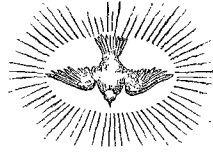


# Advent Review



## AND SABBATH HERALD.



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

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#### AN OLD YEAR'S PRAYER.

THE years go by on wings;  
Alas! how swiftly do they fly,  
So soon the tale of each is told,  
So soon the new becomes the old;  
And when the year its course has run,  
So much of good we meant to do  
Doth still, alas! remain undone,  
And ill we vowed we would eschew  
So mark the track,  
As we look back,  
That conscience sorely stings.  
Full well we know the reason why,  
And thus our hearts are sad.

Lord, as the years still fly,  
Do thou so guide us by thy grace  
That we may fully do thy will,  
And each appointed task fulfil.  
Then as each year its course has run,  
We shall not mourn, as now we do,  
The good resolved but yet undone,  
The sins we vowed we would eschew;  
But led by thee  
Our way shall be  
Blessed, as the years go by,  
Until at length we see thy face  
And be forever glad.

—Robert M. Offord.

### 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.

#### FAITHFUL AND SLOTHFUL SERVANTS.

BY MRS. E. G. WHITE.

ALL should now endeavor to realize the shortness and solemnity of the time in which we live. There is no time now to be spent in serving self, and in acquiring property for ourselves and our children. A change is soon to take place; a new order of things is to begin. The heavens are to be rolled together as a scroll. "And then shall they see the Son of man coming in the clouds with power and great glory." "The Son of man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory." Then it is that "the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman," will receive as their works have been. Solemn hour when the servants are reckoned with, and retribution is awarded to all! There is no second trial. Probation is forever ended. All unbelief in regard to the claims of God's law here ceases; for it is by this standard that all are judged. Every eye then sees him; and every soul then realizes what has proved his ruin. It is then seen and acknowledged that God's law governs all created in-

telligences. There is none to question his authority. Scoffers no longer say, "Where is the promise of his coming?" neither do they wonder that a peculiar people believed in, and waited for, their Lord's appearing. The reason of this is apparent to all. His coming is the greatest event in the world's history. Those who have had respect to all his commandments, are then classed among the loyal and true, and rewarded with eternal life.

Will not my brethren and sisters be aroused before probation closes, to see that fidelity to Christ in this life will meet with a sure reward when he shall give to every man according as his works have been? Shall we not begin to trade more diligently upon our intrusted talents? Many who think quite well of themselves, and approve of others' laboring and feeling the burden for souls, are doing nothing themselves. The Lord plainly states what he thinks of those who sit at ease while others do the work. They are represented by the slothful man in the parable. "I was afraid," says the delinquent, "and went and hid thy talent in the earth." "I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed." The Lord replies, "Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow; wherefore then gavest thou not my money into the bank, that at my coming I might have received mine own with usury?" Then says he to them that stand by, "Take the talent from him; take away all my gifts and endowments, and all his opportunities for usefulness. He will be of no use in my kingdom. For a time I lent him talents, and gave him opportunity to use them to my glory. He saw others at work, and might have joined them and done much good; but he had no love for me or my service; his life was spent in serving self. The pound that I gave him, he wrapped in a napkin and hid in the earth, and now he says, Here, Lord, is the talent that thou gavest me. This indolent servant now sees those whom he considered far inferior to him in talents and capabilities, receiving large gifts from their Lord, and hears the awful words from the King, "Those mine enemies, which would not that I should rule over them, bring hither and slay them before me." God's claims cannot be set aside with impunity.

In this parable two classes are presented,—the workers and the idlers. All have received talents, and all can use them in the service of the Master; but many choose to use them to please themselves. They put skill, tact, perseverance, and energy into their business transactions. They see opportunities to do good, but their feelings are, "Some one who has been doing this work, understands it better than I. I will let him do the work. I will go to my farm." Another says, "I will go to my merchandise. I do not like the rigid requirements of God's word that leave a man no chance to build up his own interests." There are many who act out these words, if they do not say them. Too little is said to stir up these non-workers; but if anything is said, many pay no attention. The Lord Jesus is soon to "be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." You who have hid your Lord's talents, may think that this plain, decided warning is not the way to preach the gospel of peace; but it is just the way

that Christ preached it, and it will be his way of fulfilling what he has said would take place. Men neglect all the claims of Jehovah, disregard his holy law, disappoint his expectations in everything, and yet they feel that they are not the ones who will be punished. It is the blasphemer, the murderer, the adulterer, who deserves punishment. They themselves have really loved to hear the gospel preached. True, they have spent their lives in caring for their own interest, instead of helping to build up their Master's kingdom; yet they would be surprised to hear the words, "Take the talent from him, and give it unto him which hath ten talents." "And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." How terrible is the self-deception of those souls who are at ease in Zion! They believe everything in God's word which flatters their self-love; but they heed not the warnings and denunciations that make them uncomfortable. Like the Jews, many mistake the enjoyment of their privileges for the benefit they should derive from them.

It is a great step heavenward, not only to see and love the truth, but to carry it out in the daily life. How changed will a man become under its sanctifying influence! "Wherefore, if any man be in Christ, he is a new creature. Old things are passed away; behold, all things are become new." His words and deportment are so ennobled, so elevated, that it can in truth be said of him, "He is a partaker of the divine nature, having escaped the corruption that is in the world through lust." Laying aside every weight, and the sin,—unbelief,—that doth so easily beset him, he will run the Christian race with patience.

In marked contrast to the class here mentioned are those whom Christ represented by the barren fig-tree. When the cruel act of Pilate in mingling the blood of the Galileans with the sacrifices was reported to Jesus, he discovered in those who bore the news to him, a self-sufficient, self-righteous spirit; and he reproved them, saying, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish." He then gives them the parable of the fig-tree, thus impressing upon them the fact that natural endowments, national blessings, and religious privileges greatly increase individual responsibility. They had taken it for granted that their superior advantages, and the favors they had received from God, gave them a right to claim all the blessings he had promised to the faithful on condition of obedience. But they had not been obedient. They were apparently in a flourishing condition; but they were destitute of fruit. They stood in proud, pretentious display; but they failed to exert a religious influence upon others. They were satisfied with doing no positive injury; but this did not satisfy their Saviour. He expects of every one of his followers good works. But after he has waited patiently year after year, and been disappointed, the commandment is given, as to the barren tree, "Cut it down; why cumbereth it the ground?"

Let every one inquire, What is my condition before God? Is Jesus disappointed in me from year to year? Am I a fruitless tree in the Lord's garden? It is not an orchard or a vineyard that is presented before us in the parable; it is a single tree. Its history is that it bore no fruit; its destiny is, to be cut down. The work of overcoming is an individual work. During the past summer

many of our brethren have in various ways received additional light, and enjoyed precious privileges. This increased light only makes your cases more aggravated and your doom more certain, if fruit does not appear. Will you now go to work for the Master, or will his solemn inspection after this additional light has shone upon you, still find you satisfied with yourselves and unconcerned for sinners. Will you now overcome the world, and, keeping close to the side of Jesus, learn to bear his yoke and lift his burdens? Will there now be found in the church burden-bearers,—not those who are trying to occupy the highest position, but those who are earnest, humble workers for Jesus? Fathers and mothers in Israel are everywhere needed,—those who will honor God in their families, in the church, among unbelievers, and wherever they are. Think of different ones for whom you can manifest an interest, and in the fear of God make personal efforts to reach them. Consider, oh! consider how many years you have occupied a place in the garden of the Lord, and how little fruit you have borne.

As long as probation lasts, there will be work to do for the Master; and his rich blessing will attend the worker who keeps self out of sight, and, with his heart filled with love, labors to seek and to save that which was lost. May God's converting power come upon the churches throughout the United States and Europe, that they may feel a burden for souls, for the souls for whom Christ died.

*Christiana, Norway.*

### THE SABBATH IN REV. 13:12.

BY ELD. D. H. LAMSON.

It is said that the beast with two horns like a lamb (Rev. 13:11) causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. How can the earth worship?—Only by keeping a sabbath. The land must rest as well as those who dwell upon it. This is really a Bible truth. In Lev. 26, where Moses spoke the words of the Lord, and the most terrible judgments were threatened upon those who walked contrary to the law of God, there were brought against them the sabbaths in which the land did not rest. The Lord said that when they were scattered among the heathen, "Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when you dwelt upon it." Verses 34, 35. This, then, is the way the land or earth can worship, by keeping a sabbath. The apostle reason, as given by the prophet of God, why this great desolation should come upon the people, had direct reference to the Sabbath of the Lord: "But if ye will not hearken unto me, to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17:27. The greater crime included the less; if they would not keep the Sabbath of God, they would not let the land keep its sabbaths.

The two-horned beast will have a Sabbath for the earth as well as for its inhabitants; and both the land and the men must rest upon it. The work-shop must close, the places of business, and the markets of trade. The plow must stand still in the furrow, the cattle in the stalls, and private and public enterprise must bend the knee; and even the two-horned beast itself, our nation, must be a worshiper of the first beast, whose deadly wound was healed. The nation is the law-making power, and its laws will be worship in the highest degree. The law says we shall regard as the Sabbath, Sunday, the first day of the week. The beast with ten horns and the beast with two horns both say this, and the speaking image will enforce it. Rev. 13:15.

What, then, will be the duty of all? If any man shall worship the beast (*i. e.*, keep his Sabbath) and his image (the power that will enforce that Sabbath) the same shall drink of the wine of the wrath of God. But, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the

holy of the Lord, honorable; and shalt honor him [not the beast nor his image], not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." "The seventh day is the Sabbath of the Lord thy God."

### MAN'S LOST HOME REDEEMED.

BY ELD. R. A. UNDERWOOD.

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13. In Deut. 30:20, Moses refers to the promise made to Abraham, Isaac, and Jacob, that they and their seed should possess the land forever. That promise was based on conditions of obedience. The promised possession was not limited to the narrow strip of country known as the land of Canaan. St. Paul shows that it embraces the world.

By referring to the original promise of God to Abraham (recorded in Gen. 13:14, 15), we learn the nature of Abraham's faith and the reasons why God made this covenant with him and his seed: "And the Lord said unto Abram after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed: because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:4, 5. As further proof that the promise here referred to was not the earthly inheritance of Canaan, we quote from Stephen's speech, recorded in Acts 7, that "he gave him [Abraham] none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession and to his seed after him, when as yet he had no child." Has the promise of God in this case failed?—No! Abraham looked forward to the future life, and hoped to realize its fulfillment. In the eleventh of Hebrews Paul says of Abraham: "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." And after referring to many others, the apostle continues: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. . . . But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city." "For he [Abraham] looked for a city which hath foundations, whose builder and maker is God."

If a certain family and their descendants were to become the rightful heirs of America alone, it would be a subject of absorbing interest to the world, and especially to those who could prove their rightful heirship. As Abraham and his seed are to become the sole heirs of the earth, it becomes of intense interest to know who are the seed. "Know ye therefore, that they which are of faith, the same are the children of Abraham." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:7, 29. "Blessed are the meek," says Christ, "for they shall inherit the earth." The meek have often been wanderers as in a "strange country," "being destitute, afflicted, tormented" in this present world. This has been the lot of millions of the saints of God since the curse marred the fair earth. The hope of the meek has ever been in the promise of God, that "that which was lost" through the fall of Adam, should be restored through Christ. In the fall, man not only lost his purity but his home, dominion, and the right to the tree of life. Through the seed of Abraham (Gal. 3:16) this will all be restored. The purchase was made by the precious blood of Christ, and to his own he gives the Spirit as a pledge, "which is the earnest

of our inheritance, unto the redemption of the purchased possession, until the praise of his glory." Eph. 1:14. The redemption of this possession, as well as of man, is yet future (see Rom. 8:22-25; Luke 21:25-28); now we have it only by faith.

When man was overcome by Satan, he became the servant of the evil one, and Satan obtained the dominion first given to man. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6:16. "Of whom a man is overcome, of the same is he brought in bondage." 2 Pet. 2:19. At the time of Christ's great temptation, Satan caused to pass before him all the kingdoms of the world in a moment of time, and then said to him, "All this power will I give thee, and the glory of them; for that will I deliver unto me, and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine." Luke 4:5-7. If these statements of Satan's were all false, Christ would have known it, and it would have been to him no temptation whatever. We believe them to be true and in harmony with the Scriptures, as we shall further see.

Of man and his first dominion, we read: "Thou madest him a little while inferior to [margin] the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. . . . But now we see not yet all things put under him." Heb. 2:6-8. A sad change! Man and his dominion passed into the hands of an enemy! But Christ came "to seek and to save that which was lost;" and the dominion that Adam lost, will be given to Christ, the second Adam, of whom the prophet Micah says: "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." Chap. 4:8. Again, another prophet says of Christ: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Dan. 7:14, 27. When the above is fulfilled, there will be heard voices in heaven saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Rev. 11:15. To bring about this, the nations of this world will be ground to powder, and become "like the chaff of the summer threshing-floors;" which the wind carried away, and no place was found for them. Dan. 2:35.

Peter, describing the same scenes, declares that in the last days scoffers will arise, saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." He then charges the ungodly with being "willingly ignorant" of the fact that the antediluvian world, "being overflowed with water, perished," also that "the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Then follows a description of the melting of the elements, the earth, and the burning up of the wicked works of man. This day of the Lord's vengeance and justice will come; and though awful will be its results to the rebellious sinner against God's law, yet through its darkness the "heirs according to the promise" see the dawn of the eternal day of immortal glory, when sin and sinners shall be no more. Thus the mind of Peter is carried forward, and he says in his second epistle: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Chap. 3:13. This promise, renewed through Isaiah, was the hope of Abraham: "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Isa. 65:17.

John, on the Isle of Patmos, in a vision was carried forward to the time here introduced. He writes: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:1, 2. "Glorious things are spoken of thee, O city of God."

Ps. 87 : 3. This city, which Christ went to adorn and beautify, will come down to this earth prepared and adorned as a bride, to be the great metropolis of the new earth. It is a great city, fifteen hundred miles in circumference, with walls and foundations of most precious stones. Its light will cause the moon to be confounded and the sun to be ashamed. Isa. 24 : 23. Its streets are of pure gold, like unto transparent glass. Here the saved will have access to the tree of life and the river of life. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 7 : 16; 21 : 4. Then will be fulfilled the promise of God : "As truly as I live, all the earth shall be filled with the glory of the Lord." Neither death nor pain can enter the home of the saved, "and there shall be no more curse." This is to be the home of Abraham and his children. All that is pure and holy and God-like in man cries out for such a home as this.

You and I, reader, may share in its glories. Shall we be there with St. Paul, Abraham, and the loyal of all ages? "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him." Now, in man's mortal state, we can only get a faint conception of what awaits the humble, obedient children of God. In the ages to come they will have the privilege of studying the handiwork of God. Then we shall realize, as we cannot now, the exceeding riches of God's love in the gift of his Son to redeem a lost world. There will be a new richness and significance in the repetition of the song of the saved, "Holy, holy, holy, Lord God Almighty."

### LOVE AND OBEDIENCE.

BY JENNIE E. OWEN.

Love and obedience seem inseparably connected. How often we hear a mother reasoning with her child in this way : "Now, darling, if you love mamma, you will do as she wishes you to;" and it is often the strongest argument she can use; for even a child can see the truth and reasonableness of it.

If we love self we are governed by our own desires; if we love another our actions are governed by their wishes. The other day I heard a lady speaking of two children, say : "Oh! he will do anything Mabel wants him to, he loves her so dearly;" and as I listened, these words of Scripture came to my mind with new meaning : "This is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5 : 3.

If we truly love God, the greatest desire of our hearts will be to carry out his wishes. If we find ourselves rebelling against any of his requirements, we may be sure it is because we do not love him as we should. A profession of love does not satisfy God. He has given a rule by which we may measure our love, and that rule is obedience. God has made known his will in his law, and if we truly love him we can say with the psalmist, "My delight is in the law of the Lord." Christ says : "Not every one that saith unto me, Lord, Lord, [who makes a profession by acknowledging him as Lord] shall enter into the kingdom of heaven : but he that doeth the will of my Father which is in heaven." Matt. 7 : 21. It is those who do his will who are to have part in his kingdom. In harmony with this we read the words of Christ in Rev. 22 : 14 : "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

God will have no rebels in his kingdom. If we love him well enough to be loyal to him here in an enemy's land, where there is every temptation to disloyalty, he will regard us as his true subjects, and give us a "right" to a place inside those pearly gates of the city of God.

*Aurora, Ill.*

—He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to any circumstances.

### THE LAST DRAMA.

BY EMMA REA WAKEHAM.

I SAW in a dream on a darksome night  
A vision of wondrous scenes unroll.  
"The Last Great Drama," the placards read;  
Loud thunders uttered it overhead,  
And quickly the echoes afar outspread  
From ocean to ocean, from pole to pole.

The earth as the stage before me appeared,  
And it reeled,—was it drunken with crime and woe?—

And tottered till rocks from the heights were thrown,  
Like autumn leaves from the forest blown,  
While the ocean tossed with a ceaseless moan  
And rocked in earth's cradle, to and fro.

Above, in the heavens, the canvas hung  
Heavy and wrathful, against the sky;  
The dark clouds, ribbed with the lightning's gold,  
Together clashed, then asunder rolled;  
While the brightness that pierced through each opening told  
Of Jehovah's awful and searching eye.

The curtains part. Far in the blue  
Is seen a glittering cloud of white.  
Nearer it floats on its living wings,  
And lo! in the center the King of kings  
Rides in his glory, and with him brings  
Angelic legions from realms of light.

A crown of crowns in glory bright  
Now circles that once thorn-pierced brow;  
In spotless garments and royal dress,  
Bearing the scepter of righteousness,  
He comes for his people; while all confess  
That Jesus is Lord, and in reverence bow.

Gathered upon the stage below  
Are the actors, a vast tumultuous throng;  
Behind the foot-lights' fitful glare,—  
The kindling flames of a burning sphere,—  
All classes, ages, tribes are there,  
Of every kindred, clime, and tongue.

And every eye is upward turned  
To view the approaching heavenly train;  
All vainly the wicked in anguish call  
The rocks and mountains on them to fall;  
For His eye is searching the hearts of all;  
And "they that pierced him" see him again.

But hark! a song of joyful praise  
Is heard above the woful din;  
"We have waited for him! Lo, this is our God!  
His ways of truth we have boldly trod,  
Have meekly bowed 'neath affliction's rod;  
And now to his kingdom he'll welcome us in."

Then the notes of the orchestra filled the air—  
The awful trumpet that wakes the dead;  
Its thundering echoes rolled back to heaven,  
The mountain peaks to their base were riven,  
And as by a mighty tempest driven,  
The isles of the ocean scattered and fled.

And then, while the cloudy chariots rest  
Midway 'twixt heaven and earth beneath,  
An angel is sent to each opening tomb  
As the righteous come forth from the shade and gloom,  
Clad in white robes of immortal bloom,  
To shout their triumph o'er sin and death.

With angels and living saints they rise  
To meet their Lord in the air above,  
And friends long parted with rapture meet,  
Loved ones are clasped in embraces sweet:  
Apostles and prophets each other greet,  
And sing of the Saviour's wondrous love.

Then the word is given for "Homeward march,"  
And the curtain drops o'er the scene below  
As the Lord and his conquering train arise  
Far, far through the vaulted, star-lit skies  
Till at last the city greets their eyes  
With its gemmed foundations and gates aglow.

"Lift up your heads, O ye golden gates!  
And the King of Glory in will come!"  
Quick at the word they backward swing;  
And while all the heavenly arches ring  
With a joyous welcome, the angels sing,  
And the hosts of the ransomed are gathered home.

Oh! "home, sweet home!" where never a woe  
Or sorrow can breathe o'er their souls again;  
By "living fountains of waters" led,  
On pleasant and vernal pastures fed,  
The paths of peace their feet shall tread  
For ever and ever. Amen and amen.

*James, Iowa.*

### ISAIAH 56.

BY ELD. R. F. COTTRELL.

ISAIAH has been called the "evangelical prophet," because he describes so clearly the events of this dispensation. In chapter 53 he describes the hu-

miliation of Christ, his rejection by the Jews, and his sufferings and death for the transgressions of the people, in language so clear and explicit that its fulfillment in the person of Jesus cannot reasonably be doubted. And he passes over the whole gospel age to its close, and sees "the redeemed of the Lord . . . come with singing unto Zion," and enter into "everlasting joy," when "sorrow and mourning shall flee away." Chap. 51 : 11. Then He who was despised and rejected, wounded and bruised, who was brought as a lamb to the slaughter, and poured out his soul unto death, "shall see of the travail of his soul, and shall be satisfied." Thus much by way of introduction.

"Thus saith the Lord, Keep ye judgment [as much as to say, Keep the commandments of God]; . . . for my salvation is near to come." The time is near when "unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9 : 28. This salvation is "to be revealed in the last time." 1 Pet. 1 : 5. This fixes the location of the prophecy in the last days of the gospel age. "Blessed is the man that doeth this;" any and every man whatever, whether Jew or Greek; "and the son of man that layeth hold on it." Reference is made to something which people in general are not holding. A work of reform is implied, the taking up of some duty which has been laid down. "That keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil;" the person who keeps the Sabbath in particular, and all the commandments in general. From the fact that the Sabbath is being trodden down at the time, it is specially mentioned for the sake of emphasis.

"The son of the stranger"—the Gentile—is not excluded, is not "utterly separated from" the people of the Lord. Though he may esteem himself a fruitless and "dry tree," still there is encouragement for him. If he will "keep my Sabbaths," saith the Lord, "and take hold of my covenant,"—"the word which he commanded to a thousand generations" (1 Chron. 16 : 15-19; Deut. 4 : 13),—"even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off." The name of Israel is such a name. Not until the ordinances of the sun and moon and stars shall cease, shall "the seed of Israel" "cease from being a nation before me, forever," saith God. Jer. 31 : 35, 36. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." Isa. 66 : 22. Truly, the name of Israel is an "everlasting name."

"Also the sons of the stranger [the Gentile] . . . every one that keepeth the Sabbath from polluting it and taketh hold of my covenant; even them will I bring to my holy mountain," etc. Their "sacrifice of praise to God . . . giving thanks to his name," shall be accepted. Heb. 13 : 15. Says the apostle Peter : "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Chap. 2 : 5.

"The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him." These others are of the Gentiles. Said Jesus, "Other sheep I have which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10 : 16.

"All ye beasts of the field come to devour." This refers to the approaching battle of the great day, when "the slain of the Lord" shall lie unburied over all the earth (Jer. 25 : 33), and "all the fowls that fly in the midst of heaven" shall be called to "the supper of the great God" (Rev. 19 : 17), and "every beast of the field" also shall come to the Lord's sacrifice, to "eat the flesh of the mighty, and drink the blood of the princes of the earth." Eze. 39 : 17-20; Isa. 34 : 5-8. The day of wrath follows the last message, the message which restores the commandments of God. Rev. 14 : 9-12.

"His watchmen are blind." The day of wrath is at hand, but they do not see its approach. It is at the time when the Lord's watchmen "shall see eye to eye" (Isa. 52 : 8) but the false shepherds do not see at all. "They are all dumb dogs, they cannot bark." They are not prepared to "sound



an alarm," as they should in view of the day of the Lord "nigh at hand." Joel 2:1. "Yea, they are greedy dogs which can never have enough." Their salary can never be too much. "And they are shepherds that cannot understand." It is in "the time of the end," when we are assured that "none of the wicked shall understand; but the wise shall understand." Dan. 12:10.

"Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink." They can join in carnal feasts with the world, "eat and drink with the drunken," while they smite their fellow-servants who are faithful in sounding the alarm, proclaiming the last warning, thus giving food to the household "in due season." See Matt. 24:45-51. Can we not see the fulfillment of this in the various festivals of the present day, and the thousand schemes of doubtful morality to obtain money for church purposes from the lovers of pleasure? "Come ye, say they," we will have a good time.

"To-morrow shall be as this day, and much more abundant." There is no occasion for alarm; "all things continue as they were," only growing better. "There's a good time coming," a millennium of peace and safety. But what says the word?—"When they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5:3. "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be wailing and gnashing of teeth." Matt. 24:50, 51.

### ARE ALL NATIONS COMMANDED TO KEEP THE SABBATH?

BY ELD. O. A. JOHNSON.

SOMETIMES people object to keeping the Sabbath of the decalogue, because they claim it was a local commandment, given to the Jews alone, and not to other nations of the earth. There is no text of scripture saying that the Sabbath was given to the Jews alone; but there are many scriptures that teach plainly that the law of the ten commandments is of universal obligation, binding alike upon Jew and Gentile, and that the "Sabbath was made for man," Jew and Gentile.

Aside from the texts generally quoted to prove the Sabbath of universal obligation, there is, it seems to me, another text, usually overlooked, which contains a positive command for "all flesh" to keep the Sabbath. It is found in Isa. 66:23, and reads thus: "From one Sabbath to another, shall all flesh come to worship before me, saith the Lord." There are three important points in this text: 1. This is a command of the Lord; for it closes with a thus "saith the Lord." 2. It pertains to the Sabbath; for it is a command requiring all to come and worship before God "from one Sabbath to another." 3. It is for all peoples and tongues and nations of earth; for the command is to "all flesh," which cannot mean anything less than all nations of earth. The expression "all flesh" of this verse must be as universal as the same phrase, "all flesh," of the 16th verse of the same chapter, where God says, "For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." That "all flesh" means all nations of the earth can be readily seen by reading verses 18 and 19 of the same chapter. When the Lord comes, he will destroy all the wicked nations of the earth by the power and brightness of his coming. See 2 Thess. 1:7-9; Rev. 19:11-21. This proves that the phrase "all flesh" in Isa. 66:23 must mean all the nations of the earth; and as "all flesh," meaning all nations, are commanded to keep the Sabbath, therefore the Sabbath is binding upon all, Jew and Gentile, and therefore all ought to keep it.

A question may arise as to what time this language has particular application. Let us notice it a little further. Should some say that it applied to the time when the Levitical priesthood existed, I would raise no particular objection, but would still insist that the command was for "all flesh"—all nations; and therefore the Gentiles as well as the Jews were required to keep the Sabbath during that age, and therefore the Sabbath command must belong to the moral law, as it is of universal obligation. Should others say that this text belonged to

the gospel age, when the gospel was preached to all Gentile nations of earth, I might accept that position; but should yet insist that we all, Gentile and Jew, ought to keep the Sabbath, as the command is for all flesh to worship God on that day. Again, it would be proper to insist that it must be moral because it is of universal obligation.

But really, this command to keep the Sabbath reaches into the redeemed state, into the new heaven and earth. See verse 22. It is undoubtedly in this age where the text has a special application. The "all flesh" who keep the Sabbath on the new earth are "the nations of them which are saved," who live on the new earth and worship God in the blessed city, the New Jerusalem. Rev. 22:24. Since "all flesh" (all nations) on the new earth are commanded to keep the Sabbath, the Sabbath command cannot be for the Jews alone, but must be for all nations of the earth. And as none can enter the city unless they keep the commandments, therefore these commands must be binding upon all men in all ages of the world. After they are saved, they will continue to keep the Sabbath command as well as all the other moral precepts; for "from one Sabbath to another" will the nations of them that are saved and the kings of the earth bring their glory and honor into the city. See Isa. 66:23; Rev. 21:24. Thus we have additional proof that the Sabbath command is moral; for it continues in the new earth state. No merely positive institution or ceremonial ordinance will exist in the redeemed state. The tree of life in the holy city yields its fruit every month; and as the saints are to eat of the tree of life, they must therefore come up "from one new moon [month, Hebrew] to another" to gather the fruit of the tree of life. Compare Isa. 66:22, 23 with Rev. 22:2; 2:7. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

### HOBBYISTS.

BY W. A. CORCORD.

ADVOCATES of the seventh-day Sabbath are often accused of being hobbyists, and are asked why they put more stress upon the fourth commandment than upon any of the others. The question, we think, is easily solved. Ask a temperance lecturer why he talks more about temperance than he does about horse-stealing, and he will readily tell us that there is a great deal more intemperance than there is horse-stealing, and that he thinks he can do the most good by striking at the greatest evil.

So with the law of God. While all the other nine commandments are being broken by many, the fourth is almost universally trampled under foot; and he who labors to reform people in this direction, needs no other apology. If the temperance lecturer is a hobbyist, then seventh-day Sabbath advocates are hobbyists; but he who opposes the Sabbath reform, should remember that he sustains the same relation to the law of God that the rum advocate does to good temperance principles. Des Moines, Iowa.

### CRUMBS.

BY S. O. JAMES.

"Give ye them to eat." Matt. 14:16.

It costs us something to live—after the flesh. Tatlers may be compared to little gods who create something from nothing.

It were better far to lie under the ground than to lie so much above it.

Better to be a manly child than a childish man.

It is good to take pleasure in the prosperity of others, and may we also know how to endure envy.

We are to be passive as well as active; have we learned to wait as well as labor?

Not the horse that plunges, snorts, and draws back, but the steady puller will bring the load up the hill.

All can see what sin has done for us, but can any see what grace hath wrought?

There are some poor unstable souls who seem to build up for awhile, and then tear down their work, only to survey it with pain and regret; but even these Jesus can cure, and will establish them in himself if they trust him.

## Choice Selections.

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

### A GOOD TESTIMONY, FOR CHRISTIANITY.

I FEAR that when we indulge in the amusement of going without any religion, we forget our great advantages in having been reared in such a way as to allow of a freedom which under barbarism would be impossible; and that, whatever may be the defects and imperfections of Christians, it will be found that the claims of an open Bible, proclaiming a risen Saviour, are infinitely preferable to the degenerate sons of heroic ancestors who laid the foundations of faith and piety; but these their children kick down the ladder by which they have climbed to Christian civilization, and persuade men to live without God, and leave them to die without hope. The worst kind of religion is no religion, and those who so live may be thankful that the very gospel they neglect has tamed the ferocity and beastliness of the men who, but for Christianity, might have eaten their carcasses, like the South Sea Islanders, or cut off their heads and tanned their hides, like the monsters of the French Revolution. When skepticism, which has haunted the heavens and sounded the seas to disprove the being of a God, can find ten square miles on this planet where decency and womanhood are respected, where infancy and womanhood are honored, human life held sacred, and the rights of liberty defended; if they can find such a place without the gospel's having laid the foundation of all they thus enjoy, then it will be in order to move thither, and ventilate their views and infidel notions. But so long as these men are indebted to and dependent on the religion they discard for every privilege they enjoy, they might well hesitate to rob the Christian of his hope which makes life tolerable, society possible, and robs death and the grave of terror and gloom.

In connection with this we may say that if any wish to know what would be the condition of the human family without the blessing of Christianity, just go where it is not. Look to those lands which have not the Bible, which have not the gospel. See them reveling in idolatry with all its kindred influences. Would you exchange the blessings of our own land, of any Christian land or community, for the present condition and the hopeless, unsatisfactory prospect of those lands where the light of inspiration shines not? An infidel editor recently acknowledged that the Christian has two chances to his one. Whatever the future may or may not be, the Christian is prepared for it. No one ever knew a dying Christian to deplore having obeyed the law of God, or having placed his trust in the Man of Calvary. Why, oh why, discard the Bible? Why this bitter hatred of Christianity? Does it in any wise lower humanity? Does it deprecate education, civilization, or any virtue? Does it not throw its benign influence over every department of life, and lend to all a holy luster? My infidel friend, unless you can give us something better, more elevating, more comforting, more blessed in its place, do not rob us of Christianity. Do not poison our homes, destroy our hopes, and blight our prospects by taking from us that which alone makes life worth the living. Truly did one of old say: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—James Russell Lowell.

### SATAN ON THE SABBATH.

"I came by Pat McFlanigin's saloon last Sabbath, and they were having a high old time. I think that Satan himself must have been holding a meeting there while we were at church."

So said one of my neighbors as I met him on the road. I replied:—

"I believe what you say about the row in that saloon, for it is the worst place in town. But I don't believe that Satan was there. You must remember that he is not omnipresent, like the Holy Spirit. He cannot, therefore, be wherever bad men meet in his name. And, furthermore, if he spent the Sabbath in our town, that saloon is the very last place that he would visit."

"Then where would he go?"

"To church, of course, looking as sanctimonious as an angel of light."

"Satan at church! I don't believe it. What makes you think so?"

"I know so, because the Bible says so. Do you remember the first occasion on which Satan is mentioned by that name? It is in the book of Job. We read there that when the sons of God came to present themselves before the Lord, Satan came also among them. That seems to have been his custom in early times, and I believe that he has kept it up ever since. In the book of Revelation he is called 'the accuser of the brethren.' He has to go among the brethren in order to note their faults and gather material for his accusations."

"Again, notice what our Saviour said in the parable of the sower. 'Satan cometh immediately and taketh away the word that was sown in their hearts.' He does not wait until the hearers of the gospel get home or get out of church. He is too shrewd for that. The seed might germinate if he was not on hand to take it away as soon as it is sown. He is in the pew; he has his hand close to the heart. The moment the seed falls, he picks it up. Think of that word, 'immediately,' and you will see Satan keeps near to the sower; and as the sower is the preacher, he must go to church."

"No doubt he would be happier in the saloons than at church. But he is not needed in them. The saloon-keepers are his best agents. They are thoroughly reliable. They understand their business. There is little danger that any one will escape who falls into their hands. At church, however, there is danger. A good many of his friends go to church; and there is always a possibility that they may be awakened and converted. He must prevent that if possible. As long as they attend simply to quiet their consciences a little, or to display their new clothes, he does not care. But he must not let the good seed get into their hearts."

"How do you think he operates when he goes to church?"

"I will tell you. First of all, he goes early. He does not oversleep himself Sabbath mornings. He is wide awake as soon as the birds are. After a few private visits where he thinks that they will do the most good, he presents himself at the church as soon as the first bell stops ringing. Of course there is nobody there but the sexton. He interviews him. He persuades him that it is a chilly morning, and that he ought to close all the windows and have a hot fire in the furnace. Satan likes a place that is warm; it seems so much like home. Having prevailed upon the sexton to turn the church into an oven ready for roasting the congregation, he meets the ushers as they enter the vestibule. He has been around by Mr. Pompous's mansion, and knows that he is coming to church that day (he comes about once a month), and that he is going to bring some distinguished visitors. So Satan persuades the ushers to fill up Mr. Pompous's pew with a lot of strangers, under the impression that he is out of town. Mr. Pompous will come in late, and be as mad as a bull. The sermon won't have any chance at all with him or with the people in his pew either."

"When the minister enters, the invisible gentleman from the lower regions steps lightly into the pulpit and whispers in his ear; 'The rich Mr. Jones and the fashionable Mrs. Smith are here. You don't want them to give up their pews; so do n't say anything to offend them. Keep those sharp things about riches and fashion for the weekly prayer-meeting. They'll not be there.'"

"Having fixed up the sexton, the ushers, and the minister, Satan looks over the congregation with the eye of a general, and sees all the strategic points. There is Mrs. Moneybags in a new bonnet. He hastens to call the attention of a dozen ladies to it. He sets them to studying its ribbons and roses, to calculating its probable cost, and considering how they can raise money enough to get one like it. There is a strange gentleman with Miss Sally Soft. Can it be the beau from the city that she is said to be engaged to? Satan suggests this to a dozen young ladies, who are awfully jealous of Miss Sally, and not one of them will hear a word that the minister says."

"The invisible visitor knows that Miss Soprano in the congregation thinks herself a better singer than Miss Soprano in the choir. So he keeps close to her during the music, and says: 'There, hear

that—she flatted, and then she slurred; and see how vain she looks, as if she really had a voice and knew how to sing.' Miss Soprano in the pew has something else to think about besides the sermon."

"Mr. Critic is nudged by Satan when the minister has said Pharaoh instead of Pharo. And as that Egyptian king hardened his heart against Moses, so Mr. Critic hardens his heart against the truth, on account of the mispronunciation of a word, and the rest of the sermon does him no good."

"So all through the services Satan is busy. He knows just where to go, and just what to say. He could spoil the best sermon that was ever preached if there was not a mightier Spirit who counteracts his influence. The Holy Spirit can make the work quick and powerful in spite of the wiles of the Devil. We ought, then, to pray earnestly for his presence in the sanctuary."

"After church, Satan don't hurry away as a good many church members do. He stays to Sabbath-school. He is deeply interested in the young. He knows that they have tender hearts, and he tries his best to keep them from giving attention to the truth. He makes the boys restless. He tempts the girls to whisper and giggle. He breathes sulphurous fumes upon the superintendent until he is so prosy that everybody is disgusted. He goes from class to class. If he finds a teacher who is interesting his or her scholars, he gets up a division of some kind. An old monk once contended that Satan made flies. The Jews called Beelzebub 'the prince of devils' (Matt. 12: 24); but Beelzebub means 'the lord of the fly.' Though the monk and the Jews were both mistaken, yet it is certain that Satan can often use the buzzing of a fly to good advantage."

"When Sabbath-school is over, Satan goes home with as many as he can of the most conscientious teachers and the more thoughtful scholars. He don't trouble himself with the vain and giddy ones. They are safe enough. He wants to keep Miss S. from going into her closet and praying for her class. He wants to keep Johnny A. and Susie B. from thinking about Miss S.'s earnest and loving appeals to their hearts."

"So Satan works all day. He calls on the minister in his study. He sends some theological crank to annoy him. He sends some fascinating young man to invite a young lady who has recently joined the church to take a ride with him. If there are any union meetings during the afternoon, he is sure to be on hand with his pockets full of apples of discord. He goes to the young people's meeting before the evening service, and tries to run it. He is present at the second service, as in the morning, buzzing from pulpit to pew. He follows the most pious of the hearers to their family altars and the closets. I tell you if you want to find Satan on the Sabbath, you must look for him among the sons of God, and where the sower is sowing the word."—*The Interior*.

#### WELL-BUILT CHRISTIANS.

A WELL-BUILT Christian is harmonious in all his parts. No one trait shames another. He is not a jumble of inconsistencies—to-day devout, to-morrow frivolous; to-day liberal to one cause, to-morrow niggardly toward another; to-day fluent in prayer, and to-morrow fluent in polite falsehoods. He does not keep the fourth commandment on the Sabbath, and break the eighth commandment on Monday. He does not shirk an honest debt to make a huge donation. He is not in favor of temperance for other folks, and of a glass of toddy for himself. He does not exhort or pray at each of the few meetings he attends, to make up arrears for the more meetings which he neglects. He does not so consume his spiritual fuel during revival seasons, that he is cold as Nova Zembla during all the rest of the time; nor do his spiritual fervors ever outrun his well-ordered conversation.—*Dr. T. L. Cuyler*.

—He who seldom thinks of heaven is not likely to get there; the way to hit a mark is to keep the eye fixed on it.

—The great secret of avoiding disappointment is not to expect too much. Despair follows immoderate hope, as things fall hardest to the ground that have been nearest to the sky.

## 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.

#### PEACEABLE FRUIT.

"Nevertheless, afterward it yieldeth the peaceable fruit of righteousness." Heb. 12: 11.

WHAT shall thine "afterward" be, O Lord,  
For this dark and suffering night?  
Father, what shall thine "afterward" be?  
Hast thou a morning of joy for me,  
And a new and joyous light?

What shall thine "afterward" be, O Lord,  
For the moan I cannot stay?  
Shall it issue in some new song of praise,  
Sweeter than sorrowless heart could raise,  
When the night hath passed away?

What shall thine "afterward" be, O Lord,  
For this helplessness of pain?  
A clearer view of my home above,  
Of my Father's strength and my Father's love—  
Shall this be the lasting gain?

What shall thine "afterward" be, O Lord?  
How long must thy child endure?  
Thou knowest! 'Tis well that I know it not;  
Thine "afterward" cometh—I cannot tell what;  
But I know that thy word is sure.

What shall thine "afterward" be, O Lord?  
I wonder, and wait to see  
(While to thy chastening hand I bow)  
What "peaceable fruit" may be ripening now,  
Ripening fast for me!

—*Frances Ridley Havergal*.

#### GET THEM, BRETHREN.

WHAT?—Why, those good books which both you and your children really need much more than you are aware. Let me look over your library; how many of our books have you? What! no "History of the Sabbath," nor the "Nature of Man," nor the "Life of Bates"? and only one of the volumes of "Spirit of Prophecy"? And how many of our pamphlets have you? only those four? "Too poor?" but do you not pay out many dollars each year for things which you need much less? I think I could point out several such instances.

Now I will tell you about how it is. If you really thought that these books were of great value to you and that they would be of benefit to your family, you would find some way to get the few each year that come out new, and so have them all. But is it not the case that you have never read them, and so know but little about them? We seldom have much interest in that of which we know little or nothing.

I notice that your children have no love for the truth. Did it ever occur to you that you might have interested them in the truth when they were younger by reading to them our books and explaining the subjects? Children delight to be entertained in that way by their parents and older brothers and sisters.

Then, again, there is a long list of excellent books written especially for children and young people. These treat on a variety of subjects, such as travel, biography, descriptions of different countries, customs of other nations, the Holy Land, the martyrs, and various subjects of thrilling interest to children. How they would delight to hear father or mother read these books to them, especially if they could ask questions as they went along!

Yes, that it would cost a little money and a little time, is a fact that I will not deny. But on the other hand, what would you give to-day if John only loved the truth, did not want to go to the rinks or spend his evenings up town, did not smoke or care to attend dances? And so of Mary; you complain of how much her love of dress and parties costs you; but did you not neglect to turn her mind in the right channel while you might have done so? Young minds are active. If we do not lead them where they should go, others will lead them where they should not go.

Among the acceptable and useful gifts for children are good books adapted to their age and tastes. These can be read and discussed with them, and thus be profitable to both, while they form a bond of union between parents and children much stronger than scolding and whipping.

We urge you, then, to look over the long list of excellent books for sale at the REVIEW Office; consult your children as to which they would like

best; get one or two, read them together, talk about them, and then see if it does not pay. Any thing will pay that will keep our children at home. Give them useful knowledge, and save them from ruin.  
D. M. CANRIGHT.

#### "JUST MY LUCK!"

THIS is what one of my neighbors said when I met him the other day. I asked what had happened, and he told me that his best horse had just died with lockjaw. I said, "Tell me all about it," and his reply was:—

"Why, you see, as I remarked before, it's just my luck. I was fixing my barn-yard fence; and I left some old boards with nails in them on the ground. When I let my horses out to drink, they went capering about, and of course my bay gelding Tom had to step on one of those boards, and run a nail into his foot. We did all we could to save him, but this morning he died. I seem to have a streak of bad luck somehow. Only last week I was out poisoning squirrels—I had a bucket full of wheat saturated with strychnine. I found some stray cattle in the pasture; so I set the bucket down, and went to drive them out. When I came back, one of my best cows had eaten several quarts of the poisoned wheat. Before night she was dead. I believe that I am the unluckiest fellow in the world. I don't see why I have so much more trouble than my neighbors."

Poor fellow! it seemed cruel to tell him that what he called luck was the result of sheer and inexcusable carelessness. Any man who leaves nails sticking up for his horses to step on, and buckets full of poison for his cows to eat out of, should expect to have an unbroken streak of "bad luck" until he mends his ways.

The talk with this man set me to thinking about what folks call luck. I have studied the matter for over fifty years and have come to this conclusion: as a rule, the careful, industrious, economical people are lucky; while the careless, lazy, extravagant people are unlucky. There may be exceptions; but they are rare, and perhaps are rather apparent than real. We cannot always trace a disaster back to its cause. It may be the result of some unknown and unnoted shiftlessness, the culmination of a series of petty oversights and blunders.

There are losses and disappointments that must be regarded as providential. God sends them to discipline his children, and to teach the careless and the worldly that they are not independent of him. But such providences are occasional and exceptional, like the miracles of olden time. The divine government is a government of law. And one of its most evident and universal laws is that the prudent prosper, and the imprudent suffer. The way, then, to have good luck is to be thoughtful, energetic, and conscientious.—*Interior.*

#### THE CHRISTIAN'S NECKLACE.

THERE was a beautiful thought in some one's mind when they called the summing up of Christian excellence in 2 Pet. 1:5-7, the Christian necklace, precious beyond price, but within the reach of all. Wealthy men and women vie with each other in the costliness of the ornaments they wear, paying their thousands or millions, it may be, for diamonds or pearls of the greatest size and purest luster. Their poorer neighbors look on in envy, forgetful alike with them of the glorious ornaments, never found in any material mine, and therefore enduring beyond all material things.

Come with me to the unfathomed depths of the human soul, and I will show you what grand resources are there, and how we may make them ours. I will tell you what miners must dig and delve, what skillful workmen cut and polish, and when and where the forge fires must burn, that gold may be ready for the setting.

"Giving all diligence," saith St. Peter, as if he would have us understand that to be the fine gold which must enrich and hold in one chain each precious jewel. Will it do, then, to let the refining fire go out, or even burn low? Will business, will pleasure or even sorrow excuse us from our places at the anvil?

When the miners of earth's beautiful gems begin to delve for them, the rocks shake in their beds, and the very mountains quiver and recoil at

every blow. So our stony hearts will bend and quake when the stern miners, trial and sorrow, seek, the one to steadily wear and abrade, the other to pierce and sever its depths. Let us beware that we harden not our hearts against them, lest they grind them to powder or leave them to destruction; but let us rather surrender every recess to their search, and help them to find the purest gems.

So shall trial bring flashing to the sunlight, faith in God and man, ruby-red in memory of the precious blood which flowed to save us by that faith; and virtue, like the ancient topaz, to be worn with great care, lest its beauty be marred by scratch or stain. As the diamond shines with a more brilliant light than other jewels, so shall knowledge light our way. Though found more by trial, sorrow alone can bring forth those of purest water.

Temperance and patience, too, they will bring side by side, the former with its steady amethystine ray, the latter in its roughness, only waiting the polishing to be a beautiful agate. There also will be the sapphire, fit emblem of godliness; for doth not the prophet Ezekiel liken the appearance of the throne and the pavement underneath to a sapphire stone? No nearer may our godliness hope to reach than to the foot of God's love and justice.

The two remaining gems most precious to us and to our Saviour, complete the wondrous necklace,—brotherly kindness, a changing, gleaming opal, for saith not St. Paul, "I am made all things unto all men"? and charity, oh! whereunto shall I liken it?—A pearl, a great, pure, wondrous pearl, that which brought the Saviour to give us our pearl of great price, eternal salvation.

All these priceless jewels must be cut into fair forms by the keen edge of pain, adversity, and temptation, then ground and polished by the master-workman, experience. So, then, shall we wear a necklace whose gems and gold shall far outshine all earthly jewels, and whose radiance will not pale, but rather brighten, as we bear them with us through the pearly gates and up the golden street.—*Christian at Work.*

#### ABSTEMIOUS MEN.

THE most successful thinkers are usually frugal in their habits of eating and drinking; yet this is not always true, as in the cases of Dickens and Bayard Taylor; but these men died long before their time. Careful living would, without doubt, have enabled them to extend their lives many years, and to give much riper productions to the world.

Sir Isaac Newton was a close student, and lived to be more than fourscore years of age. He used to say that he could not think clearly until more than five hours had elapsed after a meal. The most eminent men of our time are very careful liver. A. T. Stewart, the merchant prince of America, lived frugally; and Jay Gould, the richest man on the continent to-day, is said to be the most abstemious. Commodore Vanderbilt was exemplary in this respect, as were Horace Greeley, Abraham Lincoln, Salmon P. Chase, Edward Everett, and John C. Calhoun.

It is said that when Henry Ward Beecher expects to make an unusual effort in public, he postpones a meal, if it comes near the hour of his lecture, and afterward waits until he is rested before he eats anything; and he has every prospect of being a hale old man. We might mention Ralph Waldo Emerson and Bronson Alcott, whose wisdom takes in the very important concern of caring for the needs of the body in the very best sense.

People cannot eat their loaf and keep it at the same time; they cannot squander their vital force in high living, and continue to give their best effort to the world. A man ought to be able to write his best after he is seventy; for then he has had experience enough to show him how to begin to live. When we think that such men as Humboldt, Longfellow, and Whittier have done the best work in the evening of their lives, we feel conscious of a lack in the abridged existence of Dickens, Poe, and Byron. We feel satisfied when men die of old age; but mourning memory lingers long at the grave of genius cut down before its time by dissipation.—*Health.*

—To the careless sinner God says, "Fear;" to the returning sinner, "Fear not."

## Special Attention.

### AGGRESSIVE SPIRITUALISM.

THAT Spiritualism seeks to invade every home in the land, and that personal efforts are urged on the part of its adherents for its extension, would appear from the following paragraph in the *Banner of Light* of Jan. 2, being an exhortation from a spirit calling itself Chas. Fitch:—

"Do not spend your time in heartily wishing you had the power of frequenting circles and places where the spirits do congregate, that you might receive what you hear others are daily getting; but go to work among yourselves, and establish such rules and conditions as will bring to you this craved-for blessing in your own homes. Your neighbors and friends need this enlightenment quite as much as you do; and if you can succeed in bringing into their midst returning spirits, who are pleased to come, you will be doing a good work."

In contrast with the foregoing, are the directions given by the prophet Isaiah when referring to the same matter: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead?" Isa. 8:19.

Right here comes in very pertinently another exhortation: "Choose ye this day whom ye will serve." The most casual reader cannot fail to see that the instructions given by Spiritualists are diametrically opposed to divine teaching. G. W. M.

### HUMAN SUBSTITUTES.

"Go into any country where the Church of Rome is in power, or into any community in our own country where Romanism predominates, and you will find that 'holy days' are not only very numerous, but that they are very regularly and strictly observed. To such an extent, indeed, have these things been carried by the Church of Rome that the merits of the atonement are overshadowed by human inventions, and the *Lord's day*, doubly sanctified by the resurrection of the Saviour, is trodden under foot by those who profess to serve the Lord of the Sabbath. This state of affairs is the natural result of substituting for the 'thus saith the Lord!' the command of the 'Church.'"—*Cynosure.*

We respectfully inquire of our esteemed contemporary if the almost universal observance of the first day of the week for the Sabbath is not also a result of substituting a command of the "Church" for a "thus saith the Lord"? Will the *Cynosure* please quote the original command for Sunday observance, and name the authority? G. W. M.

### WHAT DOES IT MEAN?

THE current of Protestantism toward Catholicism in this country, among many other signs of the times, furnishes unmistakable evidence that the image to the beast will very soon be set up. Last Sunday I heard a Methodist minister praying for the prosperity of the Catholic Church! And now comes the announcement from Washington that the President and his Cabinet attended together the solemn "requiem mass" for the repose of the soul of King Alfonso, of Spain. Can this be anything less than a bid for the votes of this religious-political power? Where can we find a precedent for such action on the part of the executive branch of our Government? What does this mean? Is it not virtually saying to the Catholic Church, Ask of me, and I will give thee the United States for your inheritance, and the territories thereof for your possession?

The events transpiring in the Old World also indicate the great conflict near.

O. C. CLEARE.

—Be humble, and you are sure to be thankful; be thankful, and you are sure to be happy.



## Our Tract Societies.

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

### SOWING IN TEARS TO REAP IN JOY.

BY MRS. A. F. COATS.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.  
"Weeping may endure for a night; but joy cometh in the morning." Ps. 30:5.

My hopes lay all blasted and scattered around,  
Withered and faded upon the dark ground;  
Hopes fondly cherished, that our labor-field  
A plentiful harvest of souls might yield.  
But where I looked for the golden grain,  
Behold a seared and blackened plain;  
And I cry in anguish and deep despair,  
Where are the sheaves, O Master, where?

The seed we sowed was thy sure word,  
And we waited and watched for the blessing of God  
To water the furrowed and planted ground;  
We looked for the increase; but lo! we found  
Nothing but dry and withered leaves,  
Instead of well-bound and beautiful sheaves;  
And again I cry in deep despair,  
Where is the harvest, O Master, where?

In my sorrow I turn to the word of God,  
If perchance a balm it might afford;  
When lo! on its page I soon descry  
What fastens my eager and longing eye:  
He that weeping bears the precious seed,  
Shall come again with the promised meed;  
And I cry again in deep despair,  
Where is the fruit of my tears, oh, where?

Doth this field barren before me lie  
Because I went forth with tearless eye?  
As I strove the words of life to impart,  
Was my motive untrue, and cold my heart?  
In the work thou gavest me, Lord, to do,  
Did I have not alone thy glory in view?  
Is this, then, the reason, I cry again,  
Why I see no field of ripening grain?

Oh, surely, dear Saviour, thou dost not forget,  
How with fresh, scalding tears my pillow was wet;  
How earnest I sought thee with fasting and prayer,  
That me for thy work thou wouldst fully prepare.  
And now, lest I weary and faint by the way,  
Grant patience to wait for the great harvest day.  
Yet bitterly weeping, I ask thee again,  
How long ere I gather the rich golden grain?

O joy! as I turn to God's treasure-house rare,  
I see the rich promise all gleaming and fair:  
"Thy weeping endures for a night, it is true;  
But joy with the morning is waiting for you."  
And I ask through my tears, Is this promise for me?  
"Yes, weeping one," answers my Master, "for thee."  
Oh! then I'll take courage and never complain,  
But wait for the harvest of beautiful grain.

My hands gather strength, and my faith grows more bright,  
And plumes her swift wings for a heavenward flight,  
Till she catches a gleam from the radiant throne,  
Which scatters the darkness, dispels all the gloom.  
I'll work on in patience, with no doubt nor dismay,  
For the promise is sure at the close of the day,  
And when it is ended, and the summer-time gone,  
I shall hear from my Master the welcome "well done."

### OUR WORK AND THE SUNDAY LEAGUE IN NEW ORLEANS.

OUR efforts to spread the light of truth at this place have been rewarded by the conversion of fourteen, who were baptized some time since in Lake Pontchartrain. Last evening at a Bible reading, a man and his family, having carefully weighed the matter, decided to obey the truth. He is a jeweler by trade, and also a practical teacher, speaking the English, German, French, and Spanish languages.

That same evening I attended the annual meeting of the Sunday League of the State of Louisiana. They seemed to commence historically just where we had left them prophetically a short time before in our Bible reading, in Rev. 13:11. Though I seemed among them like a grasshopper among giants, as I saw them forming the "confederacy" of Isa. 8, and "taking counsel together," I felt the assurance that it would come to naught, when I compared their resources with the power that upholds the truth. The usual speeches in behalf of the Sunday-Sabbath were made, from which I give a few extracts:—

"Since our Saviour taught that the law remains in full force, and that all the ten commandments are binding upon us, it is our duty as a Christian nation to enforce the observance of the seventh day as the Sabbath according to the fourth com-

mandment, by putting a stop to all unnecessary labor on the first day of the week." "The time has come for action." "It is time to throw stones instead of grass. It is of no use for us to entreat people to stop this Sabbath-breaking; we must use legal suasion."

Their discussion developed a conservative as well as a radical party in their ranks. The radicals were fast for enforcing total prohibition of all unnecessary labor on the first day of the week, not only in this State, but in all the United States and territories; but the leading speaker of the conservatives, Dr. Palmer, said: "It is probable that in the future the League will make a move in that direction; but it is impossible for us to do it till we change the constitution of our League; for in that constitution we have disabled ourselves." He then read from Art. II., sections 1-4, of the Constitution of the Sunday League of Louisiana, as follows:—

"We, the undersigned, agree to form ourselves into a League, or Association, for the promotion of the better observance of the Lord's day. We do so on the distinct understanding that we are not seeking to coerce any man's conscience, nor to restrict any man's liberty. We seek only to educate public opinion, and to cultivate public sentiment by reason and legitimate persuasion. We do not meddle with the various theological opinions concerning the religious obligation of the day, or about the religious manner in which it should be observed. These we leave to the authorized teachers of the various religious bodies."

The conservative party seemed to be in favor of all the extreme final results desired by the radicals, but seemed to be more inspired by the spirit of caution in regard to the surest method of accomplishing those results. They said that should they "adopt those extreme measures just at the present point of time, they would lose friends by it."

Sunday evening I attended their mass meeting of all the denominations in the city, and could distinctly discern the voice of the dragon in the hot, hissing words: "We must push this work to the death." The lamb-like profession of the present constitution of this State Sunday League, and the dragon-like results that they are determined to accomplish, seem like a typical illustration of the present lamb-like profession of the Constitution of our general Government, and the work to be accomplished by the two-horned beast after that Constitution has been changed. It is clearly evident that the lamb-like appearance is put on to disguise their real designs until they have become more fully organized and sufficiently increased in power to be able to throw off the mask without seriously checking the popularity of their hypocritical work.

One speaker said he was prepared to preach the politics of religion. Another statement was, that every man should reverence his own conscience as his king. The stamping of feet and noisy demonstrations would bring the blush to the faces of an ordinary political assembly. If any of our brethren are troubled with doubts about how this Sunday movement will come out, a good cure would be to attend such a meeting has as just been held in this city, and similar conventions no doubt will be held in many other large cities in the near future.

Dec. 22.

G. K. OWEN.

## Bible Readings.

"Search the Scriptures."—John 5:39

### SCATTERING AND GATHERING OF ISRAEL.

1. Does the Israel of God exist at present? Gal. 6:16.
2. Are they regarded as a nation? 1 Pet. 2:9.
3. What is this nation required to do before the day of the Lord's anger? Zeph. 2:1-3.
4. On what conditions was the inheritance promised to Israel? Ex. 19:5, 6.
5. Did the people accept these terms? Verse 8.
6. On what conditions were they to remain in the promised inheritance? Deut. 32:46, 47; 4:23-26, 40.
7. For what reason were they scattered from their land? Deut. 28:9, 15, 21.
8. Does Jeremiah state the same reason? Jer. 9:11-16.

9. By what symbols did God represent Israel, when they were carried captive? Jer. 24:1-3.

10. Were there two classes scattered, one for their good and one for their hurt? Verses 4-10.

11. Have the evil class any promise of being gathered? Verses 8-10.

12. When Jerusalem was finally destroyed, was it like a broken bottle, that cannot be made whole again? Jer. 19:1, 8-11.

13. When destroyed by the Romans, how long was Jerusalem to be desolate? Dan. 9:27.

14. Were the unbelieving class broken off from the good olive tree? Jer. 11:16.

15. Were Gentiles grafted in? Rom. 11:13-17.

16. On what condition will the unbelieving be grafted in again? Verse 23.

17. Do the believing Jews and Gentiles together retain the name of Israel? Verses 25, 26.

18. Are the children of Israel according to the flesh heirs of the promises? Rom. 9:6-8.

19. Are believing Gentiles children of promise? Gal. 4:28.

20. Are all that are in Christ heirs? Gal. 3:29.

21. With whom was the new covenant made? Jer. 31:31.

22. Do both covenants belong to Israelites? Rom. 9:3, 4.

23. Can Gentiles become fellow-citizens with Israel? Eph. 2:12, 19.

24. To whom does James address his epistle? Jas. 1:1.

25. Are they his Christian brethren? Verse 2.

26. Will Israel be brought again to his habitation? Jer. 50:19.

27. Will there be any sin upon them at that time? Verse 20.

Query.—Is it probable that they will offer beasts as sacrifices for sins, after their sins are blotted out, and they have no sin?

28. When Israel are gathered, who will be their ruler and shepherd? Eze. 34:23, 24.

29. Is it David himself, or his seed? Ps. 89:35-37.

30. Who is this seed of David? Luke 1:32, 33.

31. How long will the Son of David be king and shepherd over Israel? a thousand years? Eze. 37:24, 25.

32. Will all Israel have been gathered at this time? Verses 21, 22.

33. Will they be cleansed from all sin? Verse 23.

34. What is here said of God's tabernacle and his presence with his people? Verse 27.

35. Is this promise to be fulfilled in the present world, or in the new earth? Rev. 21:1-3.

36. Will there be any death after that time? Verse 4.

37. Will the Good Shepherd gather others besides the literal descendants of Israel? John 10:14-16.

38. Will he gather all that are in Christ? Eph. 1:10.

Query.—Will he gather any that are out of Christ?

39. Will any besides the Jewish nation be gathered? John 11:51, 52.

40. What is Isaiah's testimony on this point? Isa. 49:5, 6.

41. Will the whole house of Israel be gathered? Eze. 39:25.

42. Will any be left ungathered? Verse 28.

43. Will all the gathered have the Spirit of God? Verse 29.

44. Who will be sent to gather them? Matt. 24:31.

45. On what conditions will Israel be gathered in the latter days? Deut. 4:30, 31.

46. Will the last message cause the people of God to obey his voice? Rev. 14:12.

47. Was the breaking of the Sabbath one reason why Israel were scattered? Jer. 17:19-27.

48. Is the keeping of it one condition on which they will be gathered? Isa. 58:13, 14.

49. Will they all keep it when gathered? Isa. 66:22, 23.

R. F. C.

## The Review and Herald.

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

BATTLE CREEK, MICH., JAN. 12, 1886.

URIAH SMITH, - - - - - EDITOR.  
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### THE WEEK OF PRAYER—DOES GOD CHANGE?

GROWING out of a conversation concerning the late week of prayer, a brother writes that the query has been raised whether God can consistently grant in answer to prayer what he would not otherwise bestow. Does God change? Is his course of action influenced by anything that we can do? God says he changes not; and such queries as the foregoing may perhaps have clipped the wings of faith in many instances.

All the difficulty there is in the matter arises from overlooking the fact that God has suspended certain promises on certain conditions. If the conditions are complied with, the promises can be granted; if not, they cannot be. And the result in either case comes from the fact that God does *not* change; but there is a wonderful difference in our circumstances, owing to a change on our part as manifested in our own course of action.

A general principle on which God acts with reference to individuals and nations, is stated in Jer. 18: 7-10: "At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up and to pull down and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom to build and to plant it; if it do evil in my sight that it obey not my voice, then I will repent of the good wherewith I said I would benefit them."

In either of these cases, God would act from the same uniform, unchanging principle; but whether the nation stood or fell would depend entirely on the change which took place in it.

As applied to prayer, the Lord has given this rule: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." If then a person does not ask nor seek, he will neither receive nor find; and God has not changed in the one case nor the other; but the person has received or failed to receive according to his own action. It seems very just and consistent that such conditions should be attached to the bestowment of blessings; for it is appropriate that a person should feel the need of God's help sufficiently to ask him for it; as otherwise he would not be likely to appreciate it when bestowed, nor would the giving of it redound to the honor of God.

Many instances are given in the Scriptures illustrating this principle. The case of Hezekiah is a notable one. On the then existing condition of things, God had seen fit to decree that his life should soon close, and so announced to him. 2 Kings 20: 1-6. Had the condition on Hezekiah's part not been changed, he would have died. But his seeking God, as he did, so earnestly in prayer, changed the condition and made it consistent for God, on his own declared principle of action, to add to the life of the king fifteen years. So also God accepted the intercessions of Moses for Aaron and Israel. Deut. 9: 20; Ex. 32: 9-14.

There is, of course, another limitation that must be taken into account on this subject; and that is, the "will" of God. John says: "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us." In the sovereignty of his omniscience and mercy, he may, as he has a right to do, withhold many things desired of him which our blindness and ignorance do not perceive would be for our hurt; for all prayers are not answered as presented. But there are multitudes of blessings which it is his "will" to grant if we feel the need of them sufficiently to seek earnestly for them, and equally his "will" not to grant if we do not thus seek for them. It is in these cases that the effectual, fervent prayer of a righteous man availeth much; and we receive what we would not have obtained if we had not prayed.

But if God has a work to accomplish in the earth will he not do it regardless of our prayers?—Very likely. But in that case when he comes to gather home his people he will do it regardless of us.

### LETTER AND SPIRIT.

PAUL, in 2 Cor. 3: 6, says: "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." The view which some maintain, that by the letter Paul means the old covenant, and by the spirit, the new covenant, can hardly be harmonized with this language; for in that case we should have this declaration: "Who also hath made us able ministers of the new testament, not of the old testament, but of the new testament," which would certainly be unnecessary tautology. And the remainder of the sentence would then read: "For the old testament killeth, but the new testament giveth life," which would be untrue, inasmuch as the old testament as well as the new had provision for giving life. Is not the following a much better paraphrase? Who also hath made us able ministers of the new testament, not of the letter of the new testament, but of the spirit of the new testament; for the letter of the new testament killeth, but the spirit of the new testament giveth life.

This phraseology would suggest that there is a letter to the new testament as well as to the old, and that there was a spirit to the old as well as to the new. We can draw from the language, "The letter killeth, but the spirit giveth life," only this conclusion: that the former refers to that arrangement connected with both covenants which, under certain conditions, would and will cause the death of the transgressor; and the latter, to that provision under both covenants, by which a person could and can secure everlasting life.

Under the old covenant it was given to man to carry out in a measure the provision of condemnation, or the infliction of death upon the transgressor. For this reason, that system is called in the next verse "the ministration of death." Under the new covenant, infliction of death upon the transgressor is not committed to the hands of men, not even the penalty of temporal death, which, as inflicted under the former dispensation, was simply a foreshadowing of the second death to be inflicted by the Lord upon the sinner. The infliction of punishment in any manner for sin, as connected with his worship, the Lord now reserves to himself; but this will, nevertheless, in due time be visited upon the unregenerate; and in this the letter of the new testament will be fulfilled.

Paul was a minister, and those who, with him, are called to preach the word, are ministers of the spirit, or of that which giveth life; namely, the provisions for pardon and acceptance with God through the gospel of Christ. See 1 Cor. 3: 5; Gal. 3: 5. They are ministers of the spirit of the new testament by presenting before men the gracious provisions of the gospel, and persuading them to accept of the Lord and of his promises upon the conditions made known. Thus had the spirit of the new testament been ministered to the Corinthians (2 Cor. 3: 3), and through the ministry of Paul, the Spirit of the living God had written the principles of his immutable law upon the fleshly tables of their hearts, and thus they became the "epistle of Christ," known and read of all men. But it was not committed to the apostles, nor is it to any ministers in this dispensation, to minister the letter of the new testament, or to inflict upon any, in any manner, punishment for sin.

In Rom. 7: 6 Paul says of those who have been converted, that they should "serve in newness of spirit, and not in the oldness of the letter;" that is, they were to serve Christ in their new relation as converted persons, led by his Spirit, and pressing forward to the end, which in that case would be everlasting life. By "the oldness of the letter" he evidently means the bondage of sin in which they were held while the old man of sin was living in them; for so long as the carnal nature remained uncrucified, they were the servants of sin (Rom. 6: 6), the end of which was to be death. Verse 21. This seems to be clearly what Paul means by serving "in newness of spirit, and not in the oldness of the letter."

In view of these facts, they make a great mistake who suppose that Paul, in Rom. 7, by the oldness of the letter, refers to the efforts of Christians or converted persons to keep the law of God. That is not his subject. It is the contrast between those who have been converted, and those who are still under the bondage of sin; the one class were serving Christ in newness of spirit, going forward to eternal life; the other were serving sin, in the oldness of the letter or under the sentence of condemnation, and going forward to the second death.

### GIVING UP THE KINGDOM.

A CORRESPONDENT asks for an exposition of 1 Cor. 15: 24-28, especially with respect to this question, Does the "end," when Christ gives up the kingdom, mean the end of the one thousand years which transpire between the resurrection of the righteous and that of the wicked? Are all enemies destroyed before that time?

We will preface our answer with a brief paraphrase of this scripture, and then assign a few reasons in support of the view presented:—

"Then cometh the end [of the present dispensation], when he [Christ] shall have delivered up the kingdom [which he now holds on the throne with his Father] to God, even the Father; when he [God] shall have put down all rule, and all authority and power [that are opposed to the Son]. For he [Christ] must reign [with the Father, and on the throne of his Father] until he [the Father] hath put all [Christ's] enemies under his [Christ's] feet. The last enemy [of Christ and his people] that shall be destroyed is death. For he [God] hath put [in purpose] all things under his [Christ's] feet. But when he [God] saith all things are put under him [Christ], it is manifest that he [God] is excepted, which did put all things under him [Christ]. And when all things shall be subdued unto him [Christ], then shall the Son [Christ] also himself be subject unto him [God] that put all things under him [Christ], that God may be all in all."

It will be seen from this paraphrase that the end spoken of is the end of the kingdom, or position, which Christ holds at the present time; that the one who subdues Christ's enemies to him is the Father; that the time of this subjugation is the time during which Christ reigns with his Father upon his throne, which is during the present dispensation; and that Christ does not spend the thousand years of Rev. 20 in subduing his enemies unto himself. And this paraphrase is sustained, and these propositions are clearly proved, by other scriptures.

Reference is made in verse 25 to the promise of the Father to the Son, recorded in Ps. 110: 1: "The Lord [that is, the Father] said unto my Lord [that is, Christ], Sit thou at my right hand till I make thine enemies thy footstool." Hence Paul says in accordance with this promise, "For he [Christ] must reign at the right hand of his Father, until he [the Father] hath put all enemies under his feet," or has made them, as David says, "his footstool."

Now to show that this work will have been accomplished when Christ finishes his work as priest and takes his position as king, we have only to read from Paul's epistle to the Hebrews (10: 12, 13): "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." Here is a fulfillment of the promise recorded in Ps. 110, so far as this, "Sit thou at my right hand." How long? Paul continues in Heb. 10: 13, "From henceforth expecting until his enemies be made his footstool," according to the last part of the promise of Ps. 110: 1. This scripture shows that Christ, when he ascended, took his seat at the right hand of God, and that he will retain that position, or continue this present dispensation, until the latter part of the promise is fulfilled, and his foes are subdued unto him; or are put under his feet, by the Father, who simply gives them up to the authority and jurisdiction of Christ when he closes his work as priest and takes his position as king.

"Ask of me," says the Father to the Son (Ps. 2: 8), "and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." When does Christ ask and receive this inheritance,—this dominion over the nations of the earth?—It is when, at the conclusion of his work as priest, he comes in before the Father to receive from him a kingdom, glory, and dominion. Dan. 7: 13, 14. When this is accomplished, all Christ's foes are subdued to him,—are made his footstool. The only thing which then remains is for him to dispose of them in such a manner as shall be appropriate to the circumstances of the case; and so the Lord, in Ps. 2: 9, continues, "Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel."

"The last enemy that shall be destroyed is death." This must refer to death in its relation to the righteous, and not in its relation to the wicked. Death, as the enemy of the righteous, is in their cases destroyed at the first resurrection; for they are then forever freed from his power; and then is fulfilled



the prophecy of the Lord by Hosea: "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction." Death, as the enemy of the wicked, can hardly be said to be destroyed at all; for they fall at last beneath his power, and forever there remain.

No other application can certainly be made of these scriptures. And this being so, the idea that Christ spends a thousand years in subduing his enemies to himself, is altogether unscriptural and erroneous. And that he, at the end of that thousand years, gives up his kingdom to the Father, is equally out of harmony with the Scriptures; for when Christ takes his throne, he takes it to reign forever and ever, and enters upon a dominion of which there shall be no end. Luke 1:32, 33.

Men make bad work when they drift into opposition to the testimony of the Scriptures. Sunday-keepers who are observing the first day of the week in commemoration of the completion of redemption, are one dispensation too early; age-to-come believers, who do not have Christ's foes subdued till the end of the one thousand years, are one dispensation too late.

#### REMARKS UPON ZECHARIAH 1 AND 2.

The prophet Zechariah, at the time of his first vision, was only a young man. Zech. 2:1-4. The occasion of his first prophecy is stated in Ezra 5:1. The Jews had returned from Babylon under the proclamation of Cyrus, the king of Persia, which authorized them to rebuild the temple at Jerusalem. Ezra 1. The foundation of the temple was laid by Zerubbabel, otherwise called Sheshbazzar, in the second year of their coming to Jerusalem. Ezra 3:8; 5:13-16; Zech. 4:9.

But when the adversaries of the Jews learned what Zerubbabel was doing, they came and offered to co-operate in the work. When this offer was declined, these adversaries hired counselors at the court of the king of Persia to influence him against them. This caused the Jews so much trouble that they desisted from the work until Haggai and Zechariah commenced to prophesy to them. Ezra 4.

The first chapter of Zechariah consists of two visions. The first vision is contained in verses 1-6, and was revealed to the prophet, not by signs, but by words. The second vision is contained in verses 7-21, and was revealed to the prophet by signs and by words. The first vision speaks of the sins which caused the Babylonish captivity. It invites the Jews to return unto God, promising that he would receive them. The prophet declares that their fathers had refused to regard the warning till they were overwhelmed by the punishment. Then, when utter ruin had overtaken them, they had acknowledged that God had fulfilled his word. The prophets did not live forever, but the word which they spake did not die with them.

The second vision begins with the declaration that the prophet saw a man riding upon a red horse, and behind him were red, speckled, and white horses, each no doubt with a rider like the first. Verses 7, 8. We learn from verse 10 that these horses and their riders represent those whom the Lord has sent to walk to and fro through the earth. These, according to Heb. 1:14, are the angels of God who go everywhere to minister to his people. The prophet Elijah was taken up into heaven by a chariot of fire and horses of fire. 2 Kings 2:11, 12. See also Ps. 68:18; Isa. 65:15. The man that stood among the myrtle trees was an angel of God. Compare verses 8, 10, 11. He was the commander of the angels; for he was at their head, and they made report to him. Verses 8, 11. We may therefore conclude that he was Michael, the archangel or prince of angels. Compare Jude 9; Dan. 10:13.

In verse 12 this mighty angel makes intercession for Jerusalem and the cities of Judah. He pleads that God had had indignation against Jerusalem for seventy years. The seventy years of the prophecy of Jeremiah seem to have two points of commencement and two points of termination. First, they commence in the fourth year of Jehoiakim, B. C. 606, when Nebuchadnezzar carried to Babylon a part of the Jewish people and a part of the vessels of the house of God. 2 Chron. 36:5-7; Dan. 1:1, 2; Jer. 25:1, 8-12; 29:10. Seventy years from this point ended in B. C. 536, when Cyrus gave the Jews permission to return and to build the temple. Dan. 9:1, 2; Ezra 1:1-4. Secondly, The seventy years spoken

of by the angel in Zech. 1:12 must commence B. C. 588, when Jerusalem was totally destroyed, for it was just seventy years from that date that Zechariah had this vision to encourage the Jews to rebuild the temple notwithstanding the fierce opposition of their adversaries. Ezra 5:1, 2.

We are told in verse 13 that the Lord responded to the intercession of the angel with good and comfortable words. These words are repeated in verses 14-17. The Lord had returned to his people because they had returned to him. God gave his people into the hands of the king of Babylon because of their sins. They had received such cruelties that he was determined to punish those who had abused them. He said also that the city and the temple should be rebuilt, and that the cities of the Jews should be filled with prosperity.

In verse 18 we are told that the prophet saw four horns. When we read of horns as agents or actors in prophecy, we know, from the testimony of the angel of God, that these signify kings, or rather kingdoms. Dan. 7:24; Rev. 17:12. In the next verse we are told what four kingdoms or nations are represented by these horns. The angel told the prophet these were the horns that had scattered Judah, Israel, and Jerusalem. We are able by this declaration to determine what kingdoms are intended by these four horns:—

1. The king of Assyria carried the ten tribes, or Israel, into captivity. 2 Kings 17:1-6.

2. The king of Babylon destroyed Jerusalem and carried the Jews to Babylon. 2 Chron. 36:11-21.

3. The king of Ammon dispersed the remainder of the Jews that gathered together in Judah after the king of Babylon had carried the nation to Babylon. Jer. 40:11-16; 41:1-18.

4. When the Jews had returned to rebuild the temple, "the adversaries of Judah and Benjamin" resisted them, and did it in the name of the king of Persia. Ezra 4:1-24; Neh. 4:1-23.

Then the prophet saw four workmen or carpenters who came to restore the desolation which these horns had caused. This must signify the four eminent servants of God that were raised up in his providence to accomplish the restoration of Judah and Jerusalem. These were Zerubbabel, Joshua, Ezra, and Nehemiah. See Ezra 3:2, 8-10; 5:1; Neh. 4:1-23; Hag. 1:12, 14; 2:3, 4; Zech. 4:9; 6:11, 12.

The first chapter of this prophecy ends with a representation by symbols of those who had been the destroyers of Judah, Israel, and Jerusalem. It also presents four men who as carpenters or workmen were to repair the desolation. The second chapter commences with the view of an angel going out to measure the breadth and length of Jerusalem. Verses 1, 2. This was to show that the work of the four men who were to restore the city was under the charge and protection of the God of heaven. Jeremiah in predicting the restoration of Jerusalem some eighty-four years before this had said that the measuring line should go forth in this manner. Jer. 31:38, 39.

Thus in verse 1 Zechariah saw a man with a measuring line in his hand. In verse 2 it is said that he conversed with the prophet concerning the measurement of Jerusalem. In verse 3 Zechariah calls him an angel, and says that when he went forth another angel went out to meet him, and bade him return and speak to the prophet, whom he calls a young man, concerning the restoration of Jerusalem. Thus two angels are concerned in communicating this chapter to the prophet. One is the angel to whom is committed the oversight of the rebuilding of Jerusalem. This angel, because of his office, is chosen to reveal what God designed to do in the restoration of that city. The other angel, who gives command to this one, is probably the prince of the angels mentioned in chapter 1:8-11, and may therefore be Michael the archangel. Jude 9.

The angel said that Jerusalem should be inhabited as towns without walls, because of the multitude of men and cattle therein. This signified that the number of its inhabitants should be so great that they would overflow the limits of the city. The Lord promised also that he would be a wall of fire about the city, and that his glory should be in the midst of it. Verses 4, 5. But it must be remembered that all this was upon condition that the Jews should remain faithful to God. Their city had been destroyed seventy years before this because of sin, and we know that it was afterward destroyed by the Romans for the same reason. 2 Chron. 36:17-19; Luke 19:41-44.

But this promise was an assurance of protection from God if the Jews would remain faithful to him, and it was of great importance to them, for they were surrounded by enemies, and the wall of the city was not permanently restored till the time of Nehemiah, seventy-three years after this vision. Neh. 1-4.

In verses 6 and 7 the Jews who still remained in Babylon are invited to return to Jerusalem. Those who were already returned came with Zerubbabel in the first year of Cyrus, to the number of 42,360 persons. Ezra 1 and 2. But many still remained in Babylon, and these are now specially invited to return. Under Ezra a large number of Jews responded to this invitation and went with him to Jerusalem. Ezra 7 and 8. Babylon is called the land of the north, though it lay rather to the east than to the north of Jerusalem. The reason seems to be that when the army of the king of Babylon invaded Judea, it came from the north because it was easier to enter the country from that side.

In verse 8 the prophet threatens those who sought to hinder Zerubbabel and Joshua in the work of rebuilding the temple. These were "the adversaries of Judah and Benjamin" mentioned in Ezra 4 and 5. Afterward Nehemiah was opposed by the same class. Neh. 4 and 6. In verse 9 the prophet threatens the enemies of the Jews that though they had held the Jews as servants they should be held by them in the same manner. Isaiah predicts the same thing. Isa. 14:1, 2. After the city of Babylon fell into the hands of the Persians, the people of that city experienced great calamities, and not long after this prophecy they revolted against the king of Persia. The city was re-taken after a siege of twenty months, and a terrible slaughter of the inhabitants ensued. It is probable that many of those who were spared were sold as slaves.

In verses 10-12 the Lord bids the daughter of Zion, that is the pious Jews, to rejoice because he would dwell with them in the temple at Jerusalem which they were then rebuilding, and would rejoice in Judah as a holy land. But it must be remembered that this promise, like that in verses 4, 5, is upon condition that the Jews remained faithful to God. Otherwise, the same cause that destroyed the first temple would destroy the second. It was not the will of God that the temple of Solomon should be destroyed or that the Jews should go into captivity to Babylon. But sin made those calamities necessary. It was not the will of God that the temple rebuilt by Zerubbabel should ever be destroyed, or that the Jews should again go into captivity.

We shall show as we proceed that God held out before the Jews by Zechariah two different prophetic histories, and gave them their choice. If they received Christ when he should come to them as their king sitting upon an ass, God would protect their city, and his house would be a house of prayer to which all nations would go up to worship. But if they should reject and crucify him, their temple should be burned and their city destroyed with a terrible destruction.

It was the will of God that they should occupy the most honorable position among the nations, but they chose that course which brought them to the greatest dishonor. Deut. 28:13, 43-45. God willed to honor the Jews even in the act of calling the Gentiles, but the rebellion of the Jews made it necessary to provoke them to jealousy when he showed mercy to the nations. Rom. 10:19-21. God has joined the faithful of many nations to himself by the gospel, but it has not been in a manner to honor the Jews as it would have been had they received the gospel. Rom. 11:17-22; Jer. 11:16.

In verse 13 God bids all flesh be silent before him; for he is raised up out of his holy habitation. It is probable that this has reference to the work in the sanctuary which is described in the following chapter. But God will be held in reverence especially when he manifests his power. Hab. 2:20; Zeph. 1:7; Ps. 76:8, 9.

J. N. A.

#### AUSTRALIA.

OUR tent still occupies the same site as when our last report was made. The five weeks that our meetings have been in session, the weather has been quite unfavorable, having been stormy and cold much of the time. When we stop to think that November here corresponds to the month of May in the Northern Hemisphere, we need not be surprised at the un-

settled state of the weather. We are told that sudden changes from extreme heat to extreme cold, with high winds, prevail in this locality during the entire season. But be that as it may, our meetings have been well attended, and their influence has been widely felt, if the discussion of them in various parts of the city and suburbs is any evidence. It is just the same in Australia, however, as it is in America; of the many who acknowledge the truth, the majority find excuses for not obeying. Then again, I think that the people of this country are a little slower to act upon what they see to be duty than in some parts of America.

Notwithstanding all this, during the meetings quite a company have covenanted to keep all God's commandments. It is probably safe to say that thirty besides our company who came here from America, are now observing the Lord's Sabbath in this vicinity. A very few of these were already keeping it when the tent meetings commenced, who had come to its observance through attending Bible readings. There are at least ten more for whom we hope, who are fully convinced of the truth.

There are some features about the work in this country that are very encouraging. The people are generally liberal. In the box which we placed in the back of the tent to receive contributions toward paying tent expenses, has been already deposited £12 9s (about \$60), which is rather more than the entire expense of the meetings, including a portion of the tent fixtures. Besides this, the book stand has been liberally patronized. From reading our publications, a portion of those who have embraced the truth have already commenced to pay a tithe of their earnings toward the support of the cause. All seem thoroughly in earnest, and anxious to know all the truth. Last Sabbath, Nov. 28, after a short discourse, we had a most excellent social meeting. The testimonies were of a character that showed resolution and firmness of purpose, yet the words came forth in tenderness, and in some cases with trembling voice. The testimonies of God's Spirit are eagerly read by the new brethren, and appreciated as meat in due season. We are indeed cheered at what the Lord has already wrought in behalf of his infant cause in far-off Australia. His hand has been apparent in so many ways since we came here that it would seem the basest ingratitude to doubt his goodness. We hope to so live and labor in him, that we may ever be the recipients of his grace. J. O. CORLISS.

#### A COVENANT BY SACRIFICE.

We are taught that the Lord will gather his people, who have made a covenant with him by sacrifice. The sacrifices of God are something besides offering slain beasts upon the altar. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord." "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." And this is not all. "But to do good and to communicate, forget not; for with such sacrifices God is well pleased." We are to sacrifice of our time, our physical strength, and our mental ability, of our goods and money to bless others and save souls. But sometimes when we begin to talk of such sacrifices, it "brings a coldness over the meeting," as the negro preacher said it did in his congregation, whenever one talked about the ten commandments.

Brethren, the time is at hand when ourselves and all that we have and are must be upon the altar of God. It will not do to say, Lord, Lord, merely. It must appear that we have made a covenant with God by sacrifice, that we have done good, that we have labored in the cause of salvation, and have used the means that God has given us for the furtherance of his cause and the salvation of men. It is well to believe the truth; but blessed are they that do. The doing will proclaim our faith, if we have any. Now is our time. Will we improve it? R. F. C.

—I know the hand that is guiding me through the shadow to the light;  
And I know that all betiding me is meted out aright.  
I know that the thorny path I tread is ruled by a golden line,  
And I know that the darker life's tangled thread, the richer the deep design.  
—British Evangelist.

## Ministers' Department

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

### WHY OUR MINISTERS SHOULD SELL BOOKS.

THERE are several good and sufficient reasons why each one of our ministers should sell all the books he can:—

First, because every book he sells helps our offices, which need all the aid we can give them. After a book has been published, if only a few can be sold, they lose money on it; but if a large number can be disposed of, it profits them something. It is a great loss to a publishing house to have thousands of dollars' worth of valuable books lie unsold in the stock rooms year after year. Our offices belong to us all, and we should work for them earnestly and constantly. One excellent way to do this is to help sell their books.

Secondly, every time you sell a person a good book, especially a good religious book, you do that person a good deed. When you are gone and forgotten, that book may remain there to bless the whole household and perhaps lead them to salvation. Preach a sermon, and it is soon forgotten; but the book may be read and re-read and carried from house to house for years. Is it not worth while, then,—nay, is it not a sacred duty, to get into circulation just as many of these good books as you possibly can?—Most certainly it is; and a minister is recreant to his duty when he neglects so to do.

Many of the people who claim to be too poor to buy books, will spend their money for something of far less value to them. So do not be put off too easily with that plea.

Thirdly, when a minister sells a book, he helps himself. At the very most, our ministers have but small pay on this earth. But if they would take hold earnestly in selling books, they might legitimately add to their income from twenty-five to one hundred dollars a year. The ministers of our denomination have better opportunities to sell books than other ministers have, because we are constantly traveling from place to place. We also have a large list of books which we can well urge all to buy.

With all these good reasons for selling books, it seems as though every one of our ministers would be actively engaged in the business; but they are not. Many of them dispose of very few, perhaps twenty-five dollars' worth in a year. This is not because books cannot be sold; for others under the same circumstances will sell three or four hundred dollars' worth in the same time. One does not try, while the other does. A minister should always have his trunk well filled with books, which he should sell publicly and privately.

John Wesley said to his ministers: "Do not plead that you are poor, and cannot buy needed books for your library. Sell our books, and thus you can get books for yourselves." Let our ministers take the same advice. D. M. CANRIGHT.

### WHO IS TO BLAME?

WE often hear complaints that our churches are not what they should be, that our Sabbath-schools are not well attended, that some of our Conferences are run down, and that many of our ministers are not as efficient as they ought to be. Granted that these things are true, what is the cause? who is to blame? There is always a cause for everything, and so there must be for this. It is a short cut to say that brethren ought to do thus and so; but all experience shows that men, even good men and Christians, do much as they are influenced to do. To tell what men ought to do, is one thing; to get them to do it, is quite another. Here is where the influence of a leader is seen.

A church or a Conference, a school or a mission, is just about what the leading man over it makes it to be. No observing person will deny this. Consider for a moment the mighty influence of one man with a leading, master spirit. As soon as Alexander became king of Greece, how suddenly that nation rose as conquerors! When he died, how quickly the conquests ceased! Their leader was gone. Look at Napoleon. What marvels a few soldiers with him at their head would do! Without him, the same army could accomplish little or nothing. So of Frederick the Great. See Sheridan in Virginia. A whole

army, routed and fleeing, is saved, and a defeat turned into a victory by one man, the leader.

It is just so in religion. When Luther arose, how quickly tens of thousands of brave and devoted men rallied around him! He infused his own spirit into that generation. He infused a few such men as Luther, Calvin, Knox, and Wesley, the history of the world would have been very different. Look at it on a smaller scale. Take a school. How often we have seen one all run down and demoralized. Put over it an efficient man, and what a change! Order, discipline, and harmony reign throughout. How was this brought about?—By one man, the leader. So of a church. One minister labors there; no tithes are paid, no missionary work is done, little spirit of sacrifice is felt, and all is weakness. Another man goes there, and the whole church become earnest workers. It is just so with a Conference. Under one man, with the same advantages and disadvantages it will run down; while another will soon set all in order and activity. I have often heard it remarked that a good elder with a few members will make a better church than a poor elder with a large church. And it is so.

How important it is, then, that leaders, such as elders, Sabbath-school superintendents, directors, ministers, and presidents should be devoted, able, and pushing men! If they do not have the push and snap and spirit in them, all the scolding in the world will never produce enthusiasm in those under them.

Every leading man, from the elder of a church up to the president of a Conference, molds things largely after his own ways. It is inevitable. Spirit is catching. Example tells more than precept. If he is slow, dull, and slack, others under his charge will become so too. If he is stirring, energetic, full of faith and zeal, the same spirit will soon be seen in all around him.

A selfish man may preach well about self-denial and sacrifice; but no one is moved to practice, because he does not show it himself. And so it is in everything. An enthusiast with little sense and no argument, merely by the energy of his own spirit will move multitudes; while a cool, logical reasoner with the soundest arguments stirs but few. What the leaders are, whether in church or Sabbath-school, mission or Conference—that is what the people will be. D. M. CANRIGHT.

### "DON'T FREEZE THEM."

SUCH was the admonition of a friend to a minister of the gospel as he was about to go among strangers to present the testing truths of the word of God. Alas! that such an admonition should be needed; for, above all others, the servant of Christ should have his heart warm with the love of souls. How can any be drawn to Christ by a cold and distant manner?

Possibly some might see the truth and obey it from the force of Bible evidence alone, notwithstanding the unfavorable manner of the minister; but how many more might have been reached by warm and winning ways in addition! And is it not the work of the Spirit of God to make the heart tender and sympathetic? It is not a sufficient excuse that we have been sometimes deceived. We should still reach out in tender love for the souls for whom Christ died. Distrust should have no place in the heart of the ambassador of Christ. In no sense is it a benefit. It only hinders the free work of the grace of God.

Again, the instruction given should not partake of the nature of strife, but of kind, gentle teaching of the truth. "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." Even when reproof and rebuke become necessary, they need not be given in a harsh spirit, but love can appear through them. ALBERT WEEKS.

### PREACHING CHRIST.

THE Christian teacher's theme is not to be a theory or a system, but a living Person. One peculiarity of Christianity is that you cannot take its message and put aside Christ, the speaker of the message, as you may do with all men's teachings. Some people say, "We take the great moral and religious truths which Jesus proclaimed. They are all-important parts of

his work. We can disentangle them from any further connection with him. It matters comparatively little who first spoke them." But that will not do. His person is inextricably intertwined with his teaching; for a very large part of his teaching is exclusively concerned with, and all of it centers in himself. He is not only true, but he is the truth. His message is not only what he said with his lips about God and man, but also what he said about himself and what he did in his life, death, and resurrection. You may take Buddha's sayings and find much that is beautiful and true in them, whatever you may think of him; you may appreciate the teaching of Confucius, though you know nothing about him but that he said so and so; but you cannot do thus with Jesus. Our Christianity takes its whole color from what we think of him. If we think of him as less than this chapter (Col. 1) has been setting him forth as being, we shall scarcely feel that he should be the preacher's theme. But if he is to us what he was to this apostle, the sole Revealer of God, the Center and Lord of creation, the Fountain of life to all which lives, the Reconciler of men with God by the blood of his cross, then the one message which a man may be thankful to spend his life in proclaiming will be, Behold the Lamb! Let who will, preach abstractions; the true Christian minister has to preach the person and the office—Jesus the Christ.

To preach Christ is to set forth the person, the facts of his life and death, and to accompany these with that explanation which turns them from being merely a biography into a gospel. So much of "theory" must go with the "facts," or they will be no more a gospel than the story of another life would be. The apostle's own statement of "the gospel which he preached" distinctly lays down what is needed—"how that Jesus Christ died." That is biography, and to say that and stop there is not to preach Christ; but we must add, "For our sins, according to the Scriptures, and that he was raised again the third day." Preach that, the fact and its meaning and power, and you will preach Christ.

Of course, there is a narrower and a wider sense of this expression. There is the initial teaching, which brings to a soul that has never seen it before, the knowledge of a Saviour whose cross is the propitiation for sin, and there is the fuller teaching which opens out the manifold bearings of that message in every region of moral and religious thought. I do not plead for any narrow construction of the words. They have been sorely abused by being made the battle-cry for bitter bigotry and a hard system of abstract theology, as unlike what Paul means by "Christ" as any cobwebs of Gnostic heresy could be. Legitimate outgrowths of the Christian ministry have been checked in their name. They have been used as a cramping-iron, as a shibboleth, as a stone to fling at honest, and especially at young preachers. They have been made a pillow for laziness. So that the very sound of the words suggests to some ears, because of their use in some mouths, ignorant narrowness.

But for all that, they are a standard of duty for all workers for God, which it is not difficult to apply, if the will to do so be present, and they are a touchstone to try the spirits, whether they be of God. A ministry of which the Christ who lived and died for us is manifestly the center to which all converges and from which all is viewed, may sweep a wide circumference and include many themes. The requirement bars out no province of thought or experience, nor does it condemn the preacher to a parrot-like repetition of elementary truths or a narrow round of commonplace. It does require that all themes should lead up to Christ and all teaching point to him, that he shall be ever present in all the preacher's words, a diffused even when not a directly perceptible presence, and that his name, like some deep tone of an organ, shall be heard sounding on through all the ripple and change of the higher notes. Preaching Christ does not exclude any theme, but prescribes the bearing and purpose of all; and the widest compass and richest variety are not only possible, but obligatory, for him who would in any worthy sense take this for the motto of his ministry: "I determined not to know anything among you save Jesus Christ and him crucified."—*Alexander MacLaren, D. D., in Illustrated Christian Weekly.*

—God knows our hearts, and though we fail  
To do great deeds and win renown,  
Our motives and our efforts may  
From his great mercy gain the crown.  
His boundless love is ever sweet,  
And strong to guide our faltering feet.

## 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.

### SONG TRIUMPHANT.

BY ELIZA H. MORTON.

EXULT, O heart desponding!  
Cheer up, be brave, be strong!  
Above the clouds is sunlight,  
Oh, sing a grateful song!

When shadows seem to lengthen,  
Fear not, they'll flee away;  
When night is settling round thee,  
Watch for the dawning day.

Rejoice in God, thy refuge,  
And trust in Christ, thy friend;  
Sweet blessings hang above thee,  
But ask, and they'll descend!

Look up and never falter,  
The race is nearly run;  
The sky begins to brighten,  
The journey's almost done!

Exult, O heir of glory!  
Sin's sway will soon be o'er;  
And transporting waves of gladness,  
Be thine forevermore!

Portland, Me.

### SWITZERLAND.

GENEVA.—I have given eight lectures in our hall, *La Salle du Dimanche* (the Sunday Hall), in this city; and though our congregations have not been large, yet those who have attended have shown the deepest interest and true appreciation; and better order I have never seen in all my experience. There has been so much chaff in public efforts here by people of different pretensions and persuasions, that even the honest are cautious; but we confidently expect that perseverance, with the blessing of God, will achieve glorious results.

Already have we had encouraging omens. A Parisian and his wife have already decided to obey. They have had a wonderful experience. A Swiss paper attacked our French journal, *Les Signes des Temps*; but a liberal Geneva daily, *La Tribune de Geneve*, spoke good words in its favor, and against the narrowness and calumny of the paper that had slandered it. This led the gentleman in question to send for *Les Signes* and for tracts, and without knowing that I was here, he felt exercised to write to Basel for a preacher, when he heard that some preacher from that place was already giving lectures here on the second coming of Christ. He went to hear him, but saw the man was not sound on the Millennium, return of the Jews, punishment of the wicked, etc. He was getting disgusted, when he learned of us through his daily paper, *La Tribune*, and attended two of our meetings with his wife. More grateful persons I never saw. Our readers can judge of the joy experienced by them and by us. They have already commenced to keep the Sabbath. They meet with us to-morrow, and join at once in the Sabbath-school exercises, and show an anxiety to help the cause by their influence, etc. They have rooms near the Cathedral of St. Peter, in the center of the town, which we hope will be converted into a hall in which we can freely express our views without the fear of restraint. Thus God is opening the way before us, and we invite all our readers to unite with us in praising him.

I expect to commence lectures in Lausanne the third week in January. D. T. BOURDEAU.  
Dec. 25.

### ENGLAND.

THOUGH some time has elapsed since my last report, I have not been inactive. We closed tent labor Oct. 13, as it became so cold and rainy that we could not make our congregations comfortable. As Eld. Durland and myself were storing the tent, we reviewed the experience we had had during the three months we used it, and we mutually decided that it had proved a success. Through its use several good souls had embraced the truth, and expense had been saved; for had we put forth the same efforts in halls, it would have cost us for board and hall rent at least \$100; whereas, in our tent meetings enough donations were made to pay all expenses with the exception of a few dollars. The tent advertised us for several miles square, while an effort in a hall would have been scarcely known outside of the town. Hundreds came to the tent through curiosity who would not have come to a hall; and by securing many hearers we were able to sell many more papers, tracts, and books than we could have disposed of otherwise.

During the last four weeks, I have been laboring as the way has opened at Bardney, a village of some twelve hundred inhabitants. I could secure only an

old dilapidated hall in which to hold meetings. It could not be heated, and at times those who came were uncomfortable on account of the cold. But as some seemed interested, I felt it my duty to remain. I gave fully as many Bible readings at private houses and my own hired room, as I preached sermons. Thus several became interested in the truth. The congregations numbered from ten to one hundred. At the Bible readings there were usually from four to twenty. I sold some eight dollars' worth of books, and received \$6 in donations.

One young man, a teacher in the Sunday-school of the leading church (Methodist) in town, fully embraced the truth. Being a teacher, and a great help in their prayer-meetings, they felt the stand he took. Apparently, everything was done to keep him from accepting the truth, but to no avail. We spent many hours together conversing about the truth, and he attended the Bible readings and most of the discourses, through all of which he has become well posted in regard to the truth, and seems firmly established. As I see him rejoicing in it, I can but feel thankful I came to England, and have the privilege of teaching the truth here. He purchased "Thoughts on Daniel and the Revelation" and "Spirit of Prophecy, Vol. IV." besides several pamphlets and tracts. He also subscribed for *Present Truth* and the *Signs*. I left some others interested, also.

At Riseley, a sister who embraced the truth at the tent meeting there last summer, has had a building which she owned, fitted up for a meeting hall, and Eld. Durland, who has recently moved there, is holding a second series of meetings, with a good interest and attendance. The Sabbath-school is also interesting. One more has embraced the truth.

As we closed our tent labor, the two sisters who had been canvassing in connection with it, commenced work in the city of Kettering, a few miles from Riseley. They sold several hundred papers, and obtained several scores of subscriptions for *Present Truth*, and held some Bible readings. One lady commenced to keep the Sabbath as the result. Eld. Durland has visited her on two occasions, and held Bible readings. The last time he was there, her neighbors came in, and he preached to a room full. He will follow up the interest.

Eld. John and wife are doing a good work at Aberystwith, Wales, in loaning and selling reading matter, and holding Bible readings. One has recently embraced the truth there.

A Southampton lady who has heard a few sermons, and who has been reading, has lately embraced the truth. She soon leaves for her home in Australia.

Bro. Drew, our missionary at Liverpool, who has been loaning reading matter and holding Bible readings, was visited one Sabbath a short time since by a man and his wife who had just commenced to obey the truth. He stated that he had just learned the truth, for which he had been diligently searching during the past five years. He is accountant for a large firm, who will still employ him, and permit him to keep the Sabbath. Meetings are now held at Bro. Drew's house.

One of our workers has just canvassed a village a few miles from Riseley. He sold some two hundred papers, besides hundreds of pages of tracts. Many who had heard of our tent meetings, urged that we pitch our tent there in the spring.

Eld. Wilcox is faithfully at work on the *Present Truth*; for the circulation of which, and the sale of our books and tracts, we are earnestly working, holding Bible readings, and preaching as the way opens. As we thus endeavor to agitate the truth with voice and pen, a demand is all the time being created for reading matter, and our book orders are increasing at our office of publication. Thus slowly but surely, through the blessing of the Lord, the truth is gaining a foothold in the United Kingdom. To the Lord be the honor. S. H. LANE.

### WISCONSIN.

WE have just had a good quarterly meeting at La-grange, Monroe Co. An elder was chosen and ordained, and a secretary and treasurer elected. This church has never before had an ordained elder, and all seem more hopeful than ever before. At our general meeting I was requested to take charge of the churches in Dist. No. 7, including Waushara, Adams, and Wood counties. I. SANBORN.

### MISSOURI.

NEWTON Co.—Nov. 16 I commenced meetings at Freedom school-house, in Newton Co., about fourteen miles southeast of Carthage. Continued these meetings three weeks. Bro. Blackmon was with me the last twelve days. The interest to hear continued till the close. As a result, nine have signed the covenant. After a visit of one week with my family, I returned to the same place, and held meetings in a school-house in an adjoining district. Continued these meetings, with an increasing interest, for two weeks. The Lord blessed the efforts put forth at this place, and four more signed the covenant. Three keep the Sabbath who have not yet united with them. There are others who I hope will obey in the near future. One subscription for the *Review* was taken,



and three copies of "Facts for the Times" were sold. Donations amounted to \$10. May the Lord bless the work in South-western Missouri. D. N. WOOD.

## CONNECTICUT.

MOOSUP.—On Sabbath, Jan. 2, the time of our regular monthly meeting, we were favored with a visit from H. B. Tucker, of the Providence mission. Owing to our brethren's being much scattered, and the weather's being unfavorable, our meetings for several months past have been poorly attended. But at this meeting, there was a general turnout. Three attended who had recently commenced keeping the Sabbath, also some other interested ones who have not yet taken their stand with us. In the forenoon we had a Bible reading, and in the afternoon Eld. Butler's address was read, which was meat in due season. This was followed by a short social meeting, in which many expressed their determination to take advanced steps, and consecrate themselves more fully to the work. On Sunday Bro. Tucker and myself and wife visited and talked with several who are deeply interested, and we hope soon to see them taking their stand upon the truth. We earnestly hope that the time may not be far distant when we can have ministerial aid. J. S. MILLER.

Jan. 4.

## VIRGINIA.

MARKSVILLE, PAGE CO.—I was with the Marksville church during the week of prayer and humiliation, when we tried to follow the recommendations of the General Conference in our labors. The day services were not attended by as many as we had hoped for, but the evening meetings were largely attended. A deep interest was plainly to be seen in the good attention and order. We had some difficulties to meet in the beginning of the meetings which were very discouraging; but we earnestly sought help from the Lord, and he heard our prayers. On Sabbath, Jan. 2, after the reading of Eld. Butler's very important address, a prayer and social meeting was held. The Spirit of the Lord seemed to come into our midst, and its melting influence was largely felt. Confessions were made, and new resolutions were formed for the year just commenced. At the close of the meeting four were added to the church by vote, and received the hand of fellowship. These were all from other denominations, and it was interesting to hear them give their reasons for desiring to unite with us. Their testimonies agreed that they "believed we had the truth," and they wanted to come to the light and be obedient. Others are interested, for whom we have hope. The contributions were not as liberal as we desired, but we believe they will be acceptable in the sight of God, and do their part in aiding the important missions to which they were appropriated. May the blessing of God follow this "week of prayer and humiliation." B. F. PURDHAM.

Jan. 3.

## MINNESOTA.

SOUTH BEND AND CANBY.—Since I returned from General Conference, where I was much encouraged to live and labor for God, I have been laboring at the above-named places. On my way back, I stopped in Chicago, speaking once to the brethren there. I was very glad once more to meet both with the older brethren and also with those who have lately accepted the truth. May the Lord bless his work there.

At South Bend I found all those faithful who embraced the truth when I was there last fall; and we had many blessed seasons in searching the Scriptures for the requirements of God and the reasons of our faith.

On the Sabbath I met with the American brethren at Mankato, and on Sunday spoke twice to the Scandinavians, and held a very interesting Bible reading. Quite a number not of our faith were with us, and manifested much interest.

Dec. 16 I went to Canby. No minister had been there for over a year; and when I arrived, the brethren told me that they had been praying for favorable weather, as it is sometimes impossible to come together at this time of the year. The Lord heard us in this respect, and the weather was better than we could expect. We had two or more meetings every day, and experienced much of the blessing of God. Bro. Chapman, director of this district, was with us.

I came to Lake Benton Dec. 21, and last night and to-day we have had very interesting meetings and Bible readings with some families of our nationality. I realize that the harvest is great, but the laborers few. May God remember us in mercy.

Dec. 22.

L. JOHNSON.

## ILLINOIS.

YELLOW CREEK.—According to the directions of the General Conference, the Lena church held their meetings Friday and Sabbath at Nora, and Sunday at Louisa. We believe these meetings will mark a new

era in the Lena church. As we tried to seek God and to search our hearts, his sweet Spirit came into our midst, and all pledged themselves to engage more faithfully in the Master's work. The members of this church are mostly poor; money is scarce; but nearly thirty dollars were raised for the various missions. May God bless the work in Northern Illinois.

J. K. HOUSEL.

COMPROMISE AND SADORUS.—Since the General Conference I have visited the companies at the above places. There is only one family of Sabbath-keepers left at Compromise; but I was glad to find them all, both parents and six children, loving the truth, keeping up their regular morning and evening devotions, Sabbath-school, and prayer and social meetings. I spoke four times, and assisted in their Sabbath-school, received \$2.62 from those without and liberal donations and pledges from the family to the different missions.

At Sadorus I found two families. Our meetings were held at the residence of Bro. A. Craw. These friends are firm in the truth, but are not very hopeful that they can do much for those around them. The outside attendance was small. I had freedom in speaking to the few. Bro. Craw will act as treasurer of the church for the future. R. M. KILGORE.

## OHIO.

WALNUT GROVE AND DUNKIRK.—Dec. 10 I visited the Walnut Grove church, remaining over Sabbath and Sunday. I tried to set before them the necessity of a thorough consecration to God, the importance of improving the little remaining time in which we have to work, and the present wants of the cause. They seemed to be ready to contribute of their means. Our meeting was also of spiritual profit. I had the pleasure of baptizing two in the Erie canal, which is near their neat little church building. Others might be added to this company by a few weeks of earnest labor.

I went to Dunkirk Dec. 18, and remained one week. Was glad to find one brother keeping the Sabbath who became interested when I was there last winter. Others also are interested in the truth. Bro. Watts was with me a few days, and assisted in the tract and missionary work. As the friends wished me to be present at their Christmas service, it was held on Wednesday evening. The brethren here have not much of this world's goods, but their offering was as much as could have been expected of them. VICTOR THOMPSON.

AMONG THE CHURCHES.—On my way from the General Conference, I stopped at Clyde over Sabbath and Sunday. Spoke Sabbath morning to the brethren. Sunday I visited a neighborhood five miles in the country, where I held a few Bible readings two years ago. Some are still anxious to hear more. I can but express my pleasure at the influence and impressions of this kind of labor. What an honest person reads for himself from the Bible, it is hard to eradicate from his mind. There and at Clyde I obtained three new subscriptions for the REVIEW.

Dec. 12, 13 I was at Greensburg, and assisted Eld. Gates in holding a few meetings, which were timely and well received.

Dec. 18-20 was with the church at Yellow Springs, holding seven meetings. Everything passed off harmoniously. The quarterly meeting was held at this time. Obtained five new subscriptions for the REVIEW and three for Good Health.

Dec. 23-29, I visited for the first time the friends at New Antioch. Here we enjoyed much of the blessing of God. The quarterly meeting of this church was held in connection with this meeting. More harmony seems to prevail here than for some time in the past, and the brethren seemed much encouraged. There is excellent material here to make this one of the best churches in the State, if consecrated to the will of the Master. Fifteen meetings in all were held. I obtained three new subscriptions for the REVIEW and HERALD, and two for Good Health. Brother Lutin Haughey, director of this district, joined me at Yellow Springs, and is now assisting me in these meetings. We feel that the third angel's message is rapidly going to all nations of the earth; and our greatest desire is to go forward with it, and share the trials here and the blessings hereafter. W. J. STONE.

AMONG THE CHURCHES.—I spent Dec. 12-14 with the Akron church. Our meetings were all good and encouraging. We had a precious season in celebrating the ordinances. We felt the force of David's words: "Behold, how good and how pleasant it is for brethren to dwell together in unity."

My next appointment was at North Bloomfield. Bro. Franz, the director, was with me. Although the members were much scattered, and but few could be present, yet our meetings were good and profitable. The different branches of the work were looked after, and the subjects of Christmas offerings, week of prayer, and monthly missionary meetings were quite thoroughly canvassed.

Dec. 23-30 I was with the Norwalk church, holding meetings daily. The plans recommended for the

week of prayer were carried out here, and the church was much encouraged. The Lord gave freedom in our efforts to speak the truth. The quarterly meeting of the church was held at this time. Two united with the church, and three presented their names for admission, who will be received on baptism. This church is of better courage than they have been for some time in the past.

We were with the Clyde church at the time of their regular quarterly meeting, and also during a portion of the week of prayer. The earnest appeals sent out by our leading brethren to be read during the week of prayer, found a response in some hearts at least. We were sad to see some who greatly needed this instruction, absent from the meetings. Brethren, St. Paul's advice to the Romans we would do well to heed: "It is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day, . . . not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." R. A. UNDERWOOD.

Jan. 6.

COLUMBUS.—We feel grateful to the brethren for the articles sent us, to be read during the week of prayer. They did us good. Our Christmas donations are the second best in the State. This is saying a good deal; but the amount paid by our thirty-four members shows for itself, when compared with that of a membership of one hundred. The tithe of our church will be nearly \$150 for the quarter ending Jan. 3.

Sabbath was a good day with us. We met at 8 A. M. for prayer and social meeting. The Lord came very near to bless. Four united with us, and two more offered themselves for baptism, which will be administered soon. The day was spent by most of the church in fasting. To-day two of our young brethren go to a town of about eight or nine thousand inhabitants to canvass for "Marvel of Nations" and "Great Controversy." Our prayers follow them, that God will give them favor with the people, and zeal and wisdom to do his work acceptably.

E. J. VAN HORN.

## A MOB IN KENTUCKY.

BRO. S. OSBORN sends us the following account of a little unpleasant experience while holding meetings in Hancock county, Ky.:

"I began to hold meetings in the Anti-Baptist church in the vicinity of some ten Sabbath-keepers on the evening of Dec. 11, and continued until the evening of the 16th. During that time I heard a number of times that a mob was going to 'run me out of the country.' We had a good outside interest, and I had no confidence in such news, as reports of this kind are so common everywhere we go. But just before our meeting closed, the report was circulated among the congregation, that the mob was outside the door. After the service, Bro. Hardin invited me to go home with him, to do which we would have to go a mile through the woods, with only three of us. But, as I believe, a good providence directed a Bro. Gardner (Baptist) to ask me to his home, only a short distance.

"After we had started, a friend told us that the mob were near, and intended to follow me. Still, I hardly believed it, and went on with Bro. Gardner. When we had gone about three hundred yards from the house, two men ran ahead of me, and wheeling round, caught hands, and commanded me to halt. I demanded their business with me, when I saw I was entirely surrounded by a drunken, angry mob. Bro. Gardner stepped into the ring, placed his hand on the shoulder of the leader, and commanded him in the name of the commonwealth of the State, and as a citizen of that county, not to lay hands on me. One of the men drew his revolver, asking if he took up for me; if so, he would shoot him or any other man that would do it. Bro. Gardner said he had invited me home with him, and he meant to protect me. The man stood with cocked pistol, and Bro. Gardner between me and him. I was satisfied he did not intend to shoot him; but I was the object of their vengeance, and so with all the authority I could command, I said, 'Men, stand back, and let me pass,' which they did. They seemed to be held in check by some unseen power. My friend was holding the leader at bay, but, offering to fight if it became necessary, they started after me again, and said with a horrid oath that they would accomplish their object. They stopped, however, although they threatened to carry out their project. Some citizens came in, and after consulting together, we decided to have them arrested. The court advised me not to go back the next night unless the officers could get there to protect me. If I had gone, there would have been a fight; for both sides went there armed.

"The next day four of the desperadoes were arrested. Their trial lasted two days. The leader, Jackson, was fined \$50 and costs and given ten days in jail. The rest were bound over to circuit court

under bonds of \$200 each. If they keep out of the penitentiary, it will not cost them less than \$600. No sect is responsible for this; it was simply a drunken mob. When the trial was over, I went back and finished up my meetings unmolested, baptizing two willing souls."

#### GENERAL MEETING AT MINNEAPOLIS, MINNESOTA.

The first meeting of the occasion was held Tuesday evening, Dec. 29, and the last one Monday afternoon, Jan. 4. A large number of people were present, representing the different parts of the Conference quite generally. The meeting-house owned by the church not being large enough to accommodate the attendance, a hall was procured for that purpose, which was quite well filled. Much interest was manifested in the meetings from the outset. Elds. Butler and Olsen arrived on Thursday, and took charge of the exercises. Instruction in the various branches of the work being one of the principal objects of the meeting, the discourses largely partook of that nature. The earnest manner in which they were presented, accompanied by a good measure of God's blessing, made a deep impression on the minds of those present.

Every branch of the work received particular attention. There was an earnest desire on the part of many to engage in the work of God with a spirit of sacrifice and devotion. There was noticeable a spirit of harmony and brotherly love which was cheering indeed. The meeting was a success in all respects; and we trust it will result in the advancement of the cause. G. C. TENNEY.

#### INDIANA WORKERS' MEETING.

This meeting was held at New London, the home of Brn. Covert and Rees, Dec. 25-29, and was attended by some clear evidences of God's presence. The Bible work and canvassing received about equal attention, and a new interest in both these means of spreading the light of present truth was awakened in all. On Monday afternoon, while the subject of faith and devotion was being presented, together with some of the reasons why we lack power to accomplish the work God requires at our hands, the Spirit of God came into our midst in a marked degree, and many were moved to tears and sought the Lord as they never had done before.

An invitation to come forward and seek God was responded to by more than half the congregation, without the least urging. Many good confessions were made and resolutions formed.

Some of talent and ability who have been occupied in worldly enterprises, decided during the meeting to fully devote themselves to the work of God, and sought earnestly for a preparation for the work. Others who have been keeping the Sabbath and were respected by the church, but for some time have stood outside the church, saw their obstacles removed, and willingly united their interests with their brethren.

All left the meeting with a determination to work as never before. We feel anxious that the spirit of this meeting should pervade the whole State, and that the youth who have talent and ability might realize the importance of becoming sober-minded; and, laying aside their love of adornment and conformity to worldly customs, devote themselves to a study of the Bible and points of present truth, and fit themselves for usefulness in the cause. GEO. B. STARR.

#### THE MISSION SUNDAY-SCHOOL AT OTSEGO, MICH.

We have such a large and interesting Sunday-school at our church that I thought our brethren would like to learn about it. Of late several of our people have been conducting such schools during the summer in country school-houses. Bro. and Sr. Rumery, of Monterey, have had two successful Sunday-schools the past summer. This stirred up our church to think that we ought to do something also; but it was winter, and country schools seemed out of the question. So we proposed to try a school in our own church.

Otsego has a population of about 1,400, with three churches besides our own. We have had a church here for twenty-five years, and everybody knows us and our doctrines well. Our church numbers about seventy-five. Many supposed that no one would come to our church to a Sunday-school if we tried it; for they could go to other Sunday-schools if they chose. But "nothing venture, nothing have;" so we decided to try it.

We advertised it in the paper, put invitation cards in every house, and invited every one we saw to attend. Every teacher was required to gather in her own class, and keep them by constant visiting at their homes. The school began with sixty the first Sunday, and now (the seventh week) it numbers one hundred and thirty, and is increasing each Sunday. Who attends?—Well, about everybody, and children from the best families in town. I never saw greater enthusiasm in any school.

How do we conduct it?—Just as we do our own Sabbath-school, only we all use Lesson Book No. 1, for little and big, and some are gray-headed people. The small ones take only one lesson per week; while the older ones take two. We use about fifty copies

of the *Instructor*, which are distributed among the scholars. We use our own song books, maps, etc.

We call it, "The Mission School," and hold it at 3 P. M., so as to conflict with no other school. As far as possible we try to gather in those who attend no school, but many come who also belong to the other Sunday-schools. All are pleased with the order and thorough instruction given in the school, the design from the first being to have it far above the average Sunday-school, and it seems to be a success.

Yesterday we had an exhibition to show what the children were learning. Our church was packed to its utmost capacity by the citizens of Otsego. The impression was excellent.

Who could ask for a better missionary field than this, right in our own church, right at home, right among our neighbors? Who is more impressible to divine truth than these children and youth? Who is more teachable than those who will come to these schools? Then, when the children come, this gives us the friendship of the parents, and opens the way for us to visit them and talk with them on religious subjects.

Now why cannot the same thing that is being done here, be done in many other churches? Not every church could do this; but certainly many could. It requires work,—hard work, and much of it. While the most of our church have given the school their sympathy and have aided what they could, yet most of the hard work of the school has been done by the sisters. All the officers and most of the teachers are women, and they have had no help from a minister.

Where they can do no better, one person with the right talent can conduct a Sunday-school alone. This can best be done in country school-houses where there are no Sunday-schools. As the spring opens, we ought to start hundreds of such schools, and they should be made to pay their own expenses, too, and they will, except in very poor places.

Here, brethren and sisters, is missionary work right at our doors waiting to be done. Who will go? I hope we may hear more on this subject from those interested. D. M. CANRIGHT.

#### TO THE BRETHREN IN VERMONT.

DEAR BRETHREN: It should be a matter of gratitude with all of us that so good a work has been accomplished by our missions in the cities and large villages in our State. So far as I am informed, the work seems to be moving as prosperously as we might naturally expect. Sacrifice and self-denial, consecration and persevering labor, must attend these efforts. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh in vain." "Without me," says Christ, "ye can do nothing."

The preachers, the workers, the canvassers, must all have the Spirit of God to help them. And not only so, but they need and desire your prayers. Paul addressed his Colossian brethren thus: "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds."

In the last REVIEW Bro. Kimball spoke of how you could help the missions and companies of canvassers by sending to them some of the necessities of life, thus curtailing their expenses. You have read his appeal, and no doubt some have resolved how to respond. Those living where freight would be light on articles sent, can do much to help in this direction; while others whose hearts are quite as willing, and hands as ready, reside too far away to send much freight or express. This matter should be well looked to. Local freight is high. From where I lived to Battle Creek, freight is about one dollar per hundred; while on some of the roads in our State, freight costs one-half this sum for one hundred and fifty miles. The liberal-hearted living west of the mountains can respond to the call for help and incur but little expense for transportation; while others can turn some of the commodities mentioned into money at some sacrifice, and send this better than to exhaust so much on freight. Money in pennies, dimes, or dollars, will always be acceptable. And if any of our large number of brethren and sisters who have left Vermont for other States, should, as their minds and prayers revert to former associations, feel disposed to contribute to these missions, it would be gratefully received.

Our funds are all low, while workers are increasing. Some of these have left their homes at a sacrifice to engage in the work of saving souls, without the least promise or encouragement of compensation from the treasuries. Will not the dear brethren and sisters at their own comfortable homes look well to the wants of these brethren and sisters, "distributing to the necessity of saints," in harmony with Prov. 3:27, 28. A. S. HUTCHINS.

#### TIMELY WORDS.

SISTER DELIA FITCH writes us from near Chicago, Jan. 1, 1886:—

"The REVIEW of Dec. 22, accidentally fell into the hands of a lady who had begun the observance of the

fourth commandment, but was becoming unsettled by the words of a Presbyterian minister and by a tract he gave her. This tract was the one of which Eld. M. E. Kellogg speaks in that REVIEW. By having her attention called to the glaring fraud there exposed, she has become established on the Sabbath question, and is in a fair way to embrace the whole truth. Thus we see that opposition sometimes oversteps itself, and good comes of it. Eleven are keeping the Sabbath as the result of the labor performed here since last March. There are strong hopes of as many more. We are observing the week of prayer, and some offerings have already been made. The Spirit of the Lord comes in, and we will praise him for all these things."

### Special Meeting Department.

#### DIST. NO. 9, N. Y., QUARTERLY MEETING.

ARRANGEMENTS have been made with the directors of this district, and others interested, to hold the district quarterly meeting at Adams Center, N. Y., Jan. 24, 25. It is designed that this shall be a general meeting for Northern New York; and a large attendance of the friends of the cause in that part of the State is earnestly desired. Meetings will begin Friday evening at 7 o'clock.

E. W. WHITNEY, for Director.

#### THE KANSAS INSTITUTE.

THIS will be held at Topeka, Feb. 2-10. Meetings will commence Tuesday morning at 10 o'clock. The time will be devoted to general instruction in the various departments of the work, such as colportage work, Bible readings, and city mission work in general. Tent labor will also be considered. We hope that all ministers who can attend without seriously hindering their work, will do so; also all who intend to labor as canvassers or missionary workers. Time will also be given to instruction as to how to keep the books. Eld. Geo. B. Starr of Chicago will be present. In reference to the wants and preparations of those who come, Eld. Curtis will speak further. J. H. COOK, Pres.

#### THE CHICAGO MEETING.

THIS meeting is appointed for the especial purpose of organizing a church of our American brethren and sisters at this place, according to the action of our State Conference at its last session. We shall be favored with the labors of Elds. Geo. I. Butler and O. A. Olsen during the entire time. When we consider that Chicago is a most important center, and that the influence of a church here will be felt beyond the limits of the city, the importance of this occasion cannot well be estimated. We therefore feel that this church, when organized, should be efficient, and its members well instructed in all the duties and relations devolving upon them. We have secured a most central location for this meeting, accessible from all parts of the city without a change of street cars. The hall is on Randolph street, between State and Dearborn, on second floor over No. 67; entrance between 67 and 69, Randolph street. The meeting will commence on Thursday night, Jan. 14, at 7 o'clock, and continue till the 19th. During each day the meetings will be at 8 o'clock P. M., and 7 P. M. On Sunday, the meeting will begin at 10:30 A. M., and continue throughout the day. R. M. KILGORE.

#### GENERAL MEETING FOR RHODE ISLAND.

AT our late meeting at South Lancaster it was decided to hold sometime during the winter a general meeting in Rhode Island. At this meeting we greatly desire to see a full attendance of all our people in that State. I trust all will lay their plans to be there and to stay till the meeting is closed. Elds. E. W. Farnsworth and Goodrich, who are now laboring in the Conference, will be at this meeting, and we trust the work will receive an impetus such as it has never had in this part of the Conference.

We are in great need of means to carry forward the work, and yet it occasions a good deal of hesitation to conclude that this need is greater than the want of devoted, God-fearing men and women who will give themselves to the work. Brethren and sisters, let there be such a rally at this gathering as Rhode Island has never seen. The opposing forces are in training for the last mighty conflict, and why should not the Israel of God awake and arouse? The storm is gathering, and the final struggle is rapidly coming closer and closer to the people of God, and to meet it successfully we must gird ourselves for the conflict that is before us. Come praying God that this may be the best meeting your State has ever seen. The meeting will be held at Curtis' Corner, commencing Thursday evening, Feb. 12, at 7 o'clock, and will continue till Tuesday morning, Feb. 17. Come one, come all. D. A. ROBINSON.

## News of the Week.

FOR WEEK ENDING JAN. 9.

### DOMESTIC.

—Seven stores at Laurel, Ind., were burned Thursday by incendiaries.

—Hartford now prohibits the sale of Sunday newspapers on the streets after 10 o'clock Sunday morning.

—Fire at Burnip's Corners, Mich., Monday morning, destroyed three buildings, causing a loss of \$15,000.

—The upsetting of a lamp by a dog Monday morning destroyed Dunlap's hat works in Brooklyn; loss, \$250,000.

—A fishing schooner was wrecked Sunday night off the coast of Oregon, the captain and two of the crew perishing.

—The explosion of a boiler Tuesday in a coal mine near Joplin, Mo., killed one man and fatally wounded three others.

—The Milwaukee ordinance directing policemen to kill all unmuzzled dogs found in the streets, will go into effect Friday.

—The revisers of Webster's Dictionary have decided to admit as legitimate words, "bull-dozing," "boycott," and "dude."

—The Brooklyn bridge cars carried 21,604,226 passengers in the year 1885. These passengers paid fares amounting to \$626,799.35.

—The twenty-nine colleges of Ohio taught 3,129 students last year; about 2 per cent of the young people of collegiate age in the State.

—Sixteen convicts escaped from the mines at Coal Hill, Arkansas, Wednesday, by tunneling their way out. Several have since been captured.

—Three men were killed Monday, and three others wounded, by the derailing of a freight train in a tunnel near Hinton, West Virginia.

—The outcome of a quarrel at a party in Clay County, Kentucky, Monday night, was the killing of three men, and the fatal wounding of a fourth.

—Early Saturday morning Ladies' Hall, a portion of Oberlin College, was destroyed by fire, 250 male and female students escaping in their night clothes.

—In the police court at Cincinnati, Oliver Doud Byron, the actor, was convicted of violating the law prohibiting Sunday theatrical performances. Sentence was deferred.

—Fire losses in the United States and Canada during the month of December, 1885, reach \$9,200,000; and for the past year losses have aggregated \$94,200,000—\$15,000,000 less than in 1884.

—Eight blocks of houses settled at Boston Run, Pa., Friday, sinking four feet into the ground, the dwellings being twisted out of shape. The people fled in terror, leaving all their effects behind.

—The grinding of the crown glass disk of the immense lens for Lick Observatory, California, is well under way at Cambridge, Mass., yet a whole year's work remains to be done before it will be finished.

—The Des Moines, Ia., City Council Monday evening passed a resolution calling upon the Mayor to strictly enforce the State statutes regarding prohibition in that city and to close the saloons and gambling houses.

—The new steamer, *City of Nassau*, worth \$50,000, which sailed from Philadelphia for Jacksonville, Fla., Dec. 24, has not since been heard from, and the general belief is that she has been lost at sea. She carried a crew of nineteen men.

—The County Penitentiary at Albany, N. Y., is a plague-stricken spot. Its 1,000 inmates are exposed to a deadly form of typhus fever. A great many deaths have already occurred. The epidemic is said to have all the characteristics of the "black plague" which decimated London years ago.

—Twelve collieries in the Mahonoy Valley have been flooded by the heavy rains and rising streams, and large sections of Williamsport and Lockhaven, Pa., are under water. Tracks have been washed out and telegraph poles leveled, and several million feet of logs have been swept away by the floods.

—President Cleveland was lately asked to contribute his autograph to the attractions of a Catholic Church fair at Phillipsburg, N. J. He responded by sending a beautiful steel-plate engraving of the White House, beneath which is the President's signature. Accompanying this was a substantial sum of money.

—Lake Glazier, the newly discovered source of the Mississippi, is a sparkling little lake, which nestles among the pines of a wild and unfrequented region of Minnesota, just on the dividing ridge which forms the great watershed of North America. It is about a mile and a half in greatest diameter. The waters of the lake are exceedingly pure, coming from springs.

—A second attempt was made Sunday morning to burn down the town of Tarentum, Pa. The incendiaries took every precaution to make this attempt a success, cutting the ropes of the two alarm bells and rendering the pumps useless. The flames were discovered and extinguished by the citizens with a loss of only \$9,000. The previous attempt entailed a loss of \$50,000.

—On the 2nd inst., the Secretary of the Treasury, acting under the advice of President Cleveland, issued a call for \$10,000,000 of outstanding U. S. government bonds, the call to take effect Feb. 1. This is the first call that has been made for bonds since Oct., 1884. The surplus now in the treasury is greater than at any time for many years, being \$200,000,000.

—The cause of cold waves, Lieutenant Woodruff of the Signal Service Bureau says, is not yet understood. He explains that in various investigations and studies it has been shown that a "fall of temperature succeeds or follows an area of low barometer, and a rise preceeds such an area," and asks the following question: "Is the cold the effect of an area of high barometer, or is the area of high barometer due to decrease of temperature?" The prediction of the approach or progress of cold waves is as yet apt to go wrong nine times out of ten. The most intense cold waves follow severe storms.

—From a complete record of the casualties for 1885, mostly for this country, as given in the *Pittsburg Dispatch* of Jan. 1, it appears that over 3,000 persons perished during the past year from various disasters. Flood and storm head the list, to which were due 840 deaths. Next come earthquakes in Spain and Cashmere, from which 337 persons are known to have perished, and many more, the exact number of whom could not be ascertained. Mine disasters follow with a record of 328 deaths. Explosions of various kinds add 300 to the list; fires, 236; lost at sea, 161; railway disasters, 105; of the remaining number, a very large proportion met death by being struck or run over by railway trains.

### FOREIGN.

—Mr. Gladstone's personal mail pouch contains about 3,000 letters every month.

—A London dispatch states that the King, government, and people of Greece are all eager for war.

—The Australian harvest is over, and it is estimated that 90,000 tons of wheat will be available for export.

—Servia, in a note to Bulgaria, proposes the appointment of a commission to negotiate terms of peace, to meet at Vienna.

—Krupp's gunworks at Essen have turned out more guns since September than are usually produced in twelve months' time.

—New Zealand, with a population of about 600,000, has a debt of nearly £31,000,000, or over \$250 for each inhabitant.

—The differences between France and Madagascar have not as yet been settled, and it is believed the negotiations will end in failure.

—At a meeting in Glasgow, attended by 6,000 unemployed persons, resolutions were passed appealing to the wealthier classes for assistance.

—Advices from Burmah state that the Dacoits have raided the country to within twenty-five miles of Mandalay, and murdered three Europeans.

—A hurricane along the north coast of Great Britain on Friday inflicted serious damage to property. An unknown steamer was sunk in the English channel. A snowstorm at Paris caused a cessation of traffic.

—A report was current in London on Sunday that a force of Egyptian rebels penetrated the British line at Suakin, and attacked the soldiers in the streets of the town, a number of whom were killed.

—The Empress of China has no hesitation in expressing her opinion that reforms in social and religious matters are needed, and that China can no longer keep up her isolation from the rest of the world.

—Heretofore ships have been permitted to pass through the Suez Canal only in daylight; but now war ships and steamers provided with electric lights of sufficient power to illuminate the canal 1,200 yards ahead, may go at night.

—Gladstone has summoned the Liberal members of Parliament to a meeting on the 16th instant. He will then make a frank statement of the principles upon which he proposes to settle the Irish question. The Conservative members will hold a meeting on the 16th inst.

—The German man-of-war *Nautilus* has raised the German flag on the Marshall and Gilbert groups of islands, in the Southern Pacific, and claimed for the government a protectorate over them. These islands number about fifty in all. The natives are said to be civilized, and to have been for many years under the influence of the American Missionary Society.

### RELIGIOUS.

—The Catholic population of Wisconsin is said to be 423,300.

—The Christian population of Madras, in the ten years from 1871 to 1881, has increased 165,682.

—"Japanese Friends of the Bible" is the title of a society which numbers 1809 members, each of whom is pledged to read a portion of the Scriptures daily.

—The opponents to Christianity in Japan have banded together to resist its spread by argument and force. But in spite of this, the missionary interest there is steadily increasing.

—The native churches of Japan are strict in the admission of members. A play-actor, story-teller, and editor of the "personal" department in a newspaper, were refused until they changed their business.

—"General" Booth, of the Salvation Army, announces to his London audiences that he is about to organize a campaign against the colored citizens in the Southern States. We would be better pleased to hear that he intended to "carry the war into Africa."

—The territory of Russian Siberia, one and a half times as large as the United States, has belonged to Russia for three centuries, yet of the four million inhabitants nearly one half are still pagans, whose religion is said to be fostered by the home government.

—At a recent crowded Sunday meeting in the Opera House of Denver, Colorado, which was called rather a secular than a religious movement, it was resolved, as "every man needs for his highest physical, intellectual, and moral development" a day of rest, to request the merchants of Denver to close their places of business one day in seven.

—The launching of the little steamer *Good News*, on Lake Tanganyika, was one of the greatest events, says a missionary of the London Society, in the history of the natives of that part of Central Africa. It was celebrated by the astonished people by the firing of guns, and shouting and dancing. They would not believe that the vessel would float in her iron sheathing, nor could they see how she was to be moved into the water over a distance of 145 feet.

—The *Christian at Work* thus summarizes the religious statistics of the present world: "At the outset of 1886, the religious condition of the race is about as follows: Total, 1,500,000,000, one third nominally Christians; of whom about 365,000,000 are Romish, Greek, and Oriental, and 135,000,000 Reformed; of the remaining 1,000,000,000, about 10,000,000 are Jews, 180,000,000 Mohammedans, 800,000,000 Pagans (we give round numbers). Of China's 300,000,000, 75,000 are in Christian communities; of India's 250,000,000, about 700,000; of Japan's 35,000,000, about 15,000; of Siam's 8,000,000, 3,000; of Turkey's 20,000,000, 100,000; of Persia's 7,500,000, 5,000; of Africa's 200,000,000, 600,000. American missionary fields add 700,000, and the isles of the sea 400,000 more, identified with Christian institutions; and so we have a grand total of 2,600,000 who in the whole mission field are either converts or adherents of Christian churches."

## Obituary Notices.

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

SALISBURY.—Died Dec. 22, 1885, in North Gorham, Me., of paralysis of the heart, Mehitabe E. Salisbury, aged 70 years and 7 months. She began the observance of the Sabbath some over two years ago, while living at Blue Hill, Me., and has left the consolation for her bereaved friends that she rests under the benediction of Rev. 14: 13. May God bless the afflicted family, and may they be enabled by his grace to so live out the principles of his truth that they may at last meet where parting scenes will not be known. Remarks by the writer from 1 Thess. 4: 13. J. B. GOODRICH.

FULLER.—Killed near Wadena, Minn., Nov. 1, 1885, by the accidental discharge of his gun during a struggle with a wounded deer F. W. Fuller, in the thirty-second year of his age. A wife, infant son, step-son, father, mother, and six brothers and sisters, are left to mourn his loss. He embraced the truths of the third angel's message at the Minneapolis camp-meeting in 1881. He united with the Wadena church shortly after, of which he has lived a faithful and conscientious member. We mourn not as those without hope; for we feel a full assurance that if faithful we shall meet him in the morning of the resurrection. O. C. POTTER.

CURTIS.—Died of consumption, in Exeter, Me., Oct. 22, 1885, Flora B. Curtis, only daughter of James and Viannah Curtis, aged 15 years, 6 months, and 22 days. Flora was a very conscientious girl, and in her sickness was very patient. She sang praises to the name of Jesus, and expressed a willingness to die, hoping soon to meet loved ones where parting will never be known. She leaves a father, mother, one brother, and numerous other relatives to mourn their loss; but they mourn not as those without hope, for they expect to meet her in the near future. Words of comfort were spoken by I. Damon (first-day Adventist), from 1 Cor. 15: 22. S. F. THOMPSON.

PRICE.—Died at Healdsburg, Cal., Nov. 13, 1885, of typhoid fever, Lucetta Price, wife of Wm. E. Price, in the fifty-fifth year of her age. Sr. Price was impressed from the beginning of her sickness that she would not recover. She said that if she could have her choice, she would prefer to live for the sake of her family; but if it was God's will that she should sleep in the dust, she was well satisfied to be laid away until the Life-giver should come. She passed away with a bright hope of immortality through Christ. She leaves a husband and six children to mourn her loss. Funeral services were conducted by the writer. E. P. DANIELS.

JOHNSTON.—Killed by the accidental discharge of a pistol, in Plano, Tex., Nov. 7, 1885, our son, Linus B., aged 10 years, 4 months, and 11 days. Our boy and a playmate with whom he was very intimate, were playing together within a few yards of our door, when a pistol which they had, discharged, the ball entering the right eye of our son, who only lived a few hours afterward. He was a bright, healthy boy, and a close student, being remarkably well informed in the Bible for one of his age. For five years he had regularly attended the Sabbath-school, always learning his lessons. It is a very sad bereavement to us; but we have hope that he will come again from the land of the enemy. W. T. AND A. M. JOHNSTON.

MORRISON.—Died at his residence near Coloma, Warren Co., Ia., May 13, 1885, Benjamin Morrison, in the sixty-ninth year of his age. He was born in Beaver Co., Pa., moving to Iowa in 1884. He received our faith in 1865, and although not a member of the church, he was a firm believer in the doctrine, and observed the Sabbath till his death. He suffered much during his sickness, which lasted more than a year. We think his sufferings led him to more fully appreciate the value of the Christian's hope. He seemed to be humbled and softened in spirit, and expressed a willingness to die. He leaves a widow, who faithfully cared for him during his illness, and eight grown children, the most of whom are Sabbath-keepers. Eld. J. H. Morrison of this Conference being the eldest son. The funeral was held in the school-house near his residence, and was largely attended by his friends and neighbors. Remarks by the writer from 1 Cor. 15: 26. CHAS. F. STEVENS.

SCOTT.—Died at Peoria, Ill., Sept. 27, 1885, of inflammation of the stomach and bowels, Angeline, wife of David Scott, aged 47 years and 5 months. Sr. Scott embraced the doctrines of the Sabbath and second advent of our Saviour, during the camp-meeting at Peoria, some over a year ago. She had been a member of the Calvary Mission church of this place some seventeen years, and was held as a member at the time of her death. She had always led a devoted Christian life, and often expressed a firm belief in the Sabbath and third angel's





message to those with whom she conversed. She was beloved by all who knew her. The Review was to her a welcome visitor, and she also took great delight in distributing tracts and papers among her numerous friends and relatives. She expressed a willingness to be laid away to rest till Jesus comes to call her forth with all the faithful at the morn of the resurrection of the just. She leaves a husband and daughter to mourn her loss. Funeral sermon by Eld. Western, of the Calvary Mission church, from 2 Cor. 5:8.

M. S. KELLOGG.

## Appointments.

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

DIST. No. 3, N. Y., will hold its quarterly meeting at Adams Center, Jan. 23, 24. H. F. FOSTER, Director.

A GENERAL meeting will be held at South Stukely, P. Q., Jan. 29, 30. We extend an invitation to all.

R. S. OWEN.

BURKE, Wis., Jan. 16,  
Marshall, " 19, 20  
Milton Junction, " 23, 24  
W. W. SHARP.

No providence preventing, I will commence meetings at Stevens Point, Wis., Jan. 17, and continue over first day, after which I will visit other churches in Dist. No. 7; will send notice by letter as to exact date. I. SANBORN.

Will be at Bowling Green, O., Jan. 16, and will remain over the following Sabbath if necessary. We hope to see as many Sabbath-keepers from the surrounding country as possible. We want to see you at the first meeting Sabbath morning. R. A. UNDERWOOD.

QUARTERLY meeting for Dist. No. 1, Minn., will be held at Dodge Center, Jan. 21-25, commencing Thursday evening, Jan. 21, at 7 p. m. We desire a general attendance from all parts of the district. There are many important matters to be considered at this meeting, which will interest all. Come, brethren and sisters, be present at the commencement and remain till the close. We shall have a choice selection of publications on hand to supply all who desire. We shall expect to meet every librarian. Bring your books with you. G. C. TENNEY.  
F. L. MEAD.

### APPOINTMENTS FOR SCANDINAVIAN CHURCHES.

As I desire to meet with as many as possible of our Scandinavian churches before I leave this country in the spring, and as many inquiries when I shall go to this and that place have been sent me, I have made out the following list of appointments. If my health permits and no providence prevents, I expect to hold meetings as follows:—

#### WISCONSIN.

Oakland, Jan. 30, 31  
Poy Sippi, April 2-4  
Ft. Howard, " 6-8  
Neeah, " 9-11  
Racine, " 13, 14  
Raymond, " 16-18

#### MINNESOTA.

Lake City, Feb. 2  
Minneapolis, " 3  
Gilchrist, " 5-7  
Artichoke, " 9, 10  
Rice land, " 12-14  
Meriden, " 16, 17  
Golden Gate, " 19-22  
Mankato, " 22-25

#### DAKOTA.

Swan Lake, March 3-7

#### IOWA.

Ruthven, Feb. 26-28  
Weston, " 9-11  
Council Bluffs, " 12-14  
Elk Horn, " 16, 17  
Bowman's Grove, " 19-21  
Extra, " 23, 24  
Parkersburg, " 26-28

First meeting at each place will begin at 10 A. M.

O. A. OLSEN.

THE Lord willing, I will meet with the Illinois churches as follows:—

Woodburn, Jan. 22-24  
Carbondale, " 26, 27  
Du Quoin, " 29-31  
Webber Grove, Feb. 4-8  
West Salem, " 10-15  
Oakland, " 17-22  
Bloomington, " 24-March 1  
Onarga, March 3-8  
Rockford, " 10-15  
Chicago, " 17-21

Eld. I. D. Van Horn will join me at the West Salem meeting, and remain with me during all the rest of the appointments. It is very much desired that all the brethren and sisters in the various churches surrounding these several appointments, make an earnest effort to attend the meeting in their respective locality. We hope to give some instruction in the tract and missionary work, and would therefore urge all the directors, district secretaries, and librarians, and also the church clerks and treasurers, to attend these meetings, and bring your books with you. All should bring bedding. R. M. KILGORE.

ELD. J. B. Goodrich will meet with the friends at Curtis' Corner, Rhode Island, Sabbath and Sunday, Jan. 23, 24. Meetings will commence Friday evening Jan. 22, at 7 o'clock. D. A. ROBINSON.

## Publishers' Department.

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

The address of Robert Voorhees is for the present Wellsville, Alleghany Co., N. Y.

The address of Eld. J. G. Wood, for the next four weeks, will be Malvern, Hot Springs Co., Arkansas.

Will some one from Adams Center, Briggsville, and Pittsfield, write to me at Grand Rapids, Wis., giving the name and address of some one to write to when I send an appointment. I. SANBORN.

### BUSINESS NOTICES.

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

WANTED.—A Sabbath-keeping painter, a man of good address and wide awake; also a first-class sign-painter, to take a half interest in a general house and sign-painting business, in a city of four thousand inhabitants, business thoroughly established by a painter of over twenty years' experience. Address, C. E. Gregg, Marion, Linn Co., Ia.

### RECEIPTS.

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

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

Books Sent by Express.—Mrs M R Hartley, Mrs Ida Grommon, Mrs Ida Gates, Mrs G B Starr, Mrs C L Boyd, Mrs S S Rhodes, Eld E M Kallio-h, N B Smith, John Pennell, J P Hammerquist, G Melgren, T Williams, F M Roberts, C W Aronson, J D Brown, D E Lindsey, Frank B Hancock, C M Hansen, Pacific Press, Andrew Erskine, T S Parmelee.

Books Sent by Freight.—Mrs E T Palmer, Elias Styles, C L Boyd, H P Holser, P S Hoen, H P Holser, W A Young, A B Oyen.

Cash Rec'd on Account.—Iowa Conf per S J Smith 2.40, Canada T & M Soc per M L C 94.13, Minn T & M Soc per M Heileson 3, Ill T & M Soc per L S C 126.99, Texas T & M Soc per a friend 2, Ohio T & M Soc per Lucilla Rupp 5, B C R M Soc per H H W 4.50, Wis T & M Soc per W N Kennedy 8.37, Ohio Conf per Julia Jinks 8, Ohio Conf per M. E. Kingsbury 3, Iowa Conf per J W Burton 6.50, B C S S per C D Rhodes 30.87, Mich T & M Soc per H H 179.36, Kan Conf per J H Cook 2,000, N E Conf per Emily Coggs 1.65, Minn T & M Soc per H P H 564.74, B C V M Soc per B C R M Soc 68.31, Ky T & M Soc per B C Saxby 89.99, B C S S per F Wilcox 9.33, Tenn T & M Soc per J H Dorch 15, N Y Conf per W Mc Nitt 1.

General Conference.—N S Raymond 6.92, Maine per S H Linscott 63.50.

English Mission.—Mrs D Fitch \$7, Mrs F E Nettingham 10, Emily S Hibben 5, Mary E Paton 1, a friend 1, Sarah Alchin (deceased) 50, Mrs J A Owen 5, J H Moller 1.25, Minn T & M Soc 120.04, F Cramer 30, J G Saunders 25, Robt Aitken Sr 1.

International T. & M. Soc.—Bela G Jones \$81, Mrs Hayes (share) 10, J H Moller 1.25, Minn T & M Soc 15.14.

Arkansas Relief Fund.—M J Anthony \$1, A La Rue (Honolulu) 20, Isaac Rhodes 1, Mrs C Amsden 1, Mrs L Austin 1, W Mc Nitt .50.

Australian Mission.—Mrs H M Burleigh \$2, Emily S Hibben 5, Anna Hibben 5, F E Nettingham 5, Alice Morel 10, L L Peck 2, Minn T & M Soc 175, Stephen Alchin 100, J G. Saunders 25, F Cramer 30, Willow Creek Pa S S 5, Sr Manny 4.

One Hundred Thousand Dollar Fund.—J S Wicks and wife \$1,000.

Scandinavian Mission.—A Johnson \$5.25, Mrs J A Owen 5, J H Moller 1.25, Mrs L Austin 1, Mrs C Amsden 1, A E Tallman 50cts, Minn T & M Soc 266.84, Alba Pa Ch 3, Fleetwood Pa Ch 6.33, Wellsville N Y Ch 1, Rikke Olsen 1, M A Stewart 10, B P Hagberg 4.90.

Thank Offerings.—A friend \$1, Mrs Alfred Devereaux 1, Eli G Runnels 1.

N. E. School.—Margarette Elliott \$5, A Kunz 25, Minn T & M Soc 116.

S. D. A. E. Soc.—Cordelia Squire \$40, Minn T & M Soc 436.40.

Christmas Offerings to the European and Scandinavian Missions.—New Market Va Ch \$16.93, Jamestown N Y Ch 52.20, Wheeler N Y Ch 28.91, Roaring Branch Pa Ch 25.61, Shingle House Pa Ch 24.19, Corydon Pa Ch 12.14, West Valley N Y Ch 11.50, West Pike Pa Ch 10, Youngville Pa Ch 7.50, Blockville N Y Ch 3, Mill Village Pa Ch 3.02, Springfield Tenn Ch 15.48, Rebecca Brooks 1, H A Whitaker 2, Oswego Kan S S 1, Kansas churches: Kirwin 1.35, Love 3.70, Springfield 4, Lebanon 6.30, Fillsburg 7.07, Dora 8, Malvern 8.37, Ottawa 8.66, Severy 12.35, Mound City 14, Lawrence 18, Ward 20.10, Osawkee 20.50, Greenleaf 23.68, Palmer 33.70, Portis 50.25, Moline 52.40, Topeka 64, Ft. Scott 75, Alton 80, Ridgeway 96.10, Cornith Vt Ch 6, Vanderbilt Mich Ch 3.28, Canada T & M Soc 37.30, Mrs L E Eaton 5, Estella Mich Ch 24.03, Laura Gilman 2, Elizabeth, Mrs L E Eaton 5, Estella Mich Ch 24.03, Marquette, Neb Ch 5.50, Illinois churches: Roscoe 11.26, West Salem 25.46, Woodburn 6.50, St Anne 23, Bloomington 10, Princetonville 12.33, Lena 17.90, Oakland 45.49, Gibson 7, Rockford 16.78, Sheridan 66.61, Kankakee 15.30, Belvidere 25.86, Webber Grove 15.70, S B Cornwell 4, J D Ballard 6.55, Oliver Mears 50, Sloan Ia Ch 175, N C Bryant 11, St Louis Mo Ch 17, Puleifer Wis Ch 3.75, Exira Ia Ch 36.75, Spencer Ia Ch 5.25, Neeah Wis Ch 7.10, Berkshire Vt Ch 15, L G Moore 1.50, Bonaparte Ia Ch 2.40, Battle Creek Mich Ch 3, A C Haughey 5, Freedom Mich Ch 34, W W Davey 2, Della Page 45cts, M Elliot 5, Blendon Mich Ch 12.60, Carrie Annes 1, Ithaca Mich Ch 40.56, Colfax Mich Ch 8.30, Rosa Klinton 1, Carrie Titus 50cts, Douglass Mich Ch 32.05, Resse Mich Ch 13, Otsego Mich Ch 70.46, Kalamazoo Mich Ch 5.75, Dr Lay & wife and Spencer Creek & Elk Rapids Ch 34.45, A A Marks & children 4, H H 10cts, White Lake Mich Ch 15.65, Peter Johnson 10, Bloomington Mich Ch 9.26, John Arnold 1, Eunice Arnold 10cts, Leach Tenn Ch 15.70, Camden Mich Ch 7.25, Kellerton Ia Ch 7.15.

Christmas Offerings to International T. & M. Society.—Elizabethtown Ky Ch 75cts, Chicago Ill Ch 5.02, Princetonville Ill Ch 25cts, Lena Ill Ch 4.40, Oakland Ill Ch 5.94, Gibson Ill Ch 1.30, Rockford Ill Ch 1.22, Sheridan Ill Ch 1.48, Webber Grove Ill Ch 2.35, J D Ballard 1, Spencer Ia Ch 1.86, Blendon Mich Ch 1.20, Ithaca Mich Ch 8.73, Otsego Mich Ch 3.57, New Market Va Ch 1.50, Fleetwood Pa Ch 2.35, Wellsville N Y Ch 3.29, Corydon Pa Ch 3.36, Shingle House Pa Ch 3.30, Youngville Pa Ch 3.60, Blockville N Y Ch 3.08, Mrs L Ives (L M) 10, Swan Lake Dak Ch 6.25, Springside Kan Ch 1, Dora Kan Ch 1.60, Otawa Kan Ch 2.52, Topeka Kan Ch 3.10, Ridgeway Kan Ch 4.05, Moline Kan Ch 5.10, Portis Kan Ch 6.50, Ft Scott Kan Ch 6.54, Osawkee Kan Ch 7.50.

European Mission.—Mrs O Mitchell \$3, Lone Elm Kan Ch 5, Mrs J A Owen 10, J H Moller 1.25, Orange Mich Ch 75cts, Mrs C Amsden 2, Mrs L Austin 2, A E Tallman 50cts, J H Moses & wife 100, Minn T & M Soc 182.16, Wellsville N Y Ch 20.84, Fleetwood Pa Ch 6.32, Alba Pa Ch 5, M A Stewart 15.

## THOUGHTS ON THE REVELATION.

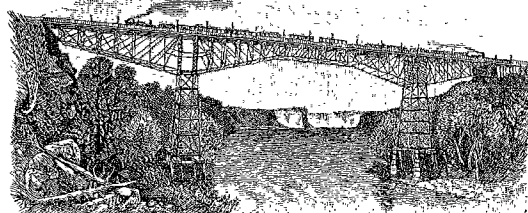
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## Travelers' Guide.



### MICHIGAN CENTRAL RAILROAD.

GOING EAST.					GOING WEST.				
Dr. Ex.	Day	N. Y.	Atlantic	Night	Dr. Ex.	Day	N. Y.	Atlantic	Night
P. m.	P. m.	P. m.	P. m.	P. m.	P. m.	P. m.	P. m.	P. m.	P. m.
1.46	8.45	11.15	7.00	8.00	Ar.	Dep.	Ar.	Dep.	Ar.
10.23	5.30	10.09	5.45	6.40	Detroit	9.15	8.00	4.00	9.10
9.15	4.15	9.15	4.85	5.25	Ann Arbor	10.38	9.23	5.30	10.28
7.57	2.47	8.22	3.18	4.17	Jackson	12.03	10.55	7.15	11.42
7.31	2.23	8.01	2.50	3.50	Marshall	1.18	11.55	8.22	12.45
6.45	1.42	7.23	2.00	3.03	Battle Creek	1.50	12.20	8.52	1.35
12.15	6.13	12.28	1.20		Kalamazoo	2.40	1.10	9.45	2.15
11.11	5.17	11.18	12.02		Niles	4.18	3.05		3.47
9.00	8.30	9.05	9.55		Mich. City	5.40	4.35		4.57
a.m.	a.m.	p.m.	p.m.	p.m.	Chicago	8.05	7.00		7.10
					Dep.	Ar.	a.m.	p.m.	p.m.

All trains run by Ninetieth Meridian, or Central Standard Time. Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays. Nov. 20, 1885. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

### CHICAGO & GRAND TRUNK R. R.

Time Table, in effect Dec. 6, 1885.

GOING WEST.					GOING EAST.				
San. Pass.	Mail.	Day	Pacific	Ex. Ck.	Mail.	Day	Pacific	Ex. Ck.	Pull.
Pass.	Pass.	Exp.	Exp.	Pass.	Pass.	Exp.	Exp.	Pass.	Pass.
.....	8.25	8.05	8.05	4.10	Dep.	Port Huron	Ar.	pm	am
.....	8.12	9.28	9.34	5.40	.....	Lausar.	.....	10.20	1.25
.....	8.58	10.03	10.10	6.20	.....	Flint	.....	8.42	12.07
.....	9.30	10.39	10.48	7.00	.....	Durand	.....	7.55	11.37
.....	10.47	11.31	11.50	8.28	.....	LaSalle	.....	7.55	11.37
.....	11.20	11.22	11.25	9.07	.....	Charlotte	.....	6.45	11.08
.....	12.30	1.00	1.20	10.10	.....	BATTLE CREEK	.....	5.58	10.14
.....	pm	1.20	1.25	pm	.....	D	.....	5.02	9.49
.....	2.11	2.21	.....	.....	.....	Vicksburg	.....	4.08	9.00
.....	2.28	2.32	.....	.....	.....	Schoolcraft	.....	4.08	8.56
.....	3.13	3.19	.....	.....	.....	Cassopolis	.....	3.16	8.15
.....	4.00	4.06	.....	.....	.....	South Bend	.....	3.04	.....
.....	5.15	.....	.....	.....	.....	Haskell's	.....	2.15	7.29
.....	5.32	5.52	.....	.....	.....	Valparaiso	.....	1.26	6.52
.....	5.58	8.10	.....	.....	.....	Chicago	.....	12.07	6.46
.....	pm	am	pm	pm	.....	Dep.	Ar.	11.39	6.32
.....	.....	.....	.....	.....	.....	.....	.....	9.10	8.25
.....	.....	.....	.....	.....	.....	.....	.....	8.25	8.30
.....	.....	.....	.....	.....	.....	.....	.....	am	pm

\*Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. The Day Express, Battle Creek Passenger, Chicago Passenger, Ft. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

GEO. B. REEVE,  
Traffic Manager.

W. J. SPIOR,  
General Manager.

### MICHIGAN & OHIO RAILROAD.

GOING WEST.			STATIONS.			GOING EAST.		
No. 36.	No. 34.	No. 32.				No. 31.	No. 33.	No. 35.
p.m.	p.m.	a.m.				a.m.	p.m.	a.m.
.....	5.45	10.10	Lv.	.....	Ar.	11.10	5.10	.....
.....	6.40	11.02	.....	Dundee	.....	10.1	4.15	.....
.....	7.16	11.39	.....	Tecumseh	.....	9.32	3.37	.....
.....	25	12.48	.....	Jerome	.....	8.26	2.28	.....
a.m.	8.42	1.00	.....	Hanover	.....	8.01	2.10	p.m.
6.17	9.15	1.18	.....	Homer	.....	7.33	1.38	8.00
6.49	44	2.5	.....	Marshall	.....	7.06	1.14	7.38
7.07	10.	2.5	.....	Ceresco	.....	6.49	1.02	7.21
7.27	p.m.	56	.....	Battle Creek	.....	6.30	12.44	7.03
7.35	.....	04	.....	Augusta	.....	a.m.	12.27	6.43
8.6	.....	3.45	.....	Yorkville	.....	.....	12.20	6.35
8.50	.....	4.10	.....	Monteith	.....	.....	11.43	5.55
a.m.	p.m.	.....	.....	Allegan	.....	.....	11.20	5.25
.....	.....	.....	.....	Lv.	.....	.....	a.m.	p.m.

All trains run daily except Sunday. S. W. VINCENT, Train Master.

JUNE 21, 1885.

### CHICAGO, ROCK ISLAND AND PACIFIC.

Depot corner Van Buren and Sherman streets. Ticket offices—104 Clark-st., new Opera Building, Palmer House, & Grand Pacific.

TRAINS.	LEAVE.	ARRIVE.
Davenport Express	†9:10 a.m.	†5:45 p.m.
Council Bluffs and Peoria Fast Express	†9:10 a.m.	†2:30 p.m.
Kansas City, Leavenworth, and Atchison Express	†12:10 p.m.	†2:30 p.m.
Minneapolis and St. Paul Express	*†11:30 a.m.	*†3:00 p.m.
Kansas City, Atchison, and Leavenworth Express	.....	.....
Peru Accommodation	.....	.....
Council Bluffs Night Express	.....	.....
Kansas City, Leavenworth, and Atchison Night Express	.....	.....
Peoria Night Express	.....	.....
Minneapolis and St. Paul Fast Express	.....	.....

\*Daily. †Daily except Sundays. ‡Daily except Mondays. §Daily except Saturdays. ¶Sundays only.