

# Advent Review



OUR FIELD  
AND SABBATH HERALD.



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

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### WHEN LIFE IS DONE.

BY EMILY HUTCHINS.

As the music of the woodland  
Greet the hours of early dawn,  
As the rosy beams of morning  
Softly tremble o'er the lawn;  
So a spell of sweet enchantment  
Fills the opening years of life,  
While the beauty and the pleasure  
Hide the smoke of future strife.

As the glowing heat of noontide  
Finds the plowman in the field,  
Heeding not fatigue nor labor,  
Working for a future yield;  
So the noontide of existence  
Finds the laborer bent with care,  
Working that the future's promise  
May be his in blessings rare.

Like the evening shadows falling  
When the sun returns to rest,  
Like the mists so silent creeping  
O'er the river's quiet breast,  
Is the ending of our being,  
Is the closing of the strife.  
Anxiously there comes the query,  
What shall be the future life?

Night succeeds the shades of evening,  
Rest, the labors of the day:  
What shall be when toil is ended,  
And our life has passed away?  
Ah! our deeds must tell the story;  
Battles fought and victories won  
Fix our fate, and plainly tell us  
What shall be when life is done.

Battle Creek, Mich.

## 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.

### WHAT SHALL WE ANSWER?

BY MRS. E. G. WHITE.

JESUS warned the people, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those

things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." He then addressed his disciples, "Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment.

These warnings are given for the benefit of all. Will they be benefited? Will they improve the warnings given? Will they regard these striking illustrations of our Saviour, and shun the example of the foolish rich man? He had abundance; so have many who profess to believe the truth, and they are acting again the case of the poor foolish rich man. Oh that they would be wise, and feel the obligations resting upon them to use the blessings God has given them in blessing others, instead of turning these blessings into a curse! God will say to all such, as to the foolish rich man, "Thou fool."

Men act as though they were bereft of their reason. They are buried up in the cares of this life. They have no time to devote to God, no time to serve him. Work, work, work, is the order of the day. All about them are required to go upon the high-pressure plan, to take care of large farms. To tear down and build greater is their ambition, that they may have room wherein to bestow their goods. Yet these very men who are weighed down with their riches, pass for Christ's followers. They have the name of believing that Christ is soon to come, that the end of all things is at hand; yet they have no spirit of sacrifice. They are plunging deeper and deeper into the world. They allow themselves but little time to study the word of life, and to meditate and pray. Neither do they give others in their family, or those who serve them, this privilege. Yet these men profess to believe that this world is not their home—that they are merely pilgrims and strangers upon the earth, preparing to move to a better country. The example and influence of all such is a curse to the cause of God. Hollow hypocrisy characterizes their professed Christian life. They love God and the truth just as much as their works show, and no more. A man will act out all the faith he has. "By their fruits ye shall know them." The heart is where the treasure is. Their treasure is upon this earth, and their heart and interests are here.

"What doth it profit, my brethren, though a man say he hath faith, and hath not works? Can faith save him?" "Even so faith, if it hath not works, is dead, being alone." When those who profess the faith show their lives to be consistent with their faith, then we shall see a power attending the presentation of the truth, that will convict the sinner, and draw souls nigh to Christ.

A consistent faith is rare among rich men. Genuine faith, sustained by works, is rare. But all who possess this faith will be men who will not lack influence. They will copy after Christ in that disinterested benevolence and interest in the work of saving souls that he had. The followers of Christ should value souls as he valued them. Their sympathies should be with the work of their dear Redeemer, and they should labor to save the purchase of his blood at any sacrifice. What are money, houses, and lands, in comparison with even one soul?

Christ made a full and complete sacrifice, sufficient to save every son and daughter of Adam who should show repentance toward God because they have transgressed his law, and faith in our

Lord Jesus Christ. Yet notwithstanding that the sacrifice was ample, but few consent to a life of obedience, that they may have this great salvation. But few are willing to imitate his amazing privations, and endure his sufferings, and his persecutions, and share his exhausting labor to bring others to the light. But few will follow the example of our Saviour in earnest, frequent prayer to God for strength to endure the trials, and to perform the daily duties, of this life. Christ is the captain of our salvation, and by his own sufferings and sacrifice, has given an example to all his followers, that watchfulness and prayer and persevering effort were necessary on their part if they would rightly represent the love which dwelt in his bosom for the fallen race.

Men of property are dying spiritually because of their neglect to use the means God has placed in their hands to aid in saving their fellow-men. Some become aroused at times, and resolve that they will make to themselves friends with the unrighteous mammon, that they may finally be received into everlasting habitations. But their efforts in this direction are not thorough. They commence, but not being heartily, earnestly, and thoroughly in the work, they make a failure. They are not rich in good works. While lingeringly retaining their love and grasp of their earthly treasures, Satan outgenerals them.

Some who have been intrusted with only one talent, excuse themselves because they have not as large a number of talents as those to whom are intrusted many talents. They, like the unfaithful steward, hide the one talent in the earth. They are afraid to render to God that which he has intrusted to them. They engage in worldly enterprises, but invest little, if anything, in the cause of God. They expect those who have large talents, to bear the burden of the work, while they feel that they are not responsible for its success and advancement.

When the Master comes to make an investigation of his servants, in confusion the unwise servants acknowledge, "I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid [afraid of what?—That the Lord would claim some portion of the small talent intrusted to him.], and went and hid thy talent in the earth: lo, there thou hast that is thine." His Lord answered, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest, therefore, to have put my money to the exchangers, and then, at my coming, I should have received mine own with usury. Take, therefore, the talent from him, and give it unto him which hath ten talents. For unto everyone that hath, shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

Many who have but little of this world, are represented by the man with one talent. They are afraid to trust God. They are afraid that God will require something they claim to be their own. They hide their talent in the earth, fearing to invest it anywhere, lest they be called to give back the improvements to God. Instead of putting out the talent to the exchangers as God required, they bury it, or hide it, where neither God nor man can be benefited with it. Many who are professing

to love the truth, are doing this very work. They are deceiving their own souls; for Satan has blinded their eyes. In robbing God, they have robbed themselves more. They have deprived themselves of the heavenly treasure through their covetousness, and because of their evil heart of unbelief. Because they have but one talent, they are afraid to trust it with God, and they hide it in the earth. They feel relieved of responsibility. They love to see the truth progress, but do not think that they are called upon to practice self-denial, and aid in the work through their own individual effort and with their means, although they have not a large amount.

All should do something. The case of the widow who cast in her two mites, is placed upon record for the benefit of others. Christ commended her for the sacrifice she made. He calls the attention of his disciples to the act of the widow: "Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Christ esteemed her gift more valuable than the large offerings of the most wealthy. They gave of their abundance. They would not feel the least privation because of their offerings. The widow, to do her little, had deprived herself of even the necessaries of life. She could not see how her future needs were to be supplied. She had no husband to support her in want. She trusted God for the morrow. The value of the gift is not estimated so much by the amount as by the proportion that is given, and the motive that prompts the gift. When Christ shall come, whose reward is with him, he will give every man according as his work shall be.

All, both high and low, rich and poor, have been trusted by the Master with talents; some more, and some less, according to their several ability. The blessing of God will rest upon the earnest, loving, diligent workers. Their investment will be successful, and will secure souls to the kingdom of God, and for themselves an immortal treasure. All are moral agents, and are intrusted with the goods of heaven. The amount of talents is proportioned according to the capabilities possessed by each.

God gives to every man his work, and he expects corresponding returns, according to their various trusts. He does not require the increase from ten talents of the man to whom he has given only one talent. He does not expect the man of poverty to give alms as the man who has riches. He does not expect of the feeble and suffering, the activity and strength which the healthy man has. The one talent, used to the best account, God will accept "according to that a man hath, and not according to that he hath not."

God calls us servants, which implies that we are employed by him to do a certain work, and to bear responsibilities. He has lent us capital for investment. It is not our property; and we displease God if we hoard up, or spend as we choose, our Lord's goods. We are responsible for the use or abuse of that which God has thus lent us. If this capital which the Lord has placed in our hands lies dormant, or we bury it in the earth, be it only one talent, we shall be called to an account by the Master. He requires, not ours, but his own, with usury.

Every talent which returns to the Master, will be scrutinized. The doings and trusts of God's servants will not be considered an unimportant matter. Every individual will be dealt with personally, and will be required to give an account of the talents intrusted to him, whether he has improved or abused them. The reward bestowed will be proportionate to the talents improved. The punishment awarded will be according as the talents have been abused.

The inquiry of each one should be, What have I of my Lord's? and how shall I use it to his glory? "Occupy," says Christ, "till I come." The heavenly Master is on his journey. Our gracious opportunity is now. The talents are in our hands. Shall we use them to God's glory? or shall we abuse them? We trade with them today; but to-morrow our probation may end, and our account be forever fixed.

If our talents are invested for the salvation of our fellow-men, God will be glorified. Pride and position are made apologies for extravagance, vain show, ambition, and profligate selfishness. The

Lord's talents, lent to a man as a precious blessing, will, if abused, reflect back upon him a terrible curse. Riches may be used by us to advance the cause of God, and to relieve the wants of the widow and the fatherless. In thus doing, we gather to ourselves rich blessings; not only in expressions of gratitude from the recipients of our bounties, but the Lord himself, who has placed the means in our hands for this very purpose, will make our souls like a watered garden, whose waters fail not. When the reaping time shall come, who of us will have the inexpressible joy of seeing the sheaves we have gathered, as a recompense of our fidelity and our unselfish use of the talents the Lord has placed in our hands to use for his glory?

### OBEDIENCE THE BEST.

BY ELD. F. D. STARR.

"To obey is better than sacrifice." This principle will be found true wherever applied; not that sacrificing is to be omitted, but obedience and sacrifice are here compared, not contrasted, and wherever one is found the other also will generally be found. God is pleased with the disposition to sacrifice, and this should in no wise be neglected. "But to do good, and to communicate, forget not; for with such sacrifices God is well pleased."

"It is more blessed to give than to receive." Here we have another comparison. To receive is certainly a blessing. All of us are aware of this. We are continually receiving blessings from our heavenly Father, and also favors from our friends. And yet, better than this is the disposition to give, to sacrifice our convenience, our feelings, and our means for the good of others. But to obey God in every case and every particular is best of all. This is the very acme of true goodness and blessedness.

What could be more pleasing to a father than to see in his child a willingness to promptly obey without demurring. No gift, either natural or acquired, could make up for the want of this. So it would be in serving God. If one should give a thousand dollars to his cause, and swear or steal, or in any way live in violation of his law, would his act be as acceptable to God as that of some individual who could give only a few farthings but should obey him by keeping all his commandments?—Certainly not.

The first thing to be learned in life is this principle of obedience. This we find in the fifth precept of the decalogue. Paul's comment on this commandment shows that to honor parents is to obey them. See Eph. 6:1, 2. Where this is carried out, there will be found a model family; and if obedience is learned at home, it will be easy to submit to authority in the social relation of school in which the youth are usually placed. Obedient children give their teachers but little trouble; but those that are unruly cause much anxiety, and exert a very pernicious influence upon a school.

Frequently the next social relation in which the individual is found is that of church membership. Obedience lies at the foundation of church government. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account." "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility." Let no one imagine that there is to be no government nor rule in the church. The origin of many church trials will be found in the failure to carry out the instructions above quoted, and those who have not learned submission at their own homes will be most likely to cause trouble here also.

Obedience should also be shown to civil authorities. "Put them in mind to be subject to principalities and powers, to obey magistrates." Anarchy has no place in the government of heaven, and should have none on earth. The Christian religion is not designed to create rebellion or revolt. The true follower of Christ will be a most loyal subject, and having been taught to obey at home and in the school of Christ, it does not seem oppressive to him to submit in this case.

It is most important of all that we obey our Creator. He says: "Obey my voice and I will be your God, and ye shall be my people." The Holy Spirit is given only to those who obey God.

Acts 5:32. It would be impossible for God's Spirit to dwell in the heart of the rebellious; and if a person has never learned to submit to parents or others under whom he has been placed, it will be difficult for him to learn how to render obedience to the Most High. We should always remember that the most important duty of all is to obey God.

Some seem to be confused over this matter. They ask, "How can we obey God in case the nation commands us to do differently? Has not God said, 'Submit yourselves to every ordinance of man for the Lord's sake'?" We have very plain directions as to what to do in such cases. "We ought to obey God rather than man. Acts 5:29. Numerous examples of the conduct of God's servants in such matters are on record for our instruction. Moses' parents feared not the king's commandment when they hid their infant three months. God's blessing rested upon the Hebrew women who disobeyed the cruel edict of Pharaoh by saving alive the children he had commanded them to destroy. Daniel did not hesitate to transgress the king's decree by praying to the true God, though this was strictly forbidden. The conduct of Shadrach, Meshach, and Abednego is a striking illustration of this principle.

"The powers that be are ordained of God." 1 Cor. 13:1. Of no one could this more truly be said than of King Nebuchadnezzar. Notice what is said of him: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all." Dan. 2:37, 38. God had made him ruler, but did this cause the youthful Hebrews to falter?—No; listen to their bold defense: "We are not careful to answer thee in this matter. . . . Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

In all the instances above mentioned, rulers commanded that which was a direct violation of God's law. He established rulers to be a terror, not to good works, but to the evil; and intended that they should punish evil doers and commend them that did well. Whenever they act contrary to this, whenever they praise and defend evil doers, and punish them that do well, they are acting without any authority. God has never delegated to them any power to do so; it is simply assumed on their part, and hence they have no authority whatever.

Our Lord himself "learned obedience by the things which he suffered." He "became obedient unto death, even the death of the cross." May not the principle that obedience is better than sacrifice, apply even here? The voice from heaven proclaimed, "This is my beloved Son, in whom I am well pleased." The Saviour says; "I do always those things that please Him." It seems it was *doing* the will of the Father that especially brought his approval. The importance attached to our Lord's obedience is shown in Rom. 5:15-21. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Verse 19. But we are to connect our obedience with his. Peter says, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance. . . . Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

We are soon to be tested to show whether we will obey God by keeping his commandments instead of the commandments of men. If we endure, we shall be gathered with those who have not only made a covenant with him by sacrifice, but have also fulfilled the primary obligation of doing his commandments, and thus "may have a right to the tree of life, and may enter in through the gates into the city."

—Make thy life better than thy work. Too oft  
Our artists spend their skill in rounding soft,  
Fair curves upon their statues, while the rough  
And ragged edges of the unhewn stuff  
In their own nature startle and offend  
The eye of critic and the heart of friend.  
If in the too brief day thou must neglect  
Thy labor or thy life, let them detect  
Flaws in thy work, while their most searching gaze  
Can fall on nothing which they may not praise  
In thy well chiseled character. The man  
Should not be shadowed by the artisan.

PSALM 15.

BY THOMAS H. JEYS.

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? . . . He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. . . . He that doeth these things shall never be moved." The sense of these words can scarcely be improved by comment. They are comprehensive in their fullness. "He that backbiteth not with his tongue"—what an amount of evil speaking does this condemn! "Nor doeth evil to his neighbor"—not much room is left for overreaching or selfish dealings. "Nor taketh up a reproach against his neighbor"—what means this expression? How many are there who fully comprehend its true meaning? Do you, my brother, my sister? Do you realize that all evil speaking is strictly forbidden?

How many of us are there who have never taken up a reproach, or spoken evil of our neighbor? Does some one remark that he never tells anything but the truth? Yes; but that should only half ease your conscience. Do you speak the truth in love? What are your motives in speaking the truth? Is it to benefit those spoken of? If it is, speak to them, not of them. Is it to benefit those who may hear your backbiting words? Depend upon it, it can be no real benefit to them. They may like to hear it, may drink it in with avidity; but that does not signify. The Devil is an accuser of the brethren, and he is well pleased when he can get others to help him in his nefarious work.

And, then, does not a great deal of our evil-speaking arise from evil surmising with no foundation in fact except in our own jealous hearts? Selfishness, selfishness, is the cause of a great amount of the evil abroad in the land.

"Lord, who shall abide in thy tabernacle?" He that taketh not "up a reproach against his neighbor." The human heart unregenerated is ever ready to take up an evil report against some one. An inordinate self-love is the cause of much of this evil—a desire to build up at another's expense. Go to, you who are ever ready to surmise evil, see if you cannot find the cause at home. You who are ever ready to impugn the motives of those about you, put yourself in the place of the one of whom you are now speaking so disparagingly. Ah! now things are changed; now there are many mitigating circumstances which you had never before noticed. It is now beloved *self* who must be defended. Thou shalt love thy neighbor as thyself.

"Lord, . . . who shall dwell in thy holy hill? He that walketh uprightly," that "speaketh the truth in his heart." Are we justified in making those about us miserable by continual evil-speaking? "But," you protest, "I say nothing but truth; nothing but what is *fact*." Well, grant that, what then? Is it always necessary to tell the truth? Why not keep silent? Why speak evil unless there is danger of some one's being overtaken by evil. Besides, what we may consider out of place, judging from our limited knowledge of others' circumstances, may sometimes be all right for them; our judgment is finite. "Judge not, that ye be not judged."

We know the tendency of evil reports to spread. Why is it?—Because there are so many ready to take up a reproach. We also know the tendency of such things to grow. Why is this? The same inclination is apparent. The person who takes up a reproach, does not do it for the love he bears toward the person slandered. What then? It is the principle in the human heart to *speak evil*. I will venture the assertion that if all evil-speakers had to do their talking in the presence of the one spoken of, there would be very little of this evil in the world. "But," you say, "the same passage of Scripture says, 'in whose eyes a vile person is contemned.'" Yes; in their *eyes*—not always in their *mouth*. He that bridleth the tongue can control the whole body. Let us fulfill the conditions of psalm 15, that we may be accounted worthy to abide in the tabernacle of the Lord.

Beebeetown, Ia.

—When you sincerely cry, "I want," then Christ invites you to come and receive.

—God's favor must be sought in time, if we would enjoy it either in time or eternity.

THE GATES OF PEARL.

[The following poem came to us accompanied with this note from Bro. M. E. Kellogg, which will lend it additional interest: "The inclosed poem was written by my sister, P. P. Kellogg. It was written at the request of her father, who had been reading 'Thoughts on Daniel and the Revelation,' and was not intended for publication; but think it might serve a place in the REVIEW, I forward it for your inspection."]

Awake, my soul, and look to-day  
Beyond life's dark and lonely way,  
And see the glory-highs that shine  
Resplendent with a light divine;  
See heaven's white bastions rising high,  
The fields of fadeless bloom that lie  
Around the city which the Seer  
Of Patmos saw, in vision clear.

For, dwelling there with God alone,  
Most wondrous things to him were shown;  
In symbols dread before him passed  
A panorama, strange and vast.  
The kingdoms of the earth arose,  
Progressed, and hastened to their close;  
He saw the sea of crystal bright,  
The throne amid the rainbow light.

He saw upon that crystal sea  
The harpers making melody  
On golden harps—no other throng  
Had ever sung that triumph-song,  
That jubilant, exultant strain  
In praise of Him who once was slain;  
A deathless band, they waited there  
The coming of the city fair;—

That city which no mortal hand  
Had built, nor mortal brain had planned;  
Supreme, magnificent, untold,  
The glory that around it rolled;  
The city where the glorified  
With Christ the Lord shall e'er abide,  
By him redeemed from earth's dark tombs,  
To walk 'mid amaranthine blooms;—

The city which has golden streets,  
Where all the ransomed host shall meet;  
The New Jerusalem so bright,  
With jewels paved, and crowned with light;  
The city of the King of kings,  
Where angels stand with folded wings,  
And lyres attuned to sing the praise  
Of Him, the Ancient One of days.

Nor was it long before their eyes  
Beheld it coming from the skies,  
Arrayed in majesty and pride,  
Befitting the Redeemer's bride.  
It rested upon precious stones,  
Each costlier than a million thrones,  
And millions upon millions more,  
All set with diamonds, glittering o'er.

The jasper stone with glory bright;  
The sapphire with an azure light;  
The chalcedony, chrysoprase,  
Each glistened with celestial rays;  
The emerald in hues of green,  
The chrysolite in golden sheen,  
The amethyst in purple shade,  
Supernal beauties there displayed.

And high upon those stones did rise  
A wall of jasper to the skies,  
And in that wall of jasper stone  
The glory-gates of heaven were shown;  
Twelve pearly gates of living light,  
Each gate a pearl, translucent, bright;  
Twelve gates of pearl transcendent shone,  
Each gate one pearl—one pearl alone.

Not one such gate could be imperaled  
With all the wealth of all the world;  
Ten thousand thousand worlds no more  
Could furnish one such stately door,  
Than rain-drop small could fill the sea,  
Or atom fill immensity;  
The everlasting doors are they  
That give the King of glory way.

Could all earth's royal diadems—  
Her porphyry and precious gems—  
With all the wealth of mines untold,  
Be cast in one stupendous mold,  
With all the splendor of the skies;  
Beside those pearly gates that rise,  
They would not be more than a grain  
Of sand beside Sahara's plain.

O gates of pearl, that rise so fair  
Within the wall of jasper there,  
With God's own glory flowing 'round,  
With God's own glory sweetly crowned;  
With faith's bright eye, I, too, would see  
Your beauty and your glory free;  
I, too, would stand amid the throng  
That sing the wondrous triumph-song.

A glory infinite awaits  
All who within the pearly gates  
Shall enter; for 'tis there they see  
The fruits of immortality;  
Immortal life! eternal day!  
The glory of the Lord away—  
The glory of the Lord who waits—  
Is seen within those pearly gates.

Twelve gates of pearl—a pearl each gate—  
Where the Redeemer waits in state,  
Upon the rainbow-circled throne,  
Within the wall of jasper stone.  
No light of sun or moon is there;  
Nor pain, nor death, but everywhere  
The glory of the Lord who waits—  
O gates of pearl! O pearly gates!

O gates of pearl, that shine so bright,  
The entrance to that home of light,  
Be lifted up! be lifted high!  
Ye doors, give way! shall be my cry;  
Ye doors, give way, that I may stand  
Within those mansions, broad and grand,  
In the presence of the Lord who waits,  
Be lifted up, ye pearly gates!

Glenwood, Iowa.

BACKSLIDING.

BY JOSEPH CLARK.

A.—So you think there is no excuse for backsliding, and no necessity for it?

B.—Certainly; I believe that the practice so common for professors of religion to backslide from God, is wicked and inexcusable, and also very injurious in its influence, and exceedingly dangerous; for it leads to apostasy and infidelity.

A.—I may infer, then, that you have been a professor of religion for many years, and have never in all this time backslidden from God.

B.—That is not a fair inference from the principles I have spoken of. A teacher may warn his pupils against errors in recitation, yet that would not prove that he had never made mistakes, nor that he was not still liable to make mistakes when off his guard.

A.—But really, without being personal, do you think that a Christian can possibly live without occasionally getting in a backslidden state?

B.—Most certainly I do. Christ is our example, and he never for a moment went backward in his course. Onward and upward was his motto. We have no evidence that Paul, or Barnabas, or Daniel, or Samuel, or Enoch, or Elijah, or Joshua, or Moses, or Caleb, or Isaiah, or the prophets, ever cultivated this practice of backsliding for an hour or a day, or excused those who did.

A.—So you take the ground that good men did not justify nor palliate this evil?

B.—I do. We are sure that they condemned it wholly. You will find by reading the Old Testament, that the history of the Israelites is a history of departures from God. They were constantly falling into idolatry, and their periods of repentance and return to God were followed by other relapses into sin; and their final ruin was in consequence of long continued and frequent backslidings from God, which finally transformed them into a political body, with a mere name of religion without the reality. The first chapter of Isaiah describes their condition in most forcible language: "Hear, O heavens, and give ear, O earth. . . . I have nourished and brought up children, and they have rebelled against me." You will find that much more is said to the same effect in this remarkable book.

A.—But can it be proved that a person who has experienced a change of heart, falling afterward into a backslidden state, and dying while in that condition, will in no case be saved?

B.—I leave that point to the decision of the Judgment. I only say that I would not risk my salvation upon so doubtful evidence. Once in grace always in grace, is not a Bible doctrine; but, on the contrary, a name may be placed upon the book of life at conversion, and afterward be blotted out. Judas Iscariot's name was once in the book of life. See Luke 10:20. No one will contend that it is to remain there. That names are to be blotted out may be proved from Rev. 3:5.

A.—But do not people generally suppose that the happiest part of the Christian life is at conversion?

B.—The Scripture testimony is that the path of the righteous shines more and more bright to the perfect day. See Prov. 4:18.

A.—But do you really think that the Christian has greater joys as he advances in life and is more burdened with years and care?

B.—It is too true that an idea has crept into the Church that a convert is never so joyful and happy in God as at his first conversion; and that the average Christian life must of necessity be one of alternate backslidings and returns to God; and I

fear that these ideas are the cause of many lamentable failures. The life of Christ was not tarnished by a single hour of backsliding. The brightest examples of the Christian life present no such failures. We find no record that Paul was ever a backslider, or that John ever became cold and dead, spiritually, after complete conversion; but constant holy zeal and peace like a river seemed to mark their course.

A.—But do you think that no dark hours, no troubled days and nights of sorrow and pain, no hours of regret over past mistakes and sins, were woven into the experience of the good men of whom you speak?

B.—A Christian's experience will be varied as he passes through trials, changes, losses, and disappointments in life; but these need not cause backsliding from God, nor do they in all cases result from backsliding.

A.—But do you believe in the full and complete sanctification of which we hear so much of late?

B.—The Christian life is one of constant growth and increase. Like an education, it is gained by constant, continued labor and toil as long as life lasts. What would you think of a student who would boast of gaining a diploma of the M. D. degree in one day of study?

A.—Do I understand that you have been tolerably free from falling into the state of backsliding of which we have been speaking?

B.—The experience of those who have been educated in the errors of the past, is not a standard for us who enjoy the light thrown upon the sacred Scriptures at the present time. The light we have upon prophecy, and upon our relations to God, is tenfold more clear and definite than it was before the preaching of the three messages of Rev. 14: 6-14. While I do not apologize because of the decline in religious matters, it is a fact that dense clouds of ignorance and error bound down the Church to earth, and prevented the development of the gifts which of right and necessity belong to the Church now as much as in the days of the apostles. In my early experience, I knew of no one living who held up the standard of piety as it should be held before a corrupt Church and a wicked world. Ministers and people attended lodges and mingled in party strife, and we who were the younger members of the church were expected to attend all the meetings of the church, and to lead orderly and sober lives; and in doing this, we passed well for the time as good, substantial members. All slumbered and slept spiritually till the next protracted meeting; then we tried to wake up to our duties as children of God, but each effort left us weakened as individuals and churches as to real heartfelt, religious experience. Indeed, though we avoided a really irreligious life, yet we did not truly comprehend what a life it was our privilege to live and enjoy; and the guilt and sin of a life of worldliness mixed with a life of professed piety we but dimly comprehended.

Sunday was frequently a day of visiting and social worldly conversation. Both ministers and people often discussed the prospects of the political and business world, and sometimes transacted business in a general way. And why should they not do so? with no Bible rule for the observance of Sunday. But the light now beaming upon us through the preaching of the commandments of God and the faith of Jesus, opens to our minds something of the danger through which we have passed. The truths now preached, the warnings we are receiving through the gift of prophecy, seem to awaken us from a long and deep sleep. Soon after uniting with the Congregational church in Maine, about 1832, being then a youth of about fourteen years, I heard our minister conversing with a member of his church, and the drift of their conversation went to show that they viewed it as being almost a certainty that the most marked and precious experience of a Christian was generally during his first experience in spiritual things; but neither of them could account for the fact. They seemed really to think that it should not be so. I well remember how I wished it were otherwise, and that some good man would make this matter plain. Could I at that time have had the privileges we now have, and had we been properly pointed upward to the true standard of Christian life, I feel sure that my own experience would have been much different; and if I could then have had the light we have to-day, my life would have been more free from backslidings and relapses into sin. But I will say that the minister to whom I have

referred, was a good man, and gave us good instruction.

A.—Then you think we are now more responsible because of the greater light we enjoy?

B.—Certainly; greater light brings greater responsibility.

A.—Pardon my freedom. It is now some thirty years since you embraced present truth, and you say you seem just waking from a long sleep. How is this? Shall I wait thirty years before I awake?

B.—You will bear in mind that I speak of my whole experience in this message, from the very first. It seemed like life from the dead when I embraced it, and little by little it has taken me along. Step by step I have come out of the dense darkness which envelops the world, out of the habit of worldliness and forms, to the realities of the Christian life. We formerly had few examples which were safe to follow.

A.—It seems to me that your excuses are rather weak. Suppose that Noah, or Daniel, or Elijah had waited for examples of piety before they pioneered into the path of reform, what would they have accomplished?

B.—Very true. I acknowledge the justice of your position, that no excuse is available. I will not justify myself for backsliding from God. No one with the Bible open before him, and having the privilege of prayer to God, can justify the so common practice of backsliding from him.

A.—Why, then, have you, in this conversation, even seemed to justify this sin, if it is a sin?

B.—Truly, it is a sin against God, against one's self, and against the cause of truth, and an insult to our Lord and Saviour and the Holy Spirit. I have given reasons why the present generation of the Church are generally in a backslidden state; but these reasons will not justify us in being so.

A.—Then you finally own that you are part and parcel of the same backslidden people?

B.—You are rather personal. I would rather discuss principles than personalities. You are aware that most men dislike to confess a fault, much more when it is extorted from them; but as you seem in real earnest, I must say that I am every day endeavoring to eradicate from my nature the effect of the past backslidden state of mind in which I was from the first of my religious life. The ministers who preached at the time of my first religious experience, were, many of them, Masons; all of them were transgressors of the fourth commandment, and all held to sprinkling for baptism. Infants were, in a sense, made members of the church by this unscriptural procedure. I was sprinkled in infancy, was thus educated, and was also early taught that at death the soul entered immediately upon its reward—happiness infinite in duration and degree, or an eternity of ceaseless agony,—to last as long as God exists. Can you wonder that I give some reasons why the past and present generations of Christians are in the dark?

A.—No, I admit it all; but why should you think to justify yourself or any one else in continuing in a backslidden state after receiving the truth on all these points?

B.—That is indeed a difficult question. We may give reasons for such a state of things, but not in a sense to justify it. The man of sin, the papal Church, has made all nations drunk with the wine of fornication. See Rev. 17: 2. If we examine closely the history of the Church since the days of the apostles, we shall discover a gradual departure from God. Little by little it has partaken of the spirit of the world. As false doctrines have been accepted, the true doctrines of the Bible, one by one, little by little, have been forgotten and neglected, until the papal body has arisen in mighty power, a prime agent of Satan himself, clothed, as the Bible states, as an angel of light. Occasionally, reformers have arisen, as Huss, Wycliffe, Luther, and many others, who have dealt sturdy blows at this "man of sin." But these men had too little time to wholly recover from the state of intoxication in which they had been educated; so they often harassed each other with their divisions, until now the reformed churches themselves, without intending it, without being sensible of it, are fast drifting back to the papal Church, and have been talking for many years of healing the rupture created by the Reformers, many of whom sealed their testimony with their blood.

It is truly lamentable, but facts cannot be ignored. We are a part and parcel of the great apostasy spoken of by Paul (see 2 Thess. 2: 1-12);

and until we get clear of all the errors and fables of that wicked and corrupt Church, and not only that, but until we are wholly divested of the influence of those errors, we may accept a truth in theory and still remain under the influence of the errors we have renounced. We need the influence of the Spirit of God to regenerate the whole mind and heart, else we are in a worse condition than were those who were under the influence of the papal Church in the time of the early Reformers; for the influence of corrupt and apostate Protestantism is much more refined and dangerous than the influence of corrupt Romanism, just as the influence of the daughters of a wicked and corrupt woman is more seductive than that of the mother herself; especially, as the daughters are more moral, and educated, and refined than the unpolished mother.

A.—Do you intend to say that the Romish Church is related to the Protestant Churches as a mother to her daughters?

B.—I do. Not necessarily, however, but by the course of the daughters themselves.

A.—How so?

B.—At first the Protestants kept up the line of demarkation between themselves and Rome by a constant course of watchfulness and care. They constantly barred their doors against papal influence. They busied themselves with the essentials of religion—repentance, conversion, faith, missionary work, and opposition to papal errors; but gradually they have let down the standard, until they oppose reform, and are now preparing to join the papal mother by making war upon true reformers. See Rev. 12: 17.

A.—In what respect do Protestants hold views in common with papists?

B.—Papists hold to keeping the first day of the week instead of the seventh; Protestants do the same. Papists maintain the doctrine of the immortality of the soul; Protestants do the same. Papists practice sprinkling for baptism; many Protestants do the same. Papists sprinkle infants; many Protestants also follow them in this pernicious and unreasonable practice. Papists misinterpret prophecy, or neglect it; Protestants do the same. The same may be said of many other errors upon which the light is now shining; so that Protestantism is now arrayed with Rome against reform. Such is the influence upon all who inhabit the earth, to counteract which is the great work of all who would recover from the state of spiritual delirium we are in as a race. Is this not alarming?

A.—Certainly; but do you suppose that all are in so bad a condition as you represent?

B.—By no means. Some are more contaminated by false doctrines than others. A man who has studied modern theology as ministers do when preparing to enter a life of usefulness in the pulpit, and has for many years preached doctrines which are not scriptural, has so long and devoutly taught error, sophistry, and fables that it is almost impossible for him to see the truth. His mental powers have been so long perverted that his judgment is at fault to such a degree that only a miracle of mercy can remove the veil from his eyes; while some poor laborer, who has only depended upon his Bible for salvation, is ready to accept the truth at once. Hence, the theologian of modern Protestantism is seldom ready to enter upon true reform, unless he is of a very candid and impartial mind.

A.—So you think there are many reasons for the present decay in vital piety in the Church, and also cause for the general lawlessness prevailing outside of it?

B.—I have barely touched upon this subject. If any one is saved, and there will be some, it will be a miracle of mercy.

—Think truly, and thy thoughts  
Shall the world's famine feed;  
Speak truly, and each word of thine  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble creed.

—Of all poverty-stricken contradictions, a Christian with little faith is the worst.—*Mary Marston.*

—For want of self-examination, many are like travelers skilled in the knowledge of other countries, but ignorant of their own.

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.

THE MECK.

BY MRS. M. J. BAILLER.

To the meek<sup>1</sup> shall be spoken the words of salvation,  
 Their joy in the Lord evermore shall increase;  
 He will give them for beauty the garments of glory,  
 And cast down the wicked, whose triumph must cease.<sup>2</sup>  
 All ye meek who have wrought in the earth his just judgments,  
 Seek righteousness, meekness;<sup>3</sup> then in that day  
 Of darkness and terror,<sup>4</sup> when faces shall gather  
 The blackness of anguish,<sup>5</sup> in fear and dismay  
 While striving to flee as Christ in his glory  
 Comes down for his children, perchance you may be  
 Hidden safe in his covert,<sup>6</sup> when mountains move quickly  
 And swift from their places the islands shall flee.<sup>7</sup>  
 Yea, seek ye for righteousness, children of glory;  
 Seek ye for the meekness which only is given  
 To the poor and the contrite,<sup>8</sup> who, watching and praying,  
 Are striving to walk in the pathway to heaven.  
 Seek ye; never once let earth's trials exclude thee  
 Or keep thee away from the feast of His love;  
 Where meekness is granted, and peace, joy, and gladness,  
 And hope, anchored firm in the kingdom above.

HE'S COMING TO-MORROW.

"THE night is far spent, the day is at hand."  
 My soul vibrated for a moment like a harp. Was  
 it true? The night, the long night of the world's  
 groping agony and blind desire, is it almost over  
 —is the day at hand?  
 Again: "They shall see the Son of man coming  
 in a cloud with power and great glory." "And  
 when these things begin to come to pass, then  
 look up, and lift up your heads; for your redemp-  
 tion draweth nigh."  
 Coming! The Son of man really coming, com-  
 ing into this world again with power and great  
 glory! Will this really ever happen? Will this  
 solid, common-place earth see it? Will these skies  
 brighten and flash, and will upturned faces in this  
 city be watching to see his coming?  
 So our minister preached, in a solemn sermon;  
 and for moments, at times, I felt a thrill of reality.  
 But as the well-dressed crowd passed down the  
 aisle, my neighbor, Mr. Stockton, whispered to me  
 not to forget the meeting of the Bank Directors on  
 Monday evening, and Mrs. Goldthwaite poured  
 into my wife's ear a charge not to forget her party  
 on Thursday; and my wife, as she came out, asked  
 me if I had observed the extravagant toilet of Mrs.  
 Pennyman. "So absurd," she said, "when her  
 income, I know, cannot be half what ours is, and  
 I never think of sending to Paris for my things—  
 I should look on it as morally wrong!"  
 I spoke of the sermon! "Yes," said my wife,  
 "what a sermon! So solemn! I wonder that all  
 are not drawn to hear our rector. What could be  
 more powerful than such discourses? My dear,  
 by-the-by, do n't forget to change Mary's opal ring  
 for a diamond one—dear me! The Christmas pres-  
 ents were all so on my mind that I was think-  
 ing of them every now and then in church; and  
 that was so wrong of me!"  
 "My dear," said I, "sometimes it seems to me  
 as if our lives are unreal. We go to church, and  
 the things we hear are true or false. If they are  
 true, what things they are! For instance, these  
 advent sermons. If we are looking for that com-  
 ing, we ought to feel and live differently from what  
 we do! Do we really believe what we hear in  
 church, or is it a dream?" "I do believe," said  
 my wife earnestly—she is a good woman, my wife  
 —"yes, I do believe, but it is just as you say—  
 oh dear, I feel as if I am very worldly. I have so  
 many things to think of," and she sighed.  
 So did I; for I knew that I, too, was very  
 worldly. After a pause, I said, "Suppose Christ  
 should really come this Christmas, and it should  
 be authoritatively announced that he would be here  
 to-morrow."  
 "I think," said my wife, "there would be some  
 embarrassment on the part of great men, legisla-  
 tors, and chief councilors, in anticipation of a per-  
 sonal interview. Fancy a meeting of the city

council to arrange a reception for the Lord Jesus  
 Christ!"

"Perhaps," said I, "he would refuse all offers  
 of the rich and great. Perhaps our fashionable  
 churches would plead for his presence in vain;  
 he would not be in palaces." "Oh," said my wife,  
 "if I thought that our money separates us from  
 him, I would give it all—yes, all—might I only  
 see him." She spoke from the bottom of her heart,  
 and for a moment her face was glorified.

"You will see him some day," said I, "and the  
 money we are willing to give up at a word from  
 him will not keep him from us." That evening  
 the thoughts of the waking hours mirrored them-  
 selves in a dream. I seemed to be out walking in  
 the streets, and to be conscious of a strange, vague  
 sense of something just declared, of which all were  
 speaking with a suppressed air of mysterious voices.

I heard one say to another, "Really coming?  
 What, to-morrow?" And the other said, "Yes,  
 to-morrow, on Christmas day He will be here."

Yet, though I felt awe, I felt a sort of confiden-  
 tial love as I said, "Tell me, is it really true? Is  
 Christ coming?"

"He is," said the angel. "To-morrow he will  
 be here."

"What joy!" I cried.  
 "Is it joy?" said the angel. "Alas! to many  
 in this city it is only a terror! Come with me."

In a moment I seemed to be standing in a par-  
 lor of one of the chief palaces in the city. A stout,  
 florid, bald-headed man was seated at a table cov-  
 ered with papers, which he was sorting over with  
 nervous anxiety, muttering to himself as he did so.  
 On a sofa lay a sad-looking, delicate woman, her  
 emaciated hands clasped over a little book. The  
 room was in all its appointments a witness of  
 boundless wealth. Gold, and silver, and gems, and  
 foreign furniture, the costly pictures and articles  
 of *virtu*—everything that money could buy was  
 heaped together; and yet the man himself seemed  
 to me to have been neither elevated nor refined by  
 the confluence of all these treasures. He seemed  
 nervous and uneasy. He wiped the sweat from  
 his brow and spoke:—

"I do n't know, wife, how you feel, but I do n't  
 like this news. I do n't understand it. It puts a  
 stop to everything that I know anything about."

"Oh, John," said the woman, turning toward  
 him a pale and fervent face and clasping hands:  
 "How can you say so?"

"Well, Mary, it's the truth. I do n't care if I  
 do say it. I do n't want to meet—well, I wish He  
 would put it off. What does He want of me?"  
 "I'll be willing to make over—well three millions,  
 to found a hospital, if He'd be satisfied and let me  
 go. Yes, I'd give three millions—to buy off from  
 to-morrow."

"Is He not our best friend?"

"Best friend!" said the man, with a look of  
 half fright, half anger. "Mary, you do n't know  
 what you are talking about! You know I always  
 hated such things. There's no use in it; I can't  
 see into them. In fact, I hate them." She cast  
 on him a look of pity, "Can not I make you see?"  
 she said.

"No, indeed, you can't. Why, look here," he  
 added, pointing to the papers, "here is what stands  
 for millions; to-night it is mine, and to-morrow it  
 will be so much waste paper, and then what have  
 I left? Do you think I can rejoice? I'd give—  
 yes, the whole, not to have Him come these hun-  
 dred years." She stretched out her hand toward  
 him, but he pushed it back.

Again the scene was changed. We stood to-  
 gether in a low attic, lighted by a small lamp—how  
 poor it was—a broken chair, a rickety table, a bed  
 in the corner, where the little ones were cuddling  
 close to one another for warmth. Poor things, the  
 air was so frosty that their breath congealed upon  
 the bed-clothes, as they talked in soft, baby voices.  
 "When mother comes she will bring us some sup-  
 per," said they.

"But I'm so cold!" said the little outsider.

"Get in the middle, then," said the other two,  
 "and we'll warm you. Mother promised she'd  
 make a fire when she came in if that man would  
 pay her." "What a bad man he is!" said the oldest  
 boy; "he never pays mother if he can help it."

Just then the door opened, and a pale, thin wo-  
 man came in, laden with packages.

She laid all down, and came to her childrens' bed,  
 and clasping her hands in rapture cried,—

"Joy! joy, children! Oh, joy, joy! Christ is  
 coming! He will be here to-morrow."

Every little bird in the nest was up, and the  
 little arms around the mother's neck; the children  
 believed at once. They had heard of the good  
 Jesus. He had been their mother's only friend  
 through many a cold and hungry day, and they  
 doubted not he was coming.

"Oh, mother, will he take us? He will, won't  
 he?"

"Yes, my little ones," said she, softly, smiling to  
 herself. "He shall gather the lambs with his arms,  
 and carry them in his bosom."

Suddenly, again, as by the slide of a magic lan-  
 tern, another scene was present.

We stood in a lonely room, where a woman was  
 sitting with her head bowed forward upon her  
 hands. Alone, forsaken, slandered, she was in  
 bitterness of spirit. Hard, cruel tongues had  
 spoken her name with vile assertions, and a thought-  
 less world had believed. There had been a babble  
 of accusations, and a crowd to rejoice in iniquity,  
 and a few to pity. She thought herself alone,  
 and she spoke: "Judge me, O Lord, for I have  
 walked in my integrity. I am as a monster unto  
 many, but thou art my strong refuge."

In a moment the angel touched her. "My sis-  
 ter," he said, "be of good cheer. Christ will be  
 here to-morrow."

She started up, with her hands clasped, her eyes  
 bright, her whole form dilated, as she seemed to  
 look into the heavens, and said with rapture,—

"Come, Lord, and judge me, for thou knowest  
 me altogether. Come, Son of man, in thee have I  
 trusted: let me never be confounded. Oh, for  
 the judgment-seat of Christ!"

Again, I stood in a brilliant room, full of lux-  
 uries. Three or four fair women were standing,  
 pensively talking with each other. Their apart-  
 ments were bestrewn with jewelry, laces, silks, vel-  
 vets, and every fanciful elegance of fashion; but  
 they looked troubled.

"This seems to be really awful," said one, with  
 a suppressed sigh. "What troubles me is, I know  
 so little about it."

"Yes," said another, "and t puts a stop so to  
 everything. Of what use will these things be to-  
 morrow?"

There was a poor seamstress in the corner of the  
 room, who now spoke. "We shall be ever with  
 the Lord," she said.

"I'm sure I do n't know what that can mean,"  
 said the first speaker, with a kind of shudder; "it  
 seems rather fearful."

"Well," said the other, "it seems so sudden  
 when one never dreamed of any such thing—to  
 change all at once from this to that other life."

"It is enough to be with him," said the poor  
 woman. "Oh, I have so longed for it."

Then, again, we stood on the steps of a church.  
 A band of clergymen were together.

"It's no matter now about those old issues,"  
 they said. And hand in hand they turned their  
 faces when the Christmas morning light began  
 faintly glowing, and I heard them saying together  
 with one heart and one voice, "Come, Lord Je-  
 sus, come quickly."—*Harriet Beecher Stowe.*

RELIGION AND CIVILIZATION.

A MISSIONARY, writing from China, says: "Be-  
 tween Amoy and Foochow we passed several light-  
 houses, which a Christian civilization has placed  
 here to guide the mariner along this dangerous  
 coast. Three thousand years of heathen civiliza-  
 tion had not placed a single beacon on this coast,  
 along which their junks have sailed all these ages,  
 and thousands of fishing boats have encountered  
 the dangers of storm and hidden rocks." And yet  
 there are hundreds of men in our own land enjoy-  
 ing the blessings of Christian civilization, who give  
 their example, voice, and vote to go back to hea-  
 thenish barbarism.—*Set.*

—When you doubt, abstain.

—If you want to get a good idea of a man's  
 character, find out from him his opinion of his  
 neighbor.

—It is a good deal more profitable to make ten  
 men think they are above you than to make one  
 think you are above him.

<sup>1</sup>Isa. 61: 1; <sup>2</sup>Ps. 149: 6, 7; <sup>3</sup>Zeph. 2: 3; <sup>4</sup>Rev. 6: 12-17; <sup>5</sup>Joel 2: 6;  
<sup>6</sup>Isa. 4: 6; <sup>7</sup>Rev. 6: 14; <sup>8</sup>Ps. 34: 18.

Special Mention.

RELIGIOUS LUNACY.

A LITTLE more than a year ago, one Mrs. Woodworth began a series of meetings in Hartford City, Ind. In a very short time the excitement became so intense that it attracted the notice of nearly every editor in the whole country, and a variety of opinions concerning it found space in hundreds of periodicals. The pulpit notices for a time were as numerous and complex as those of the press. Favorable comment from those of sound mind is becoming rare; yet no well-defined position obtains in the public mind as to what it is that produces the wonderful phenomena. We know that the fruit that grows from its planting is not good. I was at Hartford City quite recently, where it was claimed that three hundred had been converted under the influence of these meetings, and learned that about one per cent of them were then making a profession of religion as a result. Eighty of them organized, calling themselves "Daniel's Band." They procured a hall, and continued meetings a very few months, and then disbanded.

At Columbia City the same kind of religious frenzy was manifested under the leadership of the same person. She had scarcely retired from the city before it became necessary for the civil authorities to arrest and lodge in jail ten or more of these converted ones, for various crimes and indecencies. It has become necessary to send quite a number of these converts to the lunatic asylum. Trances have become so common among them that of late they ordinarily attract but little notice. We hear from good authority of a person in a state of drunkenness, who went to one of these meetings and professed conversion before he became sober, and finally went into a trance before the close of the evening's exercises. The trance produces rigidity of the muscles, and various contortions, said to be of frightful appearance in many cases. In all subjects examined, breathing and circulation of the blood are discernible. These paroxysms are not confined to the public gatherings alone, but in many cases they are inflicted upon persons at their homes. Some have fallen into trances while walking alone on the public highway. We do not hear that any real sorrow for sin is manifested; but demonstrations of a noisy character largely prevail. We cannot discern anything in the results that partakes of the nature of a deep and solemn heart work. The meekness and modesty that beautify and elevate are altogether wanting. Notwithstanding all this sad deficiency, it is regarded by thousands as a copious outpouring of the Holy Spirit. Scores of energetic workers are promulgating this deception, and it is rapidly spreading over the eastern portion of our State.

This is undoubtedly a species of Spiritualism; and as so few modern professors have had a genuine Christian experience, they are easily deceived into the acceptance of this fraud in its stead. All of them profess great reverence for the Bible and sacred things, yet their *experience* outweighs everything else with them. It is surprising to listen to their songs and slang phrases. Much that is ludicrous passes with them for good religion. This move gathers in a large class who have stood aloof from all the churches in the past. Just how far the masses can be decoyed by this deception, and made to believe that it is apostolic Christianity, we cannot now determine. I had thought that it would be necessary for Satan to introduce something a little more cultured before he could succeed in captivating the talented and literary classes; but when I see the following that such men as Rev. Sam Jones are having, I am forced to the conclusion that I have given to modern minds credit for more intellectuality and refinement than they possess. If any desire a further description of these revivals and their causes and effects, you can find it carefully described in the chapter on "Modern Revivals," "Great Controversy, Vol. IV." Read also 2 Thess. 2: 8-12. It is desirable to be fortified against these influences. God's word is the safe-guard. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

WM. COVERT.

—Better suffer wrong than do wrong.

TOO TRUE.

THE following comments from the *Interior* of the 11th inst. are emphatically true, and the query arises, What is the prospect for improvement? The *Interior* says:—

"There is nothing more discouraging in the state of the country than the seemingly utter indifference to justice and honor that is found in the politics, and to some extent, in the jurisprudence, of our large cities and—out of them. The ballot-box and the jury-box are violated with an utter and shameless effrontery which does not even care for exposure, provided it brings no penalties. This is not universal—far from it. It is exceptional, and only possible in the cities. But the political papers and politicians in the cities are discredited when they inveigh against it. The only voices that in speaking cannot be charged with a partisan purpose, are the pulpit and religious press."

Thus is testimony given to the fulfillment of Isaiah's prophecy: "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter." Chap. 59: 14.

IS PROTESTANTISM LEANING TOWARD THE PAPACY?

Not long since, a Congregationalist clergyman in St. Louis was called to officiate at the funeral services of a little babe of but two weeks. Some of the relatives were Roman Catholics, and they felt much anxiety as to the future of the child, as it had not been baptized. So to satisfy all parties, a two-year-old sister of the dead babe was baptized over the coffin of the sweet child who was so unfortunate as to leave this mundane sphere unsprinkled and unbaptized. Thus was the little one rendered back to God, and the services proceeded. All was done in princely style, and had it been performed by a Roman Catholic priest, no comment would have been necessary; but that a Congregationalist clergyman should step backward two centuries, and cater to a doctrine so repugnant to orthodox Christians, is the wonder. What next?

JOSEPH CLARKE.

MORAL CONDITION OF CHICAGO.

THE Rev. Abbot E. Kittridge, pastor of the Third Presbyterian church, having the largest membership of any church in Chicago, delivered a sermon on Sabbath [Sunday], the 1st inst., in which he made an extraordinary attack upon the administration of justice and prevalent immoralities in that city. His text was Dan. 5: 1, and he compared the city to Babylon. In the course of his sermon he said:—

"Take the fearful lawlessness that is rampant in our community. Our wives are not safe from the hands of the thief on the principal streets in broad daylight; garroting is an event of every night; burglars ply their nefarious business with little fear of arrest.

"Take the corruption of justice in our midst. Our police courts are, with a few exceptions, a burning disgrace to any civilized community. Many of our justices are in open league with the criminal; their decisions are bought and sold, and men who have been intrusted with the high duty of enforcing the law, who sit in the chair of judgment, clothed with the ermine of justice (on whose spotlessness everything depends that you and I hold dear as American citizens); these men are hand in hand with the criminal classes; their ermine robes are covered with the filth of corruption, and it is well nigh an impossibility for one to get an honest judgment. What is the result?—All fear of the law is rapidly passing from the minds of wicked men; law-breakers are only arrested to be set free at the solicitation of some alderman, or in return for a handsome bribe.

"Then take the prevalence of political corruption in our midst; the majority of our aldermen are in the market to the highest bidder, and legislation on any matter is controlled on the price which you can pay to these caricatures of rulers.

"Our County Board is notoriously corrupt. Of the taxes with which the community is burdened, one third at least (and this is a moderate estimate) goes into the pockets of corrupt men. There is

hardly a large public corporation in the city that does not give bribes boldly to those who will further its interests; and these corporations are as guilty as the receiver of the bribe."—*Christian Statesman*.

Our Tract Societies.

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

"LIFE'S WINDOWS."

BY ELIZA H. MORTON.

At "life's windows" let us pause,  
Looking far away,  
Catching glimpses of the dawn  
Of eternal day.

Wide and glorious is the view,  
Beautiful and fair;  
Fresh the new created earth,  
Sweet the balmy air.

At "life's windows" we can see  
Rays of golden light,  
Friends beloved of long ago,  
Mansions wondrous bright;

Fruitage rich from seeds long sown,  
Sheaves of golden grain;  
Hopes that seemed forever dead  
Spring to life again.

At "life's windows"—oh how sweet!  
Let us pause and gaze  
Far beyond the tears and sighs  
Of these toilsome days.

Portland, Me.

DAKOTA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1885.

No. of members.....	378
" reports returned.....	249
" members added.....	9
" " dismissed.....	14
" missionary visits.....	675
" letters written.....	439
" Signs taken in clubs.....	161
" Stimmes taken in clubs.....	120
" new subscriptions obtained.....	228
" pp. tracts and pamphlets distributed..	99,538
" periodicals distributed.....	3,897
" annuals.....	27
" Bible readings held.....	79

Received on membership and donations, \$99.41; on book sales, \$398.36; on general sales, \$116.81; on periodicals, \$257.11; on ten-thousand-dollar fund, \$458; on reserve fund, \$310; on tent fund, \$20; on English mission, \$81; on Inter. T. and M. fund, \$36.31; on Australian mission, \$77; on South Lancaster school, \$140; on European and Scandinavian fund, \$347.72; on other funds, \$6.

ALICE H. BEAUMONT, Sec.

IOWA TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1885.

No of members.....	846
" reports returned.....	313
" members added.....	22
" " dropped.....	5
" missionary visits.....	1,201
" letters written.....	382
" Signs taken in clubs.....	268
" new subscriptions.....	64
" short-term subscriptions for Signs....	105
" pp. tracts and pamphlets distributed..	197,352
" periodicals distributed.....	7,863

Received on membership and donations, \$135.66; on book sales, \$710.22; on periodical fund, \$410.92; on other funds, \$3,208.24.

LIZZIE H. FARNSWORTH, Sec.

OHIO TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1885.

No. of members.....	843
" reports returned.....	150
" members added.....	11
" missionary visits.....	408
" letters written.....	178
" Signs taken in clubs.....	89
" new subscriptions obtained.....	56
" pp. tracts and pamphlets distributed..	44,652
" periodicals distributed.....	2,790
" annuals.....	29

Cash received on membership and donations, \$59.84; on sales, \$17.51; on periodicals, \$116.79. Dist. No. 6, and the Societies at Litchfield and Gilboa failed to report.

IDA GATES, Sec.

SWISS TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1885.

No of members.....	112
" reports returned.....	71
" members added.....	9
" " dismissed.....	6
" missionary visits.....	153
" letters written.....	81
" " received.....	6
" Les Signes and Herald in clubs.....	550
" new subscriptions obtained.....	10
" pp. tracts, etc., distributed.....	58,254
" periodicals distributed.....	1,213

Received on Tract Society fund, \$39.37; on periodical fund, \$70.36; on poor fund, \$10.24; on tent fund, \$128.39; on meeting hall, \$11.55; on publishing house, \$171.11.  
ADDIE S. BOWEN, Sec.

MICHIGAN STATE TRACT SOCIETY QUARTERLY MEETING.

(Concluded.)

FIFTH AND SIXTH MEETINGS, FEB. 1.—The time was mostly occupied in discussing the canvassing work.

SEVENTH MEETING, FEB. 2, AT 9 A. M.—The President being called away, Alex Carpenter was requested to occupy the chair. An experience meeting in relation to holding Bible readings was held, and interesting and instructive points were brought out.

Committee on Resolutions reported as follows:—

Whereas, We have decided to publish the *Temperance Outlook and Sabbath Vindicator*; to meet a specific want that exists in all parts of the field; therefore—

Resolved, That we invite our sister State Societies to join us in the work.

Whereas, We hail with joy the fact that many of our brethren and sisters are laying plans to leave home and business, to enter wholly into the work of spreading the third angel's message; and—

Whereas, The work of our Society and that of the Conference are really one, and this work is all under the supervision of the Conference Committee; therefore—

Resolved, That we recommend all such persons to correspond with the Conference Committee relative to their work and field of labor.

Whereas, The work of the Tract Society is fast becoming more extensive and of increasing importance; and—

Whereas, The cause therefore demands more careful and thorough supervision and attention in detail, and requires the best talent, and largely the time of our district secretaries; therefore—

Resolved, That we recommend that some plan be devised by this Society whereby they may be suitably remunerated for their services.

The report was adopted.

EIGHTH MEETING, FEB. 2, AT 2 P. M.—Moved, by Bro. Griggs, that as a State we furnish the College V. M. Society with as many periodicals as they can judiciously use.—Carried.

The following petition, presented by the district secretaries present, was then read:—

Whereas, We believe that much of the financial embarrassment of our districts is due to the failure of district officers and librarians to properly keep their accounts; and—

Whereas, We think the plan now in use for keeping the accounts is both complicated and defective; therefore—

Resolved, That we hereby petition our State officers to take immediate steps in devising a more simple and accurate business form of book-keeping.

Whereas, A majority of our district secretaries have been recently appointed, and have not yet become familiar with the form of accounts now used; therefore—

Resolved, That we hereby ask the officers of our Society to immediately make arrangements for organizing and instructing a class of district secretaries in the more approved system of book-keeping.

It was moved and carried that the petition be granted.

Moved, That a committee of three be appointed to act with the President of the Conference and the President of the Tract Society, to devise means for paying the district secretaries. F. Squire, G. H. Randall, and Leonard Lawrence were appointed as said committee.

Adjourned to call of Chair.

NINTH MEETING, FEB. 3, AT 9 A. M.—The following resolutions were offered, which were considered separately and adopted:—

Whereas, Some districts have already raised a fund for local city missions, and other districts are making inquiry relative to the propriety of raising a district fund for paying laborers; and—

Whereas, We recognize the necessity of union and harmony in all branches of the work; therefore—

Resolved, That we ask all districts which have or may have funds for the above-mentioned purposes, to turn all

such funds over to the State Society, and then look to said Society for laborers and financial help.

Whereas, This Society has already started one city mission, and contemplates starting others; and—

Whereas, We see the necessity of funds to carry forward this work in all its branches, and to meet other contingencies that may arise; therefore—

Resolved, That we ask our people to liberally donate to the Michigan missionary and city mission fund, that the existing and growing wants may be supplied. And further—

Resolved, That the directors take immediate steps to set this matter before the members of the Society in their respective districts, and that we also ask our ministers to unite their efforts with the directors' to assist in this enterprise.

Adjourned to call of Chair.

TENTH MEETING, FEB. 3, AT 2 P. M.—It was voted that no member speak more than five minutes at one time. The Committee on payment of district secretaries offered their report. After being amended, the following was adopted:—

Resolved, That the district secretaries be paid for their services from the State missionary and city mission fund, on the order of the President and Secretary of this Society.

Resolved, That the account of the said district secretaries be settled by an auditing committee of five, of which the President shall be one, said committee to be appointed by the President at our annual meetings.

Resolved, That in view of these demands, the directors be asked to use their influence in their several districts to get our people to contribute liberally to this fund.

Moved, That the minutes of this meeting be published in the REVIEW, also that printed copies of the minutes be sent to the directors as soon as possible.—Carried.

A vote of thanks was cheerfully given to the Charlotte church, for their kind entertainment of the brethren and sisters who attended the meeting. The President expressed his gratitude for the good meeting we had enjoyed, and said we could go away with better courage in the work. By a rising vote, nearly all present pledged themselves to be more earnest and faithful in the cause of God.

Report of the Society for the last quarter was as follows:—

No. of members.....	1,752
" reports returned.....	669
" members added.....	132
" " dismissed.....	32
" missionary visits.....	1,453
" letters written.....	1,435
" new subscriptions obtained.....	1,276
" pp. tracts and pamphlets distributed.....	341,968
" periodicals distributed.....	27,866

Received on membership, donations, and sales, \$1,657.91; on periodicals, \$936.94; on English mission, \$404.65; on Australian mission, \$1,135.67; on Central European and Scandinavian missions, \$3,251.18; on College fund, \$330; on South Lancaster school, \$347; on W. C. T. U. fund, \$120; on International T. and M. fund, \$495.50; on Michigan general fund, \$1,007.36; on other funds, \$336.05.

H. W. MILLER, Pres.

HATTIE HOUSE, Sec.

THE KANSAS MISSION.

THE Kansas worker's Institute is now a thing of the past; and the brethren in attendance are quite generally agreed in pronouncing it a success. The labors of Eld. Starr of Chicago were highly appreciated. His efforts, seconded by the influence of some of our own leading brethren, brought the subject of city missions to the front, and resulted in the founding of a permanent mission in Topeka. One object of this mission will be to give our young people in this State an experience in the work of the Lord, that they may be prepared to engage in the work in other cities. Competent persons will be appointed to give all the necessary drill.

We believe that this mission will fill a long felt want, and that a new impetus will be given to the work in Kansas. We should be very grateful to the Lord for opening up such a vast field of labor before us. We have every evidence that we have reached a time when the Lord has gone out before us, and how important it is that we bestir ourselves! The Conference Committee has given the supervision of this work to the writer, and those who desire to prepare themselves to labor in this department of the work should write to me. Parties coming to gain an experience in mission work will be expected to give their time while here. Now, dear brethren, the Lord has said, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." The way has now opened for you to make a covenant

with the Lord by sacrifice. It will take some means to sustain such a work as we are now beginning; but we can all do something if we will. Do not think that because you are unable to make a large offering, you can do nothing; send your small donations if you are not able to make larger ones. We hope our local elders will present this subject before their respective churches, and be prompt in forwarding their liberalities. I would also ask our ministers to remember the mission as they visit the various churches. A little effort on the part of our ministers and elders would greatly assist in this good work and relieve the Conference treasury in the same ratio. My address will hereafter be No. 90 Western Ave., Topeka, Kan.

WILL D. CURTIS.

QUESTIONABLE MISSIONARY LETTERS.

No doubt the Lord will use missionary letters which are truly such, to lead many souls to love and serve him who otherwise would not do so, and who in their turn may have a place among the means of grace until the work for fallen man is ended. Certainly, those may confidently ask and receive God's help who with pure motives and unselfish purposes devote a portion of their time to this work. But there is a phase of missionary letter-writing, however, which has come under my notice during the past year, that I think is hardly entitled to that name. It is a practice which seems to be quite prevalent in several States; namely, that of young men and young women writing to each other, with the view solely, as they say, of encouraging and assisting each other in the Christian course. Finding this custom much more common than I supposed, and questioning whether good results would follow, I have taken the pains to talk with some who have been engaged therein; and I find that the evidences of its ever having worked any real good were very far from being clear, while the evidences of its having resulted in positive evil were unmistakable. While such a correspondence may be entered upon with good intentions, on the part of one or even both of the correspondents, it at least has the appearance of evil, which the Scriptures command us to avoid.

The young man who really desires spiritual help, will be most sure of finding it in correspondence with another young man, or with his father or mother, brother or sister, or with his pastor, and with no fear that any evil will grow out of the freest narrative of his experiences. A young lady, likewise, will most surely find encouragement from a correspondence with a lady friend. In such social intercourse there can be no harm, unless carried to excess by having too many correspondents, or in writing too many or too lengthy letters. But we think the young man or woman who feels dissatisfied with such correspondence, and seeks help from one of their own age in the opposite sex, has reason to doubt the motive that actuates them. We greatly fear that to many of the youth who are attending our colleges, or who are in other ways preparing themselves for usefulness in the work, Satan suggests this ostensible means of improvement, with a view to their entanglement, and to cut off their real missionary operations. Satan is a cunning foe, and he sees a long way ahead; and we must look at the probable outcome of any present undertakings if we wish to come out all right.

I feel the most intense anxiety for our youth. A field of usefulness is opening up before them in the Bible work, and in personal labor in all the large towns and cities of the globe; and their reward and future joy depend greatly upon their having a part in this work. But Satan, knowing that they may be useful in this field, and accomplish real good, saving their own souls and those for whom they labor, will do all in his power to keep them from the work. May the Lord help the dear youth to put a right estimate upon the privilege of being co-laborers with Christ in spreading the light of present truth and rescuing the perishing; and may we have it in our hearts to deny ourselves for the sake of others, even as Jesus denied himself for us. Much joy—true joy and eternal joy—awaits such; and those who are engaged in the work will testify of more real happiness than they have ever known before. Who will plan to devote themselves unreservedly to the work?

GEO. B. STARR.

—You may as well try to separate burning and shining from fire as works from faith.—*Luther.*

## The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 23, 1886.

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

### THE LESS BIBLE, THE BETTER.

THEOLOGICALS do not say this in so many words, but they do virtually say it, as the following testimony will show, in reference to a pet institution to which they have unequivocally committed themselves, but are now being waked up to the fact that it has not a particle of Bible in its support.

In a paragraph on the Sunday question, the *Christian at Work* of Feb. 18, 1886, says:—

"We hear less than we used to about the apostolic origin of the present Sunday observance; and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of Scripture, it is now seen, as it is admitted, we must go to later than apostolic time for the establishment of Sunday observance."

This is a frank admission of what seventh-day observers have long been teaching. And it is no small testimony to the overwhelming force of the evidence on this point, that it compels on their part such an acknowledgment. But now they would do well to consider what kind of a time this "later than apostolic time" was to which they must look for the introduction of Sunday observance. It was a time when grievous wolves were making havoc in the fold of Christ. "For I know this," says Paul, "that after my departing shall grievous wolves enter in among you, not sparing the flock." Acts 20:29. It was a time when "perverse things" would be spoken by apostates in the church itself, and disciples be drawn away by them. Acts 20:30. It was a time when the "mystery of iniquity" would specially work, and a great "falling away" from the pure principles and practices of Christianity be accomplished in the church. 2 Thess. 2:3, 7. Certainly any observance originating in times like these, should be carefully scrutinized before it is accepted, and when it is found that it has no Bible in its support, should be scouted at once as the work of the "wolves," the offspring of perversity and apostasy.

But now comes the strangest part of the quotation referred to, and that which justifies the heading placed at the head of these remarks. Immediately after acknowledging that "we must go to later than apostolic time for the establishment of Sunday observance," the *Christian at Work* adds: "That indeed makes the day no less binding, but gives it new force, and adds to it a charm and delight which it never knew before."

There! When men are found uttering such sentiments as these, what hope is there for truth and candor? Oh, yes! very "forcible," very "charming," very "delightful" that Sunday originated after all the apostles had gone, and there is nothing in their teaching nor in all the Bible concerning it! All the better, isn't it, because it has no Scripture in its support! This is the condition described in Isa. 29:9, carried about to the stage of delirium tremens.

### MEETINGS IN BRIGHTON, IOWA.

In company with Bro. R. C. Porter, I have been holding a series of meetings in this place for a week past. This was once quite a large church, but the membership is now so reduced that meetings can scarcely be kept up. Removals, deaths, and apostasy have done their sad work, and only a very small handful of faithful souls are left to represent the truth. Seventeen years ago last June Eld. M. E. Cornell and myself pitched a tent in Brighton. There was a great interest, and we remained until the following January, leaving the largest church building in the State, and an organized church of forty-four members. Trials came in, and a series of unfortunate circumstances followed. Some took a course which left a bad influence, and the result on the whole has been a sad one. Yet quite a number there and in other places are still faithful to the truth.

These things, of course, have had an unfavorable influence in the community. It has been a question whether the house would not have to be sold. We have felt determined to prevent this result if possible;

hence the present effort has been made. The meetings continued about a week. Two or three good brethren have been acting as helpers, to circulate appointments, and thoroughly advertise the meetings. They have visited many families, showing an interest for them. Before every service we have had special seasons of prayer for God's help, and he has come near to bless. The result up to the present time has seemed to be excellent. We have good congregations of sensible people, with a constantly increasing interest. A good impression has certainly been made.

When we left last night, Feb. 18, the condition seemed encouraging. We have tried to preach with great earnestness the truths of the message, and these have aroused an interest, which will be followed up and developed thoroughly, to see if souls will not take their stand, and this church be saved. We much regretted to leave at this juncture; but we trust Bro. Porter will be able to carry forward the work. Our prayers will continue to ascend for the success of the truth in Brighton. I might state that there has been a remarkable increase in the number of prayer and other meetings in churches of other denominations since our work has commenced. Some are irreverent enough to think this is to be attributed to a fear to have their members attend our meetings. We believe this plan of labor will result in many additions to our weak churches. There is scarcely a place in the State where it would be harder to get up an interest than in Brighton. We are greatly encouraged by the prospects of good there. The Lord will help us, brethren, when we take hold of his work with vigor. G. I. B.

### THE TITHING AND OUR MISSIONARY WORKERS.

WE greatly fear that our tithing will not receive sufficient consideration the present year, unless special attention is called to it. Within the last year or two, strenuous efforts have been made to impress our people with the great importance of this subject. Two pamphlets have been written and published, one each in our two leading publishing houses, forcibly calling the attention of all our church members to this subject, and pressing upon their minds the folly, yes, the sin, of robbing God. During the last year we have traveled far and wide among our people, and associated with all classes of them. We have never heard even an attempt made to set aside one single argument given in these pamphlets showing the solemn obligation of paying tithes. Is not this clear evidence, then, that so far as the arguments themselves are concerned, our people generally accept them as unanswerable?

At our last General Conference, the writer requested that a committee be appointed to examine the pamphlet entitled, "The Tithing System" (as he had written it since the previous Conference); to carefully scrutinize the work, and see if any unsound positions had been taken. This would have been very agreeable to us under the circumstances. But the request met no response, and no hint indicated any dissatisfaction whatever with any of the arguments. But the Conference passed the following:—

"Whereas, God has represented a failure to pay tithes as robbery of him, and we have evidence that many in our churches do not pay tithes; and believing that in many cases their failure is the result of ignorance on the subject; therefore—

"Resolved, That the ministers and officers of our Conferences and Tract Societies be instructed to make special efforts to place the pamphlets, 'The Tithing System' and 'Honor Due to God,' in every family of our people, and that we all make continued efforts until all not only become educated on this question, but have a conscience void of offense toward God in this important duty."

This emphatic indorsement of these pamphlets, brings them before all our people as sanctioned by our General Conference, and as correctly representing the sentiments of our people on this subject. This recommendation to have them placed in the hands of all our membership, demonstrates the fact that our highest earthly authority considers the matter of great importance. How far are our State Conferences acting upon this counsel? There is surely great need that something be done. The general average of the tithing paid, according to the Year Book table, is \$6.23 per member. In the different Conferences, it ranges from \$11.30 in Colorado and \$10.82 in New England, all the way down to \$3.88 in Indiana, \$3.80 in Missouri, and \$3.25 in Canada.

The tithing in the aggregate increased last year.

In some States it increased very perceptibly, where there was considerable agitation of the subject, and circumstances favored; but in some others it decreased. There was a gain in the entire field of over \$16,000. This is a little encouraging, as the year was not anywhere a prosperous one financially. But this increase is small compared with what it ought to be. We are satisfied that the general average of \$6.23 paid by our membership throughout the American field, is not more than one third of what it would be if a full tithe of the actual income were paid by all our people. It is but very little above what would be a tithe of the income of a hired girl, working for \$1 per week. But even girls working at house work (perhaps the poorest paid class of help receiving wages), generally receive from \$2 to \$3 per week, which would make a tithe of their income range from \$10.40 to \$15.60 per year,—far more than the general average paid by all our members. But many of our people receive from \$8 to \$20 per week, according to the occupation they follow and their efficiency in the same; while those who carry on farming or other business instead of working for wages, receive an income in *some form* as large as the average income of those who receive wages.

Who can question the fact that the true amount of tithing, if fully and honestly paid, would average as high as twenty dollars per year? We know of one church of small farmers in Iowa, where none were wealthy, whose tithe actually paid did amount to more than that. And we know of no reason why there would not be an equal average in many other places, if the people were equally conscientious; and even a larger amount, where the people were more wealthy.

What can be done to lead our people to see the wrong of robbing God? We must agitate this question. Our ministers must preach upon it, and labor with the people in private, taking the Holy Scriptures and showing them the sin of robbing God, instructing them as to what is a tithe.

Many who are not working for wages, whose income reaches them in a more indirect manner, do not properly estimate their income. Great losses occur from this cause, and the Lord is cheated. Some farmers seem to think that their income is only what they sell for money. If they have but little to sell, then they pay little or no tithe. If they could for a short time exchange positions with day laborers who rent their homes and buy everything they have, they would soon see the difference. All the grain, vegetables, fruit, hay, and stock they raise by their own labor, is income. They also derive a large profit from butter, cheese, milk, and eggs. Often by working out, hauling and selling wood, and doing other kinds of work, they have more or less income. It is strange that many who profess to pay tithes faithfully, should reckon their income in the manner in which they do, leaving out of the account their table expenses, and the feed given to their stock, while others have to buy these very things from the wages received.

Persons who buy and sell, or speculate, oftentimes make estimates of their income which are equally inexcusable. When they buy at a certain price and sell for a larger one, the difference between the two is income. The growth and increase of property between the price paid and that received, is income, and a tithe of it belongs to the Lord. It is in a great variety of such ways that the actual tithe is withheld, and God's cause is robbed. When will we be honest, *truly conscientious*, with our God? The prophet Malachi promises us great blessings on conditions of faithfulness in this duty.

One important reason why we feel so sad to see our people neglecting this duty, is because it hinders and directly interferes with the prosperity and growth of the cause and the salvation of our fellow-men. There is Conference after Conference where the tithing is wholly inadequate to properly sustain the work. Workers who would and could do good, are forced to remain at home and labor for the support of their families, because through this unfaithfulness in paying tithes, the treasury is empty and the Conference in debt.

This brings a blight, a cloud, over the whole work in the State where this condition exists. Nothing can be done to venture out and encourage those who need to be assisted in a small degree. The greatest economy has to be used to keep those in the field who are laboring. They receive such stunted pay that they can scarcely live decently and clothe and feed their families, while those whose duty it is to stand by



them, are robbing God and stingily paying *three to five dollars per year*, on an average, to show their gratitude for the truth, and to acknowledge the blessings they are receiving. Many of these are making money all the time, and living in comfort and even luxury. Will not God judge for such things as this?

In other Conferences, where funds are plenty, the managers have such close, economical views of administration, that sufficient encouragement is not given to those who, with a little assistance, would make valuable helpers. Some of the most successful laborers we have in the cause, were very fearful when they commenced, doubting their ability to accomplish anything. Had not a generous spirit prevailed, and they been rather urged out and made to feel that others had faith and hope in their success, they might have been working in some secular business to-day, and the cause would have suffered a great loss.

There are many who could labor successfully if proper encouragement was given them. Perhaps not as ministers and public speakers at first, but as helpers, Bible readers, colporters, and canvassers; and some of them would gradually develop into able laborers even as ministers. This has been demonstrated over and over in the past. Granted that some may fail, and risks must be run, and some means lost; what of that? One devoted laborer in the cause of God, will pay for many failures.

We are reaching an important phase of the work, when every gift which can be employed successfully, should be brought in. The education and development of workers, is the most important element of success we can now introduce. Hundreds and thousands of our people should be preparing themselves to labor in some capacity in the great work of warning the world. Let not our brethren in official positions, stand at the door with such vigilance and caution, to prevent persons from working who they think ought not to work, that none but the most fearless will dare to make the venture. But rather let them encourage all to make the effort who are worthy persons, and manifest a desire to do something. Let us instruct, admonish, and kindly educate all who we can hope may succeed.

We consider the tithing as the fund which God has designed to support laborers of all classes in the work of God. It cannot in justice be confined alone to ministers that preach in the desk. A good colporter or Bible worker who benefits the cause, is just as properly to be supported from the tithes as the minister who preaches. We decidedly object to the idea that none of these classes can receive anything from the tithing, but must have a special fund raised or they receive nothing. We believe this position, if maintained, will prove detrimental to the work, and greatly hinder its progress.

We believe the true rule to be this: Encourage workers to labor in any and every branch of the cause, if they give evidence of devotion and reasonable ability. Those who can prove their fitness, and really do good, should be supported from the tithing, and left in the field. Canvassers, of course, sustain themselves by the difference between the wholesale and retail prices, or nearly so. When the tithing proves to be insufficient, then make solemn appeals to the brethren to donate of their means that the work may not be hindered. We believe they will do so when they can see the work is going forward and funds are needed. But while thousands of dollars are in the tithing treasury, and all confined to the ministers, and it is considered too good to be used to pay a godly, devoted colporter or missionary worker, they will not be apt to give much; for they will feel it is not the right way to do. Thus these gifts will be kept back and discouraged. We are sure this is the only reasonable ground we can take.

How important, then, that the tithe be promptly and fully paid! It is the true source of supply to meet all the requirements of the laborers. If our people will pay an honest tithe, there will be no lack of funds with which to help forward the work. We must therefore look after this matter carefully. Brethren in the ministry, do not neglect to labor publicly and privately to bring up and keep up the tithing. Make our brethren ashamed of robbing God who are paying in some Conferences only from three to six dollars per year on the average for the support of God's work and the sustenance of the laborers who leave their homes and go out to meet the chilling influences of this ungodly world. Let us pursue a liberal, generous policy, and encourage all we can to

labor who show some degree of fitness for the work. Let us sustain them without acting as if we felt they were likely to do us damage or had some selfish project in view. A generous, noble-spirited, encouraging policy, pursued with good sense and sound judgment, counseling with brethren of experience, will work wonders in bringing up our languishing Conferences.

G. I. B.

#### STRENGTHENING WEAK CHURCHES.

ONE of the most important subjects to which Conference officers should direct their attention in Conference management, is that of saving from extinction those churches which have become greatly reduced by deaths, removals, or apostasy. The same principles apply also to the building up in membership and efficiency of small companies which are hardly able to carry on church work. We are heartily in favor of the suggestions that Eld. Canright gave concerning such churches in a recent number of the REVIEW; and we wish to emphasize what he said on this subject.

One of the gravest charges made by our enemies against this work is, that this doctrine is preached in a locality, a great excitement is aroused, members of other churches are stirred up, a company brought out, and then left with but little preaching, till many become disheartened, and finally the church disappears. We are forced to admit that there is too much truth in this charge. Such a course of action, with its inevitable results, leaves a bad influence in any community where it is taken. We cannot deny that the preaching of this truth unsettles the minds of many in their former doctrines and church relations, often so much so that they can never again feel, as they once did, that they are right in their religious views. Unless they accept the truth fully, and thus obtain the blessing that goes with it, it may be seriously questioned whether their latter condition is any better than their former state. If such persons see the church of believers going to nothing, they are in a still worse condition; whereas, if a live church could be raised up, and kept in working order, perhaps many of these would eventually accept the truth. In every community where the truth is preached, many are watching closely to see the attendant results.

It is a sad thing to see one of our churches go down and disappear, wherever it may occur. It has a disheartening effect in many ways. We know of places in some Conferences where, even when church buildings had been erected, the membership gradually decreased until meetings were discontinued, and the buildings either sold or lost. In many cases, they stand as a monument of S. D. Adventists' failure to do their duty.

We believe it is a solemn duty devolving on Conference officers to make earnest exertions to save such churches from going to ruin. We are satisfied that the wisest course of labor is not always taken in such places. Ministers may be sent there to labor, who preach a week or two, and awaken quite an interest; but then, because of unwise planning beforehand, they have to leave for another appointment. It may be seriously questioned whether such labor is not worse than thrown away. It will be more difficult next time to revive the interest to the same point.

It is too bad to awaken a general feeling of interest to hear the truth, and partially arouse the conscience, and then leave without bringing minds fully to the point of decision. There has been far too much of this wicked foolishness practiced among us. This work in which we are engaged, pertains to the salvation of souls from death and hell. Eternal consequences hang upon decisions which are made through our efforts. "He that winneth souls is wise." We have no right to dabble here and there in such a way as to leave unfavorable impressions concerning God's truth, or to make the chances unfavorable for the salvation of those for whom we labor.

We wish to present a plan which we believe would result in many cases in saving and building up these weak, languishing companies:—

1. Let Conference officers survey the field, and see what churches are in this condition, and what is the state of feeling in the community around them, and the prospects of helping them.

2. Select the best laborers obtainable to go to such places, and have it distinctly understood that they are to do their very best to arouse an interest, and then follow it up till all who can be reached, have taken their stand.

3. It would be an excellent idea to have other help-

ers go with these ministers,—brethren or sisters of genuine Christian experience, devoted, sensible persons of good address, who have a good understanding of the truth, who can go from house to house, and get acquainted with the people, invite them to come out, meet them when they do come, cordially welcome them to the church, and show a special interest in their welfare. People in this cold, selfish age appreciate such attentions. But in selecting these helpers, be careful not to get the arguing kind. Let the ministers do all the arguing.

4. Make these efforts special seasons of seeking God earnestly; for there is much at stake. It is an excellent plan for the ministers and helpers, and any of the brethren and sisters living in the place, to meet every evening an hour or two before the regular service, and engage in a season of earnest prayer. Put up petitions in faith, and plead with all your might for the help of God's Spirit. This is an excellent preparation for the service. The minister can preach better, and the angels of God will come nearer to the workers.

5. Then let the minister preach on interesting topics of present truth, advertising special subjects of peculiar interest by the use of handbills and notices in the paper, adapting them to the special circumstances of the place. Let his helpers personally take these handbills to the houses of the people, saying a few words to them on these subjects, but not arguing or having any controversy, always showing courtesy, and inviting them warmly to come out to hear. Such a course would give an excellent opportunity to form acquaintances, to learn any peculiar feelings that might exist, to drop a word to correct wrong impressions, and to speak words of comfort and help in special cases.

6. Have good music if it is a possible thing, and make everything just as attractive and inviting as you can reasonably, so that all who come will feel that it is a pleasant place to be.

7. Let the minister preach the present truth for this time plainly and forcibly, ever exalting the truth of God, and showing its immense importance, and never attract attention to himself. Never make the mistake of presenting some other subject outside the lines of present truth to draw the attention, thinking that will help you. Such a course dishonors the truth, and displeases God. There is a great range of subjects in this message. It is what God has given for the people, and just what they need. Let them have it pure, clear, forcible, and with tender love. Avoid by all means any attack upon other churches in a fighting spirit. When we have to meet opposition, let it be seen that we are on the defensive. Let it be seen that the truth makes us more kind, more charitable, more devoted, and better men in every respect.

If we seek to help our weak churches in this manner, we firmly believe that in nine cases out of ten, we shall succeed. But we must never forget that such churches need labor of good quality. The people, having heard the truth in the past, will be more critical than in new fields. Therefore let persons of ability, experience, and above all, real devotion, be chosen. One weak church saved in this manner, is worth on an average at least two new companies. Brethren, we ought to do much of this work.

G. I. B.

#### REMARKS ON THE EIGHTH CHAPTER OF ZECHARIAH.

##### JERUSALEM THE CITY OF TRUTH.

IN this chapter the prophet announces the great things which God desired to do for Jerusalem. We shall find, however, that the condition of obedience on the part of the people was insisted upon by the Lord. God says (Zech. 8:1, 2) that he was zealous for Zion with great fury. According to Zech. 1:14, 15, he gave his people into the hands of the heathen to be punished for their sins. But the heathen had not only humbled the people of God by carrying them into captivity, but had continued to afflict them cruelly. For this cause God had signally punished the king of Babylon (Dan. 5), who had dared to continue to live in every kind of sin, although he had seen how God punished the Jews. God was zealous for his people because they had repented of their sins, and because those who afflicted them were not afraid to persist in wickedness.

The Lord declares that he has returned to Jerusalem (verse 3), and that he will dwell in the midst of that city, and that it shall be called a city of truth and the

holy mountain of the Lord. But all this implies that the people were not to return to the sins which caused the Lord to depart from them and to destroy their city by Nebuchadnezzar. 2 Chron. 36:16-20. Jerusalem was to be a mountain of holiness and a city of truth if the people would not commit iniquity.

To show the protection which God would extend to the city in case of the continued obedience of the people, God says that there should yet be seen in the streets of Jerusalem some very aged persons, and that the streets should be full of young persons. Verses 4, 5. The troubles which the Jews at this time suffered, made this declaration seem marvelous in their eyes (verse 6); yet God said that he was able to accomplish it. See Zech. 8:10; Haggai 1; Ezra 4 and 5; Neh. 4 and 6.

And now God adds to this promise of tranquillity, the promise that he would continue to bring back his people, who were still scattered toward the four winds of heaven. Verses 7, 8; chap. 2:6, 7. The news that the temple was restored, and that the remnant which had returned to Jerusalem was favored with the protection of God as a wall of fire about them (Zech. 2:4, 5), would cause the pious Jews from every quarter to return to the holy city.

To strengthen the hands of the people of Jerusalem, God calls to their remembrance the deplorable condition in which they were situated soon after the foundation of the temple was laid, and how the words of encouragement spoken by the prophets, on condition of obedience, had been fulfilled. Compare verses 9, 10, with Haggai 1:1-15; 2:15-19. God assures them that they should no more see such afflictions, provided that they would be faithful to him. Zech. 8:11-15. The earth was to yield her increase, and no one was to molest this remnant of the people of God, if they would not sin against him. The names of Judah and Israel had been used as a curse among the heathen, but God would make their names to be used as a blessing, so that men who wished prosperity to another would say: May you be as prosperous as the inhabitants of Jerusalem. Verse 13. The Lord solemnly assures them that as he had fulfilled his word in punishing them, so he would fulfill this promise in blessing them, but always on condition that they should not return to the sins which caused their punishment formerly, and which would, if committed again, produce the same results once more. Verses 14, 15.

And now we come to the key of the whole chapter, which is a declaration of the conditions on which all these blessings are promised. Regard well these verses; for in truth they enter into all the promises of the Bible. God has made some exceedingly precious promises in this chapter, but he tells those to whom he has spoken these gracious words what he expects on their part: "These are the things that ye shall do: Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbor; and love no false oath; for all these are things that I hate, saith the Lord." Zech. 8:16, 17. These were the just conditions on which the promises of this chapter were based. They could not fulfill these conditions without being truly converted to God; and if they did not fulfill them, they could not receive the promised blessings. God made the same conditions in the previous chapter. Zech. 7:9, 10.

The Lord next takes notice of the fasts which the Jews had observed in consequence of their calamities. Zech. 8:18, 19. It is evident that they had profited by the severe reproof given them in Zech. 7:1-7. The prophet now enumerates four fasts, and says that they shall be to the house of Judah joy and gladness. But he reminds them again of the condition in this promise, which is that they should love the truth and peace. If they loved wickedness, they would again receive the judgments of God. The fast of the fourth month was because the city of Jerusalem was taken by Nebuchadnezzar in that month. Jer. 52:6, 7; 39:2; 2 Kings 25:3. The fast of the fifth month was because the temple was burned in that month. 2 Kings 25:8, 9; Jer. 52:12, 13. The fast of the seventh month was because Gedaliah, the governor over the remnant of the Jews left by Nebuchadnezzar, was assassinated in that month. 2 Kings 25:25; Jer. 41:1, 2. The fast of the tenth month was because the siege of Jerusalem began in that month. 2 Kings 25:1; Jer. 52:4; Eze. 24:1, 2.

The Lord encourages his people to be faithful to him by assuring them that the inhabitants of many

cities of Israel would go up to pray before him in Jerusalem. Zech. 8:20-22. We have an example of two of these persons in Luke 2:25-38, Simeon and Anna, who served God day and night in his temple. God willed that his house should be a house of prayer for all nations (Isa. 56:7), and he here promises that many people and strong nations should come to Jerusalem to pray before him. Zech. 8:22. We have a notable instance of this in the case of the eunuch of Ethiopia, the treasurer of Candace the queen. Acts 8:27. There were doubtless many pious Gentiles, like the centurion mentioned in Matt. 8:5-13; Acts 10:1-4, and like the women in the coast of Tyre (Matt. 15:21-28) who did this.

God willed to do great things for his people at Jerusalem. Alas that they should fail to fulfill the conditions! He willed that Jerusalem should stand forever (Jer. 17:25); that his house should be a house of prayer for all nations (Isa. 56:7), and that the Jews should be the most honorable of all nations (Deut. 28:13), and that all nations should go up to Jerusalem to worship. Zech. 8:22; 14:16. He willed that the Gentiles should eagerly seek the presence of a pious Jew and say that they would go with him because God was with him. We see something of this fulfilled in the fact that God sent the gospel to the Gentiles by apostles chosen from the Jews. But we have the sad fact that when the apostles thus preached, the Jews in general mocked and blasphemed. Acts 18:45; 14:2, 4, 19; 17:5; 18:5, 6.

Jeremiah tells us that when God makes great promises to a nation, if that nation dares to sin against him, he will not confer on it the blessings promised. Jer. 18:7-10. Zechariah plainly told the Jews that the good things announced by him came upon condition of obedience. Zech. 6:15. And in this chapter which we have examined, the prophet states directly what were the conditions required of the Jews. Zech. 8:16, 17. Alas that they soon forgot all this! Alas that they soon rebelled against God! Alas that covetousness, dishonesty, and the false oath became common! Alas that they committed the fatal error of supposing that they were the children of God because they were the posterity of Abraham! Alas that they supposed they should inherit the promises without fulfilling the conditions! Alas that they rejected and crucified Christ! Alas that their city and their temple were destroyed, and that they became a curse among the nations, when they should have been a heavenly blessing!

J. N. A.

## Ministers' Department.

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

### WHO ARE CALLED TO PUBLIC LABOR?

It is a question of deep interest to a person when he begins to have thoughts of engaging in public work for the Master, as to whether he is really called to that work, whether he is fitted for it, whether it is his duty to do it. It is often a question of much consequence to him, as it involves the planning of his whole life's work, the giving up of other cherished plans, the loss of promising openings in other fields, and, perhaps, the abandonment of other business already entered upon. He greatly desires some sure test by which to decide so important a step. He longs for some special light, some voice, some revelation, to settle the question. Some are troubled in this way for years. Is there, then, no way by which a person can decide so important a point of duty?—Yes, certainly; and that is, by the rule of good common sense, the same as in other matters. So we will look at this point.

That there are various gifts and different offices to fill in the public work of God, is clearly taught in the Bible, and is manifest to all. Thus Jesus says: "To every man his work" (Mark 13:34); not to all the same work. Paul says, "Having then gifts differing," etc. Rom. 12:6. So again he says that God has set in the Church apostles, prophets, evangelists, pastors, teachers, helps, etc. Eph. 4:11; 1 Cor. 12:28.

Now it is not to be supposed that one man is adapted to each and all of these; but is he adapted to any of them? This is not so hard to determine as some imagine. The first evidence that he may look for, is a real, deep, and settled longing to glorify God and do good to his fellow-men.

If he finds this feeling following him, not only during a good meeting, but at all times, then he has the first evidence of a "call." But this is not decisive. Many feel all this and yet have no call to labor publicly. But now let him begin to test his ability. How? by first making an appointment to preach?—Oh, no. Let him begin with the nearest, the first, and the simplest thing that lies in his way. God said to Moses when he began, "What is that in thine hand?" Ex. 4:2. Begin right there. Commence to work for a little brother or sister, or some member of the family. Let him see how like a Christian he can live before them; how he can quietly lead them to take an interest in religion if they are not already interested, or how he can help them if they are. If he can succeed here, the signs of his "call" are favorable. Let him now extend his efforts to his companions, to those outside of his own family whom he can most readily reach and influence, such as the children of his brethren and sisters, or the youth of the church. "Let him not fancy that he will one day have great power in addressing multitudes, but that it is not his work to labor with individuals. This fancy of one day doing great things is a fearful illusion. To do great things, we must learn to do little things well. No man is fit to be the commanding general of an army who has not himself been drilled as a soldier. No man can win great power as a minister, until he has first met a brother's objections, solved a brother's difficulties, learned a brother's temptations, and witnessed how the word of God has delivered a brother's soul. Congregations are made up of individuals. Man by man, heart by heart, is the conquest won; and the young man is best preparing for the ministry who learns how to deal with individual cases of sin and sorrow, of guilt and despondence."—*Bishop Simpson's Lectures on Preaching*, p. 55.

No better advice could be given, and the person who is not willing to begin here may be very certain that he has no call to labor publicly in God's cause. Why so?—Because only those can succeed who have such a love for God, and such intense longings for souls, that it is a privilege and a delight to them to work anywhere and at anything if they can only save one soul. Besides, they need just the experience which this private and personal work will afford them. "The process of explaining to one attentive mind some passage of Scripture, some doctrine of the gospel, or urging motives for immediate personal action, imparts a directness of address and a readiness of language, which will be of great service in the pulpit."—*Lectures on Preaching*, p. 190. Whether he labor as a minister, a Bible reader, or a colporteur, the most of his work, if he has any success, will be just like this. So if he loves this kind of work and can gain some success in it, then he may begin to think that the Lord has called him.

Another sign of a call to public labor is a love for the prayer-meeting, for the Sabbath-school, and for the missionary meeting. If he is faithful in his attendance on all these; if he works in them and for them; if he can make himself so useful here that his absence will be felt as a great loss by the church, then he has another evidence of his fitness for God's work. Why?—Because this is the very work which he will have to do largely should he become a public laborer of any kind. But if he has little love for these, if he only attends them occasionally, he had better turn his attention to something besides the ministry.

Another good test is, to visit an adjoining church, and see if you can assist them in the manner above mentioned. If so, you have another proof of fitness for public labor. Then, again, if a brother or sister has some gift in this way, the church will soon discover it if he or she is faithful in these duties at home. If his own church, those who know him best, and have the best opportunity to judge of his ability,—if they see no evidence of his call to greater work, he would better wait awhile. But if different ones at home begin to suggest to him that he ought to do something publicly, then it will be time for him to begin to think seriously of it. It may be laid down as a general rule, that the judgment of our brethren in this matter will be far more reliable than our own. Very often the voice of the church has been the voice of God to go and preach his gospel. And some have for years stubbornly refused to listen to this call. In so doing, they have grieved the Lord and allowed precious souls to be lost. They have not wanted to go. They have loved their homes and their ease

more than God and his work. I have known several cases where brethren refused to believe that they had any call to labor publicly, when all their brethren thought that they had. Afterward, when they made the proper effort, it was seen that the church was right and they were wrong. Brethren should be careful how they thus resist the voice of God to them. Very frequently, also, it is the voice of God to others to stay at home, and they would do well to heed it.

The best proof persons can have of their call to labor is, good fruits of that labor when they have made an effort. If you can win one soul to God, that is some proof that you can win another. If by personal labor, by colportage work, by Bible readings, by public speaking, or by all of these combined, you can interest men, can convince them of the truth, and persuade them to obey it, then you have fair evidence of your call to labor in this line. It is the *fruit* that you are after, and not some particular method of obtaining it.

On the other hand, persons starting out to work in the cause in any capacity, will need to guard well against expecting too much on the start or for some time. Many persons who have afterward become powerful ministers, or most successful missionary workers, nearly gave up the work through discouragement at the opening of their efforts. They did not meet the success they wished and expected. They could not succeed as others did, and so they concluded that they had missed their calling. But by holding on and trying a little longer, success came, and their labors afterward were abundantly blessed.

Bishop Simpson, who finally became a most eloquent speaker, and obtained world-wide renown, gives a touching account of his early failures and discouragements in the ministry. It was by a mere accident that he was encouraged to try again when he had fully decided that he had no call to preach. No doubt that many have quit the work who ought to have held on, and who would have become strong men in the work. Nathan Bangs, one of the most eminent of the early Methodist ministers, is another case in point. After working several years, with no fruit at all, he was about to quit in utter discouragement, when a dream encouraged him to hold on a little longer. The tide turned, and a great work was done.

It is no wonder that inexperienced persons should meet with failure at first. Indeed, it is a wonder if they do not. The most experienced and most successful laborers sometimes meet with almost entire failure for months together. If such results had followed their first effort, all would have said that they had missed their calling. So let not any one be too easily disheartened. A talented and successful minister once said: "Young man, when you get a parish, don't be discouraged for the first ten years, no matter how poor your work. There is no trade that requires so long an apprenticeship as preaching; and yet there is no trade to which they admit a man so soon, or in which he learns so fast. It is easier to study law and become a successful practitioner, than it is to study the human soul all through,—to know its living forms, and to know the way of talking to it, and coming into sympathy with it."

Don't get discouraged too soon. See how long men have to be drilled in other callings before they expect much success. Moses was very fearful at first, yet he accomplished much good. I could give many cases among our own workers and best ministers, who at first promised very poorly but now have become able men. They were bound to succeed if it were possible, and they have succeeded, though they went through some hard experiences.

But no one should enter upon this work without duly considering its solemnity. "Pause a moment to think of your responsibility. You enter this holy brotherhood; you take upon you holy vows; you perform sacred functions. If you faithfully proclaim the Saviour; if you skillfully handle the two-edged sword; if you wisely pierce between the sinner and his sins; if you earnestly exhibit the Lord Jesus in all his beauty; if you live for this one work alone; if you study, pray, preach, and visit, to make all men like Christ, then your reward will be glorious. The promise is: 'They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.' Star may differ from star in glory, but all will be radiant with the light of Jehovah's face. But should you handle the word of God deceitfully; should you, as ambassadors, forget God's message, and tell your

own words; should you forget the Majesty who sent you, and court the applause of the people to whom you are sent; should you woo their smiles or court their favor, neglecting the message which God bids you preach; should you, as watchmen, see the sword coming, and give no alarm; should you, as stewards, embezzle the goods which God gives you for others; should you, as builders, put in wood, hay, and stubble; should you, as pastors, devour the flocks you are sent to feed; should you, as soldiers, fly from the field in the day of battle; should your trumpet give an uncertain sound, and souls go down to ruin through your negligence and fault, who can measure the awful consequences? I shudder when I think of what is in the range of possibilities, and of the terrible inquisition which God will make when he shall ask, Where is your brother? and your ears are opened to hear the voice of his blood crying from the ground. Better would it be never to have been born."—*Lectures on preaching*, pp. 36, 37. None but consecrated men and women should think of engaging in such a holy work.

D. M. CANRIGHT.

## The Commentary.

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

### SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

NOTE.—The reply given last week to the query relative to the fate of children of unbelieving parents, who die before arriving at the years of accountability, was incomplete. The question was, "Do the Scriptures teach that the children of unbelieving parents who die before arriving at the years of accountability, will be lost?" To properly answer the same, requires an extended consideration of the Scriptures, which we have not space for in this department.

#### 385.—ADAM'S DEATH.

Did Adam die a spiritual or a literal death? J. S.

Previous to the time that Adam decided to partake of the forbidden fruit, he was sinless—in a state of moral rectitude. Eccl. 7:29. After he had partaken of the fruit, he was no longer in harmony with his Maker. He was conscious of his guilt and fall; for he hid away and did not want to see God. He had ceased to exist as the sinless creature that he was when he came from the hand of God, had died spiritually, and become subject to physical death, which occurred when he was 930 years old. His fall, or spiritual death, was literal, as was also his physical death.

#### 386.—ARE SECRET SOCIETIES THE "TARES" OF MATT. 13:30?

I wish to inquire whether the "tares," spoken of in Matt. 13:30, are the secret societies that are so numerous now-a-days? H. R. C.

Christ interpreted the parable of the wheat and tares in verses 37-43 of the same chapter; and in the 38th verse he says the tares are the children of the wicked one, which evidently includes all the wicked, whether in secret societies or elsewhere.

#### 387.—"CIR."

What does the abbreviation "cir." stand for at the opening of many chapters in the Old Testament; for instance, Neh. 1:—"B. C. cir. 446"? W. S. C.

It is the abbreviation of the Latin adverb *circiter*, meaning "about" or "a near approach to." When used in connection with a date, it signifies that the events narrated occurred about that date.

#### 388.—SATAN'S PROBATION—THE "GENERATION" OF MATT. 24:34.

When did probation end with Satan and his angels, also, which generation does Christ refer to in Matt. 24:34? What are we to understand constitutes a generation, and to what things does the Saviour refer to be fulfilled? R. J. C.

1. Evidence seems conclusive that probation ended with Satan and his angels when God decided to cast them out of heaven. In 2 Peter 2:4, we read: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," etc. It is not reasonable to suppose that further probation was granted to them after they had thus been "reserved unto judgment."

2. In saying, "This generation shall not pass away till all these things be fulfilled," Christ meant the generation that should witness the signs that he enumerated; and as the last of those signs—the falling of the stars—did not occur until A. D. 1833, the generation then living, or at least representatives of it, will not entirely pass off the stage of action until all is fulfilled to which Christ referred. It is hardly admissible that the term "this generation" marks any definite number of years. That Christ did not refer to the generation living at the time he spoke those words, is evident from Luke 11:29, where he said, in speaking of that generation, "There shall no sign be given it [that generation] but the sign of Jonas, the prophet." The use of the present tense in

speaking of future events has always been more or less prevalent. For instance, see 1 Thess. 4:17.

3. The things spoken of to be fulfilled, were the events Christ had been talking about, and include his second advent.

#### 389.—WILL THE SODOMITES BE RESURRECTED?

Will the Sodomites, who suffered the vengeance of eternal fire, have a part in the last resurrection, and suffer the second death? E. S.

In Mark 6:11, Christ said, in speaking of the city that should reject his disciples, "It shall be more tolerable for Sodom and Gomorrah in the day of Judgment, than for that city." This furnishes evidence that the Sodomites will have a part in the Judgment, and if so, they must needs be resurrected. The "eternal fire," of which they suffered the vengeance, is not endless in its duration, as it long since ceased, and the locality is now covered by the Dead Sea. It was eternal in effect, in that it unalterably sealed the fate of the Sodomites for final destruction.

#### 390.—DISEMBODED SPIRITS.

Will you favor us with an explanation of Luke 24:39? Some think that our Saviour's words here given, warrant the belief that there were spirits which could be seen, but they had not flesh and bones. C. A. S.

The word rendered "spirit" in this text, Griesbach thinks should be "phantasm," which Webster defines thus: "An image formed by the mind, and supposed to be real; an imaginary existence which seems to be real; a shadowy or airy appearance;—sometimes an optical illusion; a dream." There is nothing in this or any other text to indicate that the Saviour recognized the existence of "disembodied spirits." In Matt. 14:26 and Mark 6:49, where reference is made to what the disciples thought when they saw Jesus walking on the water, the word rendered "spirit" is *phantasma*, and is employed to tell what they thought they saw; and in the revised version the word is translated "apparition," which has the same significance as phantasm or ghost. So far as any evidence exists, man has always been subject to beholding apparitions under certain circumstances, and also of sometimes being unable to decide whether what he thought he saw was real or unreal. When Christ told his disciples to handle him and see, "for a spirit hath not flesh and bones as ye see me have," he was telling them how to ascertain whether that which they thought they saw was real or unreal. See further on this subject in *Man's Nature and Destiny*.

#### 391.—CUTTING WOOD ON SHARES.

Would it be consistent with our faith for a Sabbath-keeper to let a contract for cutting wood on shares, and then let the parties do the work on the Sabbath? D. K. M.

While admitting that circumstances may exist that would justify such a contract, we think on general principles it better be avoided, as it presents an "appearance of evil."

#### 392.—PENALTY OF THE DECALOGUE, ETC.

Please answer the following questions:—

1. Is there any penalty attached to the decalogue; if so, where may it be found?

2. Were Moses and Elias real men sent from heaven to be present at the transfiguration, or was their appearance a representation of the future? Please explain the lesson designed by the transfiguration. F. W. T.

1. John 3:4 says: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." Eze. 18:20 says: "The soul that sinneth, it shall die," and Rom. 6:23 says: "The wages of sin is death." By putting these texts together, it is quite evident that the penalty of the decalogue is death.

2. The record of the transfiguration says that Moses and Elias appeared and talked with Jesus, which is conclusive evidence that they did appear. We are not to suppose, however, that they were mortal men, but men in their immortal condition, Elias having been translated, and Moses raised from the dead. By the transfiguration, Jesus evidently designed to show the disciples who were with him, his future kingdom in miniature. There was Elias, a representative of those who shall be translated without tasting death, and there was Moses, a representative of those who shall be resurrected from the grave.

—If your seat is too hard to sit upon, stand up. If a rock rises up before you, roll it away, or climb over it. If you want money, earn it. If you wish confidence, prove yourself worthy of it. It takes longer to skin an elephant than a mouse, but the skin is worth something. Deserve a success, and it will come. It is as easy to be a leader as a wheel-horse. If the task be long, the pay will be greater; if the task be hard, the more competent you must be to do it.—*Good Cheer*.

—Not long ago the remark was made by a Roman Catholic, "The Bible cannot be true without Holy Mother of Rome." He meant to say the pope gives it all its evidence of authority. "Very true," said a Protestant; "for as the Holy Bible has predicted the rise, power, and calamities of popery, if these predictions had not been fully manifested in the actual existence and tremendous evils of popery, the Bible would have wanted the fulfillment of its prophecies, and therefore would not have been true."—*Dowling*.

## Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

### THE STAR IN THE EAST.

BY TORIA A. BUCK.

SOLDIERS of God, from this earthly prison  
Rise! for the day is dawning,  
The promised Star in the East has risen,  
And the heavens glow red with morning!

Arm for the fight, for the strife's your own;  
Be it met with zeal unsparing;  
For the breath of God on our hearts has blown,  
And has nerved us to deeds of daring.

Shall we falter now, when His day's so near,  
And His stars are shining o'er us?  
Shall the infidel scoff, and the worldling sneer,  
As we shrink at the task before us?

No! by the hopes that we've cherished long,  
By the love that is pure and tender,  
By the faith and the trust that can brook no wrong,  
By the strength which our God can render;

By the loved who have died, and the tears they've shed,  
By the gloom that was flung around them,  
By the lessons we've learned from the martyred dead,  
Who smiled on the chains that bound them;

We will spring from this cold and nerveless clod,  
And these chains fling aside forever,  
With our gaze upturned to the hills of God,  
We will yield in the conflict never.

Up! for the hours are fleeting fast,  
Rise! for the day is dawning!  
Wake! for the night is almost past,  
And the heavens glow red with morning!

East Randolph, N. Y.

### NORWAY.

SINCE I last reported, I have labored in different places in this kingdom. In Drømmen the church is making some progress. Two have lately commenced to keep the Sabbath, and a few others are interested. The 5th of December I commenced meetings in Laurwig, and continued a week. Some appeared interested, but on account of the busy time just before Christmas, the meetings were discontinued till that time. I then visited the Sabbath-keepers in Skien, Kragerö, and Arendal. There is a family living but a short distance from Kragerö, who have lately embraced the truth by reading. The man had been to sea, and when in the United States, bought some of our publications from a colporter in Boston. His wife had also received letters and publications from her brother in Chicago, who is an Adventist. They are now both rejoicing in the truth, and the brother was baptized at this time. I have been in Laurwig since Christmas, and the interest is remarkably good. The hall, which we rent for about fifty cents a night, will seat nearly two hundred, and most of the time it has been crowded with attentive listeners. I have also held some Bible readings in private houses, which prove to be a great aid to the work. The friends are kind, and every day I am invited to some home to dine. The hall rent is nearly paid by donations. Have canvassed the subject of the prophecies, and am now on the law and conversion. My hope and courage are good. The Lord has given wonderful freedom in presenting his truth. E. G. OLSEN.

Jan. 17.

### ITALY.

TORRE PELLICE.—In harmony with the recommendation made by the European Council at its last annual session, myself and family have located in the Valleys of Piedmont. Owing to the delay and expense connected with moving our goods into Italy, and to the sickness and death of our dear Edith Andrews, which made it necessary for my wife (her mother) to remain with her at Basel nearly all the time since our coming here last October; and also on account of opposition which we have encountered from Eld. Grant, of Boston, and from others here, my time has been taken up mostly with matters connected with the work in Torre Pellice, where we have decided to reside, and where we have a few believers and a pleasant hall, in which we hold three meetings per week besides the usual Sabbath services.

Last December, Sr. E. G. White, accompanied by her son's wife, spent three weeks with us in these valleys, which was at the very time that Mr. G. planned to be on the ground to assail her and her writings, the law of God, the Sabbath, and our work. Some honest souls could readily see by what spirit the opposition was actuated. Sr. W. paid no attention

to it, but spoke nine times to interested hearers, on such practical themes as the love of God, the sufferings of Christ, Christ the true vine, the importance of being connected with the Living Vine, sanctification, etc. As she proceeded, there was increasing interest to hear the gracious words of life. Lately, one has commenced to keep the Sabbath; another family are arranging to keep it, and we have friends who are drawing near to us.

Our last quarterly meeting, held the first of this month, was interesting and profitable. Means were raised on tithes, to assist in purchasing tents, and for clubs of *Les Signes des Temps*; and our Sabbath-school secretary presented an acceptable report as to the prosperity of the school and its funds. We were blessed in attending to the ordinances of the Lord's house and the rite of baptism. It was a very cold day when I administered baptism in the river Pellice, and it was extensively reported that a young lady had been baptized, that she had taken cold, and was very sick, nigh unto death. The authorities investigated the matter, and ascertained that the person baptized had received no harm, which changed the attitude of things about us very much.

Bro. Geymet has been holding interesting meetings in the country, in stables. I have been to some of them. It is advisable to hold meetings in our own hired halls when we can do so. At this point I am called to join my brother in his labors in Switzerland for a time. My post-office address is now Torre Pellice, Italy, where *all mail matter*, letters, papers, etc., coming to us, may be sent. A. C. BOURDEAU.

### NEW YORK.

SYRACUSE.—Since Jan. 12, I have been connected with this mission. The work this winter has been principally that of canvassing and holding Bible readings among the people. When I came, there was a fair corps of workers, who held about twenty readings each week; but since then, some of our best help has been called to New York City and elsewhere, and for some little time we have had but two regular workers. This has not discouraged us; for we trust in God.

Nearly all the Bible readings were kept up until about one week ago, when it was decided to give a course of sermons on present truth. This has necessitated the discontinuance of some readings; but the attendance at the meetings is such as to encourage us, and cause us to feel that it is a move in the right direction.

The canvassing work seems to move rather slowly; but we are trying to consecrate our hearts to the Lord, that we may be ready to give a reason of our hope with meekness; and we believe God will open the way before us as fast as we are prepared to go forward. A good spirit seems to be coming into the church, for which we feel thankful.

Feb. 12.

A. E. PLACE.

BUFFALO.—Since the Rome meeting there has been a company of five laboring here in Buffalo. We have sold some books and pamphlets, and are now holding Bible readings every night. At first we had an experience similar to those in other cities. We found it quite difficult to make appointments for Bible readings, or even to gain admission into the houses; but now the way is opening to hold Bible readings every day. We have Sabbath-school and social meeting in our hall every Sabbath forenoon, and a Bible reading every afternoon; and also have commenced a series of lectures on the prophecies, one to be given every Sunday afternoon. By putting a notice of these lectures in the city papers, a larger number have come in. As we see this great city so largely given to pleasure-seeking and worldly interests, we feel the need of the help of the Lord, and a deeper consecration to the work, that we may turn the attention of the people to an investigation of the great stirring truths for these times.

We see new evidence every day of the usefulness of Bible readings, as a means of presenting the truth to the people, and introducing our publications. Some of our readers say the interest they have is a surprise to themselves; others listen with tears to the truth. May the Lord help us to present the truth in such a way that souls may be gathered for the heavenly garner.

J. V. WILLSON.

Feb. 15.

AMONG THE CHURCHES.—Since our general meeting at Rome, Dec. 18-22, I have visited and labored with the following churches: Adams Center, Mannsville, Pulaski, Roosevelt, Syracuse, Newfane, Buffalo, West Pierpont, and Bangor. The meetings held in the New York Conference during the week of prayer, were seasons of great blessing and profit to all our churches where it was observed. We earnestly desire that the good work so well begun may be carried forward, and that the spirit of the message may again be revived in all our hearts. In nearly all of these churches there is a manifest improvement in spirituality, and an increasing interest in the cause and work of God. This is certainly encouraging. Some are willing to lay all upon the altar, and make sacrifices for the cause, while some who are worth their thousands are not only afraid to cut down their possessions and make some sacrifice for the salvation of

precious souls, but they are afraid to pay an honest tithe lest they shall come to want or fail of securing the treasure here which their hearts so much desire. We have labored to help our people feel that each one has an individual responsibility in the work, to raise the standard of spirituality among us, to teach the spirit of sacrifice, and instruct all in truth and duty.

The work at Watertown was started in the latter part of January. A brother and sister living in the city furnish a home for the workers, with only a cost of fifty cents a week extra for rent. An experienced laborer is provided by the Conference to take charge of the work in the city, and to give help and instruction to those of little or no experience, whom Dist. No. 3 promises to furnish and board while there. This district also pays all expenses of the work till the field is prepared for a tent meeting, except the wages of the laborer furnished by the Conference. Only two or three workers are needed to prepare the field for such a meeting, and the expense will be small, and will be met by contributions of money and staple articles for family use, donated by different ones throughout the district. In this way the burden will be light. All are taking hold cheerfully in carrying out the plan, and it is working very satisfactorily to our brethren generally throughout the district.

A committee of brethren from the Adams Center church, which is located nearer to Watertown than any other church in the district, has been chosen to look after the temporal matters connected with the work, such as keeping the mission supplied with laborers and financial support. This committee of course act with the director, who lives in another part of the district. The work has commenced very encouragingly, indeed. During the first ten days, three of the laborers took seventy orders for the "United States in Prophecy," forty for the *Signs*, thirty-two for the *American Sentinel*, and one for the *Stimme*. The two former have already been placed in quite a number of the best families in the city, and the good work is going on. We thank the Lord for his opening providence and guiding hand, which have been so clearly seen in connection with the work thus far in this city. May the Lord bless the workers in Watertown and those who are sustaining them in this new field which opens so auspiciously.

Feb. 10.

M. H. BROWN.

### KENTUCKY.

AMONG THE CHURCHES.—After arriving in this State, Dec. 10, I spent a week at Leitchfield, trying to revive an interest that Elds. Rupert and Pegg had been obliged to leave to attend General Conference. Some eight or ten are now rejoicing in the truth. During the week of prayer I was with the brethren at Rio. They have a neat little church building, but many of the members have moved away, and the membership is small. They contributed to the mission funds liberally, considering their circumstances. One devoted sister, a widow, has generously given to the cause during the year, while she was in too straitened circumstances to afford for her own use the usual necessities of life. Such sacrifice can but bring the blessing of God upon the giver. The church at Glasgow had become so discouraged that but one or two families met regularly for Sabbath meetings. A year ago last summer Eld. Rupert made a successful tent effort there, resulting in the organization of quite a church; but more than half have backslidden. Some, however, still belong to this church who are a great help to the cause in this State.

I have now been at Madisonville more than a week. Eld. Rupert organized a church here last summer, among whom I have found some warm-hearted friends. The brethren need to break off from some old habits, and come up on many points of our faith. They intend soon to build a house of worship.

Feb. 11.

I. H. EVANS.

### NEBRASKA.

RICHMOND, WILSONVILLE, CULBERTSON, ETC.—Held one meeting at Bloomington, at which the brethren from Franklin were present. Brn. Johnson and Hoopes labored at this place last summer, and a company of about twenty-five took their stand for the truth. They built quite a large church; but here, as in many other places, a spirit of discontent is manifested, and some have moved away and others expect to do so soon. On account of the severe storms, I was not able to get to Richmond at the time appointed, and hence our meeting was held one week later. At this place the meeting was well attended, and we all felt it was good to be there, for the Lord seemed to be very near to us by his Spirit. There was quite an interest to hear the truth among those not of our faith, and I think some will take their stand and unite with the people of God.

On my way to Wilsonville I held one meeting at Beaver City, where are a few families of our people. Quite a number from the city were out to hear. Good attention was given to the word spoken, and it seems that God has a people in Beaver City. Tuesday morning, in company with several of the brethren, I went to Wilsonville; and notwithstanding the extremely cold weather, quite a number were out to

hear. Bro. Hoopes spoke to those present, and the word was well received. Wednesday evening the house was well filled, quite an outside interest to hear being manifested. Our brethren felt encouraged to press forward. From here Bro. Hoopes returned to Beaver City to organize a Sabbath-school, and to set the brethren to work. I arrived at Culbertson Thursday evening, where I found the brethren waiting for me. The next day I attended the funeral of Bro. Repp, who had fallen asleep the day before my arrival. The services were held in the Methodist church. The word spoken was well received by all, and awakened quite an interest among those not of our faith, upon the nature of man and future life through Christ alone. During my stay with this young church the house was crowded to overflowing. We held Bible readings during the day, and preached evenings. I never before saw such a hungry and thirsting for the truth of God. Some of the bitterest opponents we had, with tearful eyes acknowledged the truth of God, and are now rejoicing in it. Four families took a stand with us during my short stay with them. Sold a number of Bibles and tracts, and obtained seven subscriptions for our good *Stimme*. May the blessing of the Lord be with the people. H. SHULTZ.

ARKANSAS.

HOT SPRINGS AND PIKE COS.—I have spent about six weeks in the southwestern part of the State, mostly in these two counties, visiting our scattered brethren, holding meetings with them, and looking after the general wants of the cause. In each of these counties some of our brethren were to be tried by the county law, which is very oppressive upon our people in this State. Two cases came up before the circuit court in Pike county and three in Hot Springs county. These counties are in different judicial districts. Through the blessing of God we succeeded in getting all those cases postponed till a decision is rendered in the case now pending in the supreme court of Arkansas, upon the constitutionality of this law. One case in Pike county was that of Bro. Meeks, who seems to be almost universally respected. He has lived there about thirty years, served as justice of the peace nine years, and kept the Sabbath of the Lord seven years, and was never before cited to appear before the court on any charge whatever. Religious persecution is the only cause of indictment.

I remained at court in this county two days, obtained the use of the court house, and gave two discourses to good audiences composed of many of the best citizens of the county. I expect to return and organize a church. It is no child's play for our brethren who have harmed no one in person, property, or character, but have tried to do good to all and live in quietude, to be brought before the courts or compelled to lose one day every week—nearly two months per year, or about one whole year out of every six. Our brethren here in Arkansas are struggling in poverty to make an honest living in this new, timbered country; but money that is needed to clothe and feed their wives and children, must be spent to fee lawyers, and pay fines and costs; not because of any immorality on their part, but simply because of religious persecution. Brethren, be strong in the Lord. The reality of what the Lord brought in the influence of his Spirit pointed out to us years in the past, is now being fulfilled.

My address for the next three weeks will be 1019 West Third St., Cor. Third and Rings Sts., Little Rock, Ark., care A. H. Chapman. J. G. WOOD.  
Feb. 11.

INDIANA.

AMONG THE CHURCHES.—Since General Conference, I have visited the churches at Denver, Walkerton, Marion, Bunker Hill, and Akron, assisting in holding meetings in each place. Some of the meetings were of great interest, and it seemed that the Lord had gone out before to prepare the way. Many not of our people manifested a deep interest in the great truths of the gospel which have a special application for the time in which we live. The churches seemed much revived, and nearly all desired the meetings to continue. My prayer is that they may let their light so shine before men, that it may have a gathering influence, and that fruit may be seen after many days.

Feb. 5-10 I was with the little company at Gilead, where Elds. Marvin and Covert labored last summer. Some have embraced the truth, and there are others who are almost persuaded to come out on the Lord's side. I preached seven discourses while there, to many interested hearers. On Sunday night at the close of a lecture on education, given at the Methodist church, the entire audience came over to our meeting, filling the house to its greatest capacity, as we already had a fair audience. The topic that evening was, "The weekly cycle complete in periods of seven days each, from creation to the new earth." The discourse was about half through when they came in. A "Chart of Days" was used, illustrating the weekly cycle without the loss of a day, from paradise lost to paradise restored, crossing the Patriarchal, Jewish, and Christian dispensations, and bringing with it to

every generation the seventh day of the weekly cycle, which "is the Sabbath of the Lord thy God." For their benefit I repeated many of my former remarks. The blessing of the Lord came in, and I spoke with great freedom and strength for nearly one hour, to a very attentive audience. May the Lord give the increase, and to his worthy name be all the glory. WM. HILL.

FOREST CHAPEL, MADISON CO.—Feb. 6, 7, I held four meetings at this place. Eld. P. Winebrenner, of the Christian Newlight denomination, has tried to tear down the cause of truth here; but the more he speaks disrespectfully, the greater is the interest to hear. I judge that at least one hundred dollars have been spent at this place within the last eight months, to convince the people that S. D. Adventists and their doctrines are a fraud; and yet when I returned to hold meetings, I was greeted with an audience of three hundred people. All were friendly, and the house that was closed against us last summer was now freely opened. Many pleaded with me to remain. There is certainly a desire on the part of quite a number who never before were interested, to hear what it is that we wish to say to the people. Gave a discourse on Bible temperance the last evening I was there, which was heartily indorsed, although directly contrary to the habits of a large per cent of the audience. While I was at this place, calls for labor came in from several adjoining neighborhoods, but where are the laborers to respond to their entreaties? WM. COVERT.

MICHIGAN.

QUINCY.—Last Sabbath and Sunday I was with the brethren at Quincy. The interest was still excellent, the house being full of attentive listeners. This week Bro. W. C. Wales nature of the Baptist minister on the Sabbath and the nature of man. He reports a full attendance, and that new ones are deciding. Twenty-three have signed the covenant, and others are keeping the Sabbath. The little church there are greatly rejoiced, and we all thank God. D. M. CANRIGHT.

GRANDVILLE.—The work here moves on steadily but slowly. Since the beginning of the effort in the tent last summer, twelve persons have newly come to the faith and signed the covenant. There are others who are keeping the Sabbath who have not yet signed the covenant, and many more who are interested in the views we hold. This has been a difficult place in which to plant the truth; but we feel hopeful from present indications that the Lord will bless the work here, and bring many more to the knowledge of the truth. Eld. Edgar and Sr. Lane have rendered occasional and efficient help since the camp-meeting. Our prayer-meetings are regularly held and are interesting. We are trying to hold the standard high, and to lay a firm foundation upon which to build a church strong in the love of the truth. A. SMITH.

OHIO.

LA GRANGE.—Assisted by Eld. Gates, I commenced meetings at this place the evening of Jan. 21. The attendance has not been large at any time, but a number have been deeply interested, and several have decided to obey, three of whom united with the church last Sabbath. Others we trust will do so soon. Eld. Gates remained with me until Feb. 9. His labor was highly appreciated. We feel that the knowledge that precious souls have been gathered into the fold from this effort richly repays us for all labor bestowed. We closed our meetings last evening. It is now expected that the State meeting in April will be held here. I go this week to Nova to hold a few meetings, and as I go I desire the special blessing of God to accompany me. I long for that connection with the True and Living Vine that will make all my labors fruitful and not barren. W. J. STONE.  
Feb. 15.

HARTFORD (CROTON P.O.).—We came to this place Jan. 20, but as we had a good deal of work to do in fitting up a place for worship, we did not begin meetings until the 26th. In the meantime we held a few meetings in a country school-house near this place. Up to this time we have given twenty-two discourses and four Bible readings. The attendance has been small from the beginning, and considerable prejudice exists. The stay away argument is the principal one used in opposition. However, a few have become interested, and three earnest souls have decided in favor of the truth. We are of good courage. O. J. MASON.  
Feb. 15. J. S. ILES.

PAYNE, PAULDING CO.—There are a few in this county who believe God's truth. For thirteen years I was a preacher of a false doctrine; but to-day I can praise God that the light of present truth was sent to both myself and my wife. We look for opposition here, but our trust is in the Lord, who is our strength. Brethren, remember in your prayers the work in this part of the State. C. A. MEVIS.

FLORIDA.

ORLANDO.—We have now been holding our tent meetings in this place three weeks, having held in all twenty-six meetings. We have been hindered in some respects by the cold, damp weather; but we can say that tent meetings can be successfully held in Florida in the winter. The tent should be pitched as early as Nov. 1, and can be used from that time till April. This would give at least five months in which to labor. Seventeen are now keeping the Sabbath in this place, all heads of families but three. Others are interested. We shall remain here until the work is completed. G. G. RUPERT.  
J. M. REES.

MINNESOTA.

GRESHAM.—The Sabbath-school held here shows that the truth is looked after and much sought in country places like this. Our Sabbath-school is very interesting, and the attendance good. All who attend, come for the purpose of doing their best to make it prosperous. Eld. Wm. Schram was with us a short time the early part of the winter, and we had meetings which seemed to arouse the brethren to be up and doing a more earnest work for Christ. There are many among us who we hope will soon join, and be found on the side of truth in the great conflict before us. W. J. GREEN, Supt.

SECOND ANNUAL MEETING OF SOUTH LANCASTER ACADEMY.

PURSUANT to appointment, the second annual session of the stockholders of the South Lancaster Academy, was held at South Lancaster, Mass.

FIRST MEETING, FRIDAY, DEC. 25, AT 2:30 P. M.—The meeting was called to order by the Secretary. Prayer was offered by Eld. E. W. Whitney. The organization showed that there were three hundred and twenty-four shares represented by stockholders present, and one hundred and sixty-seven by proxy. Whole number of shareholders, one hundred and thirteen; number of shares taken, six hundred and eighty-eight. In the absence of the President, Eld. E. W. Farnsworth was chosen chairman. The report of the last meeting was read and approved. Prof. C. C. Ramsay made interesting remarks in reference to the workings of the school during the past term. Several of the students have made a start for the first time to serve God, and there are but very few students in the school who are not trying to be Christians. An appeal was made by Eld. Robinson, urging all to use their influence to secure the attendance at the Academy of those who ought to come. Nearly all can do something in this direction. A word spoken at the right time often turns the whole course of a person's life.

On motion, the Chair was empowered to appoint the usual committees. Joel Crandall, A. T. Robinson, and S. N. Peabody were appointed as Committee on Nominations; and C. C. Ramsay, A. O. Burrill, and M. L. Huntley, Committee on Resolutions. Adjourned to call of Chair.

SECOND MEETING, DEC. 27, AT 7:30 P. M.—Committee on Resolutions presented at this and a subsequent meeting the following resolutions:—

Whereas, The debts on the real estate and personal property have not yet all been liquidated, and the running expenses of the school are by no means small; therefore—

Resolved, That while we are grateful to God and the friends of the school for past assistance, we urgently invite all who have pledged to the institution to pay their pledges at the earliest opportunity; and further—

Resolved, That we feel it to be the duty of all, who attend the Academy to promptly meet their school bills, unless specific arrangements are made with their Conference committee with regard to their support at school, in which case said Conference committee will meet their expenses in their stead.

Whereas, Our ministers and other workers associate among the people, and have influence with them; therefore—

Resolved, That they be requested to improve all their opportunities to solicit students of good character to attend our school.

Whereas, We see the importance of mental and moral culture and the acquirement of useful knowledge, not only for the preparation of workers to labor in the cause, but also that all our youth may meet the mind of God's Spirit in the development of their faculties; therefore—

Resolved, That we recommend that the Board and Faculty of the Academy constantly endeavor to strengthen the various departments and courses of study of the school, thus providing our worthy youth with the opportunity of a liberal education under wholesome religious influences.

Whereas, The design of our schools and colleges is to prepare active laborers for the cause of God; and—

Whereas, The exigencies of the work are such as to demand mature and capable men and women to carry it forward vigorously; therefore—

Resolved, That we deeply regret that more of our older brethren and sisters have not been in attendance at the Academy, and that we earnestly invite such to enter the same at an early day.

Whereas, There are many who wish to will a portion or all of their property to some branch of the cause of God; and—

Whereas, The courts look with more favor upon bequests made to educational institutions than upon those made to almost any other interest in our cause; and—

Whereas, The Lord has spoken to us in "Testimony No. 29," under the caption "Wills and Legacies," on this matter; therefore—

Resolved, That the Board of Trustees cause blanks for wills to be prepared, so that they may be placed in the hands of our people in the Atlantic Conferences.

Whereas, The Academy needs an advertising medium, our people instruction concerning proper education, and our printing department profitable work to do; therefore—

Resolved, That we put forth efforts to increase the circulation of the *True Educator* throughout our churches, and in the neighborhoods in which we live.

Whereas, The cause of God is such that the influence of the South Lancaster Academy should be forcibly felt by all the Atlantic and Eastern Conferences; and—

Whereas, One important way to bring this about would be to place the responsibility of the Academy upon leading individuals in this territory; therefore—

Resolved, That it is the sense of this meeting that it would be well to place among the Board of Trustees, at least three of the leading men in this territory outside of the New England Conference.

The resolutions brought out quite an animated discussion upon the various points covered by them, the first and fourth being given the most emphasis.

THIRD MEETING, DEC. 28, AT 2:30 P. M.—The discussion of the resolutions was resumed. Eld. Burrill and Prof. Ramsay spoke in behalf of the seventh resolution. Eld. Robinson suggested that in case Eld. Haskell's name should be placed on the Board (which would be very desirable), and he in Australia, it would be about impossible to hold a Board meeting, since the by-laws require a majority of the Board to be present, and this would be practically about the same as no Board. Eld. E. W. Whitney spoke of the school at Rome, N. Y., and its relation to the Academy. He thought that the relation of the two schools was such that the former would cause more students from the Empire State to attend the latter than could be secured if the Rome school did not exist. He doubted whether the stockholders could increase the interest in surrounding Conferences for the Academy, by voting upon them an office of responsibility. He thought an interest must arise from within, and not be put on the outside.

The above resolutions were adopted except the seventh, which was lost. A summarized statement of the Treasurer's report is as follows:—

Total cash receipts,	\$32,134.66	
Total cash expenditures,	31,984.35	
Cash on hand to balance,		\$ 150.31
Total resources,	58,928.43	
Total liabilities,	42,300.44	
Balance in favor of Society,	16,627.99	

It was remarked that the receipts from board and tuition would probably never meet the running expenses of the school. The report showed the total deficit to be \$1,338.82. The receipts from tuition lacked \$1,305.85 of paying the salaries of teachers. On some of the industrial departments there is a loss, and on others a slight gain; so that together considered, they very nearly meet their running expenses. It should be borne in mind, however, that the above deficit covered about one and a half years. This makes the loss for one year about \$900, which, as shown above, comes largely on the salaries of teachers. It was further remarked that in taking the present inventory a liberal discount had been made, so that the above showing of resources presents in no sense an inflated report. When the report was closed up Dec. 1, it included but very little of what had been raised during the past summer, though quite a sum had been paid in, and was then on deposit at Battle Creek, Mich.; but as certificates of stock had not been issued, these funds are not brought into the report. The general summary showed over \$9,000 in unpaid pledges.

The Committee on Nominations presented the following names for Trustees for the ensuing year: S. N. Haskell, C. W. Comings, E. P. Farnsworth, I. E. Kimball, C. E. Palmer, M. L. Huntley, and D. A. Robinson. Upon the request of Bro. Comings to have his name dropped from the list, the report was amended by substituting the name of Eld. J. B. Goodrich. The report as amended was adopted, and the nominees elected as required by law.

At a meeting of the Board for organization, Eld. S. N. Haskell was chosen President; E. P. Farnsworth, Treasurer; D. A. Robinson, Secretary and Auditor, the address of each being South Lancaster, Mass.

Adjourned *sine die*.

E. W. FARNSWORTH, *Pres. pro tem.*

D. A. ROBINSON, *Sec.*

—Working Christians are the happy Christians. You never hear the lark sing sitting on its nest; it sings when out on the wing. So if the churches get nestled down on easy cushions, satisfied with hearing one or two sermons a week, they'll not sing much. No wonder if they are not very happy. Let them go to work for the Master.

## News of the Week.

FOR WEEK ENDING FEB. 20.

### DOMESTIC.

—Eight cases of illness caused by eating pork infested by trichinae are reported at La Salle, Ill.

—It is reported that over 200,000 head of cattle perished in consequence of the late storms in Texas.

—Estimated losses by fire throughout the United States and Canada during the month of January were \$12,000,000.

—John B. Gough, the noted temperance lecturer, died at Philadelphia on the 18th inst. of apoplexy, in the seventieth year of his life.

—A cave-in of one of the Vermont Marble Company's quarries at West Rutland, last week, resulted in a fall of one thousand cart loads of earth and rocks. The damage is estimated at \$25,000.

—Several of the fleet of government boats at St. Louis were sunk by the ice, others are badly damaged, and many are missing, but may be picked up at points down the river. The loss is placed at \$200,000.

—In Lake View Cemetery at Cleveland, last week, the casket of James A. Garfield was placed in an ornamented bronze sarcophagus costing \$2,000. The military guard about the vault will be continued until the end of June.

—Heavy fires reported during the week are: Sharpsburg, Pa., \$30,000; Oakland City, Ind., block of business houses, \$20,000; Augusta, Wis., hotel, post-office, and thirteen other structures, \$40,000; Crescent City, Pa., nail works, \$40,000.

—The Polack church riots were renewed at Toledo, Ohio, Wednesday, incendiaries setting fire to St. Helwig's church, which was entirely destroyed. There is great excitement in the Polish quarters, and a strong force of police are kept on duty.

—An epidemic of scarlet fever, which began last December at Shenandoah, Pa., continues without abatement. More than two hundred children have died of the disease within the last two weeks, and there are now more than a hundred cases in the town.

—George Q. Cannon, the fugitive Mormon and ex-Delegate in Congress, was arrested Sunday by Marshall Ireland at Winnemucca, Nev. He was released at Salt Lake Wednesday under bonds of \$45,000. A Nevada sheriff was offered \$1,000 to permit Cannon to escape, but he refused the bribe.

—The stable of J. P. Mullaly, in St. Louis, Mo., was burned a few days ago, together with fifty-eight horses. The employees of the stable were on the scene at the time, and had taken seven horses from the building, when they were clubbed into insensibility by two policemen, who took them for thieves. This prevented any more horses' being saved.

—All over the country high water and serious damage by flooding is reported. A destructive rain-fall has caused the flooding of several New England towns. Citizens are imprisoned in their homes, and mills, bridges, and roads have been washed away. It is impossible to estimate the financial loss. The floods in the Roxbury District of Boston have caused great distress there also, and fuel and clothing are being dispensed in quantities to the sufferers. Physicians walk the streets with policemen and agents of the poor, dealing out drugs and cordials to those who need them. Serious mortality is expected.

### FOREIGN.

—The wealthy classes of London have subscribed £20,000 for the relief of the unemployed.

—The damage to property by the London riot, is said to be £40,000.

—The German government has given an order for the manufacture of 30,000 swords for the army.

—Bulgaria and Turkey, on the advice of the powers, will forego their demand for an indemnity from Servia.

—The Prussian Landtag is considering the feasibility of appropriating \$25,000,000 to colonize West Prussia and Posen.

—King Milan has summoned the entire Servian army to enter the field, fully equipped for war, to undergo a six months' drill.

—It is thought now that the Dominion Parliament will pardon all the imprisoned half-breeds of the Northwest who participated in the Riel rebellion.

—It is said that Mr. Gladstone is preparing a bill providing for the expropriation of land in Ireland by means of State funds. This bill will precede the other Irish measures which the government intends to present to Parliament.

—The laboring classes in London are already feeling the bad results of the mob that was ostensibly organized in their behalf. Such a panic prevails that business is interrupted, and as a necessary result, the distress among those who depend for employment on an active state of trade is aggravated. Sympathy for the unemployed, moreover, is lessened by the discredit into which all are cast by the misbehavior of a few. The real working men, whether employed or not, must see by this time that a riot is not the best cure for hard times.

### RELIGIOUS.

—The Norwegian Lutherans in the interior of Madagascar, baptized 1,521 persons in 1884.

—The Presbyterian League have set out to raise \$100,000 for church buildings in Chicago.

—A Congregational church at Hartford, Conn., has invited the leaders of a branch of the Salvation Army to join with them in revival work.

—The privileges of Jesuit and religious schools have been abolished, and State supervision over education restored, by the Spanish cabinet.

—The London Missionary Society has received advices from Zanzibar, that Bishop Hannington and fifty of his men have been recently executed by the natives.

—For lying and fraudulently obtaining ordination papers, the Rev. Denias Dawe was Tuesday expelled from the Methodist Episcopal ministry and church at Tecumseh, Mich.

—It is charged that the test of evangelical faith required of professors in Christian colleges, results in excluding the best qualified scientific men from the chairs.

—The five Chinese Sunday-schools of Chicago recently held a reunion when the pupils recited both in Chinese and English. The pastors of these Chinamen, many of whom have professed conversion, give hearty testimony to their susceptibility of Christian teaching.

—Episcopalians are discussing with much earnestness the pros and cons of prayer-book revision. Many prominent churchmen are ardently in favor of it, while others look upon the attempt as almost sacrilegious. The matter will come up at the next General Convention.

—At the closing meeting of the evangelists Jones and Small, in Cincinnati last Sunday evening, there was a remarkable scene. At 6 o'clock 6,000 people were waiting for the doors of Music Hall to open, and soon 8,000 were crowded in. When Jones arrived, a crowd said to be from 20,000 to 40,000 was about the building.

—A project for reuniting the Established church, the United Presbyterians, and the Free church of Scotland has been formulated in a bill which, while it continues the State endowments and stipends, repeals all laws which give the civil government any authority over the church. This is offered as a compromise of the demand for disestablishment.

—The Executive Committee of the American Congress of Churches held a meeting last week at Pittsfield, Mass., to make arrangements for the coming meeting. Answers were received from four hundred clergymen in response to circulars sent out. The place of meeting has not been decided upon as yet. New Haven, Boston, Philadelphia, and Indianapolis are suggested.

## Obituary Notices.

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

COLIER.—Died of dropsy, Feb. 11, 1886, at Shelby, Ohio, Sarah Colier, aged 80 years, 11 months, and 24 days. Sr. Colier embraced the truths of the third angel's message in 1881, under the preaching of Eld. St. John. She loved the truth very dearly. A husband and daughter mourn her loss; but we hope to meet her in the first resurrection. Remarks by the writer. D. E. LINDSEY.

SLAGHT.—Died of scarlet fever, after an illness of but six days, at Waterloo, Wis., Jan. 4, 1886, Roy, son of Henry and Matilda Slaughter, aged 5 years, 3 months, and 2 days. Roy was a bright and happy child, and is missed very much by all who knew him, and especially by those who attended Sabbath-school with him; but if faithful, we expect to meet him in God's kingdom. Words of comfort were spoken by Bro. B. McCormac, from Jer. 31:15. M. C.

SMITH.—Died of peritonitis, Nov. 11, 1885, in Boise Valley, Ada Co., Idaho, my dear husband, J. J. Smith, aged 42 years and 3 months. He bore his extreme suffering with marked patience, often exclaiming, "Blessed are the dead who die in the Lord." During his illness, which lasted but ten days, he ever manifested a willingness to rest in the grave if his work was done. There being no minister of like faith here, the funeral services were postponed until Eld. D. T. Fero came to the Territory. Dec. 17, he spoke to a full house words of consolation from Rev. 14:13. A brother and sister, wife and daughter are left to mourn his early death; but we trust that he has not long to sleep. Soon the Life-giver will come to call him forth to immortality, and he will never grieve nor suffer more. M. E. SMITH.

YOUNG.—Died of a congestive chill, after a short illness of a few hours, at Woodburn, Ill., Aug. 6, 1885, Richard Young, in his sixty-ninth year. The funeral took place from the family residence on Friday, when appropriate passages from the word of God were read by Rev. C. P. Wilson, of the M. E. church. Deceased was born in Tennessee in 1817. When he was two years old, his parents moved to Illinois, and settled near Alton, Madison Co. In 1857 he moved with his own family to this place. Of ten children, five remain to mourn his loss. He made a profession of religion about 1835, joining the Christian church. Fifteen years later, he joined the Baptists near Upper Alton, in which church he served as deacon for several years. At the time of his death, and for some years previous, he was a member of the S. D. Adventist church at Woodburn. He was an affectionate husband and father, a kind and sympathetic friend, honest and upright in his dealings, and a worthy citizen. HARRIET SMITH.

WEST.—Died at Modale, Harrison Co., Ia., Jan. 17, 1886, Edwin West, aged nearly eighty-one years. Bro. West was born in Vermont. When he was five years old, his parents moved to Ohio. Soon after his first marriage he was converted, joining the M. E. church, in which he was class-leader and exhorter for fifty years. In 1878 he became interested in the truths of the third angel's message, and by diligent study of the Scriptures, became convinced of his error in keeping the first day of the week as the Sabbath, and commenced to keep all God's law with his whole heart. Last August, at the Des Moines camp-meeting, he received the ordinance of baptism, this being his first opportunity. The day before his death, he read the Bible all day, and spoke to his wife several times about how plain the truth was to him. He was as well as usual, and sat up late the night before, talking with and exhorting his children, as he has always been very anxious to see some of them take hold of the truth. The next morning he arose quite early to light a fire; but before any one else in the house was up, he fell dead. He was buried on his birthday, Jan. 21, his oldest son, Gordon B. West, a Methodist minister, addressing a crowded house. R. A. JEYS.

Appointments.

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

No providence preventing, I will be at— Camden, Mich., Feb. 26-28 Frontier, " March 4, 5 Ransom, " " 6, 7 GEO. O. WELLMAN.

DORA, Labette Co., Kan., March 5-7 Meetings to commence on the eve of the Sabbath. Should be glad to have a general turnout from the brethren in the vicinity. J. H. Cook.

Publishers' Department.

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

BUSINESS NOTICES.

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

WANTED.—By a Sabbath-keeping boy, fourteen years of age, a place among Sabbath-keepers in Michigan; is healthy and willing, and desires to learn a trade, or work for wages. Address Arthur Harvey, Fentonville, Genesee Co., Mich.

CITY MISSIONS.

BELOW are given the addresses of those connected with the mission work at the places named:—

- AUSTRALIA.—Henry Scott, J. O. Corliss, M. C. Israel, North Fitzroy, Victoria, Australia.
BASEL.—E. L. Whitney, Addie S. Bowen, 43 Weiherweg, Basel, Switzerland.
CHRISTIANA.—J. G. Matteson, E. G. Olsen, A. B. Oyen, Christiana, Norway.
GREAT GRIMSBY.—S. H. Lane, M. C. Wilcox, 72 Heneage St., Great Grimsby, England.
CHICAGO.—G. B. Starr, 3652 Vincennes Ave., Chicago, Ill.
NEW ORLEANS.—T. H. Gibbs, 732 Magazine St., New Orleans, La.
BROOKLYN.—A. T. Clarke, 139 Coluget St., E. D., Brooklyn, N. Y.
ST. LOUIS.—J. S. Robin, 2339 Chestnut St., St. Louis, Mo.
WASHINGTON.—W. H. Saxby, Chas. Parmelee, 1831 Vermont Ave., N. W. Washington, D. C.

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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.
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Books Sent by Express.—L. Dyo Chambers, F. S. Johnson, Audigier Bros., Will D. Curtis, Laura King, H. W. Cottrell, J. A. Johnson, Pacific Press, F. S. Johnson, L. Dyo Chambers, A. B. Vandil, E. Van Deusen.
Cash Rec'd on Account.—Ills. Conf per A W Rothwell, \$9.40, Minn T & M Soc per M Heilsson, 30.95, Kansas T & M Soc per L D C., 132.00, B O V M Soc per M A E 60.11, Ind T & M Soc per Wm Hill 18.45, Mich T & M Soc per H H 53.47, Mich Gen'l Fund per H H 25.00, Maine T & M Soc per R R 50.00.

General Conference.—Ind Conf \$20.12, Reuben Wright \$2.77, J P Rosqvist 13.00.

O. H. T. D. Fund.—Jas W Dorcas & wife \$25.40.

European Mission.—Mrs Caroline E Starr \$100.00, John L Turner 75.00, Wm Brundige 5.00, a friend of the cause 25.00, J H Jaquith 10.00, Jennie Saunders 4.00, R M Philo 2.00, N Y T & M Soc 2.50, Mich T & M Soc 10.00, Jno H Guerrier 2.50.

English Mission.—John L Turner \$75.00, A friend of the cause 6.00, Lou M Stormont 0.80, A M Williamson 5.00, M L Davis 2.00, Mich T & M Soc 2.00, Jno H Guerrier 2.50.

Australian Mission.—Jno L Turner \$50.00, Miss Moore 1.00, Jos A Moore 1.00, M Massford 2.50, J H Jaquith 5.00, Mich T & M Soc 9.00, N Y T & M Soc 10.00, Eva C Armor 5.00, Mich T & M Soc 7.00, H S 2.00.

Scandinavian Mission.—A friend of the cause \$20.00, J H Jaquith 5.00, N Y T & M Soc 2.50, Jno H Guerrier 2.50.

International T. & M. Soc.—A friend of the cause \$9.00, J H Jaquith 10.00, Mich T & M Soc 15.00, Jno H Guerrier 2.50, Mrs H Davis 2.00.

Christmas Offerings for Foreign Missions.—Yt T & M Soc \$15.71, Lauretta Flaherty 0.85, Mich T & M Soc 1.05, Maine T & M Soc 41.40, Geo W Howard 2.52, North Pacific Conf 340.50.

S. L. Academy.—J H Jaquith \$25.00, Mich T & M Soc 1.00.

Arkansas Relief Fund.—Hollowell Church, Kansas, \$1.45.

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BY ELD. D. M. CANRIGHT.

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

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—OF THE—

Egyptians, Carthaginians, Assyrians, Babylonians, Medes and Persians, Macedonians, and Grecians.

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IT little concerns us to know that there were once such men as Nebuchadnezzar, Cyrus, or Alexander, and that they lived in this or that period; that the empire of the Assyrians made way for that of the Babylonians, and the latter, for the empire of the Medes and Persians, who were themselves subjected by the Macedonians, as these were afterward by the Romans. But it highly concerns us to know by what methods these empires were founded, by what steps they rose to the exalted pitch of grandeur which we so much admire. But that which interests us the most is the connection between sacred and profane history. It is necessary to study the latter in order to thoroughly comprehend the beauties of the former. In the book of Daniel is given in a few brief words the history of the world, representing by symbols the four universal empires that shall reach to the end of time. In ancient history we have ample proof that the prophecy of Daniel has been fulfilled, and the last act is to smite the image on its feet, leaving no room to doubt the authenticity of the vision. This valuable work comprises more than 1,200 pages, bound in cloth with gilt letters. Price \$4.00. Address, REVIEW AND HERALD, Battle Creek, Mich.

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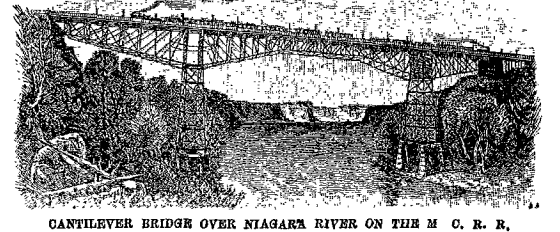
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Travelers' Guide.



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. Nov. 20, 1885. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GREAT 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, A, B, C, D, Vicksburg, Schoolcraft, Cassopolis, South Bond, 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, Ft. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPICER, General Manager.

MICHIGAN & OHIO RAILROAD.

Table with columns for GOING WEST and GOING EAST, listing stations like Toledo, Dundee, Pecosch, Jerome, Hamer, Haver, Marshall, Cassopolis, Battle Creek, Augusta, Yorkville, Monticello, 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 for LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE, listing various express and passenger services with their respective departure and arrival times.

\*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. 23, 1886.

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[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.]

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Bro. A. T. Robinson writes that the prospects in connection with the mission work in Brooklyn, N. Y., are very encouraging.

REMEMBER—that next Sabbath, the 27th, is the fourth Sabbath in the month, and is to be devoted to the interests of the missionary work. Let all prepare themselves accordingly.

NOTICE.

SINCE the address of the Brooklyn, N. Y., mission was given in the REVIEW two weeks ago, the location has been changed to No. 139 Colyer St., Brooklyn, E. D., New York. Please note this change.

TENTS, TENTS!

THOSE who are thinking of procuring tents for the coming season, would do well to correspond first with Bro. F. T. Wales, Battle Creek, Mich., who has had some experience in tent manufacture, and is detained here at present by sickness in his family.

"HELPS TO BIBLE STUDY."

THE third edition of this pamphlet is now ready for sale. This edition was not commenced till after the second edition was entirely exhausted, which caused considerable delay. The Hints to Bible Workers is now published in a tract by itself, the price of which is 4cts. The price of the Helps is 25cts. As the Michigan Tract Society has not purchased this edition as is did former editions, all orders should be addressed to College, Printing Department, Battle Creek, Mich.

THE "SICKLE" IN CLUBS.

FOR \$4 ten copies of the Sickle will be sent one year to as many different addresses, anywhere; and at the same rate—40 cts. per copy—any number of copies above ten, will be sent in the same manner. This

will enable small churches, and even individuals, to secure the same rates that large churches do. Almost any individual can raise \$4 to send this paper to ten of his friends one year. Certainly any small church can; and many will want twenty, or fifty, or a hundred copies.

The best way is, to have the paper sent directly from the Office to the readers. When the papers are sent to one person, to be remailed, it makes much more trouble. Many of the papers are never sent at all, and if they are, the postage has to be paid twice. On the Sickle it would be one cent per number, more than half the price of the paper itself where pound rates are not secured.

For single copies, or for any number under ten, the subscription price is 50 cts. per year. Many will want to take it for themselves. One hundred or more copies to one address will be sent for 35 cts. per copy. Missions, and persons using so many without remailing, can order in that way. If a copy sent to any individual is not wanted, we will, on being informed, change it to another name without extra charge. Those sending the Sickle to their friends by having it mailed directly from the Office, should write to those friends about it just the same as though they mailed the papers themselves. As in other matters, all orders should be sent through your missionary society if you have one.

THE COMING DUEL.

THE Christian at Work, of Feb. 18, 1886, makes some very striking remarks concerning the present condition of the struggle in the East, from which we condense the following facts: It says that if there is not actual war, there are certainly "rumors of war" in that locality. King Milan of Servia, has placed the entire Servian army in the field, and is having it drilled by brigades and divisions. The able-bodied men of the country are being pressed into the military service. That country is either preparing for some aggressive movement, or anticipates the necessity for defense.

Greece is also continuing her active military preparations. She is fitting out all her ships for active service, and concentrating the entire fleet in the Ægina, near Athens. It is anticipated that the first movement will be an attack upon Turkey by Greece.

The only apparent cause of delay in the commencement of the struggle seems to be the fact that Russia is not yet quite ready for war. She has several large naval vessels to complete, an army organization to perfect, and her line of railway to complete from the eastern shore of the Black Sea across to the Afghan country; all of which enterprises she is urging forward with all possible dispatch. The Christian at Work closes its remarks with these words:—

"But the great duel will soon be fought. Turkey will be blotted out of Europe, and the fate of Constantinople will be determined probably by the greatest flutter of modern times, unless arbitration should adjust the matter, which can hardly be anticipated."

Mark the declaration, "Turkey will be blotted out of Europe." The prophet Daniel says that he (the king of the North, Turkey) shall come to his end, and then the kingdom of Christ shall be set up (Dan. 11:45; 12:1); and John corroborates his testimony by saying that the great river Euphrates (a symbol of Turkey) shall be "dried up," and then the battle of the great day and the coming of the Son of man. Rev. 16:12-15.

GOOD INDICATIONS.

FROM every quarter the Sabbath question is receiving more and more attention. Tracts, pamphlets, and books upon the subject are appearing often and in every quarter. Articles upon the subject are more and more frequent in both religious and secular papers. Even the socialists are taking it up and advocating a Sunday law.

But what most encourages us is that the churches are everywhere becoming alarmed at our work in converting people to the observance of the Sabbath. In a late number of the Northwestern Christian Advocate is a loud cry of alarm on this point. It says that the seventh-day Sabbath doctrine is making fearful inroads upon their ranks all through the West. Good! that is encouraging. But who can fail to see to what this will soon lead? Lacking Bible proof, the strong hand of the law will be invoked.

D. M. CANRIGHT.

THE CONFLICT SOON TO END.

WE are in the last days of this sinful world's history. And whether wicked men know it or not, Satan "knoweth that he hath but a short time." Rev. 12:12. Hence the conflict deepens. This earth has been the theater of the great rebellion; and here it will be crushed out. "The Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." Isa. 24:21. The present heavens and earth are "reserved unto fire against the day of Judgment and perdition of ungodly men." But beyond that burning day in which "all the proud, and all that do wickedly" shall be consumed, a new heaven and a new earth are promised, in which the righteous alone will dwell. There will be no sin or sinners; but all will join in praise to God and the Lamb. Rev. 5:12, 13. In view of that glorious consummation, the voice of inspiration is, "Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord." Ps. 104:35. R. F. C.

RELIGION!

WHAT is it? There is many a religious meeting at which the Devil presides. In olden time, when the sons of God came together, Satan came also; the accuser of the brethren was present. And he not only goes to meeting now, but in many religious gatherings of the present day, he has a controlling influence. He has ever been a great religionist, when he could direct the worship in his own way; i. e., to himself. When he could lead people into the grossest and most bare-faced idolatry, he was always well pleased. If they would worship wood and stone, all right. But his favorite plan of operation, especially in these last days, is through Spiritualism; not only that which is so called, but in all cases where he can pour out his controlling influence; whether it is known by the title of Christian evolution, Christian science, Holiness, or Salvation Army, it matters not. He will have it either refined or rough, to suit the class of worshipers and the company present. But he hates those who believe the truth of the Lord for the present time, who are striving to keep the commandments of God and the faith of Jesus, and are preaching the last message of warning to mankind. Let all who would love and obey God keep clear of his snares, not yielding to any of his religious devices. R. F. C.

THE HONOR DUE TO GOD.

By Eld. E. J. WAGGONER.

This is a candid examination of the question as to what the Lord expects from his children as an acceptable manifestation of gratitude for his gifts and care. It treats the important subject of tithes and offerings in a new and interesting way. Its arguments are clear and concise. It is a plain and faithful presentation of the truth of God's word on the important subject. An idea of the scope of the work may be obtained from the following brief synopsis:—

CHAPTER I.  
 Man's Duty to Love God Supremely.—God's Pleasure Man's Profit.—Love is Active, not Passive.—Two Ways of Honoring God.—with Our Time and Our Substance.—Tithing Rests on Same Foundation as Sabbath.—The Right of Property; Everything is the Lord's.—Tithing Not Peculiar to Jewish Dispensation.

CHAPTER II.  
 First Instance of Payment of Tithes.—What the Tithe Is.—Jacob's Vow.

CHAPTER III.  
 From What is the Tithe to be Paid?—When Shall It Be Laid Aside? Redeeming the Tithe.—Object of the Tithe.—Nehemiah's Example.—Offerings; Various Kinds in Old Dispensation.—David's Example.—Christian Obligation.

CHAPTER IV.  
 Difference Between Tithes and Offerings.—Offerings to be Given Willingly.—Modern Methods of Raising Money for Church Support Contrasted with Ancient.—Tithe Must Be Paid Continuously.—Church Expenses; How Raised in Ancient Times.—Support of the Poor; Bible Plan.—A Second Tithe.

CHAPTER V.  
 Who Should Pay Tithes.—Who should Make Offerings.—The Promise of God.

CHAPTER VI.  
 Parable of Rich Man; Luke 12:15-21. "Rich Toward God."—Parable of the Unjust Steward.—Children of this World Wiser than Children of Light.—Why God Requires Men to Give of Their Means.

CHAPTER VII.  
 Systematic Giving.—Impossible to Discharge Our Obligations Without a Plan in Giving.—Purposing in the Heart.—How to Make Duty a Pleasure.—Giving One of the Christian Graces.

CHAPTER VIII.  
 An Objection; Tithing Not Mentioned by the Apostles.—The Reason Why.—Not One-tenth Merely, but All Belongs to God.—"Sell That Ye Have, and Give Alms."—When Does this Command Apply?

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