words he spoke. It was hard to part with him; but we know it will be "all right" with our dear little one in the day when Jesus comes to make up his precious jewels. E. M. WHITHAM.

KNIGHT.—Died of malarial fever and flux, Oct. 29, 1885, near Eldorado, Vernon Co., Mo., Marion Henry Knight, infant son of Charles and Annie Knight. Little Henry was a very bright and intelligent child, and it seemed hard to the family to follow him to the cold and silent grave; but we know that Jesus loves little children, and that very soon he will call our little ones forth from the grave, clad in immortal bloom. Funeral discourse by the writer, from Matt. 19:13, 14. J. W. WATT.

HOLSER.—Died at Clayton, Genesee Co., Mich., of consumption, Sr. Anna M. Holser, in the twenty-fifth year of her age. An aged father and mother and seven brothers and sisters mourn their loss. In the spring of 1878 Sr. Anna went to Battle Creek to work at the Sanitarium. During a series of meetings held by Eld. Canright at that time, she gave her heart to the Lord, and united with the Battle Creek church, of which she was a member at the time of her death. She loved the truth, and desired to live that she might work in the cause of God. Funeral services were held at Waterford, Oakland Co., Dec. 4. We laid her to rest in the family burying-place, to wait the soon coming of the Life-giver. Discourse to a large congregation of sympathizing friends, by the writer, from Isa. 40:6-8. H. M. KENYON.

STEM.—Died of old age, at her home in Monroe, Iowa, Oct. 14, 1885, Mrs. Rachel Stem. Sr. Stem was born in Fayette Co., Pa., June 2, 1799, and was, at the time of her death, aged 86 years, 4 months, and 12 days. She was the widow of Nathan Stem. She embraced religion in early life, and became a member of the German-Baptist church. Sixteen years ago she embraced the third angel's message, under the labors of Eld. Canright, and connected herself with the Monroe church, of which she has lived a true and consistent member. Her hope was in the resurrection from the dead, when the Life-giver shall come. She leaves two sons and two daughters to mourn their loss, but not as those who have no hope. Words of comfort and admonition were spoken by the writer, from John 11:24-26. GEORGE MARSHALL.

COWGILL.—Died from an internal injury received by a horse falling upon him, near Eugene City, Or., our dear brother, James E. Cowgill, aged 25 years and 11 months. For eighteen months his sufferings were intense. He had never connected himself with any church, but agreed with our people as far as he understood our doctrines. As he has been near those of our faith but little since he was nine years of age, he did not connect himself with the church, but tried to live a good, moral life. When his health was taken from him, he tried to turn to the Lord with his whole heart, fully realizing that on a sick bed is a poor place to learn to serve God. He often exclaimed, "Oh that I had served the Lord when in health; for it is so hard to control the mind when the body is racked with pain!" He wished much to see Eld. C. L. Boyd, that he might receive spiritual counsel; but not knowing where he was, could not send for him. We trust he sleeps in Jesus, and that we shall meet him when the voice of the Son of God shall wake the sleeping saints. He leaves a devoted wife, an infant, an aged father, and other relatives to mourn his loss. May his death be the means in the hands of God of leading some of his friends to accept the truths for these times. MRS. JENNIE SMITH.

## Appointments.

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

QUARTERLY meeting for Dist. No. 8, Iowa, will be held at Council Bluffs, Jan. 1-3, 1886. Eld. John Wilson is expected to be present, and our brethren and sisters throughout the district are invited. Librarians are requested to be present with their books and reports.

LUDWIG HENRICKSON, Director.

MONTEZUMA, Iowa,	Dec. 18-20
Marion, "	" 22, 23
West Union, "	" 25-28
Elgin, "	" 29, 30
Waukon,	Jan. 1-4

The meeting at Montezuma will commence Friday evening, and continue over Sabbath and Sunday.

H. NICOLA.

I WILL meet with the churches and companies of Sabbath-keepers in Nebraska as follows:—

Kearney,	Dec. 26, 27
Shelton,	Jan. 2, 3
Company near Aurora,	" 5, 6
Columbus,	" 9, 10
Fremont,	" 16, 17

Meeting at Shelton will commence Friday evening, at 7 o'clock. We trust that scattered brethren in this part of the State will attend this meeting. The regular quarterly meeting will be held at this time. The quarterly meeting for Dist. No. 6 will be held in connection with the meeting at Columbus. Meeting will commence Thursday evening at 7 o'clock. Let the librarians all be present with their books, so that we may commence the new year with accounts all straight. Come, brethren, and let us seek the Lord for his blessing, and follow the example given by David in Ps. 116:12-14. D. NETTLETON.

Publishers' Department.

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

A FEW SUGGESTIONS TO THOSE WRITING ARTICLES FOR PUBLICATION IN THE REVIEW.

- 1. MAKE your article as intelligible as you can, by writing plainly, with pen and ink if possible, on one side of the paper only.
2. As far as possible, avoid writing in a railway coach when the train is in rapid motion.
3. Do not send in an article written on several different kinds of paper, or on odd scraps sewed together.
4. With few exceptions, an article should not exceed in length ten or twelve pages of ordinary note paper, and should always be shorter than this if possible.
5. In writing Progress reports, avoid exhortations and matters of an incidental or irrelevant nature.
6. Never accompany an obituary notice with verses of poetry.
7. All appointments, and other notices of a limited time, should be sent in as early as possible, at least three days before the date of the paper in which they are to appear.
8. Notices for the Review should not be sent on the same page with business letters, making them liable to delay or loss.
9. All articles for the Review should be sent directed "REVIEW AND HERALD," not to the Editor.
10. Each article should be accompanied by the writer's name and address, written at the close.
11. Persons wishing their articles returned, should send stamps.

JOHN T. TERRELL, of Byron Center, Kent Co., has been appointed director of Dist. No. 5, Mich., to fill the vacancy made by resignation of E. H. Root.

THE director of Dist. No. 3, Mich., having resigned, at a recent meeting of the State officers J. D. Morton was elected to fill the vacancy. Mrs. J. D. Morton will act as district secretary.

RECEIPTS.

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

Books Sent by Express.—Geo W Anglebarger, L T Dysert, H D Clark, J M Huguley, Norman Ashcraft, S Rogers, Ellen M Abbott, Wm H Gossett, Rufina Turner, T H Purdon, C W Olsen, J M Gallimore, Perry Wild.

Books Sent by Freight.—M V Thurston, Effie M Rankin, Lee Gregory, Pacific Press, L C Chadwick, L H Farnsworth, C P Haskell, Wm C Hanson, A H Beaumont.

Cash Rec'd on Account.—Iowa Conf per E W Farnsworth \$30, Ill T & M Soc per L S C \$17.84, Ill Reserve fund per C Turnipseed & wife \$30, Ill Ed fund per C Turnipseed & wife \$30, Wis T & M Soc per W N Kennedy \$4.73, Mich General Fund per U Smith \$500, Minn T & M Soc per H P Holsler \$30, B O S S per C D Rhodes \$22.76, Minn Conf per Manley Peterson \$12, Kansas T & M Soc per L D Chambers \$165, Ind T & M Soc per Wm Covert \$150, Mich T & M Soc per H H \$130.47, Mich General Fund per Sylvia Wells \$10, Iowa Conf per James Sawyer \$100, Texas T & M Soc per Lee Gregory \$625.

General Conference.—O A Olsen \$22.40, D A Robinson \$15.60, Jas Sawyer \$21, Vermont Conf \$125, T M Steward \$35.

S. D. A. E. Soc.—C Turnipseed & wife \$10. Inter. T & Soc.—L P Russell \$10, L N Lawrence \$10, E H Kyrett \$5, Mrs A S Hutchins \$50.

Australian Mission.—Hans C Olsen \$5, Mrs D Fitch \$3, Frank Gamash \$5, Mrs Louise Benn \$25, D A Robinson & wife \$50, Thank Offering from a sister \$2.50, Mrs Sarah Lane \$3, Harriet Steel \$0c, Priscilla Markillie \$5, D Blackburn \$1.25.

South American Mission.—Mrs L Benedict \$5. English Mission.—Hans C Olsen \$5, Mrs E Gamash \$5, Mrs Louise Benn \$10, Thank Offering from a sister \$2.50, Priscilla Markillie \$5, G W Mitchell \$150.

Scandinavian Mission.—Rasmus Peterson \$3.35, E Sjoborn \$7.25, Mary E Peckham \$2, M J Parkhurst \$0c, N D Richmond \$1, Eva Robbins \$0c, J Crandall \$5, H S Priest \$1.

European Mission.—I. P Vaughn \$1, R M Philo \$3, Mrs Sarah Lane \$8, G W Mitchell \$125, Mrs A S Hutchins \$25, J W Blake & wife \$2.

Arkansas Relief Fund.—"A friend from Kansas" \$1, Christine Peterson \$1, Amanda Peterson \$1, Helma Peterson \$1, Nelly Henning \$1, Pauline Poulson \$1, Peoria Texas church \$10.80, Mrs Rusha Evans \$0c, Mrs A M Preston \$0c, H Chris Olsen \$2, Swan Lake Dak church \$0, G W Hopkins \$1, Henrietta Hopkins \$1, L V Hopkins \$1, C C Blaker \$1, M J Parkhurst \$0c, O F Olmstead \$5, W A Doyal \$1, D Blackburn \$1.25.

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THIS is a poetic monograph upon the Sabbath Question, treating it metrically in seven chapters, under the respective headings of "Truth and Error"—"The Sabbath Instituted at Creation"—"The Sabbath a Memorial"—"The Sabbath Not Abolished"—"Apostolic Example"—"Sabbath and Sunday"—"Vain Philosophy."

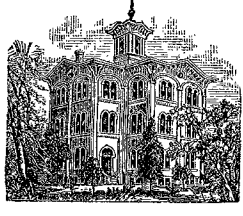
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By D. M. CANRIGHT.

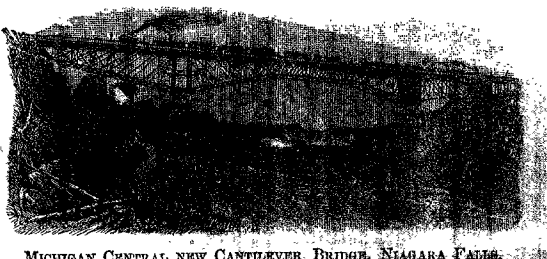
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MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

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The Review and Herald.

BATTLE CREEK, MICH., DEC. 15, 1885.

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The next number completes the present volume of the REVIEW, and the paper will then be omitted for one week. The new volume will commence Jan. 5, 1886.

In another column will be found the General Conference Statistics, according to reports brought to our last meeting. In some respects, they show an increase which is very encouraging.

The readers of the REVIEW doubtless all noticed what was said about the week of prayer in last week's REVIEW. More on the subject will be found in this number. Do not fail to read Bro. Butler's earnest appeal in another column.

Eld. Geo. I. Butler left Battle Creek on Thursday last to visit the missions in Washington, D. C., and New York City, and to hold two important meetings, one in Pennsylvania and one in New York. He then holds meetings in Wisconsin, Minnesota, Iowa, and Illinois:

Persons wishing to join the party to California which will leave Battle Creek, Dec. 29, should write immediately to Chas. H. Jones, Battle Creek, Mich., care of REVIEW AND HERALD.

A new sign lately put up on the main building of our printing office, informs the passer-by that this is the "Seventh-day Adventist Central Publishing House." A few years ago the word "Central" would not have been necessary, but since publishing offices have been established in Oakland, Cal., Bale, Suisse, Christiana, Norway, Grimsby, England, and now in Melbourne, Australia, this becomes a necessary designation of the office here.

The delegates to the Conference have generally returned to their fields of labor. All go apparently feeling that the Conference has been a season of great encouragement, and actuated by a stronger purpose to labor more earnestly and persistently than

ever before in behalf of a cause which gives such increasing evidence that it is the great closing prophetic work of this dispensation, and soon to be consummated. May divine power attend their labors everywhere.

There has come to our table the past week a paper from the far-away land of Australia. This fact alone would make it to some degree an object of interest; but we have something more and better than that to say of this; and that is that the paper is devoted to the advocacy of the truths of the third angel's message, and is issued by our missionaries to that continent. It bears the appropriate title of "The Bible Echo," with a sub-head "And Signs of the Times." The make-up and appearance are of the first quality. This is the preliminary number of a paper to be issued monthly after January 1st, 1886, sixteen pages, the same size as the Signs of the Times. Bro. Corliss' report of the first tent-meeting in Australia, given in another column, in connection with the fact of the new paper, shows how the work is beginning to take root in that part of the world.

READ! READ! READ!

WHAT?—What is said about holiday gifts, about our missions, about the wants of the cause, about the week of prayer, about the fourth Sabbath, about all these important questions, and others, found in this issue.

A GOOD EXAMPLE.

Bro. W. H. Hall, of the Sanitarium, reports that the Sanitarium Sabbath-school raised \$41 Dec. 5, as a donation to our brethren in Tennessee who have been prosecuted for laboring on Sunday. He has placed it in the hands of Eld. Fulton to aid them in carrying their case to the Supreme Court.

THE EASTERN QUESTION.

No doubt every reader of the REVIEW desires to keep himself informed in regard to this question, which occupies so prominent a place in prophecy, both in Daniel and the Revelation. To this end we present two articles this week on the subject, one from the New York Independent, and one from Harper's Weekly, which are very clear and instructive, and will be found full of interest. They are well worthy of a careful perusal. Affairs in the East are in such a condition that the hands on the dial are destined ever to go forward and not backward.

SPECIAL ATTENTION!

IMPORTANT matter will be sent this week by mail from Battle Creek to the elders of all our churches, to be read in meeting Sabbath, Dec. 19.

As we have not the addresses of all the elders, this will be sent to some one member of each church. In order that there be no delay, we request all to take special pains to keep close watch of the mail. Ask your postmaster for a letter with the directions, "Postmaster: Please deliver to-day, if possible." The one receiving this letter will please see that it is placed in the hands of the elder at the earliest possible moment.

If any church should fail to receive this letter, steps should be taken, by calling a special meeting where practicable, to make arrangements for a Christmas meeting to carry out the object set forth in Eld. Butler's article in this paper.

AN EASTERN VIEW.

GEORGE WASHBURN, D. D., President of Robert College, Constantinople, in an article on "Bulgaria and Europe," in the Independent of Dec. 10, 1885, seems, like all other writers, to regard the fate of Turkey in Europe as sealed; and being on the ground, he is perhaps as well able to judge of the real situation as any other person. We quote two significant sentences:—

"There is some reason to believe, however, that Germany, Austria, and Russia have come at least to a partial agreement for the division of what was once European Turkey between them; Austria giving up Trieste to Germany."

Again he says, speaking of the small Balkan States:—

"The danger now is that these little States will finally attack Turkey, in the hope that their defeat may arouse the sympathy of Europe and draw the great

powers into the struggle. When the day for the partition of Turkey comes, [italics ours] they have claims which ought not to be ignored."

GENERAL CONFERENCE STATISTICS.

NAME OF CONFERENCE.	Ministers.	Licentiates.	Churches.	Members.	Amount of \$ B. Funds.
California, .....	13	6	30	1587	\$ 14912 84
Canada, .....	1	1	5	127	413 14
Colorado, .....	1	2	6	195	1765 00
Dakota, .....	5	6	16	488	3212 07
Denmark, .....	4	2	9	160	400 00
Illinois, .....	9	4	30	729	4986 23
Indiana, .....	3	8	36	920	3672 45
Iowa, .....	11	8	58	1460	9013 11
Kansas, .....	11	12	38	1313	6813 00
Kentucky, .....	4	1	5	113	500 00
Maine, .....	4	4	21	416	2074 95
Michigan, .....	22	35	126	3809	22111 21
Minnesota, .....	15	10	58	1488	8666 84
Missouri, .....	5	3	21	563	2140 37
Nebraska, .....	4	3	28	500	4784 63
New England, .....	2	6	24	561	5529 88
New York, .....	11	3	29	766	4120 03
North Pacific, .....	2	4	12	237	1416 20
Ohio, .....	3	8	39	944	6018 69
Pennsylvania, .....	7	5	29	575	4784 75
Switzerland, .....	3	7	10	224	1598 22
Sweden, .....	1	7	7	232	.....
Tennessee, .....	3	2	6	119	512 11
Texas, .....	8	11	300	1081 37	.....
Upper Columbia, .....	3	8	180	1492 40	.....
Vermont, .....	6	3	15	456	1680 48
Virginia, .....	3	4	105	405	400 00
Wisconsin, .....	11	4	48	1525	6509 76
<b>MISSIONS.</b>					
British, .....	5	3	63	519 46	.....
General Southern, .....	1	2	8	245	302 00
Norway, .....	3	2	1	142	500 00
Total, .....	186	151	741	20547	122641 09
As given last year, .....	176	145	705	18702	105543 41
Gain, .....	10	6	36	1845	\$ 17098 28

PAUL'S DAILY DEATH.

In 1 Cor. 15:31, the apostle Paul says, "I die daily." In what sense are these words to be understood? They probably either mean that the apostle daily died a death to sin, as an overcomer, or that, in consequence of persecution he daily ran the risk of literally losing his life.

Some months since, in conversation with a friend, the position was taken that the apostle's language meant that he daily died a death to sin; and quite recently the subject has been mentioned again. Being considerably interested in the matter, I have examined quite a number of commentators on the passage, and here give their views as briefly as possible. The opinions of commentators are not always decisive on Bible subjects, but are they not correct in this case? It seems so to the writer. Here are the authorities spoken of, and their views as copied from the commentaries examined:—

ALFORD (Authorized Version Revised): "Day by day I die." To die day by day, is a strong expression for to be daily in sight of death, and expecting it. See 2 Cor. 4:10: 'Always bearing about in the body the dying of the Lord Jesus.'

MATTHEW HENRY: "I die daily." He was in continual danger of death, and carried his life, as we say, in his hand.

CALVIN: "'I am every day,' says he [Paul], 'incessantly beset with death.' He says that he dies daily, because he was constantly beset with dangers so formidable and so imminent that death in a manner was impending over him."

LANGE: "As he before speaks of himself and his associates being in hourly jeopardy, so here he expresses the continuance of his own still worse condition, by exhibiting it as a daily death."

BLOOMFIELD: "A strongly figurative phrase expressive of his being continually in danger of his very life."

BARNES: "I endure so many sufferings and persecutions that it may be said to be a daily dying. Compare Rom. 8:36."

SCOTT: "He was every day exposed to the peril of martyrdom: he expected that violent death continually."

Dr. CLARKE: "A form of speech for, I am continually exposed to death."

JOHN WESLEY: "I am daily in the very jaws of death: besides that I live, as it were, in a daily martyrdom."

OLSHOUSEN: "In verse 31 *apothnesko* implies to be 'in deadly peril.'"

COMMENTARY OF JAMESON, FAUSSET, AND BROWN: "I am day by day in sight of death, exposed to it, and expecting it. 2 Cor. 4:11, 12; 1:8, 9; 11:23."

PARAPHRASE OF WHITBY: "I (run the hazard to) die daily."

I might add, in closing, that the above are all the authorities that were accessible; but are they not sufficient and conclusive? G. W. A.