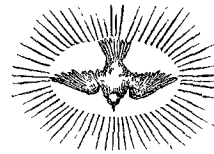


# Advent Review



AND SABBATH HERALD.



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

VOL. 63, No. 5.

BATTLE CREEK, MICH., TUESDAY, FEBRUARY 2, 1886.

WHOLE NO. 1650.

## The Review and Herald.

ISSUED WEEKLY BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

### ADVENT SONG.

Thou art coming, O my Saviour!  
Thou art coming, O my King!  
In thy beauty all-resplendent,  
In thy glory all-transcendent,  
Well may we rejoice and sing!  
Coming! In the opening East,  
Herald brightness slowly swells;  
Coming! O my glorious Priest,  
Hear we not thy golden bells?

Thou art coming, Thou art coming!  
We shall meet thee on thy way,  
We shall see thee, we shall know thee,  
We shall bless thee, we shall show thee  
All our hearts could never say.  
What an anthem that will be,  
Ringing out our love to thee,  
Pouring out our rapture sweet  
At thine own all-glorious feet!

Thou art coming! Rays of glory  
Through the veil thy death has rent,  
Touch the mountain and the river  
With a golden, glowing quiver,  
Thrill of light and music blent.  
Earth is brightened when this gleam  
Falls on flower and rock and stream;  
Life is brightened when this ray  
Falls upon its darkest day.

Not a cloud and not a shadow,  
Not a mist and not a tear,  
Not a sin and not a sorrow,  
Not a dim and veiled to-morrow,  
For that sunrise grand and clear!  
Jesus, Saviour, once with thee,  
Nothing else seems worth a thought!  
Oh how marvelous will be  
All the bliss thy pain hath bought!

Thou art coming! At thy table  
We are witnesses for this,  
While remembering hearts thou meetest,  
In communion clearest, sweetest,  
Earnest of our coming bliss.  
Showing not thy death alone,  
And thy love exceeding great,  
But thy coming and thy throne,—  
All for which we long and wait.

Thou art coming! We are waiting  
With a hope that cannot fail;  
Asking not the day or hour,  
Resting on thy word of power,  
Anchored safe within the veil.  
Time appointed may be long  
But the vision must be sure;  
Certainty shall make us strong,  
Joyful patience can endure.

Oh the joy to see thee reigning—  
Thee, my own beloved Lord!  
Every tongue thy name confessing,  
Worship, honor, glory, blessing,  
Brought to thee with glad accord.  
Thee, my Master and my Friend,  
Vindicated and enthroned,  
Unto earth's remotest end  
Glorified, adored, and owned!

—Frances R. Havergal.

## 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.

### UNWISE MARRIAGES.

BY MRS. E. G. WHITE.

Few have correct views of the marriage relation. Many seem to think that it is the attainment of perfect bliss; but if they could know one quarter of the heart-aches of men and women that are bound by the marriage vow in chains that they cannot and dare not break, they would not be surprised that I trace these lines. Marriage, in a majority of cases, is a most galling yoke. There are thousands that are mated but not matched. The books of heaven are burdened with the woes, the wickedness, and the abuse, that lie hidden under the marriage mantle. This is why I would warn the young who are of a marriageable age, to make haste slowly in the choice of a companion. The path of married life may appear beautiful and full of happiness; but why may not you be disappointed as thousands of others have been?

This question of marriage should be a study instead of a matter of impulse. Obedience to the last six commandments requires this. Obedience to the fifth commandment also requires that the young honor the judgment of their parents in the matter. Crimes of every kind may be traced to unwise marriages; then why should ignorant and inexperienced children be allowed to enter the marriage relation blindly? Parents should feel their responsibility to guard the interests of their children, when their own mature judgment teaches them that should they marry unwisely, life-long unhappiness would be the result.

While there are weighty responsibilities devolving upon the parents to guard carefully the future happiness and interests of their children, it is also their duty to make home as attractive as possible. This is of far greater consequence than to acquire estates and money. Home must not lack sunshine. The home feeling should be kept alive in the hearts of the children, that they may look back upon the home of their childhood as a place of peace and happiness next to heaven. Then as they come to maturity, they should in their turn try to be a comfort and blessing to their parents. They should not be too ready to leave the parental roof and give their affections and services to a stranger, at the very time when they are most needed at home.

Parents are entitled to the love of their children; and if the children would manifest in their words and acts more affection for the parents, it would be a blessing to both. Every kind attention is appreciated by parents. Before a marriage contract is made, every young person should look carefully to see how his or her absence from home will affect the happiness of the parents. Do they in their age or feebleness need the help that you alone can give them? Think carefully in regard to who has the strongest claims upon you.

When so much misery results from marriage, why will not the youth be wise? Why will they continue to feel that they do not need the counsel of older and more experienced persons? In bus-

ness, men and women manifest great caution. Before engaging in any important enterprise, they prepare themselves for their work. Time, money, and much careful study are devoted to the subject, lest they shall make a failure in their undertaking. How much greater caution should be exercised in entering the marriage relation,—a relation which affects future generations and the future life? Instead of this, it is often entered upon with jest and levity, impulse and passion, blindness and lack of calm consideration. The only explanation of this is that Satan loves to see misery and ruin in the world, and he weaves this net to entangle souls. He rejoices to have these inconsiderate persons lose their enjoyment of this world and their home in the world to come.

Many make light of the Heaven-appointed institution of marriage, and after it has been entered into thoughtlessly, without a true sense of its sacredness, the obligations it imposes are often shamefully disregarded. Frequently a man who is entirely ignorant of the wants of one of the opposite sex, of the treatment she should receive, takes her under his proposed protection when his influence and his temperament are to her a desolating hail, beating down her will and her aspirations, and leaving her no freedom of mind or judgment. Ignoring her personal rights, he becomes unkind and authoritative. Her individuality is lost in his, and she becomes the slave of his caprice and passions, as though she had naught to do but to obey his whims.

He may even quote texts of Scripture to show that he is the head, and that he must be obeyed in all things. He feels that his wife belongs to him, and that she is subject to his order and dictation. But who gives him the right to thus dictate and condemn? Is it the law of God, which commands him to love God with all his heart, and his neighbor as himself? No; there is no moral or religious defense for such unjust authority. The same Bible that prescribes the duty of the wife, prescribes also the duty of the husband. It says, "Husbands, love your wives, and be not bitter against them." The husband is to be kind and affectionate. He is to love his wife as a part of himself, and to cherish her as Christ does his Church.

While women want men of strong and noble characters, whom they can respect and love, these qualities need to be mingled with tenderness and affection, patience and forbearance. The wife should in her turn be cheerful, kind, and devoted, assimilating her taste to that of her husband as far as it is possible to do without losing her individuality. Both parties should cultivate patience and kindness, and that tender love for each other that will make married life pleasant and enjoyable.

Those who have such high ideas of the married life, whose imagination has wrought out an air-castle picture that has naught to do with life's perplexities and troubles, will find themselves sadly disappointed in the reality. When real life comes in with its troubles and cares, they are wholly unprepared to meet them. They expect in each other perfection, but find weakness and defects; for finite men and women are not faultless. Then they begin to find fault with each other, and to express their disappointment. Instead of this, they should try to help each other, and should seek practical godliness to help them to fight the battle of life valiantly. Their daily prayer should be,—

"Help us to help each other, Lord,  
Each other's woes to bear."

Self-denial must be practiced in the home. Every member of the family should be kind and courteous, and should studiously seek by every word and act to bring in peace, contentment, and happiness. All members of the family do not have the same disposition, the same stamp of character; but through self-discipline, and love and forbearance one for another, all can be bound together in the closest union. In many families there is not that Christian politeness, that true courtesy, deference, and respect for one another that would prepare its members to marry and make happy families of their own. In the place of patience, kindness, tender courtesy, and Christian sympathy and love, there are sharp words, clashing ideas, and a criticising, dictatorial spirit. In every family where Christ abides, a tender interest and love will be manifested for one another; not a spasmodic love expressed only in fond caresses, but a love that is deep and abiding. True love is a high and holy principle, and is altogether different in character from that love that is awakened by impulse, and which suddenly dies when tested and tried.

My heart is drawn out for the young. God has given them talents, which, if improved, would be of great service in his cause. Satan knows this, and therefore seeks in every possible way so to occupy their minds that they will have no time or inclination to devote themselves to the service of God. There needs to be a great change in the home life of some. They need to overcome the defects in their characters, if they would become useful workers for God and useful members of society. They do not realize that the inconsistencies in their characters are great drawbacks to their usefulness, and that unless they war against those tendencies which have controlled them to a greater or less degree, they will surely fail of attaining the future life.

Many are seeking for happiness, but they know not how to obtain it. If such would find true happiness, their minds must first receive the right discipline. They must learn to have faith and confidence in God. Those who have not learned to subdue self, to control impulse, and to bring themselves into obedience to the principles of the law of God, will not, cannot, be happy, or at peace and rest. They need the meekness and lowliness of Christ. They need to learn daily in his school, to wear his yoke, to lift his burdens, to deny inclination, to sacrifice a seeming present good for a future good, a personal advantage for a general advantage. The fountain of content must spring up in the soul. He who seeks happiness by changing his outward surroundings without changing his own disposition, will find that his efforts will produce only fresh disappointments. He carries himself with him wherever he goes. His unrest, his impatience, his uncontrollable thoughts and impulses, are ever present. The great trouble is in himself. Self has been cherished. He has never fallen upon the Rock and been broken. His will has never been trained to submit; his unyielding spirit has never been brought into subjection to the will of God.

There are many youth, who, because they cannot find happiness in plans of their own devising, will not accept it in God's appointed way. They wonder over their unhappiness, and count their best friends, those who discern and point out their deficiencies, their enemies. They cling with tenacious grasp to their impressions, and their ideas of what they must have and what they must do in order to be happy; but they lose sight of the fact that it is the Lord who rules, and that it is he who shapes circumstances. He says, "My thoughts are not your thoughts, neither are your ways my ways. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Finite beings should be humble and submissive in their desires, realizing that God uses many influences which it is beyond their power to control. It is for them to subdue self, bringing it under the control of intelligent reason. And in faithfully doing this work, peace, rest, and happiness will surely come. "Learn of me," says the Great Teacher, "for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light."

Time is valuable. Now is our time of probation. There is an eternity of bliss to gain, a per-

dition to shun. Do not, my young friends, fritter away your God-given opportunities by trying to accomplish your own desires. Up to duty and to work for the Master! Many of you have lessons to learn that you have not yet dreamed of. The books of heaven reveal many things that you can have blotted from their pages by coming to God with a truly repentant heart, and exercising faith in the blood of Christ as the atoning sacrifice. The life that was once lived to the flesh must now be lived by faith on the Son of God. You may now be passing through a critical experience; but, I entreat of you, be not hasty, be not discouraged, but submit your case to God. Wait upon the Lord and do his will, and in this hour of trial he will work for you, and you will obtain a precious experience. Lie low at the foot of the cross. Give God a chance to work, and he will teach you precious lessons.

Ask yourselves the questions, What education am I receiving at the present time? What advancement am I making in the divine life? Some are training in the school of vice and deception, receiving an education that will unfit them for this life and for the future immortal life. Others are educating themselves for lofty positions where they may receive the praise and honor of men. Still others are educating themselves in Christ's school, seeking goodness and truth, aiming to meet God's great moral standard of righteousness, and fitting for the high school above. Every day we are learning lessons in good or evil. Every thought cherished, every impulse indulged, leaves its impression on the mind.

We are under obligations to God to be constantly learning of Christ how to guide and control our thoughts, our feelings, and our passions. Oh, how fearfully lax we are in our duty to ourselves, in allowing our ideas to be molded by our own faulty will, and in allowing ourselves to be controlled by circumstances. We must study the pattern Jesus Christ. Self-culture and divine grace will strengthen us in moral power. Every faculty should be employed to make of us all that Christ has made provision that we should become. How many are losing the balance of their minds for want of heart culture! All goodness commences in the heart.

God has intrusted the young with the ability to do a good work for the Master, if they will consecrate themselves wholly to his service. But there must first be a transformation of character, an overcoming of obstinacy and self-sufficiency, and a cultivation of kindness and affection. The critical and censorious spirit that is ever ready to find occasion for reproof and condemnation in others, shows a narrow mind, and plainly reveals that its possessor has never carefully studied and correctly read the pages of his own heart.

Our home here on earth is the place in which to prepare for the home above. If there are such temperaments in the family that they cannot live in harmony here, they would not, unless converted, be in harmony in the heavenly family. There is altogether too much careless talking, censoring, fault-finding, in families that profess to love and serve God. The unkind words, the irreverence and disrespect, found in many families make angels weep. What a record is made upon the books of heaven of unkind looks and words that bite and sting like an adder. And this is not the record of one day in the year merely, but of day after day. Oh that these families would consider that angels of God are taking a daguerreotype of the character just as accurately as the artist takes the likeness of the human features; and that it is from this that we are to be judged!

All should cultivate patience by practicing patience. By being kind and forbearing, true love may be kept warm in the heart, and qualities will be developed that Heaven will approve. He who goes forth from such a family to stand at the head of a family of his own, will know how to advance the happiness of the one whom he has selected as a companion for life. There will be mutual love, mutual forbearance. Marriage, instead of being the end of love, will then be as it were the very beginning of love.

If those who are contemplating marriage would not have miserable, unhappy reflections after marriage, they must make it a subject of serious, earnest reflection now. This step taken unwisely is one of the most effective means of ruining the usefulness of young men and women. Life becomes

a burden, a curse. No one can so effectually ruin a woman's happiness and usefulness, and make life a heart-sickening burden, as her own husband; and no one can do one hundredth part as much to chill the hopes and aspirations of a man, to paralyze his energies and ruin his influence and prospects, as his own wife. It is from the marriage hour that many men and women date their success or failure in this life, and their hopes of the future life.

Basel, Switzerland.

### GOD'S ORDER.

BY ELD. A. S. HUTCHINS.

IN both the Old and the New Testament Scriptures, we behold with admiration the provisions made for, and counsels given of God to, his people in regard to their temporal and spiritual interests, which, if respected, honored, and obeyed, will promote harmony, brotherly love, and growth in grace. Arrangements are made and counsels given, whereby differences of opinion arising between brethren touching temporal interests, or controverted points in social relations covering real or supposed wrongs, may be adjusted to the glory of God and to the highest honor and good of the parties concerned.

Of Moses the record is, that he "sat to judge the people: and the people stood by Moses from the morning unto the evening." Deut. 18:13. And again, we read that Moses, acting in harmony with the counsel of his father-in-law, "chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons; the hard causes they brought unto Moses, but every small matter they judged themselves."

What were to be the qualifications of these men? "Able men, such as fear God, men of truth, hating covetousness." Again, by direct command from God, Moses instructs the people, "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor." Lev. 19:15. Following this, we find instructions in the seventeenth chapter of Deuteronomy respecting judging between "blood and blood, plea and plea, stroke and stroke," concerning which there was a controversy: "Thou shalt come unto the priests and Levites, and unto the judge that shall be in those days, and inquire; and they shall show thee the sentence of judgment."

This order of the Lord must be respected. The counsel from men ordained to give it must be obeyed: "Thou shalt do according to the sentence, which they of that place which the Lord shall choose, shall show thee; . . . thou shalt not decline from the sentence which they shall show thee, to the right hand, nor to the left." In the twelfth verse of this chapter we learn that non-conformity to the counsel given was punishable by death. "And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judges, even that man shall die: and thou shalt put away the evil from Israel."

In this matter, this order, established by God himself, life and death, as in many other things, were set before Israel; and man held the power of choice; but to him was not delegated power to dictate terms of settlement for his brother or neighbor, with whom he had fallen into trial. Now if as Paul says, " whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope," we should do well in the adjustment of trials between brethren to cast our eyes back to God's arrangement and order, under the former dispensation, for defeating Satan in his efforts to introduce confusion, contention, and strife among the people of the Lord. And unless God's moral government has changed, unless the time has come when it is no longer time that "God is not the author of confusion, but of peace, as in all the churches," it is far better to-day for brethren at variance who seek union and harmony, and who would promote that love that "worketh no ill to his neighbor," to consult and follow the teaching of the Bible in their efforts.

While we do not lay down the exact order or arrangement for the present time, as in the case

referred to, to adjust controverted rights, it would be the height of absurdity to think that God has left his people with no kind voice of counsel to help them in such a time of need. What says Christ? "How readest thou?" "Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Matt. 18:16-18. What could be more explicit? What more effectual? What more like Jesus, or less like self? Well saith the Lord, "My thoughts are not your thoughts, neither are your ways my ways. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Satan would have us think our ways are better than God's. From the day he said unto Eve, "Ye shall not surely die," this has been his effort. Were he to give the world a translation of the Scriptures, the golden rule would probably read like this: Whatsoever ye would that men should do unto you, compel them to do it. While the Saviour's rule quoted from the eighteenth chapter of Matthew would doubtless be construed like this: If thy brother trespass against thee, tell it everywhere. Hold him up before the people as being wholly in the fault, and yourself in the right. Your case is a clear one; you don't need any witnesses, nor need the church interfere; bring him to your terms; don't lower your dignity by confessions or yielding. Maintain your honor. Let confessions be made by the other side of the house.

Suppose there arise a controversy between two brethren, A and B, over the justice of claims. A holds against B for property purchased of A. B refuses to settle, except on his own terms, not because he imputes any fraudulent intentions to A. Here the first party proposes to refer the question to disinterested brethren. Which man acts most in harmony with God's order? Which is doing as he would be done by? Which heeds most closely the injunction, "Look not every man on his own things, but every man also on the things of others." In the days of Paul, some of the Corinthian brethren went to law with each other, for which he sharply upbraided them. And he asks, "Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren?" Dear reader, we are in the investigative judgment. Grudge not one against another, brethren, lest ye be condemned: behold the Judge standeth at the door. Please read the last chapter, the one on Christian Unity, in "Testimony No. 31." Mark expressions like these: "When trouble arises between brethren, the Saviour's rule should be strictly followed." "Those whose love for self is stronger than their love for Christ and his cause, will place their own interests first, and resort to almost any expedient to guard and maintain them."

**"HE BECAME POOR."**

BY F. D. STARR.

Of our Lord it is said: "Though he was rich, yet for your sakes he became poor." To commence in poverty and become rich is thought to be very commendable; but to commence rich and end in poverty would be thought very poor financiering. Thus would many judge the man who would follow our Lord in this example. But what should be said of the professed follower of Christ, who, though he was poor, yet for his own sake becomes rich? Can such stand by the side of the suffering Man of Calvary? Is this imitating the divine Model?

—The nearer we get to God, the more we see the exceeding sinfulness of sin; and many things that never seemed sinful before, will appear so as we walk in the light of his countenance. David understood this when he prayed, "Create in me a clean heart, O God." "Keep me as the apple of the eye."

**THE RELIGIOUS AMENDMENT PARTY IN POWER: PROSPECTIVE.**

BY L. D. SANTEE.

THEIR platform: To procure—  
"Such an amendment to the Constitution of the United States (or its preamble) as will suitably acknowledge Almighty God as the author of the nation's existence, and the ultimate source of its authority, Jesus Christ as its Ruler, and the Bible as the supreme rule of its conduct, and thus indicate that this is a Christian nation, and place all Christian laws, institutions, and usages of the government, on an undeniable legal basis in the fundamental law of the land." (Italics mine.)

Not now the foolish preaching of the cross  
By men who count the gains of earth but loss;  
Not now the law, conviction deep for sin—  
An easier way has now discovered been;  
Not now the pleading and the humble cry,—  
The Legislature sets these "old things" by.

Now in the Constitution "God" we see;  
But *who is God* the churches can't agree.  
The Universalists both great and small  
Say, God who punishes is no God at all;  
While Orthodoxy, with her hordes, decree,  
To say he don't, is infidelity.

God, say they, is a spirit, thin as air;  
He's here, and there, yet always everywhere.  
But stop! cry some; your theory will not stand;  
God has a body, Moses saw his hand;  
And to deny to him a fixed location,  
You only have him in imagination.

Yon "can't imagine" one without a form!  
The infidel might laugh your God to scorn.  
Your theory is surely most absurd;  
You've got no God, but only got the "word."  
To Washington they go with troubled phiz:  
We've got a God—now tell us *what he is*.

Methinks they come to Congress to make plain,  
The meaning of a name they've used in vain;  
And oh, the lobbying around the door,  
Each for *his* God to get one ballot more!  
At last 'tis voted on; all now may know  
Whom they must pray to, and whom homage show.

And if with them your conscience do n't agree,  
You can step down, you're "*heretic*," you see;  
And should they differ from God's holy word,  
'Tis set aside; for Congress must be heard.  
And oh! our earthly glory will be great  
When the church guides our gallant ship of State!

Once more are symbols from the past released—  
"A woman on the scarlet colored beast\*."  
A new direction now to both are given;  
The woman rides the beast straight on toward heaven;  
A reign of piety pervades the land,  
While God and Caesar journey hand in hand.

On "first-day" should you toil from morn till night,  
Believing that for rest the seventh is right,  
Arrested and in jail you'll shortly be;  
And thus for sin you pay the penalty.  
For "God's command," you ask, but all in vain;  
An act of Congress makes your duty plain!

In vain you ask for chapter or for verse;  
Your asking only makes the matter worse.  
Our legislators are supposed to be  
Competent judges of theology.  
God has n't said one word about the day;  
But Congress acts for God, you must obey.

And should one dare, with Bible in his hand,  
Plead for the seventh day as God's command,  
Not all his pleading could avert his fate;  
For all must now admit "Diana's great."  
"Freedom of conscience" is of course allowed—  
Freedom to think and act—as do the crowd.

How sweet the union 'mong all sects we see;  
Catholics, Protestants, and all agree.  
No carnal mind in sin will now run riot;  
We're Christians all, by legislative fiat;  
Such sound conversions ministers ne'er saw;  
Christ's institutions rest on human law.

Well, says a priest who 'neath Rome's scepter cowers,  
'Tis even true that Sunday once was ours;  
'T was sanctified, established by the pope;  
And now, all Protestants are 'neath the yoke.  
'T is true, 't is true, Americans reply;  
But *now*, 't is firm as Fourth day of July.

Congress has taken all the work in hand,  
And, feeling much the need of a command,  
And noticing how incomplete God's will,  
Affixed a supplement, or codicil;  
And all Americans are quick to speak  
How much they reverence "first-day of the week."

And when at last the world assembled stand  
In judgment, at Jehovah's great command,  
The Law of God is out of date, you see;  
An act of Congress must the standard be.

\* \* \* \* \*

The gates swing wide, obedient to their knocks;  
They've gained admission by the ballot-box.

Oswego, Kan.

\*Rev. 17:4.

**GOD'S WORD FOR ALL.**

BY ELD. R. S. OWEN.

I RECENTLY listened to a sermon against the Sabbath, in which the speaker labored to show that the ten commandments were binding on no one but the Jews. "When I read the Bible," said he, "I always consider who is spoken to. When God gave the ten commandments, he spoke to the children of Israel, saying, 'I am the Lord thy God that brought thee out of the land of Egypt.'" Thus he claimed that as only Israelites were gathered at the base of the mount, and the words were addressed to them, no one else could be required to obey them.

What an easy matter it is for one who wishes to disobey God, to find an excuse for so doing! Here is one, furnished by a minister, too, that is broad enough to cover all cases, and afford a shield for every sin. "God did not mean me. He spoke to some one else."

Let us follow this line of reasoning, and see where it would lead. If the ten commandments are not binding, then we (Gentiles) may steal, murder, commit adultery, swear falsely, etc., and be guiltless!

"Oh, no," says the objector, "Christ forbade those sins in the New Testament; read Matt. 19:18, 19."

Very well; but was not Christ speaking to Jews in most of his discourses recorded in the New Testament? Besides, in the instance to which you refer, the commands are spoken simply to one young man. By your own rule, that would not make them binding on us.

"Oh! Paul, the great apostle to the Gentiles, teaches that we must not commit these sins. See Rom. 13:9."

Yes; but have you considered to whom these words were addressed? Turn to the opening of the book of Romans: "Paul, a servant of Jesus Christ . . . to all that be in Rome." Verses 1, 7. We do not live in Rome, hence by your rule this epistle has no claim whatever upon us. And let me remind you, also, that by the same rule we could reject almost the entire word of God. First and Second Corinthians were written to the church at Corinth. Ephesians was addressed to the church at Ephesus; Philippians, Colossians, and Thessalonians to those respective churches. The next four books of the New Testament were personal letters to individuals. The book of Hebrews was addressed to the same people to whom the commandments were spoken. James writes also to the twelve tribes. Peter writes to strangers scattered in certain countries in the East. John writes to a lady, and the book of the Revelation is addressed to the seven churches which are in Asia.

According to this theory, then, we may cast away a large part of God's word as being intended for some one else, and having no reference to us. Then either God would be a partial being, requiring some to be very strict, and allowing others to do as they pleased, or his dominion is limited to a small portion of the earth. But neither is true; "for there is no respect of persons with God" (Rom. 2:11); "and his kingdom ruleth over all." Ps. 103:19.

God's law will condemn all who disobey it. "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. "Let all the earth fear the Lord; let all the inhabitants of the earth stand in awe of him. . . . The Lord looketh from heaven; he beholdeth all the sons of men. . . . He fashioneth their hearts alike; he considereth all their works." Ps. 33:8-15.

When God commits his word to one people, it is that they may transmit it to others. In Acts 7:38, Stephen says: "This is he [Moses] that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers; who received the lively oracles to give unto us." God's commands at Sinai were not simply for the benefit of those who stood around the mount, but they were to be taught to others. The same is true of the words of Christ. He says, "What I say unto you, I say unto all." Mark 13:37. This is also true of the epistles of Paul. To Timothy he says, "The things that thou hast heard of me among many witnesses, the same com-



mit thou to faithful men, who shall be able to teach others also." 2 Tim. 2 : 2.

When God speaks, let all the earth keep silence.

### HE WILL GUIDE YOU INTO ALL TRUTH.

BY EDGAR KELSEY.

THE Holy Spirit guides into *all* truth. The Bible, like other books, should be understood by its general tenor. It is its own interpreter; and the only sure protection we can have against the many false doctrines which prevail in the world, is a correct knowledge of its general teaching.

The reason that there are so many different interpretations of the Bible, is because there are so many spirits in the world which are contrary to the Holy Spirit (1 John 4 : 1), and which, instead of guiding into *all* truth,—“comparing spiritual things with spiritual,”—only take isolated passages without due regard to context or Scriptural usage. We must not believe every spirit. We are admonished to try the spirits whether they are of God; because many false prophets are gone out into the world. A sectarian spirit, or a spirit of preconceived ideas, only leads its possessor to those passages of Scripture the phraseology of which, when considered apart from their proper bearing, may be construed to favor his own ideas. When other texts are brought to the notice of those who are led by this spirit, evasion is the mighty shield which screens their sectarianism. For instance, the advocates and upholders of that great system of falsehood, the various forms of which are either extremely repulsive or insidiously delusive,—the cardinal idea of which was first uttered by Satan himself (Gen. 3 : 4), which turns God's penalty for disobedience to such an absurd thing as a “death that never dies,” and declares that we naturally possess immortality, in spite of the absence of scriptural proof, and the presence of plain scripture to the contrary,—can only *evade* those objections which they cannot answer. With sectarianism as a leading spirit, our advance in the light and knowledge of the Scriptures is effectually retarded.

A spirit of skepticism or infidelity, or any spirit of opposition, will not lead one into an impartial consideration of the general tenor of the Scriptures. By such guides men are very often led into the mistaken idea that in overthrowing the absurd interpretations of other misguided men, they overthrow the Bible. But the Bible still stands; and false doctrine is constantly being dispelled by the increasing light of the approaching perfect day.

Many professed Christians wait with much impatience the appointments of worldly pleasures; while prayer-meeting appointments seem to awaken in their hearts no pleasurable anticipation. This spirit of indifference encourages proportionately greater indifference among the unconverted, and hurts the power of the Church more than all the works of skepticism and infidelity. Professed Christians, who by mingling with the world become possessed of the spirit of indifference, especially need a baptism of the Holy Spirit to guide them into all truth, so that they may realize their condition in the sight of God, and their responsibility to their fellow-men.

Those who possess a spirit of hypocrisy do not care for gospel motives. They take upon themselves the form of religion, adorned with the precepts of all its virtues, as a mere cloak to enable them to share confidence which should only be divided among true Christians. And, alas! when their hypocrisy is exposed and their real motive is seen, true Christians are unjustly compelled to share the burden of distrust which should rest entirely upon the shoulders of the guilty. Though it is a matter of much sorrow to every true Christian that so many take upon themselves the mere profession of religion, and so shamefully abuse the confidence thus unjustly gained, yet the Lord's children are not disheartened even by the hypocrisy of false brethren, for they know that deliverance will surely come.

The Holy Spirit alone will protect us from the multitudes of errors, snares, and contrary spirits of Satan. The following statements concerning divine guidance will help us to appreciate the importance of being led by the Holy Spirit: “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us

by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” 1 Cor. 2 : 9-14. “Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.” 1 John 4 : 1.

And you who are without hope, will you not yield to the spirit which convices you of sin, of righteousness, and of judgment? It will guide you into all truth, and bring you into kindred relation with the good of every age and clime. You may be a joint heir with Christ and all the redeemed to the rich blessings and everlasting joys of a glorious eternal inheritance. If in this world you suffer matters of infinitely less importance to make you heedless of the grace of God, an unmistakable sense of your great loss will, when it is too late, dawn upon your conviction in the Judgment of the great day; and you will then be unable to deny the justness of the doom against which you are now so abundantly warned in the Scriptures of divine truth. We cannot escape if we neglect the great salvation. Let us, then, yield to the saving influence of the Holy Spirit, that when the Judgment is set, and the cause of righteousness is fully vindicated, we may be found worthy in Christ, having been guided by the Holy Spirit into all truth.

### THE BIBLE OR THE NEWSPAPER: WHICH?

BY HELEN L. MORSE.

MISSIONARY workers who go among the people to dispose of religious publications and to seek opportunities for holding Bible readings, are often confronted with this excuse: “I have no time to read; I do not even read the newspapers;” or “I do not even find time to read the daily papers thoroughly.” This objection is frequently made by professed Christians, and is equivalent to saying, “Of course I must know what is going on in the world; I *must* look over the daily papers anyway; then if I can find time, I'll read the Bible.” And many professors who would not urge this excuse, but merely plead want of time for neglecting Bible study, do yet devote a “little time to the local papers,—just the social column.” Let us quote from a few specimens of the information furnished in this column imported: “The charming Miss Euphemia Talebearer from Hardscrabble, is visiting her friend, Mrs. Willingear, whose parlors are the resort of the *beau monde* of the town.” “Mr. Philander Exquisite smokes or presents to his friends upward of thirty twenty-five-cent cigars daily, thus generously supporting the trade, besides contributing to the happiness of his many boon companions.” “Miss Posie May appeared at Mrs. Dainty's delightful reception given in her honor last night, in a most charming costume imported from Paris for the occasion.”

While calling upon a lady who had read one copy of a certain religious paper, and spoken favorably of it, the opportunity was taken to solicit her subscription. She replied: “I could not read it regularly; it is only about half the time that I find time even for the news.” A daily paper lying near was taken up, and her attention called to the contents, which ran as follows: “Grave charges against the corporation of Trinity church; The romance knocked out; Weavers on a strike; Three wives living; Suicide of a railroad official; A Bostonian arrested; A barbarous affair; Married for sure this time; A husband shoots his wife, and cuts her throat; Inhuman treatment of a babe; Eloped with the hired man;” etc., etc. Upon inquiring whether she felt that she would really lose anything by failing to have the particulars of these crimes, she admitted that she had never thought much about that. About twenty

years before, she had “professed a good profession before many witnesses.”

It does not seem to occur to those who occupy their head, heart, and time to any extent with such trash, that they refuse the bread our Father has provided for his children, and feed upon husks,—such husks as it would seem an intelligent non-professor would turn from with loathing. More than a frivolous mind and a perverted taste is evinced in such a course; it is deliberate insult to the Saviour, whose own voice commanded, “*Search the Scriptures*; for they are they that testify of me.”

Giving attention to the details of sensationalism, licentiousness, and brutal tragedy, is at least a self-imposed duty that will record no credit-entries in the book of remembrance, and garner no sheaves for eternity. And it may be that God designs especially to warn against paying heed to such things, in Isa. 33 : 14, 15 : “Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? . . . He that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil.”

May God save his people from turning from the fountains of living waters to hew themselves out broken cisterns that can hold no water.

*Battle Creek, Mich.*

### “MY SON, GIVE ME THINE HEART.”

BY S. W. HOPKINS.

IN this text our dear heavenly Father asks us to give him our hearts. He does not say “*lend* me thine heart,” or “*sell* me thine heart;” it is the gift that he desires. But are not many at the present time only lending the Lord their hearts? They think of God, and set out to obey him in many ways, and with a great show of affection, but time often proves that their hearts were only lent while the religious spell lasted; for when trials and losses come, their zeal cools, and they are ready to murmur and question God's dealings with them. They think the Lord has dealt harshly with them, while they have done the best they could. But not so; for “whom the Lord *loveth* he *chasteneth*,” and if they would listen they might hear the Lord saying in tones of tenderest love and pity, “My son, *give* me thine heart.” He wants our best affections, not outward show or hollow words. We must put our hearts into the simple, homely, every-day service, and love and obey him when there is no eye to see but God's, and no ear to hear but his. We must listen for his voice, and be ready to obey though it bring us earthly loss. We must make an unconditional surrender of our hearts, our means, our talents, and be ready to say: “Though he slay me, yet will I trust in him.”

Many seem to sell their hearts. They give of their wealth as though it was their own, not the Lord's, and then look for God to open for them the “windows of heaven,” and pour them “out a blessing, that there shall not be room enough to receive it.” God does not bless such giving, nor has he promised to, and the result is, there is more murmuring and complaining. But he will not buy our hearts, nor will he, while our hearts are kept back, accept of our hundreds or our thousands, no matter how great the honor we receive from the church; and the blessing which would otherwise have attended the giving of our means is lost.

“My son, give me thine heart,” not the name, but the tender, loving, true heart. What true parent, husband, wife, child, or friend would be satisfied with compliments, praise, and presents instead of the heart's best affections? What matters it though we keep the Sabbath, go to church, pray, preach, or sing praises to God with our lips, if the heart is far from him? Such service is odious to God. Then let us who have the blessed light of present truth, give unto God that which is his, not in order to receive rich blessings in this life, but that there may be means in the treasury to do God's work and bring others into the light, that they may be saved for the kingdom of the Father. God will save more souls by means of the widow's mite, sanctified with love for him and his needy ones, than with the thousands given by the self-sufficient and self-righteous. Dear brethren and sisters, let us now, in private as well as public, in prayer and praise, in buying and selling, in all business, in all home cares and duties, even the humblest, *give* our hearts wholly for his sake.

## 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.

### ABIDE WITH ME.

YEA, come, dear Lord! My heart  
I fain would open wide  
For thee to enter, nor depart;  
But with me to abide.

Abide with me; and teach  
My feeble heart to know  
How to thy stature I may reach,  
To perfect manhood grow.

I hear thee knock without,  
Seeking to enter in;  
And yet I suffer fear and doubt  
To keep me in my sin,—

The sin of unbelief,  
Distrust, and cowardice;  
Which caused my gracious Saviour grief;  
Nor will it let me rise.

Oh, could I rise above  
These earth-born mists, and see  
The heaven of thine unclouded love,  
And dwell therein with thee!

My heart I long to find  
Freed from its selfish care,  
Filled with pure love to all mankind,  
With faith and hope, with prayer.

Therefore to thee I fly;  
Dwell thou within my breast;  
Weary and heavy laden, I  
In thee alone find rest.

—Sel.

### THE TEENS.

WHAT do you think is the most important time of life? Boys will probably answer, When we go to business, or to college. Girls will say, When we go out into society, or get married. But I think it is when you are going into your teens.

I know it does not seem so to most people; for boys and girls are more unnoticed at that age than at any other. The baby and the big brother or sister get all the attention, while Master Knee-breeches and Miss Ankle-skirt are crowded into the corner. You are not so interesting just now as you have been, or will be. Your time of blossom has gone; but your fruit time has not come.

But the life of Jesus, as told in the gospel, makes much of this time of life. The only thing that is said about him after his babyhood until he was thirty years of age was "when he was twelve years old." What he did then is told us because it was a sort of prediction of what he would be and do when he became a man.

The Jews regarded this age as the turning-point in life. Until the boy had passed twelve, he was called a child; after that, a man. He must then learn his trade, put on the phylacteries, begin to study the Talmud or holy books, be called to account for breaking any of the laws of worship, take the name of Ben Hattorah, or son of the law, and go up to the great feast at Jerusalem,—which was about equivalent to joining the church. The Jews also said that this was the age when Moses first refused to be called the son of Pharaoh's daughter, when Samuel heard God's call, and when Josiah had his first dream of becoming a great and good king.

Now those old Jews were wise in making so much of the time of going into the teens. A portrait painter once told me that a picture of a child younger than twelve would not be apt to look like him as he became a man; but that one taken after that age would show the settled outline of features which even the wrinkles of old age would not crowd out. Your physician will tell you that about that same time the body, too, gets into its shape. If you are to be spindle-shanked or dumpy, the stretch or the squat will have begun to grow into you. A great writer, who has had much to do with educating boys, says: "The later life of a man is much more like what he was at school than what he was at college."

A Swedish boy, a tough little knot, fell out of the window, and was severely hurt; but, with clenched lips, he kept back the cry of pain. The king, Gustavus Adolphus, who saw him fall, prophesied

that that boy would make a man for an emergency. And so he did; for he became the famous General Bauer.

A woman fell off a dock in Italy. She was fat and frightened. No one of a crowd of men dared jump in after her; but a boy struck the water almost as soon as she, and managed to keep her up until stronger hands got hold of her. Everybody said the boy was very daring, very kind, very quick, but also very reckless; for he might have been drowned. That boy was Garibaldi; and if you will read his life, you will find that these were just his traits all through,—that he was so alert that nobody could tell when he would make an attack with his red-shirted soldiers; so indiscreet sometimes as to make his fellow-patriots wish he was in Guinea, but also so brave and magnanimous that all the world, except tyrants, loved to hear and talk about him.

A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in the Tyrol with all sorts of pictures, which the mountaineers gaped at as wonderful. He was the great artist Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said: "That boy will beat me one day." So he did; for he was Michael Angelo.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself, "Now, this will never do. I get too much excited over it. I can't study so well after it. So here goes!" and he flung the book out into the river. He was Fichte, the great German philosopher.

There was a New England boy who built himself a booth down at the rear of his father's farm, in a swamp, where neither the boys, nor the cows would disturb him. There he read heavy books, like Locke "On the Human Understanding," wrote compositions, watched the balancing of the clouds, reveled in the crash and flash of the storm, and tried to feel the nearness of God who made all things. He was Jonathan Edwards.

After the melted iron is poured into the mold, it is left for awhile that it may take shape. But the first few moments are the most important; for then the surface of the great iron globule, which comes into contact with the damp sand of the mold, is cooled, and the shape is set. The time after that serves to harden the metal, not to change its form. Life in this world is the mold in which our souls are shaped for eternity; and the first years after we have begun to think for ourselves, to feel the pressure of right and wrong, to determine duty or indulgence,—these first years have more to do with the making of us than all the rest.

Have you been in the Adirondack woods hunting and fishing? If so, you remember that your guide, when he came to the rapids in the stream, did not dash carelessly down it. He stopped the cranky little craft, balanced the boat, got a sure grip on his paddle, then let her drift slowly toward the center of the narrow sluice until the skiff's nose was in the smooth water, which shows that there it is deepest. Then, with eye and nerve and muscle all working together, he kept her head on, just so, and you shot down the rock-strewn stream as swiftly and as safely as a water-snake. Ask your guide why he was so careful at the beginning, and he will tell you that if he starts the boat right, he can keep her right; but the twisting waters would be too much for him if he did not have her safely in hand at the word "Go!"

Boys and girls entering your teens, you are at the head of life's rapids. Your craft is already catching the drift of strong desires, ambitions, passions. You feel them. They almost affright you sometimes. Have no anxiety except to aim at the very center of what is right, at the purposes which are deepest and purest. Knit the nerves of your strongest resolution. Vow to yourself, and to God, who will help you. Then away down life's stream! It will be exhilarating, grand; all true life is. But take care! For your soul's sake, do n't drift in among the rocks and whirlpools without the grip.—James M. Ludlow, D. D.

### UNTAMED.

SIR ARTHUR WELLESLEY, the conqueror of Napoleon, was, it is said, once utterly routed and put to flight by a scolding farm-wife, whose setting hens

his horse had disturbed. "I would rather face a park of artillery than to listen to her five minutes longer," he said.

Madame de Stael, who was able to charm all the world by her brilliant conversation, had, we are told, a similar encounter with an angry Breton peasant, and retreated before the vehement abuse, utterly dismayed and silenced. "I could not use her weapons," was her excuse.

"Never argue with an angry woman," said a French writer, "or try to dam a foul flood. Stand aside and let them pass."

The effect and quality of a scolding tongue were known ages ago. "Better to dwell in a corner of a house top," said Solomon, "than with a brawling woman in a wide house;" and again, "Pleasant words are sweet to the soul."

Young girls are apt to devote a good deal of anxious consideration and effort to the means of making themselves attractive and beloved. They study their looks, their gait, they strive eagerly to present to the world tasteful costumes, white hands, pretty feet, to sing well, to play with skill, to dance with grace, and all the while they too often drive away friends and admirers by silly chatter, slang, or ill-natured gossip.

"I find it easy," said a well-known instructress of girls, "to train a young woman's mind, body, and hands. But her tongue usually defies me. If they would but learn to keep silence, something would be gained. But that is the most difficult lesson of all."

"Never judge of a young woman," said a cynical student of human nature, "until you have heard her for an hour, apart from her mother, teacher, or any one of whom she stands in awe. The most stately Juno will relax into a paltry dribbler, a gossiping scandal-monger; even sometimes, if provoked, a shrew." Remember, girls, the old Arab proverb, "The word once spoken returns not until it has run through the earth."

"The tongue can no man tame," because, perhaps, it always will express the secret thoughts of the heart. But the heart can be tamed, and so brought into harmony with God and man that its spoken words shall be helpful to both.—*Youth's Companion*.

### THE MORALITY OF THE STAGE.

WE are often taken to task for our criticisms upon the theater as being a school of immorality, and as never having been what its advocates claim it might be made, a school of morals. Some of the severest censures upon the whole system of theatrical representations, their accompaniments and influence, have come from actors and actresses and managers. The great English actor, McCready, preferred that the ladies of his family should not frequent the theater. Edwin Booth declared that he never permitted his "wife or daughter to witness a play without previously ascertaining its character." Fanny Kemble wrote of her own profession that it was "a business unworthy of a woman." Alexander Dumas said of the theater: "It is no place for our wives and daughters." This, of course, was written of Paris theaters, which could scarcely have been worse than those of New York to-day, if the statements of the daily papers and of the managers themselves are correct.

The N. Y. Herald of Monday last, published an interview of the previous day with a leading manager of this city, of whom the Herald says: "His opinions on theatrical matters, based on long experience and observation, are second to none." The manager said:—

"I think that the stage to-day is a greater evil than any other institution we have. Nothing else does so much harm to the young men and young women of this city.

"The craze for exhibitions of tights has never before reached the extent that it has to-day. The 'Black Crook,' that was considered so immoral, was nothing in comparison to what New Yorkers now demand. When the four demon dancers were put on in the 'Black Crook,' New York stood aghast, but their costumes were respectability itself in comparison with those of the average chorus girl of to-day. This costuming, or lack of costuming rather, is the cause of much trouble and wrong in domestic relations."—N. Y. Observer.

—A laugh is worth a hundred groans in any market.—Charles Lamb.

## Special Mention.

### THE SUNDAY AGITATION.

BRO. COLCORD, of Des Moines, Iowa, sends us some interesting items concerning the Sunday agitation in that city, clipped from the daily papers of the place. At the Ministerial Association, one man, Dr. Hunting, boldly took the position that Sunday had nothing divine about it, but rested wholly on human authority. The camp was in commotion at once, and the discussion waxed so warm, that a motion was made to take this subject as the topic for the next meeting. This resulting in a tie, the president cast the deciding vote against it.

The chairman of the "Memorial Committee" presented Jan. 11, 1886, a form of petition to the legislature for a better Sunday observance. They refer to the report of the railway commissioners recommending that some steps be taken to release the 25,000 employes of the railroads from labor on Sunday.

Bro. C. asked a representative on his way to the legislature, if he thought a Sunday law would be secured, and the opinion was expressed that very likely it would be.

In Indiana, also, it is reported that a bill is before the legislature which, if passed, will prevent all Sunday amusements, not excepting base-ball.

As we pen these lines, there comes into our hands a circular from the International Sabbath Association of Philadelphia, being an "Appeal" to all presidents and directors of railroads, for a Sunday rest from all their traffic. The document bears the title "International series, No. 9."

All this shows the depth of current, and the breadth of volume, which already attaches to this movement.

### LONGING FOR THE DARK AGES.

THE New York *Observer* of Jan. 21, 1886, contains another article from Madame Sofia Bompiani on the pope's late Encyclical. His mourning over the loss of the glory and good government of the Middle Ages is scathingly exposed, as the following quotation will show:—

"Catherine of Siena wrote to Gregory XI: 'Take out from the garden of the holy Church men full of cupidity and filth, or swollen with pride; the pastors and rectors who poison and defile this uprooted garden. Plant there instead, like fragrant flowers, pastors and governors who are servants of Jesus Christ, and think only of the honor of God and the salvation of souls, and who shall be fathers of the poor. It is great confusion to see those who should be mirrors of voluntary poverty and like meek lambs, abound in such luxury and state, the pomps and vanities of the world. The court of the pope should be a paradise of delight and virtue, but there (horrible to relate) is in some an odor of the vices of hell.'

"History does not corroborate the references of this Encyclical, or, at least, the period—the time of the reign of Alexander VI.—was not well chosen as a model of good government. Has Leo XIII. forgotten history, or is he ignorant of it?

"His theories of religion also are equally mistaken. Catholicism and Christianity are considered as one, which history does not confirm; he delights in the words, 'Thou art Peter, and on this rock I will build my church,' but will not believe that the foundation of the Church is not Peter, but Christ; he distinguishes between the Church and the Christian family, saying that the former should govern the latter, and this is a source of ill-government and despotism. The few verses extracted from the Bible and inserted here and there in the Encyclical, may impress a people from whom the sacred Scriptures are kept, but do not deceive those who read them daily. He finds no aid there, however, when he proclaims that the Church must govern as it wills the great Christian family. 'My kingdom is not of this world,' says Jesus. Peter

writes: 'Feed the flock of God... not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being ensamples to the flock.'

"A church separate from the great mass of Christians, if such had been founded by our Saviour, uniting civil and ecclesiastical power, should have been a mirror to other governments of justice, integrity, morality, liberty, and religion. But never on earth was there a worse government than was that of the priests in Rome. Under the shadow of the Apostolic Chair were tyranny and despotism, while the people became savage, ignorant, and depraved. How do you explain the general horror of the government of the priests if it was, as the popes say, the best of all? The new rights—liberty of conscience and of worship, of thought and of the press—all fruits of the Reformation—yet disturb the minds of the Roman pontiffs. What is most precious to humanity is odious to them, and they sigh for the Middle Ages, even while feigning to bend before accepted facts. When Leo XIII. declares that 'no one should be forced to embrace Catholicism,' he gives the lie to all the other infallible pontiffs, who have approved of dungeons, tortures and fires, exile, and freezing to death on mountain heights, to procure forced adhesions to the papal Church. The very year in which is remembered the second centenary of the Revocation of the Edict of Nantes, he implicitly blames the approbation given by Innocent XI. to that cruel act of Louis XIV. If he had been pope in 1572 or in 1685, would there have been, no St. Bartholomew and no Revocation of the Edict of Nantes?"

### A PROTEST.

THE *Sabbath Recorder* comes nobly to the defense of religious liberty in its threatened invasion by the National Reform Association movement. Referring to the purpose of this association to secure a religious amendment to the Constitution of the United States, the *Recorder* very pertinently remarks as follows:—

"This has a pious sound, and we make no doubt that the members of the association and their friends do honestly think to promote the kingdom of Christ in the world by such a measure; that their zeal for the honor of the Lord has outrun their judgment is also without doubt. To 'place all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land,' would be to make the State the arbiter in all questions pertaining to the religious life of the people, whether in faith or practice. Our struggles and sacrifices for religious, as well as civil, liberty in this country, have been too great to enable us to contemplate such a surrender of that liberty with anything less than horror. The religious life, both in its inward experiences and beliefs and in its outward ceremonies and observances, is a matter of conscience, and conscience can neither be made by law, nor hampered by it. If the people of our nation individually have a conscience toward God, they become, to that extent, a Christian people needing no law of the State to make them so. If they have no such conscience, no power in the State can avail to create it, or make men Christians against their choice. In the one case the law would be entirely unnecessary, in the other a solemn mockery."

### ABUSING NATIONAL CHARITY.

UNDER the above heading an article appeared recently in the N. Y. *Observer*, being the substance of a communication to the London *Times*, from a correspondent in Spain, stating that the priests and other officials there had withheld and appropriated to other purposes large sums of money raised in England and sent to that country for the relief of sufferers from the cholera epidemic. Apropos to this appears the following in the N. Y. *Times*:—

"These charges have brought out a curious official statement about the fund for the benefit of those who suffered from the earthquakes a little more than a year ago. It appears that of the 6,211,000 pesetas contributed, 5,368,792 are still in the coffers of the Bank of Spain. That is to say, the government has distributed only \$168,442 out of \$1,242,-

200 subscribed by the generous to whom appeals were made. These facts were sent to London for publication by the Duke de Mandas, and were submitted through the agency of the Spanish Consul-General. The subscription seems to have been a good thing for the bank, although it was of very little service to the sufferers in Granada and elsewhere. The royal commission in whose hands the money was placed for distribution, now proposes to build bridges and other public works with it."

Such is a specimen of the charity for the suffering and afflicted exhibited in priest-ridden Spain, a country perhaps more than any other under the influence and control of Roman Catholicism, an institution so wont to boast of its own benign principles and charitable works in distinction to the unchristian selfishness of Protestantism. But the only surprising part of it is that the money kept in store for the building of bridges and other public works, was not appropriated to further the interests of "the church."

### THE DRIFT OF POPULAR RELIGION.

THAT some among the leading minds in the living religious world are not insensible to the evils arising from the cheap and superficial nature which characterize to such an alarming extent, modern popular evangelical work, appears from an extract in the *Christian Union* of Jan. 21, relative to a course of religious lectures just instituted in Boston by Dr. Mix, of Fall River, to be given by prominent clergymen, for the express purpose of counteracting what they recognize as existing evils of the above sort. The writer says:—

"The animus of this step is to counteract the effects of cheap evangelistic work, which serves to belittle the dignity and rational application of the gospel. To my observation there is a real danger in this direction. Salvation is made a sort of magic by which souls are supposed to be snatched from the clutches of the devil. A case recently came to my knowledge: A man who had been converted by the Salvation Army, and who was arrested for stealing, answered in a flippant way, when questioned, that he did not care for the stealing, he knew he was saved. This, of course, is a very extreme case. And yet we hear a good deal of talk about being saved, and about the method of salvation, that cheapens the conception of the gospel and belittles our Lord. There are genuine evangelists who do genuine work. There are precious revivals which come down like showers upon the grass that has been mown. But there are mechanical methods of working for revivals which are very reprehensible. One of the evils of this method is the false ideas of the Christian life which it engenders. Besides this, it throws the churches into spasms and fits of effort which tend to blind believers to the prime necessity that is laid upon them to grow more and more by a continuous life into conformity to Christ. It sets the churches to vibrating between tropic heats and polar fridity. It makes a revival of religion the grab-all of human life. Consequently, the churches seek to supplement the loss of character by special campaigns, rather than to be the perpetual recipients of the Holy Spirit and the repositories of divine truth, which from time to time will be blessed by special manifestations of divine power. Such revivals are vital and all-vitalizing. The other method is mechanical.

"I notice the evil working in still another direction. Ministerial success and church prosperity are being more and more measured by numbers. I know of an itinerant who has said that the only chance he has to rise into the larger and more prosperous churches is to secure large additions to the church where he is. If for several years he can show a roll of members largely augmented by his labors,—thirty year before last, forty last year, fifty this year,—this is the tide that will float him into a metropolitan pulpit. I know of instances in which the church catalogues have been swelled by tremendous efforts to get an increase of numbers. There is real and alarming danger in this direction. Character, love, purity, the whole train of Christian virtues that adorn a church as gems of grace,—these are the true measure of success; and where these abound there will be growth and increase in numbers as surely as the harvests follow the spring.—*Christian Union*.



**Our Tract Societies.**

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

**"READY FOR EITHER."**

BY MRS. L. D. A. STUTTLE.

SAY, art thou ready now to bear  
The heavy yoke of toil and care,  
That thou a crown of joy may'st wear  
In that glad day,  
When to his faithful saints our God  
"Well done" shall say?

And canst thou bear the scoff and scorn  
Of cruel hate, from night till morn,  
Though trembling, weary, and forlorn  
Beneath the rod?  
And canst thou rest thy trembling weight  
Upon thy God?

Art ready now to yield thine all,  
And, though he give thee cups of gall,  
Canst thou in sweet submission fall  
Before his face?  
And canst thou claim his promise sweet  
To give thee grace?

Art ready, should he bid thee go  
Mid briars and thorns to prune and hoe,  
Or on the fields his seed to sow  
With willing hand,  
Till thou shalt gather, by and by,  
A harvest grand?

Others have yielded up their life  
In dungeon dark, on field of strife,  
By rack, or fire, or cruel knife—  
Say, wouldst thou make  
A sacrifice of blood like this  
For His dear sake?

Oh! make me willing, Lord, to bear  
The yoke of burdens, grief, or care,  
And meekly all thy sorrows share;  
Or, joyful, make  
A willing sacrifice of life  
For Jesus' sake.

Bancroft, Mich.

**NORTH PACIFIC TRACT SOCIETY.**

*Report for Quarter Ending Sept. 30, 1885.*

No. of members.....	192
"  "  added.....	6
"  "  dismissed.....	1
"  reports returned.....	85
"  missionary visits.....	787
"  letters written.....	416
"  pp. tracts and pamphlets distributed... 64,600	
"  periodicals distributed.....	9,621
"  new subscriptions obtained.....	79
"  Signs taken in clubs.....	453

Received on membership and donations, \$51.50; on sales, \$127.60; on periodical fund, \$268.25; on \$5,000 fund, \$211.40; on educational fund, \$70.00; on reserve fund, \$30.00.

*Report for Quarter Ending Dec. 30, 1885.*

No. of members.....	197
"  "  added.....	1
"  "  dismissed.....	81
"  reports returned.....	273
"  missionary visits.....	379
"  pp. tracts and pamphlets distributed... 18,274	
"  periodicals distributed.....	4,512
"  subscriptions obtained.....	24
"  Signs taken in clubs.....	483

Received on membership and donations, \$75.20; on sales, \$210.35; on periodicals, \$205.70; on \$5,000 fund, \$136.50; on educational fund, \$71.75.

MRS. C. L. BOYD, Sec.

**BURLINGTON, VT., MISSION.**

SINCE my last report, several have been added to the number keeping the Sabbath, so that we have now twelve or more. Bro. E. P. Anger, who attended the fall term at the South Lancaster Academy, has returned, and is rendering efficient help. There is much prejudice, but we work quietly, and find openings for all the Bible readings we are able to give. Several whose friends are keeping the Sabbath are almost ready to follow their example, and we hope for them in the near future. We are taking steps to organize a tract and missionary society. We have a Sabbath-school fully organized and quite interesting.

Some are bringing in their donations to help sustain the mission. We wish here to return our thanks to those who have thus kindly remembered us, and to request that they especially remember us

in their prayers. Our address is 15 Pearl St., Burlington, Vt. H. PEEBLES.

**A WORD TO THE WORKERS.**

IN many of our large cities missions are being established, in all of which there are those to whom missionary work is entirely new. Many have spent from one to ten years in the school-room, and consequently their thoughts, time, and ambition have been concentrated there; but now, as the cry goes forth that "the harvest is great, and the laborers are few," they leave all to engage in the work of spreading the third angel's message.

There are many things to be learned, many new habits to be formed. Especially must we learn by experience the meaning of these words, "I can do all things through Christ which strengtheneth me," realizing that it is through him alone that we shall be enabled to accomplish anything. We must get rid of all selfish aims and considerations, trying each day to say truly, "Not my will but thine, O God, be done." When we come to this decision, then, if it be for his glory, he will give us success in our work. He will do for us as he did for Shadrach, Meshach, and Abednego, when they were commanded to fall down and worship the golden image. They were true to God, though threatened with death, saying, "Our God whom we serve is able to deliver us." They trusted, and what a glorious victory they gained! It will be just the same with us. Although we may meet with trials, temptations, and even persecution, we must remain steadfast, knowing the will of the Master, and walking therein, trusting that our God will deliver us. Many times the cross will seem heavier than we can bear, and it will be almost impossible for us to go forth and present these unpopular truths to the wealthy and educated. Often we will be tempted to pass by the finest dwellings, but let us remember that there are souls at stake; and if by crucifying self we can be the instruments in God's hands of bringing this precious truth to the hearts of the people, let us do it willingly and cheerfully; for we know this will be pleasing in the sight of Him who gave his life to rescue the fallen race.

We can see that the consummation of all things is near. Satan knows his race is nearly run, and uses every means in his power to deceive the people. Even now he is gathering his mighty host for the final conflict. Who will be able to stand in that great and terrible day? The psalmist says it will be he alone who has "clean hands, and a pure heart; who hath not lifted up his soul unto vanity." Dear reader, it is our privilege to be among that number. Let us not be classed with those who are fulfilling 2 Tim. 3:1-5, especially those who have a "form of godliness, but deny the power thereof." Let us be true workers in the Master's vineyard.

In our hours of discouragement, when the clouds show only their dark side, remember we can take all our troubles to the Lord in prayer. He will lighten our burdens, and make the yoke easy. Love lightens labor. When we view our work from a right standpoint, and love it as we should, nothing will seem too hard for us to bear for Him who has borne so much for us. And when that vast assemblage shall be gathered from every kindred, nation, and tongue to worship God from "one Sabbath to another," in that beautiful city, the New Jerusalem, if we see even one whom we, through the help of God, have been the means of bringing to a knowledge of the truth and the love of Christ, oh, what rapture will fill our hearts! Shall we not then think our reward great compared with the little which we have done? We must perfect such characters as will stand in the sifting time, which is just before us; then we shall be in a condition to help others. May we, as workers, so perform our labor that when Christ shall set up his everlasting kingdom, we may hear the welcome words, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." Are there not hearts anxiously waiting to respond to the words of the Master, "Go ye also into the vineyard"?

"Hark! the voice of Jesus calling,  
Who will go and work to-day?  
Fields are white, and harvest waiting,  
Who will bear the sheaves away?  
Loud and long the Master calleth,  
Rich reward he offers free;  
Who will answer, gladly saying,  
Here am I, send me, send me?"

Minneapolis, Minn.

SARAH KYSOR.

**Bible Readings.**

"Search the Scriptures."—John 5:39.

**WHAT WE SHALL EAT.**

BY ELD. M. B. MILLER.

1. WHEN God created man, what kind of food did he provide for him?

"And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29.

2. When the Lord placed man in his Eden home, what food was provided for him there?

"And the Lord God commanded the man, saying, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16, 17.

3. Excepting Enoch, what was the average length of the lives of the antediluvian patriarchs?

Nine hundred and twelve years. See Gen. 5; 9:29.

4. When God allowed man to add flesh to his diet, to what age was he reduced in five generations?

To less than two hundred and fifty years. See Gen. 11.

5. Does God make any difference in beasts?

"Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female." Gen. 7:2.

6. Of which of these classes did God permit man to eat in the typical dispensation?

"This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: to make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten." Lev. 11:46, 47. (For the law, see the entire chapter.)

7. What kinds of flesh does the Lord say may be eaten in the gospel dispensation?

"For every creature of God is good; and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." 1 Tim. 4:4, 5.

8. What is it to sanctify?

"To secure from violation; to give sanction to."—Webster.

9. With which class does the Bible place swine's flesh, with the sanctified or with the abominable and unclean?

"Which remain among the graves, and lodge in the monuments; which eat swine's flesh, and broth of abominable things is in their vessels." Isa. 65:4.

10. Can we expect the Lord to look with approbation upon us while we indulge in the use of those things which he has called unclean and abominable?

"For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66:2.

11. With what are those threatened who eat swine's flesh?

"They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together saith the Lord." Isa. 66:17.

12. What was the result of Israel's lusting after meat in the wilderness?

"And they tempted God in their heart by asking meat for their lust." "They were not estranged from their lust: but while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel." Ps. 78:18, 30, 31.

13. For what purpose were these things written?

"Now all these things happened unto them for our examples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

14. Can we glorify God in our eating and drinking?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

—Piety ought to be lovable, because it ought to be virtue adorned; and there is nothing so lovely as virtue.

—Never consider yourself properly attired except you have on the white garment of inward purity, the royal robe of Christ's righteousness, and the embroidered cloak of blameless conversation.

## The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 2, 1886.

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

### THE REFUGE OF LIES.

It might seem at first thought that the prophet uses a rather harsh term to designate the devices behind which men try to screen themselves from condemnation for not obeying God nor walking in his ways. But when a view is taken of the arguments to which men resort on so plain and simple a question as the Sabbath, the assertions and contradictions they pour out without stint in the face of fact and reason, history and scripture, the words of the prophet seem none too severe.

The inventions which men have achieved to justify their practice on this subject, each warranted to be a perfect panacea for any troubled conscience, are more numerous and more various than the quack medicines now flooding the world, each warranted to be a perfect cure for all the ills that flesh is heir to. And as in the case of the latter, the more one takes of them the worse he is off, and the sooner he dies; so in the case of the former, the more a person listens to them and cherishes them, the more callous becomes his heart to the impressions of the Holy Spirit, the dimmer become his eyes to discern the beautiful form of truth, and the duller his ears to catch the sounds of her sweet voice.

Who, candidly surveying the field, cannot see that there must be something inherently wrong in all this opposition to the Sabbath. There probably cannot be found, among all the thousands of Christian observers of the seventh day, a single individual who will not give precisely the same reason for his belief and practice in this respect, that would be given by all the others. Their testimony is uniform the world over. And why?—Because truth has but one story to tell, and always the same claims to urge in its own behalf.

On this question its testimony might be summarized as follows: The Sabbath, twin sister of marriage, antedates the fall; it came in the beginning from the hand of God, to be at once his own everlasting memorial, a spiritual and physical blessing to man, the one great sign between the Creator and the creature; and when the great globe trembled at the voice of Deity, as he proclaimed his law from Sinai, lo! in the very bosom of the "ten words" he there uttered, appears the Sabbath, hedged around with the reasons for which God gave it; it is a part of that code of commandments which is declared by inspiration of God to be "perfect" (Ps. 19:7), and man's "whole duty" (Eccl. 12:13); a part of that law which Christ magnified and made honorable (Isa. 42:21), explained and intensified, showing its exceeding breadth and depth, but never relaxed in a jot or tittle (Ps. 119:96; Matt. 5:17-20); a part of that law which shall judge us at the last day (Jas. 2:12); and, finally, an institution which it will please God in that perfect state which is to come that "all flesh" shall observe from week to week by coming to worship before him. Isa. 66:22, 23. This is testimony as straight and bright as a sunbeam, an argument that is clear and consistent; it requires no twisting and turning, no inferences or assumptions.

But listen for a moment to those who oppose the Sabbath. All is jargon and confusion. Scarcely any two speak the same thing. Why?—Because it is the very nature of error to be hydra-headed and contradictory. Their positions may be summarized as follows: The Sabbath was given in Eden; it was not given till Moses; before Moses it was the seventh day of the week; before Moses it was the first day of the week; it was changed the day the Israelites started on their exodus from Egypt, the 15th of Abib; it was changed at the passage of the Red Sea; it was changed at the falling of the manna; it was not known till Sinai; it was changed by Christ to Sunday; it was abolished by Christ; it was changed by the apostles; it was kept for some centuries by the early Christians; all Christians at once discarded it in favor of Sunday; time has been lost, and no one can tell which day is the true seventh day; we could not keep it if we did know the day; the whole law has been abolished,

and we have only the writings of the New Testament with no law for keeping Sabbath, Sunday, or any other day; the Lord's day is only a human arrangement for religious convenience, and physical benefit.

These are positions for all of which the testimony can be presented whenever required; and no doubt the reader has met with them all many times. But why, if truth is on their side, do they not present one straight and uniform line of argument? Is truth divergent and contradictory? This very confusion should arrest the attention of every candid mind, and lead him to question the position which can present no single line of defense on which its advocates can agree.

These reflections are called out by the remarks of another Sunday champion in the *Daily Eclipse* of Oct. 19, 1885, published at Parsons, Kansas, which open as follows:—

"It has occurred to us as rather strange that eminent men of learning, in writing upon the above subject [the Sabbath], never recognize the fact that the Christian world from the first organization of the Church till now, have never recognized the Jewish Sabbath."

These words at once suggested the expression used by the prophet, which forms the heading of this article. If there had been any such fact to recognize, "eminent men of learning" would no doubt have recognized it. But there being nothing of the kind, they have left it to such prodigies as this writer to recognize facts where no facts exist. Any one who has learned the A B C of Sabbath literature knows that the Sabbath (not Jewish Sabbath, a name born of ignorance and prejudice, but the Sabbath of the Lord our God) was largely observed by Christian converts for centuries, and by some in unbroken succession to the present time.

This writer, like many others, then classes the Sabbath with the institutions of Moses, though it no more originated with Moses, nor at the time of Moses, than did the commandments against theft or murder, and says that the "only thing that could be done with it was to bury it with much other of the world's ancient rubbish which has long since passed into oblivion."

An institution which Jehovah declares to be his holy day, which he charges us to esteem as a delight and honorable, and in the keeping of which he asserts that his own honor is involved (see Isa. 58:13, 14)—such an institution men may denominate "rubbish" if they dare; but be assured that God will mark all such insults, and hold them to a just recompense of reward.

We are happy to inform our friend, however, that the Sabbath has not yet quite passed into oblivion. Ignored and trampled under foot for long ages by the masses, it has yet had its witnesses all the ages through; and prophecy points out a wide-spread Sabbath reform in the last days, which is even now beginning to attract the attention of the world. God will thoroughly vindicate at last his name, his honor, and his truth; and the day that is coming will demolish every structure which error has reared, and sweep away every refuge of lies. Isa. 28:17. Alas! for the misguided souls who will be found trusting therein.

### S. D. ADVENTISTS AND THEIR RELATION TO TEMPERANCE ORGANIZATIONS.

SEVERAL correspondents have earnestly requested information as to whether it would be proper for our people to unite and co-operate with the Woman's Christian Temperance Union, join a prohibition club, or attend such temperance meetings when held on the Sabbath.

There are connected with these queries some practical questions of real difficulty, which require careful consideration. The temperance work is a most excellent one, and we honor those who labor for it unselfishly. The W. C. T. U. is an organization which has done, and is doing, a vast amount of good. The women who are laboring in it are among the purest and noblest in the land; of this we have no question. The prohibition party, we believe, take the only consistent position on the question of licensing the sale of intoxicating drinks, and we wish them abundant success in driving out the saloons and putting down the abominable liquor traffic,—one of the greatest curses that afflicts our country to-day. Then should not our people all heartily unite with them, and join these organizations at once? We answer that an affirmative reply is not a necessary conclusion. There may be other considerations which should decide us to do otherwise.

Our religious belief and the standpoint from which we view the future are so different from the views of the mass of those who support these organizations, that we are logically led to different methods of action. We are believers in the soon coming of Jesus and the closing up of all earthly scenes. They expect long ages of probation in this world of sin, and look for the removal of wickedness by means of human laws and agencies. We have no hope that the world will grow better, or that drinking and lawlessness will be stopped until Christ shall come. They hope, by agitation and legal and Christian effort, to bring about the good time coming. We have special truths committed to our hands, with which the world must be warned; and some of these have been trampled in the dust for ages. We hope to gather out honest souls who will receive these truths, and thus be saved from the terrible doom which awaits a wicked world and a proud apostate church. We have far more than we can do to properly bring these truths before our fellow-men.

Our temperance friends have no such purposes, and most of them have no sympathy whatever with what is dearest to us. They think our notions fanatical, and our principal work all wrong, something which ought to be discountenanced. How can there be hearty union between those who look at things so differently, and have such different objects in view?

In saying this, we do not throw aside one jot of our interest for temperance, or our hatred for the saloon. But we do insist that we should properly keep in view the *leading issue* to which we have devoted our lives—the saving of our fellow-men from the impending ruin which awaits a sleeping world. We wish the temperance work well, and believe that at proper times we should give it a suitable share of our attention. We should live lives of temperance, speak for temperance, and, when we vote, vote for temperance. But we should never forget our leading work as S. D. Adventists,—to make known the truths of the last message.

We can and should wish prosperity to these temperance organizations as long as they do not join with their work issues inconsistent with the leading objects of our mission. Until they take such a position, we can heartily wish them Godspeed, though we may not deem it consistent to make our own work secondary and fully throw ourselves and our energies into the plans they are carrying forward.

In the preceding remarks, we have spoken of what we have long since considered a proper attitude for S. D. Adventists to take toward various temperance organizations, until comparatively a recent date. We seem now to be reaching a new phase of the subject, which demands a careful consideration:

An alliance seems to be forming between what is called the "National Reform Party," and the Woman's Christian Temperance Union, and prohibition parties. It is well known that the former has for its leading objects, the remodeling of our national Constitution, to give it a more religious cast, so that Congress can legislate on religious questions, and the upholding of the venerable pagan, Catholic Sunday as the "Christian Sabbath." We have long been looking for such a movement, and now see it rapidly taking shape. These temperance organizations are seemingly becoming the warmest supporters of the National Reform movement. The National Reform party have elected quite a number of the leading officers of the W. C. T. U. as vice-presidents. There is a constant interchange of courtesies going on, and the W. C. T. U. have already in their conventions taken the Sunday-Sabbath under their protecting ægis as a leading object of care and interest. There seems to be perfect harmony and union in the objects of the two organizations. The *Christian Statesman*, the organ of the National Reform party, manifests the greatest gratification at these results. We make no complaint on this score. We simply see in them the fulfillment of the predictions of God's word.

The same is true, in a measure, of the Prohibition party. In the Ohio campaign of last fall, the union of the National Reform party and the Prohibition party was most conspicuous. Mr. Leonard, a prominent Methodist minister of the State, was chosen as their candidate for governor, and the campaign was a hot one. There was a large increase in the prohibition vote. The movement was strongly aided by the forces of the National Reform party. They seemed to be in perfect sympathy. The W. C. T. U. of course worked hard for the same objects.

It now looks as if the nucleus was already formed,



or forming, for the new "party of moral ideas" which is to make the Sunday issue prominent. Everything looks favorable for the formation of such a party. The two great rival organizations of Republicanism and Democracy are not satisfactory to a large number of the most religious and conscientious of the American people. The main issue between them is the spoils. Both use every possible means, good, bad, and indifferent, with which to achieve success. If the liquor interest can help them through, they pander to it and buy it in. They are very moral when it seems to pay to take that side. But, alas! they are not so when it seems to pay to be otherwise. Many of the conscientious voters see these things and are disgusted. Over thirty thousand last fall voted the prohibition ticket in Ohio. The Republicans probably lost the election in New York because of the falling off of so many of this class of temperance voters. We cannot tell what shape things will assume in the near future, but they cannot long stand as they are at present.

If this alliance between the National Reform party and these temperance organizations continues, we cannot see how S. D. Adventists can continue to be identified with them. Their objects and ours will not only then be dissimilar in some particulars, but radically opposite. Then, "how can two walk together unless they be agreed?" We cannot support the Sabbath of the Lord, which God's commandment requires, and the heathen Sunday of Catholic tradition at the same time. Here must be an irreconcilable conflict.

But the fact of such an alliance should not make us less interested in temperance. That is a noble cause. We are a temperance people, and hold no fellowship whatever with intemperance in any form. We should talk and act in favor of temperance on all occasions. And whenever the issue is brought before us in such a manner as not to involve us in support of things we cannot consistently uphold, we may vote for temperance. We do not see how we can go farther than this.

Meantime, we should not forget that the vast body of these temperance workers do not realize the nature of the struggle upon which they are entering. They do not understand the character of the Sunday institution, nor do they realize that it is the child of apostasy. They are perfectly honest in their convictions. This should make us charitable to them as individuals, and above all should lead us to make every effort possible to enlighten them upon these subjects of such transcendent importance. Let us send them the light of present truth by every means in our power.

We would not advise our people to attend ordinary temperance meetings on the Sabbath. Usually there is fun, and other features inconsistent with Sabbath sacredness, connected with such meetings. Most of those present have no feelings of Sabbath restraint upon them, and we could not keep the Sabbath there. We do not mean by this that the temperance question, when properly presented, is inconsistent with Sabbath sacredness; but the practices of temperance advocates often are.

And, finally, dear brethren and sisters, let us all devote ourselves to the great and important work God has given us, that he may guide us by his unerring counsel.

G. I. B.

## REMARKS UPON ZECHARIAH 6: 1-8.

IN this vision the prophet saw four chariots come forth from between two mountains of brass. The first chariot had red horses, the second had black, the third had white, and the fourth had grised and bay. The black horses went forth toward the north country, and were followed by the white. The horses in the fourth chariot were divided; the grised went into the south country; while the bay received a general commission to walk to and fro through the earth. The red horses are not said to be sent out at all. The angel said to the prophet that those who had gone into the north country had quieted his spirit concerning that country.

What are we to understand by this vision? There can be no doubt that it is designed to represent the control which God exercises over the nations by means of his angels. For in his second vision Zechariah saw these horses, and was told that they were those whom the Lord had sent to walk to and fro through the earth. He also heard the report they made to their commander, which shows that they represent intelligent beings, and that they act under the

authority of one who is their superior. Zech. 1: 8 11; Heb. 1: 13, 14. And in the present vision the prophet is told that those whom he thus saw go forth are the four spirits of the heavens which go forth from standing before the Lord of the whole earth. They must, therefore, represent celestial beings. Zech. 6: 5.

It is remarkable that two of the visions given to Zechariah are repeated to John. Thus the vision of the two olive trees and the candlestick of Zech. 4, is repeated in Rev. 11, and made the foundation of a still more important prophecy. And thus also the vision of the four spirits of the heavens, in Zech. 6: 1-8, represented by four chariots and four groups of horses, each group being of a color different from the others, is repeated in John, with some important variations, and made the foundation of the first great chain of prophecy in the book of Revelation. Rev. 6: 1-8.

In the vision of Zechariah the number of horses is not given, but they are in four divisions, for they are attached to four chariots. In the vision of John there are simply four horses, each having a rider, but no mention is made of any chariots. In the vision of Zechariah the horses attached to the first chariot were red, those with the second were black, those with the third were white, and those with the fourth were grised and bay. In the vision of John the first horse was white, the second was red, the third was black, and the fourth was pale.

But it is evident that when Zechariah was told that those whom he saw go forth were the four spirits of the heavens, something besides the horses was intended, for there was more than one horse attached to each chariot, or more than four in all. Moreover, the fact that there was a chariot attached to each division of the horses indicates plainly that each group or division had a commander. These four commanders are therefore properly the four spirits of the heavens spoken of in Zech. 6: 5. Thus, also, after John had seen the four horses go forth to accomplish great changes in the affairs of the Church and of the nations, he saw four angels standing on the four corners of the earth, whose office it was to control the four winds, either by loosing or restraining them, and who, therefore, like the four spirits of the heavens in Zech. 6: 5, govern the action of the four horses, or four groups of horses.

Thus we see that in the great work wrought by the angels of God, there is one class of angels whose duty it is to direct, and another and more numerous class whose duty it is to execute. The horses who are attached to each chariot are governed by the angel who occupies the chariot, and thus, also, from the nature of the case, the horses seen in the vision of John are under the control of the angels who have power to hurt the earth, and who have also power to prevent calamities. The four spirits of the heavens of Zech. 6: 5 and the four angels of Rev. 7: 1 must therefore be the same. The striving of the four winds upon the great sea represents wars among the nations. These winds strive when the great kingdoms rise and fall. Dan. 7: 2-7, 16, 17, 23. To us these terrible wars seem to be under the control of Satan and his agents. But God has four mighty angels who hold and loose the winds as he sees best. Surely God governs the nations even though sin and death seem to bear terrible sway.

We are able to learn the signification of the colors of these horses by what John tells us of the riders who sit on the horses. The rider on the white horse went forth conquering and to conquer. The white horse must therefore represent victory. The rider on the red horse carried a great sword, and had power to take peace from the earth. The red horse must therefore denote war and bloodshed. From what is said of the price of food when the black horse went forth, it seems that the black color must indicate famine. See also Lam. 4: 8, 9. But there may be a famine for the word of God as well as a famine for bread. Amos 8: 11-13. The rider on the pale horse had power to kill with the sword, with hunger, with death, and with the beasts of the earth. The infliction of death in such diverse forms indicated not war but terrible persecution.

The first chariot having red horses, and denoting bloodshed, is not said to be sent out at all. But if it had had no part to act, it would not have been shown to Zechariah. The second chariot, representing famine, was sent out, and this implies that the first had previously gone forth; for famine follows war and slaughter. The third chariot, representing victory,

shows how God gives respite to nations in the midst of their calamities. The fourth chariot seems to represent a mingled condition of affairs. The gray or ashy color of the horses is in some degree like the color of the fourth horse in the vision of John.

We are not to understand from these symbols that the angels of God are the direct authors of the calamities which come upon men. It is sin that is the source of all distress, whether in the case of individuals or in that of nations. It is Satan and his angels that are the direct authors of calamities, but the angels of God exercise constant oversight, both in directing and in limiting the course of these judgments.

Zechariah saw these four chariots come forth from between two mountains of brass. There are no literal mountains of brass upon the face of the earth. Nor can there be mountains of brass in heaven, for nothing less precious than gold can be found where God dwells. The mountains must therefore be symbolic mountains, even as the olive trees and the candlestick are used as symbols to represent the Old Testament and the New, and the Church which receives its light from both.

When the word mountain is used in prophecy as a symbol, that is to say when it is used to represent something else more important, it signifies a kingdom. Thus when the stone that smote the image became a great mountain and filled the whole earth, it signifies that the kingdom of God was established and filled the earth. Dan. 2: 34, 35, 44, 45. The two mountains of brass must therefore represent two earthly kingdoms. The fact that they are called mountains of brass gives us the means of deciding what kingdoms are intended. In the vision of Nebuchadnezzar the kingdom of Babylon was indicated by gold, the kingdom of Media and Persia by silver, the kingdom of Greece by brass, and the kingdom of Rome by iron. Dan. 2: 32, 33, 36-40.

We must therefore conclude that the special theater of action of these four chariots, as presented in the vision of Zechariah, is the territory of two Grecian kingdoms, or perhaps we should say that it is the territory that lies between these two kingdoms, which must be made the battle field of the armies on both sides, which cross and re-cross it. This gives us a definite idea of the application of this prophecy. When the prophet had this vision, Babylon, the kingdom of gold, had lost the dominion, and the kingdom of silver, that is, the kingdom of Persia, was then in authority. While this kingdom continued, there was comparative peace for the Jews.

But after a brief period of partial tranquillity under the Persians, came the kingdom of brass, under Alexander the Great. Though his kingdom was divided at his death into four kingdoms, yet two of these, the kingdom of the North, or Syria, and the kingdom of the South, or Egypt, soon became so much more important than the others that these alone continue to be the subject of prophecy, and the other two are left unnoticed. See how fully Daniel has presented these facts in chapter 11: 3-16.

The prophecy of Zechariah concerning the horses and chariots which come forth from between two mountains of brass, and which go to the north country and to the south country, is therefore the same in substance as the prophecy of Daniel concerning the wars between the king of the North and the king of the South for the possession of the Holy Land; for Palestine, lying directly between these two kingdoms, was their battle ground, and experienced all the vicissitudes of war, famine, victory, persecution, and distress. Josephus and the two books of Maccabees give us a vivid idea of these events.

The prophecy of Zechariah has special reference to the calamities which would come upon the Jews from the kings of the North and the kings of the South, if the people of God should sin, and was designed to teach them that God controlled the nations by his angels, and that his people would be protected or chastised, according as they should obey him or rebel against him. The prophecy of John, which so much resembles this vision of Zechariah in the use of its symbols, gives us a connected view of important events during the gospel dispensation.

We have in this vision of the chariots another indication that the angel who communicated with Zechariah was Michael, the archangel, or prince of angels; for when the chariots had gone forth and accomplished their work in the north country, he said that they had quieted his spirit concerning that country, thus showing that they went to execute his bidding. Zech. 6: 8.

J. N. A.

## SUNDRY QUESTIONS AND ANSWERS.

CORRESPONDENTS inquire if it is right for a colporter or any person but a minister, to dismiss the meeting with the benediction.

*Answer.*—Webster defines the word "benediction" as "specifically the short prayer which closes public worship." It is really nothing more nor less than a short prayer, asking God's blessing to rest upon the congregation as they separate, commending them to his special care. Really, in the nature of things, we can see no sin in the asking of the Lord to bless the people as they depart, by any one who is called upon to lead the meeting. Nevertheless, we should regard with some respect the customs of the time established by usage, which are not inconsistent with God's word. The general custom of Protestant churches since the Reformation, confines this ceremony to the minister. He is the authorized representative of the church. If we recognize this custom, none but ordained ministers should pronounce the benediction. It hardly looks consistent with modesty, in view of this long established custom, for a private person, colporter, or local elder, who may lead a meeting, to pronounce the benediction. We do not know as they commit any *sin* by doing it, for the Bible says nothing about it; but we could not advise others besides ministers to perform this ceremony. We think they should simply pronounce the meeting closed.

"Has one of our preachers who has been silenced by not receiving a license, the right to administer baptism?"

*Ans.*—None but *ordained* ministers of the gospel and *ordained* church elders have a right to baptize, and the latter only in their own churches, unless by special authority of the Conference. This has been decided by the General Conference. The Scriptures make it plain. A *license* confers no right to baptize, and of course one who has no license would have no such right any more than would any private person.

"When a church member makes a motion that a brother be disfellowshipped, and this be supported and voted upon, and no *reason* why he is disfellowshipped given in the motion, will the vote of the church stand? Is it valid?"

*Ans.*—We do not see that the validity of the vote would necessarily depend upon the reason for the action's *being placed in the motion*. The object of the motion is to bring out the sentiment of the church in reference to the action taken. It is an expression of their opinion on the question before them. The reason for the same might be in the motion, or it might not. Of course there should always be a good reason for the taking of such action. Also proper labor designed to reclaim the person should be bestowed, if possible, beforehand. A record of the reason given should be preserved in the church book for future reference.

"Can S. D. Adventists partake of the Lord's supper with other denominations, and still be retained in the church? Or, do Adventists, as a people, practice or hold to open communion?"

*Ans.*—S. D. Adventists really hold to close communion. To be more specific, they believe it consistent to commune (which they consider a token of fellowship) with only such as live up to the truths which they consider as important,—obeying the law of God and the doctrines of Christ,—and such as place themselves under the obligations imposed by the church of Christ. Such they hold in full fellowship. *They* come under the requirements of God's word; others do not fully do this. They would therefore consider it inconsistent to commune with churches or persons who do not place themselves under such obligations. Whether they should disfellowship a member who did differently would depend something on circumstances, or the merits of each particular case. Some may not have had suitable instruction to know that their course was inconsistent. Such should be properly instructed.

"Is it lawful for an elder to gather five members of his congregation together by stealth, without a public announcement of the object of the meeting, and act on the case of an absent member?"

*Ans.*—No. It would be very wrong to deal with members in such a manner as is above represented. Before dealing with members, there should be patient labor and faithful efforts made to reclaim the erring. Anything like underhanded work is very wrong. The person involved should be notified of the meeting where his case is to be considered, and such should have a fair opportunity to answer to any charges made. Ample time for considering the case

should be given. Such things are too important to be treated lightly.

"Is it consistent or right for a Sabbath-keeper who has to labor for a living, to pick hops or work in a hop yard?"

*Ans.*—We know of no scripture prohibiting it. There may be other employments preferable, but we do not consider it a sin. God made hops to grow. They are useful for some purposes, and we dare not say the picking of them is a sin.

Inquiry is made by a sister, whether or not it would be wrong to let her little girl who helps a neighbor take care of her baby, remain and do this on the Sabbath, if she did nothing else.

*Ans.*—We should much prefer to have our children at home on the Sabbath. The example around them where work is being done, will naturally lead them to lightly regard the Sabbath. Such children need religious instruction and influences on the Sabbath, to derive the benefit they should from it. Even if the work itself would not violate the Sabbath (which is somewhat debatable), yet the influence is in a wrong direction, and therefore unsafe; and she will not thus receive the religious help she needs.

We are asked about "going to the store to buy groceries after sunset Friday night," and sending for mail on the Sabbath.

*Ans.*—Going to the store to trade after sunset Friday night, is just as much breaking the Sabbath as chopping or any other work done on that day. It should not be tolerated in any church of our people. We also regard the practice of going to the post-office for ordinary mail on the Sabbath, as a violation of the commandment.

Inquiry is made whether a partnership between a Sunday-keeper and a Sabbath-keeper, in which they put up one hundred tons of hay, the Sabbath-keeper mowing on Friday and resting on the Sabbath, while the Sunday-keeper stacks on the Sabbath and rests on Sunday, dividing the hay equally, is right.

*Ans.*—This is a very close question, yet we should judge the Sabbath-keeper reaped some benefit for Sabbath labor. Again, we judge that the influence on the community would be bad, as many would conclude that the Sabbath-keeper was, in a measure, responsible for Sabbath labor. We should much prefer to give them no occasion for such a conclusion. We regard it as important that we avoid even the *appearance* of evil. Where a course is presented which may be wrong or may be right, we can hardly tell which, we would avoid it lest we might find ourselves doing wrong and committing sin against God. Let us take the safe course, and then we know we are right.

G. I. B.

## STATE CONFERENCE DUES TO THE GENERAL CONFERENCE FUND.

In our system of organization, the support of the ministry is derived from the tithes paid into the various church treasuries by the membership. The church treasurers forward to their State Treasurer, each quarter, the amount received, from which the ministry are paid each year according to the settlement of their auditing committee. This provides for the support of all the laborers in our various State Conferences. There is, however, another class of laborers, for which this plan makes no provision—those laboring for the General Conference. Their work is of such a general character that it cannot be settled by any State Conference. Hence, provision is made for them by the General Conference fund. It has been found by actual experience that the funds needed for this purpose average about one tenth of what is required for the support of the State Conference work. So the plan adopted for years past, and universally agreed upon by our State Conferences, has been to pay one tenth of their gross receipts into the General Conference fund. This has been found to work excellently, and has provided for the support of our General Conference laborers quite well. Thus these laborers are paid from the tithing, the same as the State Conference laborers. But it is brought about by the payment of a due proportion of the receipts of each State Conference. One tenth of these is found to be about the right proportion from each Conference. This system is sensible and works well in actual experience.

It will be readily seen that if this plan is right, it will not work unless the State Conferences actually live up to it. If they do not send in their proportion, the fund will fail to provide for the wants of the laborers. We have felt for a year or two past, that the interests of the General Conference fund must be

considered, or it would not provide for the calls upon it. Last year, when we looked over the matter, we found that there were, in the aggregate, several thousand dollars withheld by various State Conferences, so that this fund was largely in debt to the Office. We therefore corresponded with various State Conference officers, and quite a proportion of this was paid in. We find the same true the present year. There are some four or five thousand dollars of tithes from State Conferences due for 1884-5, unpaid at this writing. These Conferences are all unanimous in requiring the churches to pay over the tithe to the State treasury. Why should not the State Conference be as faithful in paying the General Conference its dues?

We ask all our Conferences to be prompt and faithful in this matter. The proper way is for each Conference to pay the tithe to the General Conference fund as they receive it; that is, each quarter. After each church has made returns to the State treasury, let the Conference Treasurer forward one tenth of the amount to the General Conference fund. This is reasonable and right. If this is the proper proportion which belongs to the General Conference, as all agree, what right has the State Conference to retain this one tenth and use it for other purposes, any more than has the member who pays tithes to the church or the church to the State Conference? We expect to send accounts immediately to those Conferences that are delinquent, asking them to forward the amount due to the General Conference fund.

G. I. B.

## SABBATH-KEEPING SAFE.

It is best to be on the safe side. Keeping the seventh day is the safe side of the Sabbath question. If, as many argue, keeping a seventh part of time is all that is necessary, then to keep the Sabbath is safe, for that is a seventh part of time. If, as others argue, it is not necessary to keep any day, then it can be no harm to keep the Sabbath, for we need some day of rest. If time is lost, and we cannot tell which is the true day, then it is safe to keep the one for which there is the most evidence—the one which is generally accepted as the seventh day. If, as many others firmly believe, the seventh day is still holy and binding, then it is safe to keep it. If, as others hold, God is now calling for a reformation upon this subject, then it is safe to keep it.

Again, none can deny that God our Creator worked on the first day of the week and rested on the seventh day. Is it not very safe to do just as our Creator did? Will he shut us out of heaven for doing just what he himself did? Safe side again. And is it not quite safe to follow Jesus, and do as he did? How often he says, "Follow me." Now, suppose we should follow Christ on the Sabbath and the first day of the week, where would we go? Let us see: His father was a carpenter. He himself worked at that trade till he was about thirty years old. Mark 6:3. What did he do and where did he go on the Sabbath? Luke tells us: "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Chap. 4:16. Returning to his native town, it was observed that he did just as he had always been accustomed to do: he went to the house of God upon the Sabbath and took his usual place. Now if we follow our Saviour upon the Sabbath day, where will we be led? Not to the field, nor to our work, but into the house of God, to worship. That is just where Sabbath-keepers go, and just what they do. Will Jesus shut us out of heaven for doing just what he himself did? Certainly not. This is the safe side again.

But where was Jesus on Sunday, the first day of the week?—Hard at work at his bench, with hammer and saw, or in the field. If, then, we follow him on Sunday, where shall we go?—To our daily work. Will he reject us for doing just what he himself did? Surely not. Safe ground again. In fact, keeping the Sabbath is safe all the way through. Friends, come over on the safe side. D. M. CANRIGHT.

—Talents are best nurtured in solitude; character is best formed in the stormy billows of the world.—Goethe.

—There is nothing that should concern us so much as to be right with God. All other interests sink into insignificance in comparison to this.

## The Commentary.

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

### SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

#### 366.—CREATING EVIL.

WHAT is meant by the Lord's creating evil, as spoken of in Isa. 45: 7 and Amos 4: 13?  
E. D. H.

One definition given by Webster of the word "evil" is "calamity," and if the texts are read with this in view, all is plain. Interpretations of scripture should be consistent, and as the Scriptures are replete with evidence of God's pure and holy character, his goodness and abhorrence of evil in the sense of sin, it is manifestly a mistake to take these two texts as evidence that he is the author of evil in that sense. A paraphrase of the text would read like this: Shall there be any public calamity or punishment for sin that is not an effect of my displeasure? Natural evil is the punishment for moral evil. The foregoing will also answer the query of Mrs. T. C. K.

#### 367.—THE APOCRYPHA.

C. R. M.: The books of the Apocrypha form part of the sacred literature that was held in high esteem by the Alexandrian Jews. They were written subsequent to the captivity, and during the last three centuries B. C., when prophecy had ceased. They form the historical link between the Old and New Testaments, and are valuable because of the historical facts given. To this extent are they valuable in the study of the Bible. It is not known who wrote the books of the Apocrypha.

#### 368.—JEHOIACHIN'S AGE.

Explain the discrepancy between 2 Kings 24: 8 and 2 Chron. 36: 9 in relation to the age of Jehoiachin when he began to reign.  
J. B. D.

The first text says he was eighteen years old when he began to reign, and the latter says he was eight. Both texts say he reigned only three months, and both descriptions state that he did evil in the sight of the Lord. It would hardly be expected that a child eight years old would be spoken of as doing evil as a king in the sight of the Lord; and this intimates very strongly that a mistake has been made in transcribing the text in 2 Chronicles. The 15th verse of 2 Kings 24 states that he had wives, which further shows that the record in Chronicles is a mistake. It has evidently been changed in some way. The explanation above given is the view maintained by Dr. Clarke, and seems perfectly consistent.

#### 369.—SPIRITS IN PRISON.

In 1 Pet. 3: 18, 19 reference is made to Christ's preaching to the "spirits in prison." Please explain what is meant by the text.  
B. F. M. D.

Dr. Adam Clarke places the time of Christ's preaching to the spirits in prison, in the days of Noah, and the preaching was done by Christ through the medium of Noah, on the principle that what one does through another, he does himself. This construction is perfectly consistent with the text. Those to whom Noah preached were in prison in the same sense that those who are in error and darkness are said to be in prison. Isa. 42: 7 says of Christ that he was "to open the eyes of the blind, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." This has reference to the effect of the gospel on those who knew it not. See the text explained in full in "Man's Nature and Destiny."

#### 370.—WOMEN AS PUBLIC SPEAKERS.

A. W. R. and some others are still troubled to harmonize 1 Cor. 14: 34 with the public labors of Mrs. E. G. White. It is strange that we do not hear of any trouble with regard to the public labors of other women. It was a custom among the Jews to exclude women from engaging in public disputations with the men, or to propound questions for discussion, and Paul is but speaking in harmony with that custom. His comment, "as also saith the law," cannot have reference to the law of God; for that says nothing about the matter. Hence it must have referred to some Jewish civil regulation, which none will contend is now binding. That Paul recognized the right, privilege, and duty of women to speak in public is proved by chap. 11: 5, where he gives directions as to their personal appearance while so doing. The point covered by his prohibition in verse 34—"Let your women keep silence"—is plainly indicated in the following verse, which shows that it was questioning.

#### 371.—POWER OF THE CHURCH TO BIND ON EARTH.

Please explain Matt. 16: 19.  
E. D.

In this text, Christ teaches that the actions taken by his true church on earth will be recognized and ratified in heaven. This, however, presupposes that those actions will be in perfect accord with the will of God and the instructions contained in his word. It is not admissible that actions of any other nature will be ratified.

## 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.

### WAYSIDE MINISTRY.

BY ELIZA H. MORTON.

A SCULPTOR wandered from his home,  
And sought a foreign land;  
And with his chisel carved a name  
With inspiration grand.

Returning to his native shore,  
With costly marbles rare,  
He bade his servants take the stones  
And leave the packing there.

The straw was scattered on the ground,  
Unheeded and unsought,  
While thousands praised the works of art  
The gifted hand had wrought.

But, lo! when winter snows had fled,  
Bright roses, strange and fair,  
Bloomed by the dusty traveled road,  
And perfumed all the air.

And thus the sculptor, while he trod  
The lofty hill of fame,  
Left in the valley bits of bloom  
To gladden all who came.

And so may we an influence shed,  
That in the after days  
Will yield a wealth of loveliness,  
In unexpected ways.

Unconscious are the deeds most grand,  
Unnoted in the throng  
The ministry of kindly acts,  
The chords of holy song.

Yet not forgotten by the One  
Who tender watch doth keep.  
And those who sow the "way-side seed"  
Will doubtless also reap.

Portland, Me.

### ILLINOIS.

HARPSTER.—We commenced meetings here in a school-house two weeks ago to-night, and thus far the interest and attendance have been good, and are still increasing. We are now presenting the Sabbath question, and hope to see some obey. We greatly desire to see the cause of God prosper in the State of Illinois, and hope we may do our part in spreading the light of truth.  
A. O. TAIT.  
F. D. STARR.  
Jan. 26.

CENTRALIA.—I commenced meetings in the Shook school-house, three miles east of here, Dec. 6. Have held, in all, thirty-six meetings and twelve Bible readings. Have also spoken three times for the Methodists in South Centralia. A number in the neighborhood of the Shook school-house have commenced the observance of the Sabbath. Seven or eight have publicly manifested a desire to be Christians, and have already requested Sabbath meetings. We hold our first one next Sabbath. I shall remain here several weeks.  
C. H. BLISS.  
Jan. 26.

### KENTUCKY.

ELIZABETHTOWN AND MADISONVILLE.—After the General Conference, I assisted Bro. Evans in the work at Leitchfield. The Protestant denominations of the place had labored very hard against us during our absence, and succeeded in prejudicing the minds of many against the truth. None of those were so affected who had embraced the truth before the General Conference. Our congregations still numbered about seventy-five, who were interested hearers. If those embracing the truth will live consistent Christian lives, we have no fears but others will be added to the number. I next spent the Sabbath with the Elizabethtown church, on the occasion of their quarterly meeting. Bro. Osborn and Saxby were present. The ordinances were celebrated, and the Lord came in by his Holy Spirit.

Our last meeting with the brethren of Kentucky, for the present, was at Madisonville. Owing to the very severe cold weather, we only held two meetings. None have been lost to this church, and there is seemingly a very good interest to hear more preaching, both in town and country. Bro. Evans will visit this place and hold a series of meetings. Their new meeting-house will be commenced as soon as the weather will permit. Eld. Rees was with me at this place.

These meetings, together with much writing and preparing for my Southern trip, have taken my time since the General Conference. I left home Jan. 8 for Orlando, Fla., at which point I am at this writing.  
G. G. RUPERT.

### MICHIGAN.

ALAIEDON, GREENVILLE, ORLEANS, ETC.—I left Battle Creek Dec. 4, 1885, and spent ten days with the church at Alaiedon. Our meetings were good both Sabbaths. I visited and prayed with fifteen families, and exhorted them to faithfulness. This church was planted by Bro. Matteson, some seventeen years since, and they have not caught the moving spirit, as many churches have to their injury. From here I went to Greenville, and stopped for a few days with the dear family of Bro. King. I spent one Sabbath with them, visited and prayed with several families, I hope not in vain. I spent the next Sabbath with the church at Orleans. Here are five families and several others who are of one mind in the Lord. I hope the children and youth of this church will be self-denying and cross-bearing, and get on the Christian armor and do battle for the Lord. The next Sabbath I spent with the church at Lyons. The address for the last Sabbath of the week of prayer was read, and I trust with interest to all. I hope the brethren here will avoid connection with worldly organizations, which would grieve the Spirit of God. Bro. Howe went with me to visit the families of this church. After being absent about five weeks, I returned with an increase of physical strength, and was much refreshed in spirit.  
J. BYINGTON.  
Jan. 24.

### MINNESOTA.

MINNEAPOLIS, CAMBRIDGE, AND RAPIDAN.—From Dec. 30 to Jan. 7 I was in Minneapolis. We had good meetings not only in the English language, but also in the Scandinavian. Three were received into the church; two by baptism, and one by vote. Bro. Eastman and other Scandinavian brethren are at work selling books and visiting from house to house. They all testified that the Lord had blessed them in their work. I next went to Cambridge, where I labored till Jan. 18. There were formerly many observing the Sabbath of the Lord in this community, but since Dr. Lee commenced working against us, a scattering influence has prevailed; still there are some who love present truth and desire to be in harmony with the people of God and his work. They appreciated my visit, and we had many good seasons together. This church consists of only ten members. On the evening of Jan. 18 I spoke in Minneapolis.

Jan. 20 I attended a meeting near Rapidan, Blue Earth Co., held by a Lutheran priest, to give his people the pure (?) doctrine concerning the Sabbath. His speech was protracted for about three hours. He labored to show that Christ broke the Sabbath and abolished it; that the six days of creation were long, indefinite periods, and presented other arguments equally absurd and unscriptural. I was denied an opportunity to reply. I had an appointment at Byron for Jan. 22, but as the railway was blockaded by snow storms, I went to South Bend, where we have had good meetings.  
L. JOHNSON.  
Jan. 24.

### VERMONT.

AMONG THE CHURCHES.—Met with the church of West Bolton and Jericho Jan. 8-11. Some of the leading members of this church are absent for the winter, and others have removed permanently; but those who are left are learning that the work does not depend on any one man, and are taking hold in good earnest. We had encouraging meetings. The club of Signs was increased, and the brethren showed a willingness to take up the little duties which are the foundation of a healthy growth in spiritual life. I shall be disappointed if this church does not make a good record in the year to come.

At Waterville I spoke to a goodly number not of our faith, who met with the few Sabbath-keepers there. Held only one meeting. Most of the Sabbath-keepers have removed to other places, but the remnant keep up their Sabbath-school, and seem to be firm. At Montgomery I visited and held meetings Jan. 14-19. Organized a tract society, and received one into the church. One has apostatized who began to keep the Sabbath about a year ago, but the others are firm, and seem to be growing in grace. It did me good to see the spirit in which they received the plain testimony of God's word. A few who were not Sabbath-keepers were present at some of the meetings, and gave good attention. The Sabbath-school was especially interesting. Sold several dollars' worth of books and charts while on this tour, and tried to give attention to every branch of the work.  
H. PEEBLES.  
Jan. 21.

### INDIANA.

CORUNNA AND LIGONIER.—I was at Corunna Jan. 15-17. During this time I gave seven discourses and two Bible readings. The church at this place was lately organized, and they seem to be growing in the work. The labor was almost all of a practical character, and seemed to be quite well received by all classes. A tract society was organized, and three orders were obtained for the REVIEW. The attend-



ance of those from without was quite good. The last evening of the meeting the hall was crowded, there being, perhaps, twenty-five more present than could be seated. We attended to the election of officers and other necessary business. I left them much encouraged.

At Ligonier I met with those who are older in the truth, and Jan. 18-20 held seven meetings with them. All the services were such as to impart necessary instruction in the work before us. The quarterly meeting for Dist. No. 1 was held in connection with this meeting. There was pledged on tent fund, \$41. Within the two weeks just past, have held thirty services, and raised \$100 on tent fund. The tract society has received an addition of twelve members, and the Conference fifteen. I am quite sure that Northeastern Indiana is an excellent field for labor.

WM. COVERT.

DENVER, AKRON, WALKERTON, AND NORTH LIBERTY.—Commenced meetings at Denver Jan. 1, and continued till Jan. 4. The interest to hear was better than when I left to attend the workers' meeting. Seven more were added to their number, four of whom were baptized in the Eel River; others await the ordinance. Ten have united with the church since I came here to labor; three of this number were already keeping the Sabbath when I came. On Sabbath the ordinances were celebrated, and the blessing of God was manifested in a marked degree. May all this dear company be light-bearers for God.

Commenced meeting at Akron Jan. 5, and continued till Jan. 10. On account of the severity of the weather but few attended. We met in their neat new house of worship, where on Sabbath for the first time we celebrated the ordinances with this hopeful young company. Satan is already seeking to create dissensions among them, but their safety is insured if they anchor to the solid Rock.

Held meetings at Walkerton Jan. 12-17. The interest increased till the close of the meetings. This church has passed through severe trials. Unbelief in the "Testimonies" on the part of some, is grieving away the Spirit of God. We hope to see the time when complete harmony and a full faith will be restored. The ordinances were celebrated on the Sabbath, and blessings were received.

Meetings at North Liberty opened Jan. 18 and closed Jan. 24. The attendance increased till the last evening, when the house was full. This is about the oldest church in the State. Their number has been reduced by death and removals till they are but few; but harmony and love for the truth prevail. The brethren here are very anxious that a course of lectures should be given, and I am convinced that this would be advisable in the near future. Tent fund pledges received at Denver, \$8.50; Walkerton, \$12.50; North Liberty, \$16.25.

E. E. MARVIN.

#### IOWA.

BOONESBORO.—Last fall, while holding tent meetings in Boonesboro, I was earnestly solicited to engage in a public discussion of the Sabbath question with J. F. McDowell, of Council Bluffs, Ia., a minister of the Josephite branch of the Mormon church, of which there is quite a company at this place. I avoided the debate until Jan. 5, when it began, and lasted eight evenings. There was a good attendance, and close attention to the argument in favor of the continued obligation of the Sabbath, and we hear of some who have commenced to keep the Sabbath since the close of the debate. Eld. McDowell at no time seemed to have much confidence in his own positions. At the close, some parties not of either faith asked for a vote of the congregation as to the merits of the arguments offered. To this he and his moderator objected, and the vote was not taken; but judging from reliable information, it seems that outside of the immediate circle of his own people, very few persons were favorable to his side of the question, and by every indication the vote would have been very largely against him.

I am becoming more and more satisfied that public debates, or debates of any kind, are, as a rule, unprofitable. Those who oppose God's work are under the influence of the enemy of souls, and if they have any following, they bring darkness just in proportion to their number and influence; and it is not best to give them the opportunity to cast their withering influence over the people if it can be avoided. However, in this case, the weakness of the opponent of the truth was so apparent that we think good only will be the result. His strongest argument was, to let "Congress speak, and put down by force this Sabatarian influence; let Catholics and Protestants unite, and uproot this evil that is pestering the Church," etc., etc.

Last Sabbath a church of twenty-three members was organized, and over twenty are keeping the Sabbath who have not yet joined, many of whom we hope to see fully identified with us. The weather was so stormy the day we organized, that a number were prevented from attending who will no doubt join at the first opportunity.

I am now on my way to my new field of labor in Colorado, having left behind the brethren and the dear ones at home. As I go to labor in an untried

field, I trust that I may not fall out by the way, but that God in his love may bless the efforts put forth, and give additional souls for the truth.

Jan. 21.

J. D. PEGG.

#### OHIO.

INDEPENDENCE, RICHLAND CO.—About two miles west of this place, in the country, is a company of some twenty-four Sabbath-keepers. And as the result of a tent meeting held here last summer, sixteen have signed the covenant, and others, we believe, will do so soon. They have a good Sabbath-school, with an average attendance of eighteen the past quarter. The Spirit of the Lord is working here. I have spent several days with them, trying to encourage them and point them to "the Lamb of God, which taketh away the sin of the world." Sold four dollars' worth of books, and secured two new subscriptions for REVIEW AND HERALD. May the Lord guide this company in their well-begun work, and at last permit them to share in the final triumphs of the saved.

Jan. 21.

H. H. BURKHOLDER.

AMONG THE CHURCHES.—Dec. 23, according to appointment, I started to visit the Bellville church. On my way there, I stopped a few hours with some of the brethren of the Edison church, where I had held four meetings a few weeks previous, and baptized two who united with the church at that place. I found them still of good courage. Although they are weak in numbers, yet they can be strong in the Lord. I arrived at Bellville in time for evening meeting. The day following, Bro. J. S. Iles, the district director, came to assist me. His help was very acceptable. The meetings which we held here during part of the week of prayer were well attended, and we have reason to believe that all were benefited by them. Nearly \$23 were given by the church as a Christmas present to the European and Scandinavian missions. Nearly all were trying to pay an honest tithe; but after holding a Bible reading on that subject, some saw a chance for improvement, and promised to be more faithful in the future. Their tithe paid for this quarter was greater than for some time in the past. Their T. and M. society is in a good condition financially, and if the members are energetic in the work, a great deal of good may be accomplished and their own faith strengthened.

Dec. 30 to Jan. 7 I was with the Appleton church. Was assisted part of the time by Bro. Iles. We found this church in a very disorganized and discouraged condition. No officers had been elected for about two years. No regular meetings were held, but nearly all were still paying tithes. I tried to present to them the solemn message of present truth, and the necessity of earnestness and faithfulness in the Lord's work. The tender and melting influence of the Spirit of God was felt among us. Confessions were made, and all promised to re-consecrate themselves to the Lord. Officers were elected for the church, and the Sabbath-school and T. and M. society were reorganized. One sister commenced canvassing for "Marvel of Nations," and is meeting with good success. Her brother will soon commence canvassing for the same work. A brother gave \$100 to the different missions. The directors of a district school near Hartford (a few miles from Appleton), requested that we should hold meetings in their school-house. We accepted the invitation, and held five meetings. The attendance was good, although the weather was rainy and the roads muddy. Had to close the meetings on account of an appointment at Mt. Vernon; but this interest will be followed up in the near future.

I went to Mt. Vernon Jan. 7, but on account of the cold and stormy weather, postponed the meeting a week later. The time was profitably spent in visiting and instructing the brethren and those who had become interested during the tent meetings held at this place last summer. I received one new order for the REVIEW, and two for the *S. S. Worker*. Organized a T. and M. society of ten persons. Three persons will soon commence canvassing for "Marvel of Nations." May the Lord bless this little company, and add to their number such as shall be saved. I had intended to labor here a few weeks, but it was thought advisable for me to return to Hartford and follow up the interest awakened there.

Jan. 19.

O. J. MASON.

#### NEBRASKA.

LINCOLN.—This city, though not the largest, is the most important for our work of any in the State. It has about 25,000 inhabitants. Not only the State capitol, but nearly all the State buildings are located here. It is the great railroad center of the State, and is also the center of wealth and population.

On this account, we have for several years been holding this field in reserve for a time when the work might be commenced under the most favorable circumstances. Last fall, after considerable missionary work had been done, we pitched a tent and held meetings three weeks previous to the camp-meeting. Although the weather was very unfavorable, the attendance was fair and the interest good. At the close of the camp-meeting there were a few who had de-

ecided to keep the Sabbath, but did not understand all points of our faith. We then tried to secure the use of a suitable building in which to continue the meetings; but failing to find such a place at reasonable rates, we had to satisfy ourselves by holding Bible readings from house to house. We soon organized a Sabbath-school of over thirty members, about half of whom are adults. We labored to a great disadvantage, however, by not having a suitable place in which to hold our Sabbath meetings. It will be remembered that at the recent General Conference it was recommended that every State Conference establish at least one city mission in their respective fields. In addition to this, Bro. Shultz and myself counseled with the General Conference Committee, and were advised to establish a small mission at this place.

Since our return to this State, we have been endeavoring to carry out this plan, and have rented rooms for this purpose in a very central and convenient location. Three of those in the house pay more than half of the rent, and we feel in hopes that others in the city will help pay the remainder. There are also several of our brethren of adjoining churches who have promised to send us provisions and produce, and others will doubtless do the same. This will make the board expense very light. We are already settled in our rooms, and are trying to carry forward the work according to the plan adopted by other missions, taking up the same course of daily instruction for the benefit of workers and those wishing to engage in the work. In addition to the three who are laboring here in the employ of the Conference, there are many of those who have recently embraced the truth who, feeling anxious to learn how to work for the salvation of others and become better acquainted with the truth themselves, improve the opportunity of attending the workers' meetings, and are taking part in them daily. In the city there are nineteen adults who have embraced the truth since the work commenced here. These, with the children and some others who were previously keeping the Sabbath, make a company of more than forty in number.

Our mission rooms not only afford a very suitable place for study and instruction in the mission work, but give us a permanent place in which to hold our Sabbath meetings, which seems to be a real necessity. It is very evident to my mind that the work was commenced here none too soon. Truly the field here is white, all ready for the harvest. We have all the appointments and openings for readings that we can possibly fill. It does my soul good to see the deep interest the people manifest in this work. I feel truly thankful to God for the measure of his Spirit that he bestows upon this work. Some from other places have expressed a desire to come here to learn how to engage in the work. I trust that all who wish to come will first write to me, and I will give them all the necessary information; and if they are one hundred or more miles from here, I will secure for them a reduction of fare over the railroads.

Any one wishing to donate provisions of any kind to the mission, will please inform me of the fact before shipping, or ship by freight at least as much as one hundred pounds at a time. Address all communications, and send all donations, direct to A. J. Cudney, No. 650, 17th St., Lincoln, Neb.

Jan. 20.

A. J. CUDNEY.

#### THE WORK AMONG THE GERMANS.

SINCE Christmas, I have been laboring with Bro. J. S. Shrock in Pennsylvania. The week of prayer I spent with our new church at Allentown, who donated \$26.50 for our foreign missions. Our meetings here were quite well attended, especially on Sunday night. The Lord has blessed the work here, until we have twenty-two members and nearly as many more keeping the Sabbath who intend to become such. There is also a nice Sabbath-school of about fifty members, and a tract society has been organized. Although we had to hold our meetings there in a hall, much to their detriment, we have since been able to rent a large chapel, nicely located, for less money, and shall occupy it by the first of March. Bro. Shrock has a hall offered in a country town in an adjoining county, in which to give a course of lectures; also a nice lot free for the tent next summer, in the city of Bethlehem, where several are already in full union with us, and others are interested. One Sabbath and Sunday I spent with the Fleetwood church. Found them all holding on to the truth. A deacon was ordained. Our meetings in Princeton, on Sunday, were better attended than any I had held in that place. As a whole, the outlook for the success of the German cause in this State is favorable. Bro. J. S. Shrock is doing a good work among the Germans. Several good sisters have begun the work of canvassing and giving Bible readings, and we expect, with the Lord's blessing, to see the work here increase rapidly.

As I am now on the eve of embarking for Europe, I feel grateful to the Lord that laborers have been raised up who are well able to carry forward the work here in the future, and am thankful for the unity of the churches established, and the bright outlook for the future. I hope that the friends in America will not forget me in their prayers as I go into new and untried fields.

R. CONRAD.

## KANSAS GERMAN WORK.

SINCE the last report of the work here, which was given by Eld. R. Conradi, the Lord has been richly blessing the feeble efforts put forth. Since I left to attend the General Conference, the church has received an addition of twenty-nine members, of whom eighteen were added by baptism. In one instance the father, mother, and three children were converted, and all were baptized the same day.

But while the truth is thus advancing, the enemy is by no means idle. At present we have to contend with quite a company who have lately commenced to keep the Sabbath, but are in other points opposed to the truth. They are holding their regular meetings separate from ours. We have hopes, however, that they may yet accept the whole truth. Some of the merchants are finding fault with us because the truth is injuring their business, since they are experiencing quite a decrease in the sale of coffee. This reminds a person somewhat of the little incident recorded in Acts 19: 23-28. We are of good courage.  
Jan. 19. S. S. SHROCK.

## INDIANA STATE MEETING.

WE held the State meeting as advertised in REVIEW, Jan. 21-25. Eld. Wm. Hill and Bro. W. A. Young were present to assist in the meetings. Bro. Hill delivered five discourses, which were well received. Bro. Young gave valuable instruction relative to reporting and keeping books. Fifteen meetings were held. The burden of labor was to inspire missionary zeal and knowledge in the minds of all present. The Lord moved upon all hearts, and a good work was wrought. A deep feeling was manifested on the part of almost every one in attendance. It has seldom been our privilege to enjoy such a fullness of God's Spirit or to feel such a burden for souls. The church was greatly encouraged; three were added to their number. One who had been standing outside for several years was reclaimed, which was a cause of rejoicing. Quite an interest was awakened from without, and many of the neighbors, as well as the church members, were very anxious to have the meetings continue. Their club of *Signs* was renewed, and increased in number from five to eleven. A club of the *American Sentinel* will be taken. Three agents received outfits to canvass for "Marvel of Nations" and the *American Sentinel*. Forty-one dollars were pledged on the tent fund, and two members were added to the T. and M. society. We left Marion realizing that we were under renewed obligations to God and his blessed work, because of the blessings bestowed at these meetings.  
WM. COVERT.

## WORKERS' MEETING AT VILAS, DAKOTA.

THIS meeting was appointed to be held Jan. 8-11; but owing to the severe cold weather, which prevented nearly all of our brethren from being present, the meeting was postponed one week, to give all an opportunity to attend. Sabbath, Jan. 18, was appointed as a day of fasting and prayer, that all might seek the special help of God to rest on this Conference. Most of the churches were well represented, and the brethren came inquiring what they could do to help forward the cause of present truth. The meetings were largely occupied in laying plans for work, and at their close, those who had questioned what they could do thought their query had been answered. The duties of church and tract society officers were discussed, and plans were laid for work in the different districts. It was decided that such officers should try, as far as possible, to awaken a new interest in the work in those under their charge, and that canvassers should be sent from each church to canvass for "Great Controversy" with the *Signs*, and "Marvel of Nations" with the *American Sentinel*. If our brethren will only carry these plans into execution, we shall hope, with God's blessing on their efforts, to see much good done.

We have felt the great need of laborers in this Conference, and in December last a school was started at Vilas, to give our young people a chance to prepare themselves to engage in the work. We have felt that the blessing of God has rested on this move, and are encouraged by seeing about fifty students trying to prepare themselves for usefulness. Many important questions came up for consideration at the meeting, in connection with this subject. We now expect to hold a general meeting in each district, in order to reach the individual members as far as possible, and we hope to see our brethren all along the line rally to the work, and come up to the help of the Lord against the mighty.  
A. D. OLSEN.

## THE ROME, N. Y., MEETING.

WE think our recent meeting at Rome too good to pass by unnoticed. It was held according to appointment, Dec. 18-22; and such was the interest manifested that nearly all remained till the last day of the meeting, although the laborers from abroad were obliged to leave on Sunday afternoon. Brn. Butler and Olsen were present, and their counsels and labors were very valuable to, and greatly appreciated by, our people who were present. These brethren did most of

the preaching, which was plain, pointed, and eminently practical. The attendance was larger than at any meeting held at Rome for a long time, and much good was done, many being encouraged to take hold anew in the work of God. The workers' meetings and the distribution of labor were matters of interest and importance. Some important changes were made, among which are the following: The action of the late General Conference in regard to the New York mission, in which our Conference was requested to furnish some laborers for the same, called for the selection of good workers for that purpose. Bro. J. F. Stureman, Bro. H. L. Bristol, and Sr. L. M. Slocum were chosen. We shall greatly miss these laborers in our Conference, but we do not consider that they are leaving us entirely; for they will still be in our State, notwithstanding this great metropolis of the new world, and center of commerce and influence, now forms a part of the N. E. Conference.

The situation at Buffalo demanded a strong effort soon, and Bro. and Sr. Willson were sent to take charge of that mission, with other help to push the work there. The sickness of Sr. Gleason, and her absence at the Sanitarium, necessitated some such action. Bro. Gleason remains in the mission, and renders such assistance as his time and circumstances will permit. Elds. H. E. Robinson and Geo. W. Bliss will labor in the western part of the State as duty seems to demand, in connection with the work in Buffalo and Batavia, and among the churches of Western New York.

Eld. A. E. Place connects himself with the Syracuse mission, which is now in a very prosperous condition. The interest in the preaching services and Bible readings is excellent, and our influence is being felt in the best circles of society in the city. Truly the Lord is at work in Syracuse, and there was never a time when the prospect there looked brighter than at present. Eld. J. E. Swift and wife, after a few weeks of labor in St. Lawrence and Franklin counties, will return to the work in Utica, which is now being followed up with Bible readings, canvassing, and missionary work. Eld. E. W. Whitney, after attending to some local matters connected with the Tract Society and school at Rome, will go to Albany, and labor to build up the work there, and also assist the churches in the eastern part of the State. Eld. E. E. Miles takes charge of our missionary school, which has already commenced, with an attendance of about thirty and a prospect of a few more.

The churches were not overlooked in our plans for labor, as many have already learned by visits from our ministering brethren. Those that have not yet been visited, will be in the near future; and we request any of our churches that especially feel the need of help, to write to me, stating their circumstances. My address is Adams Center, N. Y.

M. H. BROWN.

## INDIANA TITHES.

As we look over the tithe statistics in the various Conferences, we discover that Indiana is far below the average. This is positive proof that a sad mistake as well as an inexcusable sin is being committed by quite a number in our Conference. It is becoming a very serious matter for the Conference committee to consider. We well know that if all would conscientiously pay tithes of all their income, we could have means to carry forward the good work in the State. A few in nearly all our churches are doing their duty. Others are doing something, while there are quite a number who are scarcely doing anything in this direction. During the last General Conference, an address was read from Sr. White, in which she says that "Indiana ought to possess far greater financial strength." She also says that laborers have neglected the matter of finances in some of the Conferences. I have fully decided to stand out from under this condemnation.

Now, dear friends, is it not possible to remedy this serious defect? I plead with you to consider how sinful it is to withhold means which belong to the Lord. Nearly every one has acknowledged the claims of the Lord in regard to the tithing system. Very many have vowed before God that he should have the tithe, and yet in many cases it is withheld. Let us all bring in all the tithes into the store-house of the Lord, and there will be an abundance of means to pay the laborers now employed by the Conference. Not only so, but we can soon put to work more than twice as many as we now dare employ.

Will all our ministers and church officers make it a point to place this matter fully before our people? How can any expect to appear before God without fault, when they are guilty of a sin so productive of evil as is this offense? Indiana has an agricultural record of high rank in those products that go to make up the riches of a people. I see no good reason why this Conference cannot rank as high in Christian finances as do her sister Conferences in those States not so highly favored with the good things of this world. I call upon those with whom official responsibility rests, to bestow labor on those who are withholding the Lord's means from his cause. Remember that in heaven the record is faithfully kept, and this record must be met in the near future.

WM. COVERT.

## OUR SOUTHERN TRIP.

IN company with Eld. Rees, of Indiana, Jan. 8, I left West Clifty, Ky., for another tour in the South. At twelve o'clock the following night we succeeded in reaching Madisonville, Ky., and there was such a severe storm raging that we dared not go a quarter of a mile to our place of stopping, and so remained at the hotel over night. We spent the time here as elsewhere reported.

Monday morning at three o'clock we again started. Nashville was the first point of importance. Here also we found snow. Sleights at this place, while the snow lasts, rent for from four to eight dollars per hour. Arriving at Chatanooga, we were late for the next train, and were obliged to wait till 1 o'clock the next morning. This city has a population of 25,000, and a more enterprising one we have never visited. The place is being built up so rapidly that such conveniences as sidewalks, etc., cannot keep pace. This place, like others of interest between Nashville and Chatanooga, has never been visited by a person who devoted his time to the conversion of souls under the third angel's message. "Thoughts" has been sold here by Bro. King. At 1 A. M. we left for Atlanta. This route, like the one from Nashville to Chatanooga, was a line of march during the war. Just before the battle of Allatoona, the general in the fort on Allatoona heights, signaled to Gen. Sherman, on Kennesaw Mountain, for instructions. Gen. Sherman signaled back, "Hold the fort, for I am coming." From this message comes the famous gospel hymn of the same title. More than 85,000 men were slain between Chatanooga and Atlanta. Sherman's army numbered 112,819 men. At Marietta, a beautiful city on this line, is located the National Cemetery.

Atlanta, a city of 60,000 inhabitants, is all newly built since the war. Our publications have been sold here, and there are some Sabbath-keepers. We think there has never been a sermon preached on present truth from Chatanooga to Atlanta. We remained at Atlanta several hours. At 2 o'clock P. M. we left for Macon, a city of 30,000 inhabitants. Between Atlanta and Macon there are several enterprising towns, ranging from one thousand to five thousand inhabitants, with new buildings of modern style, nicely painted, etc. Georgia is being settled up with people from the North, East, and West. We consider the lands between Atlanta and Augusta and Atlanta and Macon as splendid farming lands, and an excellent fruit-growing country. From Macon to Savannah we traveled in the night. Savannah has a population of 50,000. As I traversed the great State of Georgia, with its thousands of inhabitants, good towns, congenial climate, excellent fruit, etc., and then thought that the Lord was soon coming, and that jewels could be gathered there for the kingdom, my soul was burdened for them. How often I wished that God in his providence would raise up laborers for that field. I thank God that Bro. Bliss is arranging to make that a field of labor. But means must be raised for his support; a tent must be purchased, and that soon. Dear brethren, I appeal to you who love the truth, send in your means that tents may be purchased for the Southern mission. In all my experience, I have found but one man in the South that manifested prejudice on account of political questions.

Leaving Savannah the next morning, at 4 P. M. we were in Jacksonville, Fla. We were in hopes we would now reach a warm climate; but here also ice could be seen on the ponds, and a chilling wind was still blowing. Oranges were frozen, and gloom hung over the city. The ice would bear up a person at Savannah, Ga. Such a degree of cold was never before experienced in this section. The next day we went up the St. John's River to Sanford. Not being pleasure seekers, we boarded the first train for Orlando, our place of destination, which we reached at 4 P. M., strangers in a strange land. It being but a short time till Sabbath, we made haste to find a room for lodging over Sabbath and Sunday. As if an angel had directed, in ten minutes we found a good room in a private family, at reasonable cost. After getting our baggage, we made preparation for the Sabbath, at the beginning of which we had prayer and felt at home. This place, mostly built within the past three years, numbers 4,000 inhabitants. We have in Florida, in all, about seventy-five Sabbath-keepers, mostly organized into churches. May God grant health to us and our families, give us his Holy Spirit, and use us to his praise, is my prayer.

G. G. RUPERT.

## MISSOURI CONFERENCE, TAKE NOTICE!

HAVING sent blanks for statistics and reports to thirty-five churches and companies, and having received only four sets filled in return, two of these being first sent to Joseph Clarke, St. Louis, Mo., I would call attention to the necessity of properly filling and promptly returning all blanks; for by delay on your part, you delay the report of the State Secretary. You will each find my address on the envelope inclosing your blanks.

I would request the readers of the REVIEW in Missouri, to see that blanks sent your company are filled and returned. If any fail to receive blanks, notify

me. Individuals sending money to Wm. Evans, Hamilton, Mo., should notify me of the amount. Have only received one minister's report! Is this all who have labored since camp-meeting? I hope to continue my effort until I get a report from every church, company, and minister in the Conference; and the easiest way to aid me in this is to drop your other work and attend to this at once, and then you will have it done. Church treasurers should be sure to remit all tithes on hand at time of reporting, and see that the last page shows what has been done with all the tithing money received during the quarter. Wherever there is a bank, you can usually procure exchange on St. Louis, Mo., or New York City, without cost. I never failed to get a courtesy of this kind where I asked for it. If you are not acquainted at the bank, get some business acquaintance to accompany you the first time. Banks usually do not charge for church, missionary, or Sabbath-school remittance. If our people generally would look after this, a nice sum annually might be saved. H. D. CLARK, *Conf. Sec.*  
Jan. 18.

## News of the Week.

FOR WEEK ENDING JAN. 30.  
DOMESTIC.

—Small-pox is said to be prevalent among the Mexican population of San Antonio, Texas.

—An expert's report estimates the damage done to the orange crop of Florida by the cold at \$1,000,000.

—In 1860 the coal mines of this country produced 14,000,000 tons. In 1884-5 the output was 85,000,000.

—Earthquake shocks were felt Sunday night and Monday morning in Ulster, Greene, and Dutchess counties, New York.

—Thirteen cases of trichinosis are reported at Rib Lake, Taylor Co., Wis., and four cases exist at a camp near Medford, Wis.

—A bill to have Congress convene in October instead of in December meets with much favor, and, it is said, would surprise nobody if passed.

—Prof. Spencer Baird is about to place 1,000,000 young cod-fish in the waters of the Gulf of Mexico. He has great faith in the success of the experiment.

—At Cleveland Monday night, dynamiters partially wrecked the dwelling of Police Officer George E. Corner, who a week ago killed a notorious burglar.

—President Cleveland, on Tuesday, approved the Presidential succession bill recently passed by Congress. This provides that the succession shall pass to the members of the Cabinet.

—While Professor Jones was delivering a scientific lecture in the Presbyterian church at Marshfield, Wis., Saturday evening, a certain compound burst into flame, resulting in the destruction of the edifice.

—The biennial directory of millers and mill furnishers shows a total of 18,267 flouring mills in the United States and Canada, being a decrease, as compared with 1884, of 6,812. The mills in the United States number 16,856.

—The civil engineers of New York have decided that the obelisk will have to be housed and kept at an even temperature to prevent disintegration. Five years' residence in New York has changed the obelisk more than 3,500 in Egypt.

—A portion of Stockton, Cal., was flooded Sunday by an overflow of the San Joaquin River. The Moss wheat tract, of 3,000 acres, was submerged, and the breaking of a levee placed 13,000 additional acres of wheat and orchards under water, causing a loss estimated at \$425,000.

—A snowslide, bringing down earth, trees, and rocks, has so blockaded a portion of the Oregon Railway and Navigation Line that the track cannot be cleared for three or four days. Snowslides in the vicinity of Crested Buttes, Cal., Sunday, carried away two cahins and killed five men.

—Various opinions as to the constitutionality of the Iowa prohibitory law are being rendered by United States judges of that State, the latest being that of Judge Love, sustaining the constitutionality of the law, and giving the State courts full powers. In the case of breweries and beer gardens erected before the passage of the act, it is set forth that proceedings shall be by condemnation.

—Railway accidents have occurred during the week at Ringtown, Pa., where four lives were lost; at Tallahatchie River Monday night, where a train was thrown from the trestle by an obstruction, causing the death of the engineer; and at Chicago Junction, Ohio, where a passenger train dashed into a freight train, killing four employers and wounding passengers.

—Noted fires throughout the United States for the week ending Jan. 30 are as follows: Ferryhouse of West Shore Railroad Co., New York City, loss \$75,000; county poor-house at Jackson, Mich., five lives lost; six stores at Opelika, Kan., loss \$50,000; mill near Youngstown, Ohio, loss \$78,000; dry goods store and frame dwellings at Wichita, Kan., loss \$60,000; block at Burlington, Vt., loss, \$50,000; six blocks at Oncontia, N. Y., loss \$50,000; opera house block at Franklin, Pa., loss heavy; malt house at Albany, N. Y., loss \$125,000; portion of block at St. Paul, Minn., loss \$250,000; St. Cloud Hotel and other buildings at Philadelphia, Pa., loss \$250,000; store at Elmira, N. Y., loss \$48,000.

## FOREIGN.

—The Czar of Russia has been again warned of Nihilistic designs upon his life.

—Mr. Stead has severed his connection with the *Pall Mall Gazette*, and says he will start a daily newspaper of his own.

—The Queen on Friday accepted the resignation of the Salisbury Cabinet, and at the same time summoned Gladstone for consultation.

—The pretended Aloupra prince and two of his adherents have been tried, found guilty of rebelling against the queen, and shot at Mandalay.

—The government of Madagascar has consented to allow France to have a Minister Resident at the capital, and to allow him to maintain a special French guard.

—Prince Bismarck, in a remarkable speech made Jan. 28 in the Prussian Landtag, on the expulsion of the Poles from Prussia, said that the primary cause of the government's action was the disloyalty of the Poles to the German Crown.

—The present winter is said to be the severest experienced in Scotland for twenty years. Two feet of snow covers the ground, causing the death of large numbers of sheep, and driving wild birds to the towns in search of food.

—The warlike spirit in Greece continues to disturb the great powers of Europe, and threatens to bring on a crisis in the Eastern question. Greece refused to accede to the demands of England and others of the great powers, for the discontinuance of warlike preparations, and it is feared that an open rupture between that country and Turkey cannot long be averted.

—M. Fred. Bajer, a member of the Danish Parliament, intends to bring forward a motion to appoint a legislative commission to consider the desirability of a treaty between Sweden, Norway, and Denmark, to establish the principle of arbitration for settling any future disputes between these Scandinavian kingdoms.

—The volcano Tunguragua, at Guayaquil, is in a state of violent eruption. A telegram to the Mexican government from Colima states that on the morning of Jan. 15, another eruption of the volcano twenty-five miles distant from that place began. Enormous stones were thrown to a great height, and were plainly visible from the city.

—A project is now on foot to establish a cable line direct from San Francisco to Sydney and New Zealand, via Honolulu, New Caledonia, and the Fiji Islands. The projectors are an English syndicate, who are said to be prepared to furnish the cost of laying the cable, estimated at \$10,000,000, as soon as they are assured of receiving a reasonable subsidy from all the governments interested. The charge for messages over such a cable will be about 50 cents per word, the present charge per word being \$2.50.

## RELIGIOUS.

—Moody and Sankey hold revival meetings in New Orleans next week.

—The mission of the Greek church at San Francisco receives annually \$85,000 from the treasury of the "Holy Synod" at St. Petersburg, Russia.

—In his first lecture on "Evolution," Professor Dana, of Yale College, held that no student should doubt the truth of the creation as related in the Bible.

—The next general convention of the Protestant Episcopal church in the United States is to be held in Chicago, in October, 1886. The last was held in Philadelphia, in 1883.

—Rev. W. F. Davis, who presumed to preach a sermon on the Boston common, recently, without permission from the authorities, was fined \$40 and costs for his audacity.

—The effort to have a Sunday delivery of mails in Baltimore has failed, as Postmaster-General Vilas refuses to grant it, "out of respect to the moral senses of the community."

—The officers of the Mormon church at Ogden, Utah, displayed their ardent devotion to the laws of the land by escorting to their homes two polygamists with music and a procession, on their release from imprisonment for willful violation of the law.

—The French Monarchist papers denounce certain declarations of the government regarding the clergy as an open war upon the Church and clergy. The pope, on receiving Count Behaine, the French envoy to the Vatican, complained of the conduct of the French government toward the Church.

—Considerable religious excitement has been stirred up in the city of Joliet, Ill., over repeated arrests of Salvationists, who persist in making the night hours hideous, contrary to the mayor's orders and the city ordinances. The larger part of the inhabitants, including the mayor, chief of police, and a majority of the city council, are Catholics, and the Protestants accuse them of persecuting the members of the army, and furnish the Salvationists funds to appeal their cases.

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

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

## Obituary Notices.

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

DIBBLE.—Died in Parma, N. Y., Jan. 8, 1886, of old age and a general sinking of the vital powers, Bro. A. B. Dibble, aged 88 years and 2 months. He embraced the truth in 1860, and has been a very prompt and faithful brother in the performance of Christian duty. His loss will be greatly felt by his aged companion, as well as by the Parma church, of which he was a worthy member. The funeral services were conducted by G. R. Foster (Free-will Baptist). Text, 2 Tim. 4: 7, 8. M. H. BROWN.

KNEPPER.—Died at Craig, Burt Co., Neb., Nov. 7, 1885, our daughter Jennie, wife of Thomas Knepper, aged 19 years, 4 months, and 7 days. Her sufferings were intense, but she endured them with Christian firmness, putting her trust in the Lord. She was a firm adherent to present truth. She leaves a kind husband and infant child, and many friends, to mourn her loss. But we sorrow not as those without hope, for we firmly believe she will have a part in the first resurrection. L. W. AND RACHEL MARGIN.

KEARNEY.—Died of brain fever, Jan. 17, 1886, near Blanchard, Mich., little Bertie, son of George and Jane Kearney, aged 4 years and 1 month. Bertie was a bright, intelligent child, and very affectionate, and had a large circle of friends for one so young. We sadly miss him everywhere. It seems at times as though we could not endure such grief; but when we look forward to the resurrection morning, our hearts are made to rejoice, and we mourn not as those who have no hope. We laid him to rest expecting that he will soon come from the land of the enemy, and that in the grand reunion together we shall swell the song of triumph over death, and meet nevermore to part. A large circle of friends sympathize with us. Words of comfort were spoken from Jer. 31:16. GEORGE AND JANE KEARNEY.

HILLIGOSS.—Died at Moline, Elk Co., Kan., Jan. 2, 1886, of typhoid fever, Emily Hilligoss, aged 46 years, 11 months, and 23 days. Sr. Hilligoss was born in Kentucky, and embraced present truth in this State about twelve years ago, having formerly been a member of the Christian church. Her death was quite unexpected, as her health had always been quite good; but caring for members of her family afflicted with the same disease, overpowered the system, and after an illness of thirty-two days she fell asleep in Jesus. Sr. Hilligoss was a very patient and faithful wife and mother, and as a laborer in the church and Sabbath-school was ever ready to fill her post of duty. She leaves a husband and four children, and a large circle of brethren and sisters, all of whom sustain a great loss. Remarks by the writer, from Ps. 46:1. H. G. BUXTON.

(Signs of the Times, please copy.)

## Appointments.

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

### APPOINTMENTS IN IOWA.

MT. PLEASANT,	Feb. 6, 7
Brighton,	" 13, 14
Sandyville,	" 20, 21
Smithland,	" 27, 28
Sigourney,	March 6, 7

These meetings will commence on Friday night, and continue over Sunday, and into the following week where necessary, and circumstances permit. We ask for a large attendance from the surrounding country.

GEO. I. BUTLER.

LAPER, MICH.,	Feb. 3-7
Flint, "	" 8
Alaiedon, "	" 10-22

At Laper and Alaiedon I hope to see a general turnout. I hope to visit all the Sabbath-keeping families in the vicinity of these churches, trusting that they will put forth an extra effort to improve upon the privileges granted, with a direct view of becoming more devoted to the work.

T. M. LANE.

GENERAL meeting for Dist. No. 7, Pennsylvania Conference, Feb. 13, 14, at Jamestown, N. Y. We hope to see a good attendance from the churches throughout the district.

D. B. OVIATT.

## Publishers' Department.

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

My address until further notice will be No. 1831, Vt. Avenue, N. W., Washington, D. C. W. H. SAXBY.

My permanent address will be 331, California St., Denver, Col., instead of State Centre, Iowa, as heretofore. J. D. PAGE.

### 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.

In sending money to this Office, please observe the following rules:—

1. Direct your letters REVIEW AND HERALD, and not to any private individual.

2. Send by Draft, Money Order, Express Order, or Postal Note.

3. Stamps may be sent for small amounts.

4. Drafts should be made payable to REVIEW AND HERALD, on New York or Chicago Banks. Those written on other banks cost us a collection.

Books Sent by Express.—Ada B. Crous, Ella Neal, E. T. Babb, P. O. Forsburg, Simon P. Baker, A. F. Gustafson, Chas. Scheifer, Mrs. A. N. Hale, H. G. Buxton, L. C. Penn, Long & Willis, E. S. Loughlin, A. B. Vancil, Arthur Herr, L. C. Chadwick, Louis Peterson, O. C. Trouson,



P C Jensen, N P Jensen, Soren Jensen, Peter Reed, Wm F Alexander, John Ely, A T Robinson, W A Young.

Books Sent by Freight.—P J Peterson, O Opegard, H P Holsler, T H Purdon, L A Stone, L S Campbell, P J Peterson, L E Palmer, H P Holsler, Pacific Press, L D Chambers, Ida Gates, L H Farnsworth, J F Hansen.

Cash Rec'd on Account.—Ill Reserve Fund per Mrs H Crow \$10.50, Kansas Conf per W B Likins 25c, Iowa Conference per M Sylvester 52.50, Iowa Conf per J Lindstrom, 8.50, Iowa T & M Soc per L H F 322.26, Ill T & M Soc per D & S Reynolds 5., Mich T & M Soc per H H 73.21, Mich General Fund per H H 2., B C V M Soc per M A E 141.14, Kansas T & M Soc per L D C 187.49, Iowa Ed Fund per L H F 155.86, B C S S per W B W 7.84, Iowa Conf per C F Stevens 1,000., Mich General Fund per a friend 50., Ill T & M Soc per L S C 140., Ill Ed Fund per Mrs Crow 10.50, Ind Home Mission per S H Lane 50., Iowa Conf per L Sylvester 46 50, Tenn Conf per G W Dortch 24.50, Minn Conf per E Younger 13.20.

English Mission.—J D Heald \$10., Iowa T & M Soc \$163.51, C B Runnels 10., Darius & Sarah Reynolds 5., Mich T & M Soc 10., Silas Clopsom 2., N E T & M Soc 33., Col T & M Soc 20., Mrs H Sheapley 5.

European Mission.—Iowa T & M Soc \$214.78, Darius & Sarah Reynolds 10., Mrs Emma Maynard 2., C B Stillson 17., J H Rogers & wife 10., Mrs Siferd 10., N E T & M Soc 5.

Scandinavian Mission.—Per M Heilson \$9.64, Iowa T & M Soc 87.34, Darius & Sarah Reynolds 10., C B Stillson 17., Hans Pederson 1., M Heilson 6.20.

International T. & M. Soc.—Darius & Sarah Reynolds \$10., Mich T & M Soc 20c, Col T & M Soc 5.55.

S. L. Academy.—Iowa T & M Soc \$140., C B Runnels 10., Col T & M Soc 5.

Christmas Donations, Inter. T. & M. Society.—Iowa T & M Soc \$38 46, Kansas T & M Soc 10.15, Ill T & M Soc 7.87, Vermont T & M Soc 2.31.

S. D. A. E. Soc.—Iowa T & M Soc \$155.86, Mrs H Crow 3.50.

General Conference.—Fernandina Florida \$6.22, Kansas Conf. 350., Col Conf 103.37, Mrs S J Hunt 1.

Arkansas Relief Fund.—Sarah Young L., Iowa T & M Soc 3.75, M M Nye L., F M McMullen 2.

Australian Mission.—Iowa T & M Soc \$213.65, C B Runnels 10., Darius & Sarah Reynolds 10, Mich T & M Soc 18.16, Geo Hendry 2., Col T & M Soc 10., Ill T & M Soc 70., Maize T & M Soc 5., Vermont T & M Soc 5.

Christmas Donations to Foreign Missions.—Albert Wike \$1., Anonymous 15., O P Brotzman 7., Iowa T & M Soc 1253.21, Mich T & M Soc 10.50, Kansas T & M Soc 77.36, J D Pegg 6.20, W C McClure 45c, Kansas T & M Soc 22.40, Canada T & M Soc 2.10, Penn T & M Soc 5.80, N E T & M Soc 54.76, Col T & M Soc 42.90, Ill T & M Soc 106.70, Decatur Neb Ch 33.25, Maine T & M Soc 93.36, Vermont T & M Soc 55.35.

One Hundred Thousand Dollar Fund.—C N Ransom \$400.

SPIRITUALISM—SATANIC DELUSION A TRACT FOR THE TIMES.

This little work is a scathing arraignment of modern necromancy before the tribunal of the Holy Scriptures and enlightened reason. The vile system is condemned out of its own mouth. Should be circulated everywhere.

32 pp., sent post-paid for 4 cents. Address, REVIEW & HERALD, Battle Creek, Mich.

HISTORY OF THE SABBATH AND THE FIRST DAY OF THE WEEK.

A MINE OF INFORMATION ON AN IMPORTANT SUBJECT.

BY ELD. J. N. ANDREWS, LATE MISSIONARY AT BASEL, SWITZERLAND.

THE Bible record of the Sabbath, the secular history concerning it, the successive steps by which the change to the first day was made, and the work of restoration are given in detail.

Every text of Scripture concerning the Sabbath is commented on at length, and the Complete Testimony of the Fathers in regard to the Sabbath and first day is given. The comparative merits of the seventh and first-day Sabbaths are fully shown. A copious Index enables the reader to find any text, or the statement of any historian. Should be read by everybody.

528 pages, price, \$1.25. Address, REVIEW & HERALD, Battle Creek, Mich.

THOUGHTS ON THE BOOK OF DANIEL.

A critical and practical exposition of the book of Daniel, verse by verse, with ample historical quotations verifying the fulfillments of its prophecies. A careful interpretation, involving much research and thought.

408 pp., in muslin binding, sent post-paid for \$1.25. Address, REVIEW & HERALD, Battle Creek, Mich.; Or, PACIFIC PRESS, Oakland, Cal.

SYNOPSIS OF THE PRESENT TRUTH; A BRIEF EXPOSITION OF THE VIEWS OF SEVENTH-DAY ADVENTISTS.

BY URIAH SMITH.

THIS work is a Compendium of the faith of this people. It takes up those topics which the author usually presents in a lecture course at Theological Institutes, and gives a careful explication of over thirty important Bible subjects. Printed on nice paper, and elegantly bound in muslin.

336 pp. Sent post-paid for \$1.00. Address, REVIEW & HERALD, Battle Creek, Mich.; Or, PACIFIC PRESS, Oakland, Cal.

MATTER AND SPIRIT;

OR, THE PROBLEM OF HUMAN THOUGHT.

By D. M. CANRIGHT.

A PHILOSOPHICAL ARGUMENT ON AN IMPORTANT THEME.

TABLE OF CONTENTS:—

Organization of Matter Imparts to it New Qualities—Confessions of Eminent Men—What is Matter?—What is Vegetable and Animal Life?—How Different Species of Plants and Animals are Perpetuated—God has Organized Matter in Certain Forms so that it does Think—The Beauty and Power of Matter Lies in its Organization—Cause and Effect: Confounded—Instinct and Reason—From whence Comes the Immortal Spirit?—The Disembodied Spirit—Material and Immaterial—Cause of Infidelity among Scientists—Is Matter Naturally Corrupt? 66 pages, pamphlet form. Price, 10 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.

THE COMING CONFLICT;

THE GREAT ISSUE NOW PENDING IN THIS COUNTRY.

By W. H. LITTLEJOHN.

THIS book contains a clear statement of the reasons for the observance of the seventh-day Sabbath, an attempted refutation of the same by a representative man who is an observer of the first day of the week, and rejoinders by the author of the book. Besides this, it presents in a single chapter the history of the rise and progress of Seventh-day Adventists, and of the National Reform party, together with an exegesis of the last portion of the thirteenth chapter of the book of Revelation, assigning to the United States its proper place in prophecy, and showing from the Prophetic Word that this Government is just entering upon a career of religious persecution, for which the Sabbath question is to be made the pretext.

Emphatically a Book for the Times.

434 pages, in muslin covers, and will be mailed to any address, post-paid, for \$1.00.

Address, REVIEW & HERALD, Battle Creek, Mich.

THE YOUTH'S INSTRUCTOR;

AN ILLUSTRATED WEEKLY PAPER FOR YOUTH AND CHILDREN, DEVOTED TO MORAL, MENTAL, AND RELIGIOUS CULTURE.

This paper is not devoted to insipid stories and religious fiction, but is filled with a great variety of that kind of reading which tends to the healthful development of the youthful mind. Its pages are made bright by the choicest illustrative pictures, and its columns are always full of useful information.

As a Sabbath-school and Lesson paper, it is suited to the wants of scholars and teachers, and is calculated to increase the interest of all who read it, in thorough Bible study.

The Sabbath-school Department contains a series of lessons for youth.

SUBSCRIPTION PRICE, 75 CENTS A YEAR.

For every new subscription, accompanied with 35 cents, we will give the "Sunshine Series."

TERMS TO CLUBS, PAID IN ADVANCE.

Price per Copy, Post paid. 5 to 10 copies, .60 cents a year. 10 copies and upwards, .50 cents a year.

Subscription for 5 to 10 copies will be taken for six months. Larger clubs may be paid for quarterly.

Address, YOUTH'S INSTRUCTOR, Battle Creek, Mich.

TESTIMONIES FOR THE CHURCH.

NUMBERS ONE TO THIRTY.

BOUND in FOUR VOLUMES, about 400 PAGES EACH.

EACH VOLUME CONTAINS

A COMPLETE INDEX OF SUBJECTS.

VOLUME ONE.—This volume, contains a brief sketch of the early life and Christian experience of the writer of the Testimonies, Mrs. E. G. White, together with Testimonies numbers 1 to 14. 724 pages. Bound in Muslin, \$1.50; Sheep, \$2.00; Half Morocco, \$2.25.

VOLUME TWO.—Contains Testimonies numbers 15 to 20. 712 pages. Bound in Muslin, \$1.50; Sheep, \$2.00; Half Morocco, \$2.25.

VOLUME THREE.—Contains Testimonies numbers 21 to 35. About 600 pages. Bound in Muslin, \$1.50; Sheep, \$2.00; Half Morocco, \$2.25.

VOLUME FOUR.—Contains Testimonies numbers 26 to 30. About 675 pages. Bound in Muslin, \$1.50; Sheep, \$2.00; Half Morocco, \$2.25.

Price of the Complete Set of Four Volumes, bound in Cloth, \$6.00; Sheep, \$8.00; Half Morocco, \$9.00.

Testimony for the Church, No. 31.—Contains 244 pages of most interesting and important matter. Neatly bound in Muslin. Price, 50 cents.

Testimony for the Church, No. 32.—Contains 240 pages, and is full of warnings, counsels, and proofs, very important to all Seventh-day Adventists. Bound in Muslin (uniform with No. 31). Price, 50 cents.

Sent post-paid to any address, at the above prices.

Address, PACIFIC PRESS, Oakland, Cal.,

REVIEW AND HERALD, Battle Creek, Mich.

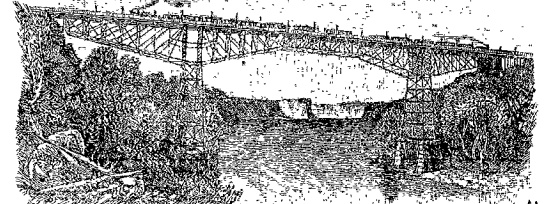
Or any State Tract Society.

WHO CHANGED THE SABBATH?

A Tract of 24 pages, which fully answers this question, and shows how Sunday displaced the Bible Sabbath. Extracts given from Catholic writers. Price, 3 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.

Travelers' Guide.



CANTILEVER BRIDGE OVER NIAGARA RIVER ON THE M. C. R. R.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, listing stations like Detroit, Ann Arbor, Jackson, Marshall, Battle Creek, Kalamazoo, Niles, Mich. City, Chicago, and departure/arrival times.

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.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect Dec. 6, 1885.

Table with columns for GOING WEST and GOING EAST, listing stations like Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell, Valparaiso, Chicago, and departure/arrival times.

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, Pt. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

MICHIGAN & OHIO RAILROAD.

Table with columns for GOING WEST and GOING EAST, listing stations like Toledo, Dundee, Tecumseh, Jerome, Hanover, Homer, Marshall, Ceresco, Battle Creek, Augusta, Yorkville, Monteith, Allegan, and departure/arrival times.

All trains run daily except Sunday. S. W. VINCENT, Train Master. JUNE 21, 1885.

CHICAGO, BURLINGTON & QUINCY R. R.

Union Passenger Station and Ticket Office, Canal St., between Madison and Adams. Jan., 1886.

Table with columns LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE, listing train numbers and destinations like Galesburg, Freeport, Dubuque, Amboy, Rock Falls, Sterling, Kansas City, Omaha, St. Joseph, Atchison, Topeka, Denver, Montana, Aurora, Mendota, Rockford, Forrester, Aurora, Freeport, Des Moines, Omaha, Lincoln, Denver, California, Texas, Kansas City, Aurora Sunday Passenger.

\*Daily. †Daily except Sunday. ‡Daily except Saturday. §Daily except Monday.

Freeport, Dubuque, and Sioux City trains leave and arrive from Central Depot, foot of Lake street.

PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., FEB. 2, 1886.

CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS: to selections in italics.]

Poetry. Advent Song, Frances Ridley Havergal... 65
The Religious Amendment Party in Power: Prospective, L. D. SANTEE... 67
Abide with Me, Sel. "Ready for Either," Mrs. L. D. A. STUTTLE... 69
Wayside Ministry, ELIZA H. MORTON... 75
Our Contributors. Unwise Marriages, Mrs. E. G. WHITE... 65
God's Order, Eld. A. S. HUTCHINS... 66
" He Became Poor," F. D. STARR... 67
God's Word for All, Eld. R. S. OWEN... 67
He Will Guide You into All Truth, EDGAR KELSEY... 68
The Bible or the Newspaper: Which? HELEN L. MORSE... 68
" My Son, Give Me Thine Heart," S. W. HOPKINS... 68
The Home. The Teens, James M. Ludlow, D. D... 69
Untamed, Youth's Companion... 69
The Morality of the Stage, N. Y. Observer... 69
Special Mention. The Sunday Agitation... 70
Longing for the Dark Ages... 70
A Protest... 70
Abusing National Charity... 70
The Drift of Popular Religion... 70
Our Tract Societies. North Pacific Tract Society, Mrs. C. L. BOYD, Sec... 71
Burlington, Vt., Mission, H. PEBBLES... 71
A Word to the Workers, SARAH KYSOR... 71
Bible Readings. What We Shall Eat, M. B. MILLER... 71
Editorial. The Refuge of Lies... 72
S. D. Adventists and Their Relation to Temperance Organizations... 72
Remarks upon Zech. 6: 1-3, J. N. A... 73
Sundry Questions and Answers, G. I. B... 74
State Conference Dues to the General Conference Fund, G. I. B... 74
Sabbath-keeping Safe, D. M. CARRIGHT... 74
The Commentary. Answers to Scripture Questions, G. W. MORSE... 75
Progress. Reports from Illinois—Kentucky—Michigan—Minnesota—Vermont—Indiana—Iowa—Ohio—Nebraska... 75-76
The Work Among the Germans, R. CONRADI... 76
Kansas German Work, S. S. SHROCK... 77
Indiana State Meeting, WM. COVERT... 77
Workers' Meeting at Vilas, Dakota... 77
The Rome, N. Y. Meeting, M. H. BROWN... 77
Indiana Tithes, WM. COVERT... 77
Our Southern Trip, G. G. RUPERT... 77
Missouri Conference, Take Notice! H. D. CLARK... 77
News... 78
Obituaries... 78
Appointments... 78
Publishers' Department... 79
Editorial Notes... 80

An interesting and encouraging report from Bro. Corliss, concerning the tent meetings in Australia, has just come to hand. It will appear next week.

We find upon our table, Jan. 31, 1886, a copy of The Bible Echo and Signs of the Times, the new paper just started in Melbourne, Australia, to herald throughout that continent the truths of the third and last message to the world. It is a 16-page monthly, the size of page being the same width as that of the REVIEW, but somewhat shorter. It is filled with matter well adapted to the field which it is to occupy and the work it has to do. "The Coming Kingdom," "Watching and Waiting," "The Present Truth," and the "Progress of the Work under the Third Angel's Message," we notice as prominent themes in this issue. It bids fair to be a lively and interesting paper. All success to the Bible Echo. The price we have not been able to learn. The address is, Bible Echo Publishing House, corner of Rac and Scotchmer Sts., North Fitzroy, Melbourne, Victoria, Australia.

SAFELY ARRIVED.

A TELEGRAM reached this place at ten A. M., Jan. 30, stating that at eight o'clock the same morning, the Oregon, the steamer on which Eld. W. C. White and party sailed for Europe, had safely arrived at Queenstown.

THE "MARVEL OF NATIONS."

We regret that there has been some delay in the issue of the second edition of this valuable book. The first edition was a small one, because it was desired to obtain the criticisms of our leading brethren at the recent General Conference, so that the large editions which were to follow should be as perfect as possible. Some slight changes have been made, so the next edition in some respects will be better than

the first. This has caused delay. We are glad to state that now about 500 copies are being bound per day, and soon we hope to have enough to fill all orders. The second edition will be over 20,000 in number, which will supply the present want. We are sure this book will have a large circulation, larger, no doubt, than any book ever before issued by our publishing house. We trust our Conferences will secure proper agents, and push its sale in all directions; for it will do a vast amount of good. Let the people have it, brethren. G. I. B.

THE \$100,000 FUND.

Our brethren of means will not forget that the last General Conference voted that it was absolutely necessary for the proper support of the cause, that \$100,000 should be immediately raised, to be applied as follows: \$15,000 to the European mission, \$15,000 for the Scandinavian mission, \$5,000 each for the English and Australian missions, \$10,000 for the International Tract and Missionary Society, \$10,000 for city missions outside of State Conferences, and \$40,000 for our central College.

Our week of prayer, we trust, has had the effect to open the hearts of our men of means (if they have not been open before) to see the necessity of sacrificing liberally to sustain the cause of God. If this amount is not raised soon, the cause will suffer and be greatly hindered. Openings exist all around us, and the prospects for its advancement never were so promising. We are already commencing to call upon some of our brethren and sisters of means to obtain their pledges. This sum should be made up of subscriptions ranging from \$100 up to \$10,000. We have already one pledge of the latter sum, and one of \$4,000; and one of \$1,000 has been paid. We have such faith in the loyalty of our people, that we expect they will meet this call with a spirit of liberality, and help us in this time of need, and thus enable the work to move onward in its progress to victory. G. I. B.

CHART OF DAYS.

A FEW days since I received word from Bro. W. M. Jones, of London, that the forth-coming Chart of Days is now advancing rapidly in the hands of the printers. This addition to Sabbath literature consists of the reckoning of the days of the week in over one hundred and forty different languages. In all of these there is a perfect agreement in the order and number of the days. In over eighty of the languages of the different nations, the seventh day is still called the Sabbath. I do not wonder that many are anxious to see the chart. Let those who four years ago advanced money for a chart of eighty languages, who will now get one of over one hundred and forty instead, be patient a little longer, and you will decide that you have been amply paid for waiting. J. N. LOUGHBOROUGH.

RELIGIOUS EVENTS OF 1885.

AMONG the leading religious events of the year 1885, may be mentioned the completion of the Old Testament revision commenced fifteen years ago; the great increase of the Non-conformist and Liberal element in England and Scotland, demanding the disestablishment of the Church of England; the remarkable "mission" movement, commenced by the Church of England in London, and extending to work of the same character in America; the wide-spread development of sentiment in favor of a "Congress of Churches;" the massacre of Catholics in China, and elsewhere, and the annihilation of their missions; the movement among Jews, looking to the abandonment of circumcision and the observance of the seventh-day Sabbath; the increased interest manifested in, and the preparation for, the return of the Jews to Jerusalem; the entire removal of obstructions to the introduction of the gospel into Burmah, and the great improvement in this respect in Japan, China, Siam, India, and Turkey. G. W. M.

DIST. NO. 7, MISSOURI.

I AM desirous of obtaining the name and P. O. address of every S. D. Adventist in my district who does

not hold church membership in this State; and, in addition, the street and number of those in the cities, or the section, township, and range of those in the country; as I am desirous of calling on you where practicable. Dist. No. 7 embraces all that portion of Northern Missouri north of the Missouri River and in and east of the following counties: Chariton, Linn, Sullivan, and Putnam. Would like your names as soon as possible, that I may arrange a schedule for the season, to save traveling over the same ground twice. Can we not have all tract society members living in this district, who hold membership in other districts or States, transferred to some society in this district, so that we may know the actual amount of labor being performed in this district. Address me at Beverly P. O., Round Grove Sta., Macon Co., Missouri. H. D. CLARK, Director. (Signs of the Times, please copy.)

JEWISH OPPOSITION TO THE TRANSFER OF THE SABBATH.

A STATEMENT was recently made in a Chicago paper that a Jew by the name of Louis Jackson was moving for the formation of a "World's Day of Rest League." His project was that at a convention of representative Jews from all parts of the world, to be held in Paris in the year 1900, the "Jewish Sabbath" should be transferred to a national day of rest by authoritative edict. To this proposition the American Israelite says: "We heard long ago of such a man and such a project, although nobody in Chicago seems to have any knowledge of either. The only query in this matter is, why should the Jews change their Sabbath day, why not the Christians and the Mohammedans? The Jewish Sabbath rests upon divine authority, which is not the case with the Sunday or Friday. The Christian and Mohammedan laborers have lost their weekly day of rest to a much larger extent than the Jewish laborers, both in Europe and also in this country. Thousands and tens of thousands of laborers must work on Sunday aside from those engaged in railroad, steamboat, telegraph, and telephone business. Go to the Christian churches and count the coachmen standing outside the churches to watch their horses; go into the iron and glass works, the breweries, distilleries, and similar places, count the cooks, waiters, maids, barkeepers, and you will find that the Christian Sunday is for rich people and not for the laboring class. Go to our Christian neighbors with your reform propositions. They are fast losing their weekly day of rest."—Inter Ocean.

THE SIGNS OF THE TIMES.

AN INDEPENDENT RELIGIOUS JOURNAL, PUBLISHED WEEKLY AT OAKLAND, CAL., FOR THE International Tract and Missionary Society. Sixteen pages of choice reading matter, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and Gospel, Temperance, Missionary Work, the Home Circle, the Sabbath-school, Religious and Secular News and Notes, etc., etc. Price per Year, \$2.00 In clubs of five or more copies to one address, for missionary work, 1.50 Address, SIGNS OF THE TIMES, Twelfth and Castro Streets, Oakland, Cal.

THE MINISTRATION OF ANGELS, AND THE ORIGIN, HISTORY, AND DESTINY OF SATAN.

By D. M. CARRIGHT. The following is the Table of Contents:— PART FIRST. MINISTRATION OF GOOD ANGELS. INTRODUCTION—They are not the spirits of Dead Men—The Heavenly Family—Number of Angels—Angels Real Beings—Their Exalted Character—Different Orders of Angels—They are Ministering Spirits—They execute God's Judgments—Saints have Guardian Angels—Angels Record the Deeds of Men—Angels Assist in the Judgment—Angels will Gather the Saints. PART SECOND. ORIGIN, HISTORY, AND DESTINY OF SATAN. INTRODUCTION—Devils are Real Beings—Why does God Permit Satan to Exist?—Origin of Satan—Satan a Wanderer—Satan Gains Possession of the Earth—Order of the Fallen Angels—Possessed with Devils—Satan an Accuser—Man in Prison—The Mission of Jesus—Redemption of Man—Satan Bound—Judgment of the Wicked—Will Satan be Destroyed? Paper covers, 144 pages. Price, 20 cts. Address, REVIEW & HERALD, Battle Creek, Mich. Or, PACIFIC PRESS, Oakland, Cal.