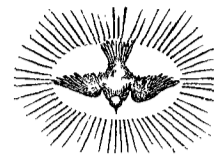


Adventist Review



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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TEMPTED AND TRIED.

"Tempted and tried!"

Oh! the terrible tide
May be raging and deep, may be wrathful and wide!
Yet its fury is vain,
For the Lord shall restrain;
And forever and ever Jehovah shall reign.

"Tempted and tried!"

There is one at thy side,
And never in vain shall his children confide.
He shall save and defend,
For he loves to the end,
Adorable Master and glorious Friend.

"Tempted and tried!"

Whate'er may betide,
In his secret pavilion his children may hide
'Neath the shadowing wing
Of eternity's King
His children shall trust, and his servants shall sing.

"Tempted and tried!"

Yet the Lord shall abide
Thy faithful Redeemer, thy Keeper and Guide,
Thy Shield and thy Sword,
Thine exceeding Reward!
Then enough for the servant to be as his Lord!

"Tempted and tried!"

The Saviour who died
Hath called thee to suffer and reign by his side.
His cross thou shalt bear
And his crown thou shalt wear,
And forever and ever his glory shall share.

—P. R. Hawergal.

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim., 4:1, 2

THE GOVERNMENT OF GOD.*

BY MRS. E. G. WHITE.

TEXT: "It is time for thee, Lord, to work; for they have made void thy law. Therefore I love thy commandments above gold, yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." Ps. 119:126-128.

If this prayer was appropriate in David's time, it is in a special sense appropriate now. If in his day sin and iniquity prevailed to such a degree that it was time for God to work, it certainly is time for him to work in our day; for the warring powers of darkness are prevailing to a remarkable extent. The entrance of sin into heaven cannot be explained. If it were explainable, it would show that there was some reason for sin. But as there was not the least excuse for it, its origin will ever remain shrouded in mystery.

Sin began with Satan when he was an exalted angel in heaven. He had great honor there among the angels. The first sign of his dissatisfaction was the manifestation of his desire to be equal with

God, to be worshiped as God. He tried to falsify the word of God, and pervert his plan of government before the angels. He claimed that God was not just in laying rules and laws upon the inhabitants of heaven. He represented that God was not self-denying, and that Christ was not self-denying; why, then, should the angels be required to be self-denying?

Satan was greatly loved by the heavenly beings, and his influence over them was strong. Some course must be pursued to uproot him from their affections. God's government included not only the inhabitants of heaven but of all the created worlds; and Satan thought that if he could carry the inhabitants of heaven with him in rebellion, he could also carry with him the other worlds.

God in his wisdom did not immediately thrust Satan out of heaven. This act would not have changed his rebellion, and would only have strengthened his rebellion, for it would have created sympathy for him as one unjustly dealt with; and he would have carried a much larger number with him. He must be displaced, and have time to more fully develop his principles.

Satan was artful in presenting his side of the question. As soon as he found that one position was seen in its true character, he changed it for another. Not so with God. He could work with only one class of weapons,—truth and righteousness. Satan could use what God could not,—crookedness and deceit. These are the very weapons that he uses in our day to make the truth of none effect. When the truth is presented to the people, it seems to many to be consistent and right; and if the enemy and his followers did not come in and oppose it by every means in their power, where there are now ten who take hold of it, there would be thousands.

The only way in which God could deal with Satan was to take a straightforward course; and this is the course that his children must pursue in the great controversy which is still being carried on in the world between truth and error, light and darkness. Those who hold the truth in righteousness will be fair; they can afford to be fair. But those who oppose the truth lack Bible evidence to sustain their position. Therefore they are not fair, but are constantly warring against the things that are for their good.

When Satan tempted and overcame Adam and Eve, he thought he had gained possession of this world; "because," said he, "they have chosen me as their governor." God had said to man, Thou shalt not eat of the forbidden tree. Satan had said, Thou mayest eat. They did eat, and in consequence were driven out of the garden. The sentence of death rested upon them, and the entire race was plunged in hopeless misery. This world is, as it were, but one link in a chain composed of a thousand links; but because of sin it was struck off from the continent of heaven, and Satan claimed it as his.

If God were like us, we would expect to hear him say, "Let the world go; let Satan have it for his own." But I am so thankful that God is not like man. He so loved the creatures of his care that he provided a way by which they might be brought back to their Eden home. But at what an immense cost was this provision made! It was no less than by giving up his own dear Son, who was equal to himself, to bear the penalty of the transgressor. The controversy was not to be taken into the other worlds of the universe; but it was

to be carried on in the very world, on the very same field, that Satan claimed as his.

Ever since his fall, Satan has been at work to establish himself as ruler of this earth. He saw the sacrificial offerings which had been ordained to represent Christ as dying for the race; and he tried in every possible way to so pervert them that the people would lose sight of their true meaning. He was acquainted with the people whom Christ led out of Egyptian bondage, and who were the depositaries of God's law; and he tried earnestly to overcome them by constantly plying them with his temptations. But God did not give them up to his control. He so far succeeded, however, that nearly the whole company who left Egypt fell in the wilderness. Not all, thank God! not all. There were a few faithful ones to pass the work into the hands of others to carry forward.

From the Jewish age down to the present time, Satan's warfare has been directed against the Son of God and his work; and he still flatters himself that he will obtain the victory. Christ came to our world in the form of humanity. All heaven were intensely interested in following him from the manger to Calvary, as he traversed, step by step, the blood-stained path to redeem man. Here were the very people whom he had led out of bondage, and to whom God had intrusted his law; but they received him not. He was the light of the world; but the darkness comprehended it not.

It was Satan's studied purpose to bring the Jewish nation into such a state of darkness that they would not know Jesus when he came. Had they walked in the light, they would not have been thus deceived. Heaven marked the insult and mockery that he received from the very men who professed to be his children. They knew that it was at Satan's instigation that spies were placed upon his track as he went from city to city. Christ declared that he came to break the yoke of bondage from every neck, and to let the oppressed go free. Here was a work of counter-agencies going on. Satan was constantly pressing darkness, suffering, and sorrow upon the race; Christ was counteracting it.

When Christ went into the wilderness of temptation after his baptism, it was to meet the wily foe in conflict. Satan did not at first appear to Christ in his true character, but as a bright, beautiful, attractive angel sent to him with a message direct from his Father in heaven. This was a temptation to Christ. His humanity made it a temptation to him. It was only by trusting in his Father that he could resist these temptations. He walked by faith as we must walk by faith. It would have been impossible for him to know how to succor those who are tempted had he not known what it was to be tempted. The temptations that he endured were as much more severe than those which come upon us as his character is more exalted than ours. He overcame Satan by the word of God, "It is written." So must we.

When Satan exercised his power by taking Christ and placing him on a pinnacle of the temple, he tempted him, saying: "If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Christ answered him saying, "It is written again, Thou shalt not tempt the Lord thy God."

Again Satan takes him up into an exceeding high mountain, and laying aside his disguised character, presents before him the kingdoms of the

* Sermon delivered at Basel, Switzerland, Jan. 23, 1886.

world in all their glory and attractiveness. "All these will I give thee," he says, "if thou wilt fall down and worship me." He declares that they are his to give; and he presents them as a tempting bribe to the Son of God. It is then that the indignation of Christ is stirred; and he says, "Get thee hence, Satan." The tempter then leaves Christ, faint and dying, upon the field of battle, and one of the heavenly angels who are watching the scene is immediately sent to minister unto him.

As the ministry of Christ commences, the battle between light and darkness waxes stronger. And as he cries out upon the cross in his expiring agony, "It is finished," a shout of triumph rings through every world and through heaven itself. The great contest that has been going on in this world for so long is ended, and Christ is conqueror. His death has now answered the question whether there was self-denial with the Father and the Son.

The angelic host who watched the scenes in the betrayal and crucifixion of Christ, knew that it was Satan who entered into Judas and led him to betray Christ into the hands of the murderous mob; they knew, too, that it was he who impelled the throng to cry out, "Crucify him; crucify him;" and "release unto us Barabbas." Satan has now revealed his true character as a liar and a murderer. It is seen that the very same spirit with which he ruled the children of men who were under his power, he would manifest if permitted to control the intelligences of heaven. The question is settled in all the worlds that there is no place for him in all their dominions.

They see their loved Commander hanging upon Calvary's cross as a malefactor. He is taken down and laid in Joseph's tomb. He comes forth a conqueror. Again, as at his death, a shout of victory echoes and re-echoes throughout the universe. Now that the issue is determined, all are free to express their indignation at Satan's rebellion; and with one voice, the loyal universe unite in extolling the divine administration.

The penalty of the transgression of God's law is death. Christ suffered death for man, and brought life and immortality to light by coming from the dead. When he died, the death knell of Satan was sounded. The work of Christ was to destroy him who had the power of death; therefore we are to-day prisoners of hope. How grateful we should be that, notwithstanding this earth is so small amid the created worlds, God notices even us. The nations are before him as the drop in the bucket, and as the small dust in the balance; and yet the great, the stupendous work that has been done for us shows how much he loves us.

As soon as Christ was raised from the dead, Satan's lying propensities led him to start the lie that the body of Christ had been stolen. By this he thought he could conceal the fact that it was the Son of God who had died, and he could, after all, make a victory out of his terrible defeat. Failing in this, he tried another scheme. He had controlled the Jewish nation so that they had rejected and crucified the Son of God. He now pretends to exalt Christ before the Christian world by telling them that instead of keeping the seventh-day Sabbath they must keep the first day of the week in memory of Christ's resurrection. Anything, he cares not what, to show that the law of God can be changed! If he can make the world believe that this law can be changed, he has gained his point.

There is one pointed out in prophecy as the man of sin. He is the representative of Satan. Taking the suggestions of Satan concerning the law of God, which is as unchangeable as his throne, this man of sin comes in and represents to the world that he has changed that law, and that the first day of the week instead of the seventh is now the Sabbath. Professing infallibility, he claims the right to change the law of God to suit his own purposes. By so doing, he exalts himself above God, and leaves the world to infer that God is fallible. If it were indeed true that God had made a rule of government that needed to be changed, it would certainly show fallibility.

But Christ declared that not one jot or tittle of the law should fail until heaven and earth should pass away. The very work that he came to do was to exalt that law, and show to the created worlds and to heaven that God is just, and that his law need not be changed. But here is Satan's right-hand man ready to carry on the work that Satan commenced in heaven, that of trying to amend the law

of God. And the Christian world has sanctioned his efforts by adopting this child of the papacy,—the Sunday institution. They have nourished it, and will continue to nourish it, until Protestantism shall give the hand of fellowship to the Roman power. Then there will be a law against the Sabbath of God's creation, and then it is that God "will do a strange work in the earth." He has borne long with the perversity of the race; he has tried to win them to himself. But the time will come when they shall have filled their measure of iniquity; and then it is that God will work. This time is almost reached. God keeps a record with the nations: the figures are swelling against them in the books of heaven; and when it shall have become a law that the transgression of the first day of the week shall be met with punishment, then their cup will be full.

We should consider that it was not merely to accomplish the redemption of man that Christ came to earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to demonstrate to all the worlds that God's law is unchangeable, and that the wages of sin is death.

There is a great deal more to this subject than we can take in at a glance. Oh that all might see the importance of carefully studying the Scriptures! Many seem to have the idea that this world and the heavenly mansions constitute the universe of God. Not so. The redeemed throng will range from world to world, and much of their time will be employed in searching out the mysteries of redemption. And throughout the whole stretch of eternity, this subject will be continually opening to their minds. The privileges of those who overcome by the blood of the Lamb and the word of their testimony are beyond comprehension.

We have each to battle with the fallen foe. I feel an intense interest that all should look upon this battle in the light of the Bible. Begin the warfare at once by gaining victories over self. Do not give place to the Devil. Do not sin against God, by indulging sinful thoughts or words. Do not let the enemy have control over your powers, but throw all the weight of your influence on the side of Christ.

When you look at the cross of Calvary, you cannot doubt God's love or his willingness to save. He has worlds upon worlds that give him divine honor, and heaven and all the universe would have been just as happy if he had left this world to perish; but so great was his love for the fallen race that he gave his own dear Son to die that they might be redeemed from eternal death. As we see the care, the love, that God has for us, let us respond to it; let us give to Jesus all the powers of our being, fighting manfully the battles of the Lord. We cannot afford to lose our souls; we cannot afford to sin against God. Life, eternal life in the kingdom of glory, is worth everything. But if we would obtain this precious boon, we must live a life of obedience to all of God's requirements; we must carry out the principles of the Christian religion in our daily life.

The law of God is made void in the land. For this reason every one who sees the light in regard to that law should put on the armor, and in the name of Jesus try to build the breach that has been made in that law by the man of sin. "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Oh that I might impress upon the minds of all the true mission of Christ in coming to our world! It was to redeem man, and at the same time to show the immutability of his Father's law. The very fact that it was necessary for him to give his life for the fallen race, shows that the law of God will not release man from one tittle of its claims upon him. Satan's work has ever been to find fault with the law of God. But the very fact that Christ bore the penalty of the transgression of the

law, is a mighty argument to all created intelligences in heaven and in other worlds that that law is changeless; that God is righteous, merciful, and self-denying; and that his administration is one of justice and mercy.

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.

MY SAVIOUR'S LOVE.

BY A. L. HOLLENBECK.

WHEN I take my precious Bible,
And its sacred pages scan,
I am filled with awe and wonder,
As I read salvation's plan.

When I think of what my Saviour
Suffered on the cruel cross,
Oh! my soul is stirred within me,
And I see that self is dross.

Hear his words of love and comfort
As he left his faithful few,
To return to heavenly glory,
And be lost to mortal view:

"Heavenly mansions for my people
I am going to prepare;
Only love the truth, and live it,
And their glory you shall share."

How it thrills my very being,
As I think of things to be;
And I ask myself the question,
Will this glory be for me?

If we hear the welcome plaudit,
We must labor, watch, and pray;
Soon the "well done" will be spoken,
In the morn of endless day.

Soon we'll be with Christ, if faithful,
Over on the other shore;
And with angel bands in glory,
We will praise him evermore.

Dundas, Minn.

GOOD ANGELS.

BY ELD. J. BYINGTON.

WHILE hearing a sermon of late on the subject of angels' being interested in the salvation of lost men, it brought to my mind an incident that I heard when quite young.

Nearly one hundred years ago, my father moved from Connecticut to Hinesburg, Vt., when it was but a wilderness; and one Samuel Webb moved to Monkton, the town adjoining, about the same time. As they were Methodists, and frequently met for religious worship, I often heard mentioned this fact: As Bro. Webb was about to move into the woods he had his neighbors come in for social religious worship. The question came up, Shall we have religious privileges when we get to the far-off woods? As they were leaving the house, they heard music in the air, the old tune "North Salem." The music to them was very plain, and there was no doubt in their minds but that it was a company of angels going North, where they were soon to move. This cheered their hearts with the assurance that God had sent his angels before them to prepare the way for the worship of God to be maintained there. They had not been there long before two faithful men of God came along, going from house to house, and preaching a free salvation. Of the angels He saith, "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" Praise the Lord for his love to a poor fallen world!

Battle Creek, Mich.

THE BEGINNING AND THE END.

BY B. F. LAKE.

THE very existence of the Bible to-day proves its divine origin. Would a book have existed through such opposition as it has had, and have triumphed in the end, unless the providence of God had preserved it? Looking at it simply as a book, all men unite in saying that it stands unrivaled as a work of literature; and that of all the famous productions with which our language

abounds, there are none to be classed with it in this respect. The wisdom, purity, and holiness brought to view in it are such as could never be originated by man without the aid of God. We open its pages at the first chapter, and read that "in the beginning God created the heaven and the earth." "In the beginning!" This wonderful book carries us back as far as the human mind can reach,—back to the beginning of time. Before that, was eternity. Turn over its leaves to the last of the book, and we read: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away,"—time ended, eternity again!

Eternity is something which the mind of man cannot comprehend. My mind could compass the length of a life of a hundred years, and if you were to tell me I should live a thousand years, I could, by comparison, realize that; but if you were to tell me that when I had lived a thousand years I should be no nearer the end of my life than I was before, that I could not comprehend; for the mind cannot compass eternity. For this reason, the Bible embraces a period in eternity called "time," where things have a beginning and an end.

In the first chapter of this book, we are taken back to that day when God finished his work of creation by making man in his own image. On that day Adam stood before his Creator without a sin to mar his character or to debar him from the presence of God. In the closing chapters we see Adam and those of his descendants who have over-come, stand again before the great King as pure and spotless as he stood on that day nearly six thousand years ago. As in the beginning we read that God prepared a home for man, so in the end we read that he has prepared another, not on the same earth as at first, but on a new earth; not one where day and night come, for there is no night there; "and the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

How connected are the first and last chapters of this great book! In the first, we see a new heaven and earth; in the last, John says, "I saw a new heaven and a new earth." In the first, we see man fall; in the last, we see him restored, having gained the victory over sin and death. In the first, man by his fall brought death and sorrow and pain; in the last, we read: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."

The first and last of this book seem but the natural beginning and ending of a work written by the same person; yet they were written by men who lived fifteen hundred years apart. One, a great warrior, "mighty in words and deeds," and "learned in all the wisdom of the Egyptians," was brought up as the heir of a throne; the other was an ignorant and obscure fisherman, who had been banished to an almost desert island. As the book was written by a number of men, it naturally covers a multiplicity of subjects. It has laws for the government of nations, and a pattern for the humblest slave to follow. It contains good principles for childhood, youth, middle age, and old age; for persons in all classes, walks, and periods of life. It narrates the history of past events, and, what is greatest of all, an account of things that will occur in the future. It will tell us how to live a useful life, so as to be honored and respected by our fellow-men, and accepted by our Father in heaven.

In olden times, wise men were greatly excited over finding two things: the "philosopher's stone," which would give them the power of making or acquiring gold to any extent; and the "elixir of life," which was to confer immortality. Men spent their fortunes and lives in their search, endured everything to obtain them, and—failed. This book contains the secret. It tells us how we can obtain the "water of life," which will impart a life without end; and it is not written in such mystical language that only the very wise or learned can understand it, but it is so plain that the most unlettered can comprehend it. By following the directions given, you will be permitted to drink of this water, and will also gain a home in a city where the very streets are paved with gold. Every one has the privilege of obtaining it; for the invitation

is, "Let him that is athirst come. And whosoever will, let him take the water of life freely."

"GOING WEST TO GET A CLAIM."

BY ELD. C. H. BLISS.

AFTER reading in a late REVIEW the excellent article on "The Moving Spirit," by Bro. Tenney, I felt impressed to add a few words on this subject. I hear a great many talk of going West to get a claim. It is easy to imagine one's self in possession of a large farm, a handsome house and barn, and all the comforts of life; but imagination is quite often one thing and reality another. These blessings do not come by chance; and no one knows what it is to go out on the Western frontier, take up a claim, and improve a farm, until he has tried it. Many do not stop to count the cost. Such blessings seldom come except through years of toil and sacrifice. There are hardships and toil and privation on the road to honest wealth, and when obtained, there is not the one hundredth part of the pleasure in its possession that was anticipated; so those testify who have succeeded.

Then again, those who become wealthy generally form habits of self denial, which become so fixed in their nature that even wealth cannot change them. Indeed, these self-denials come to be regarded as virtues. They deprive themselves of almost every comfort for the sake of gain; and they often become so rooted and grounded in selfishness that it seems like throwing away their money to use it for any benevolent purpose. Their means are often left to their children who have no sympathy with the disposition of the ones who accumulated them, and the labors of a life-time are spent in a few months. Unless these means are used to the glory of God, all such sacrifice and toil will bring no reward.

Often parents have sold a pleasant home, after toiling for years to obtain it, and gone West to commence anew with their children, "where each can have a farm." I know one man who has sold out and gone West twice to aid his children in getting homes. At one time each of his boys had one hundred and sixty acres of land. They were living in Western Kansas; but this moving spirit got hold of them, and the last I heard from them they had sold out and gone farther west, and the aged father and mother for the third time were about to follow.

This moving spirit is dangerous to Christians. I have known brethren to have pleasant homes near a good church and Sabbath-school, with unbroken families in both; and I have met them in the West, living very hard, their interest in religion gone, the father gone back to the use of liquor and tobacco, and parents and children lost both to the church and to the cause of God. Oh, how terrible to think of it! and it all might have been avoided had they been content with such things as they had. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Many are deceived about the expense of getting land in the West. It is true the government price seems small, but that is but little of the real expense. Every claim must be improved at a cost of not less than \$200. Then there is the expense of travel and fuel, and the support of the family for one year at least, and sometimes for several years. The people on the frontier generally live in dug-outs, sod houses, or board shanties. The winters are sometimes very severe; and I have been in families where they had nothing but hay or corn stalks to burn. Attending to the fires kept one busy, and it generally fell on the little folks, who would take it turn about. Others burned corn at fifty cents per bushel, and still others went forty or fifty miles for coal which cost ten dollars per ton. But many could not afford this, and would prefer spending their time in bed, getting up only at meal time. Of course, with this condition of things, there is some suffering.

But few who leave their good homes can endure the privations of a new country. I have seen a great many graves in the newly-settled West. Society is generally bad. Some who behave well at home seem to be seized with a do n't-care

sort of a spirit when they go West. Speculation runs wild, and many soon sink all their money, and return poorer than when they went away. It is true, some better their condition financially, and many are bettered physically; but I think few improve spiritually. It is well to sit down and count the cost before we move.

WILL THAT ANSWER?

BY ETHAN LANPHEAR.

THE fourth commandment is as plainly and distinctly spoken as any other in the catalogue; yet perhaps all the other nine together are not trespassed upon by the masses of mankind as much as this, the Sabbath command. It is so plain that nearly all the nations of the earth recognize it whether they keep it or not. They recognize the fact that some Sabbath is necessary for man's good, both spiritually and temporally; and all professed Christians, so far as I know, in attempting to prove that God instituted a Sabbath or weekly rest day, quote the fourth commandment to establish that fact; and why should they not? They accept the Bible as God's revealed word and will to man. Not a word nor syllable of a command between the lids of the Bible, is applied to any other day of the week as the Sabbath of the Lord our God but the seventh day, commonly called Saturday, from the heathen method of deriving names, just as Sunday came into the Church and world. Why, then, all this quibbling about the Sabbath day? Can man change the order or law of God? Does not the Bible tell you that its author is the only true and living God, and that "thou shalt have no other gods before Me"? Has man accepted the promise of Satan, and assumed the power to know as a god, and to change times and laws? In the Bible is God's statement: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates."

This is plain language, and comes from the true God, your God, unless you have chosen some other god before him. Can any reasonable man, with such a plain declaration of Jehovah before him, claim that he is obeying God while he observes the first day of the week (usually called Sunday), and labors upon the seventh, the day set apart as holy time, the day we are plainly commanded to "remember" to "keep it holy"? Do you think that God would make so specific a command without meaning what he said? Do you suppose he would wink at such a sin, and not so much as call in question such a violation? Would he have mentioned such a requirement if it made no difference whether his children regarded it or not? Has God given you liberty thus to treat his law? Do you think you can be justified while you teach the world by your practice, that God is not particular about his Sabbath, whether or not it is obeyed?

Possibly some reader may acknowledge that the seventh day is the Bible Sabbath, and may attend church upon that day, while at the same time he is allowing his sons, servants, or partners to run his business upon the Sabbath the same as upon other days of the week. Do you suppose you are obeying God's command while so doing? Do you think God is so merciful as to overlook such flagrant disobedience? Is there any holiness of heart on your part while you thus treat God's law? Will that do in the day of Judgment, and can it be safe? Are you accustomed to journey for your own business or pleasure upon the Sabbath day? Do you wander about at watering-places, post-offices, and places of amusement upon the Sabbath day, and by loose habits teach your children the same disregard for the binding force of the Sabbath law which you practice? Is it thus you train up your children in the way of the Lord, in the way they should go? Is there any promise left whereby there can be any reasonable hope of heaven for the man who practices thus? Has God made any provision for the saving of such as do not regard the holiness of his law?

Do you claim the Sabbath law is done away? The Saviour's teaching is that he came not to "destroy" but to "fulfill." He accepts his Father's

law as his own,—"I and my Father are one,"—and requires us to obey his commands as he has his Father's, claiming to be "Lord of the Sabbath day." "If ye love me, ye will keep my commandments." Can such open violators of the Sabbath law claim a right to the tree of life and paradise restored? Is it safe, dear reader? With such loose ideas of God's word, can such a person love God with all his soul, might, mind, and strength? If he has any faith in God, does he not make void the law through his faith? Man is not "justified by faith only." The time is near at hand when the angel shall proclaim "with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." But of the obedient it will be said: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Thus we find the commandments of God, and obedience thereto, one of the fundamental principles pertaining to man's salvation. Will such trifling with God's Sabbath do in the great day of God? "He that hath ears to hear, let him hear."

A SKEPTIC'S QUERY ANSWERED.

BY J. O. BEARD.

"How do you harmonize the discrepancy in the accounts of the birth of Christ?" was the question asked me by a skeptic a short time ago. What discrepancy? I asked, not knowing what he meant. "Why, in the dates of the birth of Christ as given by Matthew and Luke, the only two accounts of his birth given in the Bible; and you claim that they are both inspired; if so, they should agree on such an important question." I candidly confessed that I was not aware of any discrepancy, when he explained as follows:—

"Matthew says that Jesus was born while Herod was king of Judea (chap. 2:1); and Luke says he was born while Cyrenius was governor of Syria (chap. 2:1-7); but Josephus says that Archelaus, Herod's son, ruled Judea for about nine years after the death of his father, when he was banished; and that Cyrenius was made governor of Syria after the banishment of Archelaus. That would make at least nine years difference in the two dates of his birth."

I had no answer ready, but promised to look up the facts concerning the case. I have recently given him the following answer:—

Judea was not a part of the Roman province called Syria, until the banishment of Archelaus (see "Smith's Bible Dict.," Art. Judea); but was a separate province. It was ruled by Herod, called the Great, first as a procurator from B. C. 47 to 41; then after an absence of about a year, a usurper having driven him out, the Roman Senate re-appointed him, bestowing on him the title of king. This office and title he retained until his death, which occurred soon after the birth of Christ. His son Archelaus succeeded him as governor of the province of Judea, but never received the title of king. About nine years later, complaints were made against him, not only by his subjects, but also by his brothers, who were governors of adjoining provinces, and he was banished. See "Smith's Bible Dict.," Arts. Herod and Archelaus.

Judea was then annexed to the province of Syria, and was governed by a procurator who was subject to the governor (proconsul) of Syria. Cyrenius (his full Roman name was Publius Sulpicius Quirinus) was governor (proconsul) of Syria at two different times: first from B. C. 4 to B. C. 1; and the second time from A. D. 6 to 11. See "Smith's Bible Dict.," Art. Cyrenius; "Library of Universal Knowledge," "Chamber's Encyclopedia," "Johnson's Encyclopedia." The last author refers to Zumpt, "*De Syria Romanorum Provinciam.*"

It was during Cyrenius' first term of office that the enrollment and taxation were made to which Luke refers. Luke 2:1, 2. But it is unquestionably the second term which Josephus mentions. What reason Josephus had for mentioning the second term, and omitting a notice of the first, we do not know. It may have been because of the banishment of Archelaus, and the annexation of Judea

to the province of Syria. But whether that was the reason or not, other historians agree that Cyrenius held the office twice at the above given dates, which, I think, is sufficient to explain the whole difficulty.

"THEORY."

BY THOMAS H. JEYS.

WHILE delivering a course of lectures, or giving Bible readings, we are often met with an objection something like this: "You Adventists preach all theory, all doctrine. Why don't you preach Jesus and the gospel?"

All this, while it does not amount to an objection in our own minds, must be answered, or the objector will not be satisfied. It is true that we as a people do present more "theory," as it is called, than the majority of modern denominations; yet we think it can be shown by the Scriptures that a correct understanding of the theory of Bible subjects is as essential as to have the "gospel" preached.

The word *gospel* means "good news;" good news of what? The plan of salvation and this same gospel are as much theory as any other Bible doctrine. In Acts 18:28 we read that Apollos mightily convinced the Jews, publicly showing by the Scriptures that Jesus was the Christ. Here was Apollos, a learned man, and mighty in the Scriptures, proving by the Scriptures that Jesus was the Christ. Why is it that we do not now preach the divinity of Jesus, or present special evidence that Jesus is the true Messiah?—Simply because it is an admitted fact among all Christian people. But if we were preaching to Jews, we should, as the beginning of the "gospel," have to prove that the gospel was true.

Paul says that "all Scripture is given by inspiration of God, and is profitable," not only "for reproof, for correction, for instruction in righteousness," but also for "doctrine." It is a mistaken idea that the sinner must have the gospel and nothing else presented to him. He must first be shown his need of a Saviour, which can best be done by giving him a true view of God's work and plans as set forth in the doctrinal parts of the Scriptures. He must look into the mirror (James 1:22-27), and then he will see his need of the blessed plan of redemption as set forth in the gospel.

The trouble with modern religion is, that the plain, cutting truths of the Bible are not presented. The preaching has degenerated into a kind of morbid sentimentalism, which neither convinces, converts, nor converts the hearer. The time spoken of by the prophet has come, when the people "will not endure sound doctrine," but will "heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4. Many desire to have the minister speak to them smooth things, and prophesy deceits. All such the Lord will consume with the fierceness of his wrath, and destroy with the brightness of his coming.

Beebeetown, Iowa.

FITNESS FOR THE KINGDOM.

BY ELD. D. H. OBERHOLTZER.

"I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

God does not require anything of us for which there is not a good reason. Children much more willingly obey their parents if they can be made to understand the reason for the requirement; and if the reason is such that it will recommend itself to their judgment, their interest will be more readily enlisted in the work. But, on the contrary, if they can see no reason in it, and are compelled to move only by a superior power, then obedience becomes drudgery, and service, slavery, from which they will break at the first opportunity. In Heb. 12:7 we learn that God deals with us as with sons, not slaves. This being so, we feel the force of Rom. 12:1, and realize that God requires nothing of us that there is no good reason for so doing.

In Heb. 5:12 the apostle speaks of certain ones that have need of being taught the first principles

of the oracles of God. The oracles of God must be that part of God's word which he delivered orally to the people (see Acts 7:38), which carries our minds back to Mount Sinai, when God spake the ten commandments to his people, giving them the first principles of his will. And those that will finally enjoy the presence of God, in whom is the perfection of holiness, will understand not only the first principles but the subordinate principles also, which have been taught by the Son of God. And in order to understand these principles correctly, a man must put them into practice. Therefore, with these first principles our service must begin, and then proceed till we learn all the subordinate principles; and by putting these into constant practice, we are to become like the angels of God, and not only in practice (see Ps. 103:20), but also in disposition and nature. Luke 20:35, 36. This fact alone sets forth the reasonableness of God's requirements; for without the qualifications set forth by these principles, we could not enjoy the presence of such a holy God.

Thus it becomes not only a duty, but a blessed privilege, for us to constantly exercise ourselves in these principles, so that we may learn to love them, that when the Lord comes to give the final touch of immortality to his people, our whole being may be in harmony with the divine nature of the Son of God. 1 John 3:2. Then the prayer of the apostle in 1 Thess. 5:23 will be answered when we learn that the law of the Lord is indeed perfect, converting the soul; when we are by it changed into the image of the dear Son of God. Reader, have you been making such changes in your life and disposition that you are sure it will be safe to trust you in the society of the angels of God? If not, do it now.

COMFORTING WORDS.

BY ANNA LAWTON.

WHEN we are in the enjoyment of all life's blessings, we are not apt to seek comfort; for our hearts are already comforted. But when affliction comes, then we seek for something to allay our anguish. The word of God is always sought by the Christian; for in it he finds a balm for every wound, a comforting word for every affliction. The Lord has left us this treasure to console us in all the vicissitudes of life. Are we forsaken by a friend, he says, "I will never leave thee, nor forsake thee." He is a present "help in time of need." He is a "father to the fatherless, and a husband to the widow."

What comfort is this to lonely ones! Are we falsely accused, Christ says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven." How many who have been falsely accused because of their allegiance to God, will find comfort in reading over this blessed promise again and again, a joy in their very sorrow! Are any homeless and without friends, he says: "In my Father's house are many mansions: . . . I go to prepare a place for you, and . . . I will come again, and receive you unto myself." The Lord will withhold no good thing "from them that walk uprightly."

When the hand of disease lays hold of us, we find comfort in the thought that if we make sure work for eternal life, that life will be free from pain; and none shall say, "I am sick;" "and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." If we feel weak and unworthy, and are nearly discouraged, let us remember that Christ says, "My strength is made perfect in weakness." "He knoweth our frame; he remembereth that we are dust;" and Christ stands as mediator between us and God, that we may be reconciled to him. How many are troubled about their sins, and desire to flee from God's wrath! To such he says: "Ye shall seek me, and shall find me, when ye shall search for me with all your heart." Then we have only to seek for him with all our hearts, and he will be found of us.

Judd's Corners, Mich.

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.

DON'T FORGET TO GREET THE LOVED ONES.

BY MRS. ELIZA JONES.

WHEN the morning sunlight gleaming
Wakes each sleeping bud and flower,
And your own eyes ope from dreaming
Glad to greet the morning hour,
Take the sunbeams for your motto,
Greet the loved ones, one and all;
Never mind the trials coming,
God can sift them very small.

CHORUS:

Do n't forget to greet the loved ones,
Every morning, noon, and night.
These are treasures bound for heaven
Moth and rust can never blight.

Kiss the lips of her who ever
Bears the burdens of the day
Better that she sees you cherish
Such a tender, thoughtful way.
See the baby's bright eyes dancing
As they speak its fond delight;
Kiss the rosy lips at parting,
You may find them cold at night.

CHORUS:

And at noon and still at evening
Greet the loved ones, one and all,
From the aged mother, bending,
To the grandchild, timid, small;
Boisterous boy and smiling daughter,
All will bear a happier day,
All will sleep a sweeter slumber,
For this tender, loving way.

CHORUS:

Do n't forget to greet the loved ones
Morning, noon, and dewy eve;
Treasures bound on earth for heaven
Angels' fingers gladly weave.

OVER IN A MINUTE.

KITTY had constructed a new swing for her doll's entertainment; but it proved unsatisfactory, for that wooden lady slipped from her perch, and landed with considerable violence upon the table, overturning an inkstand upon a picture Walter was copying. In an instant Walter sprang to his feet, snatched up the doll, and threw it into the fire, and marched out of the room, leaving Kitty in tears and the table in confusion.

In half an hour he returned, gay and sunny as ever, bringing a handsome doll to replace Kitty's loss. She was easily comforted, and was more sure than ever that Walter was the best brother in the world.

"If a fellow is quick-tempered, why, he is; I suppose that's all there is of it," said Walter more carelessly than penitently. "I do get angry in a jiff, but it's all over in a minute or two."

"Are you sure of that?" asked his grandfather, gravely.

"Oh, yes. I'm not one of the sort to go sulking about over nothing; I flash up quick enough, but never bear malice."

"But the consequences—can you be sure that they are all over in a minute or two? I never hear any one speak carelessly of that fault without recalling one scene in my boyhood. I was quick-tempered, too, Walter, and as you say quick over it—flying into a rage one minute, and ready to laugh at my own tempest of passion the next. I held a high place in my classes, and one day had spoken rather boastfully of my position and how long I had kept it; but that very afternoon, through some carelessness, I failed, and gave an answer so absurd that it was received with a burst of laughter. Mortified at my blunder, vexed at having lost my place, I passed an uncomfortable afternoon; and when school closed, I walked out moodily, inclined to speak to no one, while pretending to whistle.

"Here comes the infallible! Here's that fellow that never missed!" called a teasing voice of a schoolmate in front of me, and then he mockingly repeated my absurd answer.

"With all the force of sudden fury I threw my open book at him. It just missed his head, and in an instant it was quivering in the tree beside him. The sight of it, and of his white, startled face, recalled me to my senses, and I sank down upon the ground, covering my face with my hands.

The boys gathered about me kindly, even Charley, the one at whom I had aimed the blow, saying that the fault was more his own than mine. But I knew that only God's mercy had saved me from seeing my schoolmate dead at my feet, and my whole life darkened with the stain of murder.

"For weeks afterward I lived it over in horrible dreams; and to this day, Walter, ungoverned temper can never seem a light thing to me. A spark that is 'over in a minute' may be like a spark of fire on powder, and give you cause for shame and sorrow all your days."—*S. S. Visitor.*

YOUR BIRTHDAY.

THERE are two ways of passing these signal stations on the road of your life. You may sit down and look back at all the sorrows and losses which have befallen you, the mistakes you have made, and the crimes you have committed, in the past years. Dean Swift kept his birthday in this fashion, by locking himself up, fasting, and on his knees reading the chapter in which Job curses the day on which he was born. But it is not recorded that the dean came out of his solitude at all softened or repentant, or was a whit less selfish, cruel, or sharp of tongue, for his lamentations.

A keen-sighted Frenchman who visited this country a year ago, remarked, "The chief defect in your educated young people is their perpetual self-contemplation. It makes them vain, morbid, ineffective. It is the chief object of their study and thought." If a boy on his birthday finds that his thoughts are given to melancholy speculations concerning himself, instead of to the work he has left undone or has to do, he may suspect that he comes under the shrewd foreigner's criticism.

The second way of keeping your birthday is to forget the trouble or mistakes that are behind, and to start afresh. If a man stumbles into a ditch, he does not lie there groaning; he gets up, brushes off the mud and hurries on, keeping in the sun as much as he can. Imitate him. At this halting-place it is wise to block out a rough plan of your life for the coming years. Do not, in the sudden access of virtue which belongs to anniversaries, leave out amusement and rest from this plan. Do not leave out time for the little helps and hindrances of friendship and affection.

"I have now but a few years to live," lately wrote one of our greatest men. "I cannot afford not to take time to write often to my friends."

Above all, do not over-rate the work which lies before you. In all probability you will not be the architect, you will only carry a few bricks to help build the great temple. You will not be a captain in the army; you are fortunate if you can give a cup of cold water to refresh the fighting men. There is a slang phrase in use in some parts of the country, which expresses the conviction of most young people concerning life. It is, "One must keep up with the procession."

You are not on parade; you are not marching for the public to look at you and applaud. You have a little work to do, in a quiet, thorough way. There is only One who will see or know how well and thoroughly it is done. If you keep these wholesome facts in mind during the year, your next birthday will be happier and brighter than this.—*Youth's Companion.*

PRAYER NEGLECTED.

THE Most High is a prayer-hearing God. He is represented as being upon a mercy-seat, a throne of grace, unto which we are invited to come boldly, that we may obtain mercy, and find grace to help in time of need. We are assured that he is "plenteous in mercy unto all them that call upon him." He himself says: "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not." And it has been the experience of many that he is faithful to his promise to answer prayer. The psalmist says: "I called upon the Lord in distress: the Lord answered me, and set me in a large place." And there are many others that could give the same testimony.

And yet, for the most part, men live in the neglect of prayer. They do not avail themselves of the throne of grace. They do not come with their petitions to the mercy-seat. Many live all their

lives without bending their knees in humble supplication. They do not believe in God as a hearer of prayer. They say: "What profit shall we have if we pray to him?" They go through the world bearing their own burdens, when they might cast them upon the Lord and be sustained.

There are others that pray, but they pray only occasionally. They have no habit of prayer. They pray as the mood is upon them. They do not call upon God in the morning, and at noon and evening, as did the psalmist. They do not pray without ceasing, as we are exhorted to do. Days and weeks pass, and their closets, if they have them at all, are unvisited. The number of those who abound in prayer is comparatively small. The majority, even of the professed disciples of Christ, it is to be feared, are not in the habit of daily calling upon God. They neither do it in secret nor at the family altar. In the home of many a professor there is no family altar, nor is there any secret place for prayer.

And thus are their souls neglected. They are deprived of much spiritual good that they might receive. Great are the blessings that God would bestow upon them for their asking. The promise is: "Ask, and ye shall receive." But the condition is not complied with, and the blessing is withheld.—*Sel.*

UNWISE AMBITION.

INTEMPERANCE in aims is the source of many of the life-failures which we constantly witness. The unwise ambition of parents frequently induces them to urge their children into careers for which they are wholly unfitted, and where they are soon lost in a crowd or trodden under by superior ability; while if they had been thoroughly prepared for some humbler sphere, they might have become valuable and respected members of a grateful community. The materials of a good farmer are spoiled in making a petty and insignificant lawyer; a skillful mechanic is lost to the world in making a weak and vapid preacher; an enterprising and successful tradesman is sacrificed for the sake of producing an inferior and useless politician. Sometimes it is the youth himself, against the advice of his parents and experienced friends, who spoils his life in some futile endeavor. Seeing that every place is open to him, he thinks he can enter into any one that it suits his pleasure to select. The question of his fitness does not occur to him, or, if it does, his self-esteem answers it satisfactorily to himself. He does not hesitate to assume responsibilities and undertake duties from which those far abler and wiser than himself would shrink. Other things that he could have done well and honorably, he neglects. Forced into an unequal contest with men of superior power, he gradually sinks out of sight and out of mind, and he is fortunate if he be not also out of pocket and out of character.—*Sel.*

GOD'S LOVE.

I CAN measure parental love. How broad, how long, and strong, and deep it is! It is a sea,—a deep sea,—which parents only can fathom. But the love displayed on yonder bloody cross, where God's own Son is perishing for us, no man nor angel has a line to measure. The circumference of the earth, the altitude of the sun, the distance of the planets—these have been determined; but the height, depth, breadth, and length of the love of God pass our knowledge. Such is the Father against whom all of us have sinned a thousand times! Walk the shore where the ocean thousands in the summer calm, or, lashed into fury by the winter's tempest, is thundering on her sands; and when you have numbered the drops of her waves, the sands on her rounding beach, you have numbered God's mercies and your sins. Well, therefore, may we go to him with the contrition of the prodigal in our hearts, and his confession on our lips: "Father, I have sinned against heaven and in thy sight." The Spirit of God helping us to go to God, be assured that the Father who, seeing his son afar off, ran to meet him, fell on his neck and kissed him, was but an image of Him who, not sparing his own Son, but giving him up to death that we might live, invites and now awaits our coming.—*Dr. Guthrie.*

Special Attention.

AS IN THE DAYS OF NOAH.

AN incident showing how clearly such passages as Matt. 24 : 37-39 apply to the present time is reported to us by Bro. C. P. Whitford, of Moultrie, Florida.

It seems that the great feature of the meetings of what is known in that section as the "Woman's Christian Union Missionary Society," has come to be the sumptuous repast provided at each meeting. At a recent meeting when the question was up where the next meeting should be held, one of the members remarked that it could not be at her house, as she was not able to provide the supper. Another suggested that for once they forego the usual entertainment; whereupon a third quickly replied, "If you do that, Mrs.—, you will soon break up the meetings!"

So, in the mind of the last member at least, that which held them together was not the religious exercises, and the missionary objects they had before them, but the prospect, each time they assembled, of getting something good to eat and drink.

THE TRIALS IN TENNESSEE.

It may be interesting to the readers of the REVIEW to know more concerning the trial of our brethren in Springville, Tenn. On Feb. 8, the day of the trial, there was no little excitement. Some who were not fully acquainted with the facts, were heard to ask why these men were arrested. The solemn answer seemed to come to all silently: Not because they had committed theft or murder, nor because they were slanderers. It was not claimed that they had said aught against any one's good name. They had not tried to shirk bearing their share of the public burdens; their taxes were promptly paid. No domestic unfaithfulness was marked against them; and on the temperance question they were solid, even to total abstinence from tea, coffee, tobacco, and intoxicants in every form; and it would be difficult to find in the county men in better health. They were not accused of using profane language and thereby leading the young into profanity and sin. They had not rebelled against the government of the United States; for they were in perfect harmony with its Constitution, which guaranteed them the liberty to worship God according to the precepts of the moral law. No! the great fault found in these men was that they had been observing the fourth command of God's law just as God gave it. Ex. 20 : 8-11. Those who complained of them were not good Sunday-keepers. Even the justice of the peace had himself freely sold to our brethren goods from his store on Sunday.

The prosecutors were heard to exchange such remarks as these:—

"Made six dollars yesterday."

"How?"

"Had some Adventists arrested for working on Sunday."

"Is that so?"

"Yes; and there's —; we'll catch him yet."

Yet these same persons had borrowed from the very ones whom they were prosecuting, and had never returned what had been lent them.

By all these things, I was forcibly reminded of a conversation with one of the leading spirits of the amendment party at their convention held in Cleveland, O., two years ago last fall, in which he said to me: "You Adventists agree with us on nearly all our leading points, such as the divorce and temperance questions; why do you not cast your influence with us? You think we are your enemies, but we are your friends." Well, I replied, if you will so amend your platform as to guarantee to seventh-day keepers liberty to work on Sunday after they have kept the seventh day according to the directions of the moral law, then we can pull with you on these points. "Our platform is all right now. You misunderstand us; our work will not interfere with your liberty at all." I then referred him to the law of Canada, with its forty-dollar fine, and to the Pennsylvania law, and pressed the question, When your cause has triumphed, what will you do with Seventh-day Adventists if they work on Sunday? His re-

ply was, "That will have to be determined when the amendment has been secured."

The history of both Catholicism and Protestantism from the days of their power has answered this question; and the late proceedings at Springville were an effort to repeat that answer. They also proved that a tiger chained is a tiger still, and to keep him in his proper sphere, he needs a chain such as the Constitution of the United States now affords. But to amend the Constitution so as to enforce the Sunday upon peaceable, tax-paying citizens, whose only crime is that they kept the seventh day as the Sabbath, and to make it legal to prosecute and fine such citizens, is simply unchaining the tiger; in other words, putting into the hands of the worst elements of society the power to abuse the best citizens. When we see such an amendment being pressed upon the people in the name of religion, we cannot help asking, Whose religion? for neither the religion of the Bible nor the Constitution of the United States prosecutes good subjects for doing a good deed.

The trial at Springville did not amount to much, as the justice of the peace failed to issue the proper documents; and the time allowed by the law for the correction of the mistake being passed, the indictments amounted to nothing in these cases; but we were assured that the papers would be all made out right next time. On the justice's agreeing to pay the costs himself, the crowd dispersed. All seemed to see, for a moment, at least, that the spirit that persecuted men for their religion a thousand years ago, is not the best spirit to be tolerated by the American people, and that there is great danger that history will repeat itself. So the trial of God's children simply terminated in confusion to the justice of the peace, and in a merited rebuke to the complainants. I was forcibly reminded of the passage where it is written that the wicked digged a pit for the righteous, and themselves fell into it. Even some Sunday-keepers expressed themselves as pleased with the way it terminated, as they thought the prosecution unjust.

Looking the matter all over, how important it appears that every one of us do the best we can to circulate our publications, that all may understand our work and what is meant by these efforts to prosecute men who keep the Sabbath for conscience' sake. We look with considerable interest for the outcome of the trial now pending in the Supreme Court of Arkansas, which will be considered in May next. G. A. KING.

MAKING READY.

"SURELY, never before in my acquaintance with this world, has the mind and heart of the American people appeared so favorably disposed to receive the great principles of the National Reform Movement."—*Wm. Weir in Christian Statesman.*

No doubt the above is true. Not only are the Protestants uniting among themselves in order to accomplish the ends and aims of the National Reform Party, but the prophet may well say in his terrible warning, "If any man worship the beast," papacy. Rev. 14 : 9. The Protestants to-day, instead of following in the wake of Luther, Wycliffe, and Huss, and many others, are sacrificing both truth and principle in order to be at peace with the Catholic clergy.

Earlier in the history of our country, when men's hearts were filled with the love of souls, and they had a burning desire to eradicate evil in all its forms, they were not oblivious to the danger that was menacing our institutions. In 1845, with two million Catholics within our borders, two societies were organized to open the eyes of the blind. In 1850 these societies merged into one, and for a time did a good work; but instead of the society's growing and spreading its influence, it decreased in power, and in 1884 its home work was abandoned, and during the last year, every vestige was wiped out; so that to-day, with a population of seven million Catholics, we look in vain for any barrier to this incoming foe.

A little incident that occurred at Akron, O., shows how much of Luther's mantle is worn by his professed followers. It was desired that Father O'Connor, a converted Catholic, should come and give a lecture. As this was brought before the clergy of that place, a meeting was called, and after due deliberation it was unanimously decided that "it would be an inopportune move for the Protestant clergy of this city to unite in asking

Father O'Connor to come, in view of the very friendly relations and mingling of the Catholic and Protestant clergy." This state of affairs may appear strange to some, and promising to others; but the student of prophecy can but consider it as a wonderful stride in the onward march of the "sure word of prophecy." Satan is industriously at work, and the inhabitants of this world are forming a phalanx to march against those who "keep the commandments of God and the faith of Jesus." May the Lord help us to see these things as they really are, that we may prepare for the coming conflict. J. S. SHROCK.

WHICH DEVELOPS ATHEISM?

THE current issue of the *Fortnightly Review* contains an article by a Catholic priest, Rev. W. Barry, whose object is to persuade Protestants that they have no alternative except to become atheists or papists. The writer says: "If what they [Protestants] value most is the revelation of Christianity, they will be compelled, perhaps in no long time, to seek it where alone it exists inviolate, consistent in all its parts, and a living power. Such it is within the precincts of the Church of Rome." The reason of this assertion—for which he gives no particle of proof—he finds in another assertion of his own, that private judgment, or free thought, inevitably leads to atheism; and as the Church of Rome has always been hostile to private judgment, or, in his own words, "strong enough to resist free thought," therefore whoever does not want to become an atheist must become a Romanist.

He seems to be perfectly furious against the exercise of reason. "It is free thought," he says, "which has made the Gospels a legend, and the subject of them myth. But, finally, there comes to light the reason of all this fury. 'Private judgment,' he says, 'is fatal to the notion of a society like the Catholic Church, with its objective and infallible creed.' Of course it is; and this, not only because it judges that Church by its works, by its history, and by the spiritual condition of the nations who have been the longest subjected to it, and sees that these are evil; not only because it judges the claim to infallibility, and sees that it is ridiculous; not only because it judges the central doctrine of transubstantiation, and sees that it is simply nonsense; but, beyond all that, because it inquires into the origin and foundation of the Catholic Church, and finds that it is utterly destitute of authority—that Christ never founded it, nor authorized it, and, in fact, never said a word about it. That is why private judgment is, as the priest says, 'fatal to the notion of a society like the Catholic Church.' That is why the Catholic Church has always tried to put down private judgment whenever it had the power. That is why the pope, when he ruled at Rome, would not suffer Bibles to be distributed there. That is why Catholic priests and bishops seek to destroy public schools, and with curses drive children into their own schools, in order to prevent them from exercising or learning to exercise private judgment. And this is not all: private judgment goes to the New Testament, which is the only source of information which we have upon the matter, and sees, not only that Christ did not establish the Romish Church, but that his life and words and character are such that he could not by any possibility have established or approved it, or failed to abhor it. And just so far as private judgment brings a man into fellowship with the true Christ, as the New Testament presents Him, so far it makes him abhor the falsehood which the priests of the Romish Church put forth in His name.

Private judgment sees also, as a matter of fact, that atheism springs up more frequently "in the precincts of the Catholic Church" than anywhere else, and for this very simple reason, that when men are forced by common sense to reject the ideas about God and his ways of action which are taught them by the priests, being sure that God can be no such being as that, they not unnaturally cease to believe in him at all. It is not Protestantism, with its free inquiry into the works and ways of God,—with its free encouragement to every man to learn all that he can of the works and word of God, and not to be afraid of seeking and finding the truth,—it is not this which makes atheists. To say so would be to make God a god of falsehood. Catholicism sets up a multitude of objects

of worship. Protestantism, with all its varieties, has this one essential unity—more important than all the others—that it holds fast to the great command which Christ quoted from the Old Testament: "Thou shalt worship the Lord thy God, and him only shalt thou serve."—*Christian at Work.*

Our Tract Societies.

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

WHAT NEWS DO THE ANGELS TELL ?

WHAT news in heaven do the angels tell
Because I toiled for the Master well ?
What bolted heart has unlocked its door ?
What wayward feet go astray no more ?
What wasted life to the truth has come ?
What lost one found has been brought back home ?

What hands are strong for the help I brought ?
What sightless eyes see the light they sought ?
What poor, parched lips can a new song raise ?
What silent tongue has a hymn of praise ?
What hungry soul has to-day been fed ?
What home made glad by the words I said ?

What have I thought of His work so dear ?
What have I planned for His kingdom here ?
What have I given of the wealth He gave ?
What have I learned of His power to save ?
What have I done that the world may see
What Jesus did when he died for me ?

What gathered sheaves from the scattered seed ?
What help in store for the time of need ?
What hope have I of a joyous home ?
What treasure there for the life to come ?
"Search me, O God !" at thy feet I fall ;
"Try me and see ;" let me know it all.

—Rev. J. D. Wyckoff.

ILLINOIS TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1885.

No. of members.....	341
" reports returned.....	168
" missionary visits.....	441
" letters written.....	495
" Signs taken in clubs.....	143
" pp. tracts and pamphlets distributed... 44,938	
" periodicals distributed.....	3,123

Cash received on membership and donations, \$26.70 ; on sales, \$837.20 ; on periodicals, \$222.18 ; on reserve fund, \$190.50 ; on mission funds, \$957 ; on other funds, \$550.88.
L. S. CAMPBELL, Sec.

VERMONT TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1885.

No. of members.....	242
" reports returned.....	97
" members dismissed.....	7
" missionary visits.....	761
" letters written.....	205
" publications distributed.....	94,571
" periodicals.....	2,258
" Bible readings held.....	413
" Signs taken in clubs.....	81
" new subscriptions obtained.....	74

Received on membership and donations, \$19.01 ; on sales, \$69.21 ; on periodicals, \$112.32 ; on other funds, \$741.94.
LIZZIE A. STONE, Sec.

NEW YORK TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1885.

No. of members.....	455
" reports returned.....	171
" members added.....	26
" " dismissed.....	1
" missionary visits.....	540
" letters written.....	239
" Signs taken in clubs.....	133
" new subscriptions obtained.....	29
" pp. tracts and pamphlets distributed... 79,134	
" periodicals distributed.....	4,233

Received on membership and donations, \$50.91 ; on sales, \$368.40 ; on periodicals, \$330.94 ; on European mission, \$227.43 ; on English mission, \$18 ; on Scandinavian mission, \$215.91 ; on Australian mission, \$291 ; on Inter-Tract Society, \$20.80 ; on \$20,000 fund, \$30.
M. MAY TAYLOR, Sec.

PHILADELPHIA MISSION.

I HAD the privilege of laboring with the mission at this place from Jan. 27 to Feb. 3. I became very much interested in the work here, and was well pleased with the zeal and devotion that are characterizing the efforts. Three have recently

commenced to obey the truth. May the Lord bless these workers.
J. S. SHROCK.

PREPARATION FOR GOD'S WORK.

"I COUNSEL thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed." Rev. 3: 18. We are told by the spirit of prophecy that the gold represents faith and love. Neither of these can be properly called feelings ; they are principles. Webster says love is "moral good will, benevolence, kindness, charity." It is a quality of the mind, and comes from God. "Love is of God." 1 John 4: 7.

How may we obtain it ? "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5: 5. The unconverted have neither the love of God nor the Holy Spirit. We read in the second chapter of Acts that Peter told his hearers on the day of Pentecost how they might obtain it: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Verses 38, 39. That must include us all. See also chap. 3: 19: "Repent ye therefore, and be converted." Webster thus defines "convert:" "To change the heart and the moral character from the controlling power of sin to that of holiness."

The sinner has not power of himself to change his heart ; but the Lord says through the prophet Isaiah, "Let him take hold of my strength, that he may make peace with me." We make peace with God by putting away our sins ; and we have the precious assurance that if we do this, we shall succeed: "He shall make peace with me." Chap. 27: 5. Having put away our sins and turned fully to God, he converts us ; gives us the "white raiment," which is "the righteousness of saints." Rev. 19: 8. In this we find the principles of love and faith.

Again: "Where your treasure is, there will your heart [affections] be also." See how quickly we become interested in divine things when our means begin to flow into the cause of God, and we commence with all our powers to work for him. As we continue, in humble dependence upon God, to cheerfully give and labor for him, how our faith springs up in the cause in which we are engaged, and toward the Master! Thus we buy genuine "gold." It is not an evanescent emotion, but a vitalizing, compelling, abiding principle.

A case in point comes to mind: a sister pledged one hundred dollars to be paid when she could sell some articles in her house. A year went by, and her efforts to sell had been unsuccessful. She had one way of earning a little money. This she determined to apply to the payment of her pledge. It then occurred to her to dedicate to the cause of God all she should receive from this source in the future ; but this was quite a cross, as she had found it pleasant to have a little means which she could call her own. However, she concluded it should be given. To her surprise, her entire feelings regarding it soon changed, and what was before a large sacrifice to her became a sweet privilege, and she felt that she wanted all she possessed with the entire service of her life to be given to God. Consecration was hers. God accepted it and converted her heart, changing it from selfishness to love that was precious indeed to her. When the remnant church all feel like this sister, will not the cause of present truth have men and means enough? Then will the converting grace of God go through our ranks, and with his rich blessing victory will come to his people and his truth.

Having, then, "the mind of Christ," we are prepared for his work. Says Jesus, "My sheep hear my voice, and I know them, and they follow me." When Christ's workers have his spirit, the sheep follow them ; "a stranger will they not follow." Destitute of faith, and love, and the white raiment, we are strangers. The honest do not recognize the voice of the Saviour in our labors ; their hearts are not reached, and thus souls remain unconverted. How long, dear brethren and sisters, ere we reach that consecration which God requires? God waits and longs to give us power from on high to do his work effectually.
M. E. STEWARD.

WINNING OUR WAY TO THE HEART.

If we are to work among the people, we must study the best way of reaching them. I once heard a lecturer very aptly remark that all men have hearts, but comparatively few have heads ; designing, of course, to bring out the truth that while many lack the powerful intellect and college education, all possess the capability of being reached through the heart. This being true, if we direct our work to the heart, we may reach all classes of people. It thus becomes a subject of deep interest, how we can win our way to the hearts of the people. Christ likens the heart of man to a fountain, from which must flow either sweet water or bitter.

From a pure heart will flow a true and beautiful life ; but it is impossible for a heart imbittered by sin to send forth a life sweet with love and purity and faith.

I once read of a boy who, having become angry at a number of farmers, wished to spoil the water from which their cattle drank. So he threw something into the brook which ran through their pastures, but the waters would flow on and carry the bad water away, and the next that came would be fresh and sweet ; but at last the thought came to him to go to the fountain-head, the spring from which these waters flowed. He did so, and accomplished his design. We wish to affect the lives of men. Let us, then, seek our way to the fountain of life, the heart, and drop into its waters a branch from the grand old tree of truth, that the lives which are tainted with error may become the sweet outflowings of truth.

There are many avenues leading to the heart, some of which we shall briefly notice. Perhaps one of the most direct paths is that of politeness. I do not refer to the code of rules set down in books of etiquette, though it is well to be acquainted with, and be governed by these ; but to that true politeness, which is the crystalized form of the beautiful rule, "Do unto others as you would that they should do unto you." A gentle courtesy, a kindly consideration for the thoughts, and feelings, and opinions of others, will win from them a like consideration for the thoughts we wish to present. At first they will listen for your sake. This gives the truth a chance to take hold of their hearts, and in a little while they will listen for the sake of the truth itself. As we go to their doors, they know nothing of us or our work. They will naturally judge of what we bring them by what we are. My brethren and sisters, if we are thus representing the truth, should we not carefully govern our lives by it, and study to gain the spirit of our great Example,—the sweet spirit of gentle courtesy which won for him the hearts of the people in his day?

If we would reach the heart, we must direct our labor to the heart. Grand, elaborate, eloquent words may win the admiration of men, but direct, simple truth will reach the heart. The learned and educated will feel its force, and at the same time it will reach the common people. Where was Christ's great power? Did it not lie in his clear, simple, direct, and forcible presentation of great truths? Christ, who fashioned the heart of man, knew best how to appeal to that heart ; shall we not take lessons of him? There are many avenues leading to the heart, but the one grand highway is called "love." Over this Christ trod the way from heaven to earth. For him it held a heavy cross and a thorny crown ; but he bravely bore the one and wore the other, that he might win his way to the heart of humanity ; and what has been the result?—Thousands seeing the wonderful love of Jesus, have opened wide the door of their hearts, and prayed that tender, loving Saviour to enter in and take possession of the heart temple, to dwell and rule therein. The great love of Jesus has been the wonder of all who have thought upon it. "Greater love hath no man than this, that he lay down his life for his friends ;" but Jesus freely gave his life for those who were in rebellion against him! This was indeed an example of loving one's enemies. Oh that we might learn of Jesus that wonderful spirit of love which led him to spend whole nights in prayer for those for whom he was laboring ; the love that would bring into our hearts the spirit of self-sacrifice. When we gain more of a love for souls, then may we hope to see more power attending our labor, hearts opening to us of their own accord, that we may come and do them good.
JENNIE E. OWEN.

Chicago, Ill.

The Review and Herald.

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

BATTLE CREEK, MICH., MAR. 9, 1886.

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

A BOILING QUESTION.

We have "weighty" questions, and "momentous" questions, and "burning" questions; but the most appropriate term, seemingly, that can be applied to the Sunday-Sabbath question just now, is, a "boiling" question; for the whole country is fast coming into a state of ebullition on this subject. We cannot anywhere now go amiss of the agitation touching it; and anything said on it at any time, is almost sure to find many who are interested in the matter.

This we are glad to see; for it can but result in advantage to the truth. Error only loses, truth always shines the brighter, by agitation. And this is especially true on the question before us; for when any candid person beholds the supreme indifference with which the Sunday advocates contradict each other, and the attenuated ridiculousness of the positions they take, he can want no better evidence that truth has not taken its stand with them, but abides on the side of the Sabbath.

We published in the REVIEW, two weeks ago, an extract from an article in the *Christian at Work*, in which the writer admitted that no obligation was laid upon us by either Christ or his apostles for the keeping of the first day of the week as the Sabbath, but that we must look to "later than apostolic times" for the introduction of that observance. This is utterly fatal to the institution from the stand-point of the whole Protestant world, that the Bible and the Bible alone is the rule of faith and practice. But that difficulty he disposed of very summarily by asserting that that fact did not weaken its obligation at all, but gave it all the more force and beauty! Can men be honest in such assertions? On the same ground we suppose that the doctrine of purgatory, invocation of saints, image worship, sprinkling for baptism, etc., etc., which originated in later than apostolic times, are all the more forcible and beautiful on that account!

And now another writer in the *Christian at Work* of Feb. 11, 1886, Henry J. Van Dyke, Jr., D. D., makes some more good admissions on the Sunday question. After stating the common arguments for the change of the Sabbath from the seventh to the first day of the week, he says:—

"This argument may be good for those who can honestly use it. But for one who is not convinced that it is supported by the facts, for one who after patient study of the New Testament fails to find any sufficient evidence of the alleged historic connection, this method of reasoning is a source of weakness rather than of strength. A poor defense injures a good cause. An historical argument is worse than worthless if it be not exact. The question is not what the apostles ought to have done, according to our judgment, or what they might have done, had they known all that we know; but the simple question is, What did they actually do? We do not find in the New Testament a single trace of their alleged transference of Sabbatic obligations from the seventh to the first day of the week. . . . We see the disciples assembling for worship on the first day of the week, but we see them also listening to Paul daily in the school of Tyrannus (Acts 19:9), and there is no clear evidence that Sunday was observed as a day of sacred rest and abstinence from secular employment until the time of Constantine, when it was established by imperial law and joyfully accepted by the Church as her holy day. A chain is no stronger than its slenderest link. An argument is no stronger than its weakest point. Is it wise to suspend the authority of our Christian Sabbath by a chain which threatens to snap in the middle?"

Here we are brought down to the time of Constantine, 321 A. D., as the first point where there is any evidence that Sunday was observed as a day of sacred rest and abstinence from secular employment, and then it was established by the edict of the emperor. This is quite a ways from the time of the apostles, and a time when, if we may credit Church history, every baleful corruption and superstition which has cursed the religion of Christ was in process of luxuriant growth. Mr. Van Dyke is correct in his statement that here was the birth of Sunday obligation; but to round out his admission to its full proportions, he should have said that the edict of the emperor was

issued before his so-called conversion to Christianity, and was in behalf of Sunday as a pagan festival, and that it had nothing to do with the Christian Church till it was manipulated into that position by Pope Sylvester.

Then Mr. V., like some others, although he vehemently urges the necessity of maintaining the Christian Sunday, places it on a basis which allows every man to observe it about as he pleases. Speaking of the obligations of law on the subject, he says:—

"How swiftly and how majestically did Christ sweep away all the pious sophistry of this legal logic! He appealed from the letter to the spirit. He declared that the law was not an end, but a means. It is not intended to crush men into conformity to a set pattern, but to lift them up into holiness and happiness. Higher than the law is the end for which it was given,—the glory of God manifested in the welfare of man. All things must bend to this—Sabbath and sacrifice, times and seasons, purification and ritual; all the rules which God has given, through Moses or other messengers of his will, must be read in this light of humanity and love. *For the Sabbath was made for man, and not man for the Sabbath.*"

Talking thus loosely about the divine law, he cannot of course plead very strongly for human law; and on this point he makes the following judicious observation:—

"We do not need, and we ought not to demand, the enactment of more stringent and particular laws by the State, or the enforcement of more rigid and personal discipline by the Church. That is the road on which the Pharisees traveled. It is narrow gauge, single track, and leads nowhere."

True in one sense; that is, it leads "nowhere" into any realm of truth and righteousness. But in the other direction, it does lead to persecution for its victims and perdition for its authors.

Let the "Christian" keep on "at work" on this question, and it will perhaps give us at last as thorough a demolition of Sunday as any one could require.

There has lately come into our hands, Tract No. 118, on "The First-day Sabbath," issued by the "Presbyterian Board of Publication," No. 1334 Chestnut street, Philadelphia. The writer acknowledges that there is no command in the New Testament for Sunday observance, and says that this "does appear at first sight like a want of something decisive on this matter of the change." It not only appears so at first sight, but it appears more and more so at every subsequent sight. The idea of enforcing anything as an observance in the Christian Church for which neither Christ nor his apostles ever gave any injunction or instruction, is utterly preposterous. Yet this writer has an invention to get over this difficulty, like the other who thought, or rather asserted, that an institution was all the better because it originated this side the days of the apostles. So this writer on the point before us says:—

"I observe, that if our Lord and his apostles possessed any other means for accomplishing this change, we should naturally expect them to employ that means, in preference to a direct and overruling commandment."

We italicise the astounding portion of this quotation. In the name of reason, we can but ask what people mean by writing such stuff as that, and what dignified publishing boards mean by printing it. Do they think that anybody except such as Dr. Clarke calls "the basely interested," will fail to discern that it is merely a desperate makeshift, a piece of sham sophistry, to try to shield themselves in a practice for which they have no divine authority? This statement is simply to prepare the way for an argument on the gradual and circumstantial change of the Sabbath, without any commandment. He says: "He [Christ] never attempted to explode, but always to undermine their prejudices." If this writer had been one of the Pharisees in the days of Christ, we imagine he would have thought there were some pretty violent explosions when Christ called them a generation of vipers, children of their father the Devil, and denounced woes upon them for making void the commandments of God by their traditions. So violently did he explode their prejudices that they sought to rid themselves of him by nailing him to the cross. No milk-and-water teacher ever brought upon himself such a fate.

No! when God had duties for men to perform he made them known by "direct and overruling commandments." And when Christ had duties for his people to perform he told them so in direct terms. Where are the men who will cry "shame!" in the ears of these sophists till they desist from their foolish reasoning, or till the people are aroused to the nature of their work?

All that is said of the Sabbath as the safeguard of

religion, the bulwark of morality, the salvation of society, the great link to bind man to his Maker, is more than true; but it must be the true Sabbath, and not a counterfeit. Against all these devices, inventions and makeshifts of men, we set the word of the Lord. Our stand and our motto on the Sabbath question is, and shall be, "The word of the Lord, the word of the Lord, forever."

MAKING A COVENANT WITH GOD BY SACRIFICE.

"GATHER my saints together unto me, those that have made a covenant with me by sacrifice." Ps. 50:5. A brief notice of the connection will demonstrate clearly that the gathering of God's people here spoken of, is at the second coming of Christ. "Our God shall come and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him." Verse 3. At that time the sacrificing ones will be gathered from all lands to enjoy an endless rest. It will be noticed that those who are thus gathered, are those who have "made a covenant with the Lord by sacrifice."

The word "sacrifice," as used in the text, signifies a "surrender of anything made for the sake of something else; devotion of some desirable object in behalf of a higher object."—*Webster*. A covenant is "a mutual agreement between two or more persons or parties, to do or refrain from doing some act or thing."

Making a covenant with the Lord by sacrifice, then, is making an agreement with him that we will surrender to him and his cause that which is valuable to us, and the carrying of that agreement into effect. He, on his part, promises in his word to bestow upon us blessings of far greater value than those we give up. There comes to be, then, between those parties making this covenant a bond of union, which the Lord remembers when he comes to gather his jewels. Is it possible for such a bond of union to exist between Christ and those who do not thus sacrifice? Certainly not. In order that parties be inseparably connected with each other, united heart and soul in permanent bonds of union and love, there must be a mutual appreciation of the same principles, an interest in the same objects, a similarity in character. "How can two walk together unless they be agreed?"

Christ's whole life has been one of sacrifice. His labors have ever been for others' good. He made the worlds for man's benefit. Since man sinned, for six thousand years, he has been laboring for his welfare; and "he shall not fail nor be discouraged till he have set judgment in the earth." The great plan of redemption required that he should come to this dark, wicked world; that he should give up the glory and joy of heaven, and be a man of sorrows, and acquainted with grief; that he should be poorer than the birds of the air or the beasts of the field; for they have nests and holes in which to lodge, but "he had not where to lay his head." He toiled unselfishly, till at last he gave his life for man amid anguish, reproach, insult, and agony. He still looks upon us with deepest love and constant watch-care. He that wept over his enemies because he could not save them, still feels the same interest for those exposed to ruin. Nothing attracts him from this work of sacrifice to which he has devoted his life.

In order that man may come into such a close relationship with him as would be implied by the term "covenant," he must partake of the same character, and cultivate the same principles. It would be preposterous to suppose that Christ would form a special bond of union with those who whose aims and objects were diametrically opposite to those of his whole life. If he could do that, he might take Satan into partnership. He was the being who introduced selfishness into the universe, that baleful principle which has wrecked our world. There can be no concord between Christ and Belial, nor between the imitators of them. Those who make a covenant with Christ, will believe what he says: "It is more blessed to give than to receive." They will also practice it. "God loveth a cheerful giver." We cannot question but that those who live on the earth when Christ comes, and are gathered as his peculiar treasure, will be the most liberal, the most sacrificing people on earth. Their means will not be left to be consumed in the last day. They will have obeyed the injunction, "Sell that ye have and give alms," thus laying up their treasures in heaven; transferring them beforehand, preserving them in bags which wax not

old, till they come home to enjoy them through the eternal years.

But it is not by giving means alone that this mutual agreement or covenant is formed between us and Christ. Our Saviour's gifts to a ruined race were not so much in money, as in personal efforts and sacrifices of feelings and comfort, in *doing* that which caused weariness and pain, sorrow and agony. He went about doing good. He ministered to the needy and suffering. He brought the heavenly treasure before those exposed to ruin, and did his utmost to induce them to seek and obtain it.

Shall not we also cultivate these traits and methods in this time when all are to make a covenant with the Lord by sacrifice? God has given us a great and solemn truth, which must go to peoples, nations, tongues, and kings. Its progress over the earth has already reached a most encouraging extent. Its sound, indeed, has gone to all the earth. But there are multitudes who have not yet heard it. Many of these are just as honest as we, and would rejoice in the light just as much. The great day of God is drawing nearer and nearer. Never did the evidences seem so clear. The forces which are to be arrayed against us are already marshaling their hosts. The Sabbath question is already rapidly coming to the front. Already in some States our people are being arrested, fined, and imprisoned. In Arkansas, case after case has been brought to trial, and great hardship seems to be awaiting those who keep the commandments of God. In Tennessee, a bitter persecution is raging against our people. Religious bigots are causing the arrest of those who work on Sunday; and the course seems only to be left to the believers to give up working on Sunday, or leave the State, or go to prison. Eld. Fulton writes that he fears this state of things will break up the work there unless some relief is found. We have long looked to the time for which we have long looked. In various States where we have, thus far, had liberty of conscience, petitions are being circulated and numerous signed to secure further legislation for the papal Sunday.

Brethren and sisters, this question is surely coming to the front. We cannot mistake the signs which indicate this. The union of temperance and the National Reform Party and religious and conscience voters of all parties, clearly points to the inevitable result foretold by prophecy.

We shall never have a better time than now to work to bring the light of truth before the people. We must awaken from our present sleep, and shed abroad light all around us. Go to work for the Lord, in saving your fellow-men. This will take a spirit of sacrifice. It is not pleasant to leave home, with all its endearments, and go out into the cold, heartless world, to meet with opposition. But if we take up this cross, we shall find a joy in it better than anything we can derive from selfish pursuits. We rejoice greatly that here and there some of our young people are trying it. Ask that young man or woman who has gone into God's work unselfishly, giving Bible readings, or canvassing, to spread the truth, whether they have found the Lord a poor pay-master? We have inquired of a score of such persons, and they all declare they were never so happy before in their lives. What a touching testimony do they give in the social meeting; and what precious experience have they gained! Can we not persuade more to try it? They are *making a covenant with the Lord by sacrifice*. And our God is not a stingy pay-master. He is going to gather all of these, one of these days, and give them eternal life. Oh that we could persuade more to try it!

Here and there, we find men and women working on their farms, or in their shops, or at other work, who practice laboring for the Lord what they can, without hope of earthly reward. They study to impress some one with the truth, either by personal intercourse or through our publications. Their faces light up with a heavenly illumination as they talk of their desire to save some perishing soul within their reach. They think upon it, revolve it over and over, and strive to do what they can. Are these the ones whose voices are not heard in the social meeting? Do these tell of their doubts, and feel about ready to give up the struggle? Do the sacrifices they make, cause them to think life a hardship?—Never. These constitute the bone and sinew of our churches. It is the cold, selfish, world-loving soul, studying to reach some selfish advantage, to get rich, secure some earthly pleasure, that feels he will never reach the kingdom of God. And surely, he is right; he never will, unless

he turns square about, and makes a "covenant with God by sacrifice."

When the Lord comes, he will not gather any others. "Where your treasure is, there will your hearts be also." And where our hearts are, there we shall go. We can tell where our hearts are by stopping to think what interests us the most. When our minds are all the time running on some worldly scheme of pleasure, profit, or business, we may be sure our hearts are here in this selfish world.

Brethren and sisters, we want to put new life into our tract and missionary work. It is languishing in various ways and in many places. In numerous instances, whole churches with scores of members are scarcely doing anything in the line of sacrificing for others' good. If their hearts were only aglow with the spirit of sacrifice, the pure love of Christ, there are thousands among us just as capable of doing good and saving souls, as those who are successful workers already. What can be said or done to arouse these sluggards? Our societies might accomplish a vast amount of good more than they are doing. Many more of our books and papers might be disposed of, thus shedding abroad more light and truth, and saving honest souls. Great good has already been accomplished in this manner. We see an evil day coming, when even good men and women, under the influence of mistaken zeal, will make it hard for us. We might enlighten these minds if we would. On an average, one person closes his probation each second. Multitudes of these are unprepared. How many of them might have been saved, had the truth been presented to them? What if our probation had closed before others brought the truth to us, while we were living wicked lives? The very thought is terrible. Oh that the mercies of God might inspire our hearts with the spirit of sacrifice!

In order that our tract and missionary societies may be efficient, they must have means. There have been so many calls in various directions, that this important object has been neglected. Vastly more might be done if sufficient funds were provided, so that clubs for our periodicals could be taken and publications supplied in plenty.

But discouraging debts have been incurred, and the work has been hindered in many ways. The fourth-Sabbath work is designed to help the tract and missionary cause in every way. The matter of funds has not been overlooked. An invitation is given to all our people to assist in this good work by contributing of their means. If our people will do this in a generous manner, it will afford great relief to our missionary treasuries; but if they belittle it by contributing pennies when they should give quarters, and dimes where they should give dollars, this good move will be thwarted in spite of the best plan which can be laid. There are several causes against which we must guard, or this pitiable result will be seen. We fear many will follow the poor example set by some in the "penny collection" for the Sabbath-school. In the first place, it is a wrong course to give such small donations to the Sabbath-school, which is worthy of greater interest. The wants of the missionary work are far greater than those of the Sabbath-school. Its work is of a greater character, involving much greater expense. It must ever be a work of sacrifice. Sending papers and other publications here and there, and distributing reading matter widely, must take means. How narrow and inadequate to give only a few pennies or a dime or two for such a work!

Brethren and sisters, why can we not serve the Lord in this closing message with as much liberality as we used to show in serving the world and the Devil? Before they embraced the truth, some may have been Masons, or Odd-fellows, or members of other worldly societies, and paid from five to twenty-five dollars per year toward their support. They may have attended balls, circuses, and other entertainments for pleasure, which cost quite a large sum. They likely used liquor or tobacco, tea and coffee, and had other pernicious habits which involved large expense. The outlay for costly ornaments, rich clothing, and fashionable attire, though large, was cheerfully made. They never hesitated to lay means on the altar of fashion or mammon; but when the cause of God calls for means, a few dimes or a dollar look large, and overshadow all their blessings. Brethren and sisters, these things ought not so to be. The infinite sacrifice made for us should make us all liberal. By saving in little things, practicing economy in unnecessary expenditures, and making a faithful use of time often wasted, our brethren and sisters could

have means to give in the missionary work, which would help fill our treasuries to overflowing. The excellent words of Sr. White on this subject some time in the past, should be carefully treasured in our memories. The various adornments of many of our houses cost far more than we give to the Lord. Why will not our people be faithful in these things? "He that is not unjust in that which is least, is unjust also in much; and he that is faithful in a few things, shall be made ruler over many things." Each month, let us plan to have something to give on the fourth Sabbath to the missionary work. A little careful forethought would enable our tract societies to start up with new life; our churches and districts which are in debt would soon be relieved, and a heavy load would be lifted from our burdened Society.

We cannot see why brethren worth several thousand dollars should not give several dollars on each missionary Sabbath. There ought to be in every church several dollar contributions from various persons, and quarters and halves should be passed in plentifully. The children should give dimes and five-cent pieces. It seems absurd that full-grown men and women, who receive fair wages or own property, should have such miniature ideas of the claims of God's cause in this important branch of the work, that their consciences can be satisfied in giving a dime once a month for the missionary cause. Let us come up higher, brethren, and take broader views, and have larger hearts.

In conclusion, let us all determine to become workers for God, and remember that those who are gathered when Christ comes, will be those who have made "a covenant with God by sacrifice."

G. I. B.

REMARKS UPON ZECH. 9:9-17.

This prophecy consists of two parts: 1. The entrance of Christ into Jerusalem as the king of Israel. Verses 9, 10. 2. The triumph of the Jews in their conflict with the Greeks. Verses 11-17. As the Grecian kingdom gave place to the Roman kingdom before the first advent of Christ, the prophecy concerning the conflict of the Jews with the Greeks must have had its accomplishment before the Saviour presented himself to the Jews as predicted in verses 9, 10.

The entrance of Christ into Jerusalem, as predicted in Zech. 9:9, took place near the close of his ministry, and only a few days before his crucifixion. Matt. 21:1-11; Mark 11:1-11; Luke 19:29-46; John 12:12-16. The Jews had had the most ample proof that he was the Messiah, the heir to the throne of David. The prophecies he had fulfilled, the miracles which he had wrought, and the absolute purity of his life and of his doctrine, left no chance to doubt that he was the Son of God and the king of Israel. To crown all, he had just raised Lazarus from the grave, who had been dead four days. John 11:1-45.

The entrance of Christ into Jerusalem, seated upon the ass, marked the time when the fate of the Jews as a nation was to be decided. He presented himself as their king; if they received him as such, they would be treated by the Romans as in rebellion against Caesar, and must suffer terrible chastisement from the Roman army, unless protected by the power of Christ, their king. But if they rejected Christ, and denied that he had the right to call himself their king, they must seize him as a rebel against Caesar, and deliver him to the Romans to be put to death. Luke 23:1-3. They decided to do this to save their city from being destroyed by the Romans. John 11:47-53. But God punished the terrible crime of the Jews by employing the Romans to destroy their city and their nation. Dan. 9:26; Matt. 22:6, 7; Luke 19:41-44.

When Christ presented himself to the Jews as their king, it was in their power to decide the fate of their city and of their nation. If they received him as their king, he would protect them from all their enemies, and make them the honored head of all the nations. If they rejected him, and delivered him up to die, God would send against them the Roman army; their city would be destroyed, and their nation would be made a reproach in all the earth. It was indeed necessary that Christ should die for the sins of men, but it was not necessary that the Jews should take his life. He said that he had power to lay down his life without the participation of any man. John 10:15, 17, 18.

In the book of Zechariah, we have the prediction of a miraculous preservation of Jerusalem from the

attack of all the people of the earth. Zech. 12:1-9. We have also the prediction of the destruction of the city by the united forces of the nations. Zech. 11:1, 6; 13:8, 9; 14:1, 2. It was for the Jews in receiving or rejecting their king to choose their own lot,—whether the miraculous preservation of their city, their temple, and their nation, or the terrible destruction by the avenging hand of God of all that they held dear upon earth.

Before Jerusalem was destroyed by Nebuchadnezzar, God told the Jews that if they would hallow the Sabbath, their city should stand forever; but that if they profaned the Sabbath, their city should be utterly destroyed. Jer. 17:24-27. They chose to persist in disobedience, and they brought upon themselves a terrible destruction when they might have secured the perpetual protection of God, so that their city and their temple should neither have been destroyed by Nebuchadnezzar nor by Titus. Jeremiah also said that when the prophets predicted good or evil concerning any nation, it was in the power of that nation to reverse that prediction by changing their conduct. Jer. 18:7-10. We have a remarkable example of this in the mission of Jonah to Nineveh. Jonah 3:1-10. Even Zechariah told the Jews that his prediction of their prosperity would be fulfilled only on condition of their obedience. Zech. 6:15.

We have an application of this principle by Zechariah to the case of Jerusalem, at the time when Christ should ride into that city as the king of Israel. In Zech. 11:4-14 the prophet, as a shepherd, personifies the ministry of Christ to the Jews. To do this, he took two staves with which to feed the flock. But after some time spent in this work without success, the prophet gives up the flock to destruction. Verse 9. To make this fact impressive to the eye, he took the first of his staves, Beauty, and broke it, to signify that his protection would be withdrawn. We know when it was that Christ thus withdrew his protection from the Jews, and gave them up to destruction. He did this when they refused to receive him as their king, at his entrance into Jerusalem. Luke 19:41-44. The staff which the prophet broke in giving up his flock to destruction, represented the promise of protection to Jerusalem in case the Jews received Christ their king, which promise was withdrawn when they rejected him.

This promise, which is given at length in Zech. 12:1-9, is briefly stated in Zech. 9:9, 10. God promises to cut off from Ephraim and from Jerusalem the chariots and horses and battle bows. But it must be remembered that when Christ presented himself as the king of the Jews, they were wholly in the power of the Romans, and had no munitions of war belonging to themselves. The chariots and battle bows which were to be cut off from Israel in case they received Christ as their king, were those of the Romans, against whom they were to be miraculously defended, as is more fully set forth in Zech. 12:1-9. Then Christ as the king of the Jews would by his judgments establish peace among the nations in all the earth, as is shown in Zech. 14:12-21. But though the disciples of Christ received him with shouts of joy when he came as king, the nation, being unconverted, did not love his character, and scorned one so lowly. Luke 19:37-44. "He came unto his own [things, the city, the temple, and the throne of David], and his own [people, the Jews] received him not." John 1:11. The staff Beauty was broken to signify that Christ had annulled his promise of protection to the city and the nation.

In the original, the declaration of Zech. 9:11, concerning the deliverance of the captives of Zion from the pit, is in the past tense, though some translators use the future, evidently supposing that the prophet used the past for the future, as is the case in many instances. The deliverance of Israel from captivity among the heathen must be intended; for in that captivity they were in danger of perishing for lack of instruction in the word of God, as a prisoner would perish in a pit where there was no water. The first covenant under which the Israelites were delivered from captivity, was dedicated with blood. Ex. 24:7, 8; Heb. 9:18-20.

In verse 12 these prisoners are exhorted to seek God. The prophet says: "Turn you to the stronghold [the word is in the singular], ye prisoners of hope." This signifies that they had need to seek God, and that they would find him if they sought him aright. They are also assured that they shall be doubly recompensed for all that they have suffered in their captivity. In verse 13 the prophet shows that his counsel is of the utmost importance; for a terrible

conflict was coming between the people of Israel and the kingdom of the Greeks under Antiochus. In our study of the chariots and horses of Zech. 6:1-8, we have seen this set forth in the most impressive manner. The city of Jerusalem was protected by the angel of God from the army of Alexander the Great, as predicted in Zech. 9:8. But in the reign of his successors in the Grecian kingdom, the Jews were to contend in battle with the Greeks, and were to overcome them by the miraculous interposition of the Almighty. This took place when Antiochus attempted the destruction of the Jews, and was vanquished by Judas Maccabeus and his brother. See the history in the first and second books of the Maccabees, and in Josephus' Antiquities of the Jews, book 12.

In verse 14 God is represented as going out with his people to the battle in a visible manner, and as sounding the trumpet before them, by which language the prophet sets forth the greatness of the miracle that enabled a few men poorly armed to vanquish many mighty hosts. Their signal triumph is still further set forth in verses 15-17. This prosperity continued while the people of God continued to walk humbly before him, and it ceased when they forgot God. Let us remember the lesson. Our strength is in God alone, and when we forget him, he will leave us to ourselves, to learn our own insignificance and our own weakness. J. N. A.

THE "GOSPEL SICKLE" AND ITS WORK.

SINCE we have been absent from the Office of publication, laboring in Iowa, we have received two numbers of the *Gospel Sickle*. Aside from the articles appearing above our own initials, we have been greatly pleased with the paper. The articles are short, pithy, pointed, and clear. There is a good range of subjects, all relating more or less directly to the great cause of present truth. Condensed reports appear from all parts of the field, so that the essential facts are given, showing the extensive scope of the grand and glorious work in which we are engaged. The light of this message is now reaching to the earth's remotest bounds. Of this any one can see evidences in even so small a compass as the *Sickle*.

We like the tone of the paper. There seems to be no effort to be sarcastic, to say things which would stir up anger or bitterness. The truth is brought out clearly and forcibly, as far as there is space to do so. Each article is complete as far as it goes, leaving upon the reader's mind a distinct and well-defined impression of the one leading thought of the writer. Articles will doubtless follow treating upon all the precious truths of the message. We are sure that each number has been and will be read with interest by those into whose hands it will fall.

The field which the *Sickle* is to fill is somewhat new and undefined. We want it to do much good, to present the truth in an able, fearless manner, worthy of this precious cause, and so that every one who reads a copy, will feel interested, edified, and convicted of its truthfulness; but we want it to injure our older papers in their established position just as little as possible. We do not want our people to drop the *Signs* nor the *REVIEW* in order to take the *Sickle*. These fill a useful and important position in our work, and we trust their usefulness will constantly increase. The *Sickle* should not be substituted for either of them.

To give as clearly as possible the design of those who authorized its publication, we quote again the resolution passed by the International Tract Society at the last General Conference, published in the last Year Book, page 66:—

"Resolved, That we recommend the publication at the Office of the REVIEW AND HERALD of a journal to be issued once in two weeks, which can be furnished to subscribers at a price not to exceed fifty cents a year; this journal to meet the wants of our people for such a paper, to be used in ship and city missions, in distributors, and wherever a small paper will best serve the wants of the cause."

We will also give the preamble and resolution immediately following:—

"Whereas, The experience of the past ten years has demonstrated the value of the *Signs of the Times* as a missionary paper; therefore—

"Resolved, That the *Signs of the Times* be used by our vigilant missionary societies as heretofore, and that in our opinion it should not be superseded in this field by papers of smaller size and more limited scope."

These positions were only taken after a most careful and thorough discussion by the leading brethren present.

What, then, is the legitimate field indicated by our highest organizations for the *Sickle* to occupy?

1. "To be used in ship and city missions." Here is a large opening for it to fill. Many thousand copies can be used in this way. We have ship missions in New York, Philadelphia, New Orleans, Boston, Liverpool, Oakland, San Francisco, Portland, Or., Portland, Me., and in other places. It will save expense for the workers in those missions to use the *Sickle*, which is published at a small price. Our city missions, also, now being established in nearly every State, can use large quantities of this paper to the very best advantage. This will call for many thousand copies more.

2. "In distributors." We have before us no reliable statistics giving information of the number of distributors or "racks" now being used in depots and other public places, by means of which reading matter is being circulated in all parts of the country; but there must be a very large number. We will not attempt a calculation of the number of copies which would be required to supply their demand; but it must reach many thousands. The expense of using the *Signs* has been our great hindrance in the prosecution of this branch of the work, and has led to the use of old papers to quite a large extent. This has all been as well as could be done, perhaps, with the facilities at our command; but any one can see that our leading brethren, in authorizing the publication of the *Sickle* to meet this want, have enabled us to make a great advance, and provided a means for the greater development of this branch of the work. They have left this field (the supplying of the racks or distributors) for the *Sickle* to fill. The expense of this paper will be only about one-third or one-fourth as much as that of papers before used. Hence many more can be used, and the work made more extensive. Fresh papers will be preferable to old ones; as a rule, people do not have much interest in old papers. Their feelings in this respect may not be reasonable; but such is the fact. Should not the presidents of our Conferences feel an interest in obtaining the *Sickle* for this purpose?

3. "And wherever a small paper will best serve the wants of the cause." This recommendation is somewhat general and undefined. Probably those leading brethren who made it hardly knew themselves what it might include; they left it somewhat for experience and God's providence to indicate its proper position. It must not, however, be so construed as to be contradictory to the previous recommendation concerning the proper field for the *Signs* to fill. The *Signs* is a pioneer family paper, one that is excellent to be sent where people are wholly unacquainted with us, where prejudice exists, and in many other places. It is also good to send out by our vigilant societies as an advance courier. But where people are quite well acquainted with our views, in a community, for instance, where lectures have been given, or Bible readings held, and attention has been called to our work and people, and where they wish to get our views direct, positive, and pointed, in all such cases the *Sickle* would be excellent to use.

We have no question but that many subscribers can be obtained for it in such places. At this writing we are sitting in the hospitable home of Bro. Jacob Wire, of Hampton, Ia. A few days since, he spent part of two days in circulating the *Sickle* among his neighbors. He obtained twenty-five subscriptions for the *Sickle*, nearly all at the full subscription price, fifty cents per year. Two courses of lectures have been given in this place in past years, with limited success. Some of our Bible workers are giving readings here at the present time, with encouraging omens. Bro. Wire is not a canvasser; yet his success has been very encouraging. If the paper had been more costly, very likely he could have obtained but few of these names. All of the subscribers knew of us, and our work.

We have no doubt that many others could do just as well as this brother has. Why should not efforts be made in this direction? "Go, and do thou likewise." It is a good work. We look for a vast amount of good to be done by the *Sickle*. Its managers will try to make it worthy of being read; and it will be interesting to many of our own people to read this paper. May God make its publication very useful. G. I. B.

SMITHLAND, IOWA.

We closed a three days' meeting at this place Monday night, March 1. Smithland is a small village in the western part of the State, and the largest S. D. Adventist church in the State is located here. Its membership is over one hundred. It has had a constant growth since its organization, some ten years ago. There always seems to be an interest to hear our views in Smithland. Whether or not this is the result of missionary labor, I shall not attempt to say; but I suppose there is no church in the State that has had as much of a missionary spirit as the one at Smithland. A large amount of reading matter has been distributed about the place in years past, and a good many of our best books have been loaned and much read in this vicinity. Probably ordinary literature has not been so plentiful in this rather secluded village, away from the railroads, as in many other parts of the State. Be this as it may, there has been from the first a readiness to listen to our views.

This church enlarged their little meeting-house last fall, and put it into a neat condition. During our meetings, the house was crowded to its utmost capacity every evening, and part of the time quite a number failed to find seats. Our people from the surrounding country attended quite well. The services began in the morning as soon as the people could come, and continued with intermissions till 9 p. m. Our church seems to be the leading one in influence in the place. The people attend it better than any other. Elds. A. G. Daniells and I. J. Hankins were with me. Brn. Willoughby and Wakeham were also present. These brethren assisted in the services. The interest was such that Eld. Hankins will remain several weeks to give lectures and work for the interests of the church.

There were some evils in this church which needed correcting. Spiritual life seemed to be rather low, and there was not all that decision and sobriety among our young people which could be desired. The missionary spirit also seemed rather low for this place. Quite a number of young people belonging to the church needed reviving. We labored earnestly to help wherever help was needed, and we have reason to believe that a strong impression in favor of improvement was made. Responses were given which were encouraging. We hope to see a good work carried on here the next few weeks, and shall look for valuable additions to be made to the membership. If the instructions given are carried into effect, we shall hope for great prosperity at Smithland. We gave instruction in regard to discipline, and answered questions of perplexity which were propounded in public. We hope the canvassing work will now go forward in this vicinity, and that efforts will be made to bring the truth before the people. The meeting was one of hard labor, but we trust it was very profitable to the cause.

Tuesday morning we were up about 4 A. M., for a ride of ten miles across the country, to catch the train. The road was rough and the weather chilly. We stopped at Boone, and held one meeting with the young church raised up there by Eld. Pegg and others the past summer. We were glad to meet Bro. S. M. Holly, who has taken a great interest in this company. We had a fair congregation, mostly our own people, who listened with the best of attention while we set before them Bible conversion. We should have been glad could we have stayed longer. Eld. Daniells stopped with them another day, and will try to meet with them from time to time. We trust a large, strong church may hereafter be seen at Boone. G. I. B.

AN EVIL HEART OF UNBELIEF.

"TAKE heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Unwavering faith in the word and work of God, is the only position of safety. One may profess great faith in the word of God, and yet not believe his work in fulfillment of his word of promise. It was the want of faith in the work of God that caused so many of Israel to fall in the desert. They fell through unbelief. They "saw my works," said the Lord, yet "they could not enter in because of unbelief." Faith in present truth, the present work of the Lord, is what tests men and proves the presence of the evil heart of unbelief. What ruin is wrought by it! I have seen its sad effects. One member of a family, with this evil heart, can lead the whole family

into apostasy and sin; not intentionally, perhaps, but through the blindness of unbelief. Faith is of God; unbelief is of the father of lies. And the present truth is the best test of faith. Some would accept, in theory, the present message, only separate the hand of God from it. But that God is in the work is the very reason that we should believe and obey it.

R. F. C.

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.

QUALIFICATIONS FOR THE MINISTRY.

ECONOMY.

ECONOMY in the use of means is a very necessary qualification in any person, man or woman, who is to publicly engage in teaching the present truth. Many never suspect that this has any bearing whatever upon their fitness for such work. Such will be surprised to have it named among the first and most essential marks of fitness for the work. But experience has abundantly proved that habits of economy, the tact to make a dollar go as far as possible, a willingness to put up with plain and humble things, are of the greatest importance to one laboring in the present truth. There are many reasons for this. We all know that temporally our ministers and laborers are very rarely in affluent circumstances, and seldom even comfortably off. Much labor, small pay, and constant self-denial, are generally the lot of those in our church who have the privilege of working in the cause of Christ. Hence if they do not know how to economize, they will soon become embarrassed, and their labors will be crippled.

Nearly every Conference among us has already had sad examples of this. Men who otherwise were talented, able, and acceptable laborers, have been so deficient in this respect, that they have had to quit the work almost entirely, and some wholly. They receive just as much pay as their brethren do, and their families are no larger; but yet they cannot live upon what they get. If they are helped out of difficulties, it is but a short time until they are embarrassed again and want more money. This puts them in a bad light before the Conference and in the eyes of the brethren. They are thought to be covetous and grasping, or else the people lose confidence in their judgment, and that hurts their influence. Besides, it lowers a man in his own estimation to be constantly asking for money, for more pay; to be constantly behind, in debt, and financially embarrassed. It sooner or later destroys the high sense of honor and manhood which a minister must have in order to succeed. It is next to impossible to convince a man who is thus deficient in economy and the use of his means, that he alone is to blame for being always behind, in need, and in debt. He thinks that it is his "circumstances," "bad luck," etc.

To illustrate: He needs an overcoat; all can see that. He has ten dollars. He goes to the store and finds one to suit; but it costs fifteen dollars. What does he do?—He pays out his ten dollars and runs in debt five dollars. Of course there is no other way to do(?). Another brother also needs an overcoat. He has ten dollars. He selects an overcoat for which he pays seven dollars, has three dollars cash in his pocket, and is out of debt too. That is the difference in the men, not in the circumstances. One brother has \$600. He needs a home, as all agree. He finds a remarkably cheap place, one which may soon be worth much more. But it will cost \$1,200. He pays his \$600, goes in debt, has interest to pay, gets behind, and the property does not increase in value. He goes along crippled and complaining. Another brother has \$600. He buys a home for \$500, has no debt, has cash in his pocket and money to lend. The difference is in the men, not in the circumstances.

Economy and good financial management, then, are all-important qualifications for those who engage in God's cause as workers, whether as ministers, as colporters, or as Bible readers. Nearly all such persons are poor to begin with. Our people are poor, and our Conferences are poor; hence no one gets large pay, and the most only receive very small wages. So if they cannot manage to live very plain, and economize what they do have, and be contented with it, then it is manifest that they lack qualifications for the work. But if we are not naturally economical,

we can learn to be so by the help of God. Let us briefly consider a few rules which should govern our actions on this point—the use of means:—

1. *Avoid extravagance in dress.* A minister owes it to the cause, to the people, and to himself to dress neat and clean. He has no right to go about in shabby clothing and with a slovenly appearance. On the other hand, he can squander any amount of money on rich clothes and needless articles of dress. It often requires much self-denial not to buy some article we should like, but which, after all, we do not really need, or at least which we could forego without suffering. Keep within your means, even if your clothes are a little cheaper or a little older than you desire. Old clothes are more comfortable than debts.

2. *Avoid showy dress for your family.* A minister and his family should be a pattern for others to follow, in dress as well as in other matters. Be careful, then, of wasting money and pampering pride upon showy and stylish articles of dress, either for wife or children. Often a minister's pocket is emptied and his influence killed by the pride of his family.

3. *Let your household furniture be plain and simple.* In our day there is no end to the articles of furniture, etc., that a man may put into his house, all of them more or less desirable, and many convenient and useful. But a minister with small means must do without many of these, the same as his poor church members have to do. Debts and costly array, criticisms of brethren and hiring money, do not help a minister's influence or spirituality.

4. *Live within your means, and keep out of debt.* Every one will readily assent to the soundness of this advice, while many will act contrary to it. Most of people's financial troubles arise from a disregard of this maxim. On every hand we hear warnings to keep out of debt, and yet men will go right into it, when a little economy or a little good judgment would keep them out. They go in debt for provision, go in debt for clothing, go in debt for furniture, go in debt for a fine house, go in debt till it is debt everywhere and peace nowhere. *Pay as you go.* If your fingers long to grasp some coveted article, put them into your pocket. If they don't feel any money, put them into the fire rather than into debt.

5. *Never buy anything because it is cheap.* Many a foolish person parts with his money in that way. "But it is so cheap and may be higher." Wait till you really need it, and you may never buy it at all.

6. *Never go into speculations.* Others may try these, perhaps honestly and honorably; but ministers cannot. A trading, speculating, dicker minister is a disgrace to the cause. I never knew one to indulge in such things without hurting himself and wounding the cause. The only way is to let it all alone entirely. If his labors are not worth a decent living, then he had better go at something else. If all his time is not employed in the cause, and it is desirable to earn something for himself otherwise, let him engage in some business which is above reproach; such as gardening, farming, teaching, and the like. Patent rights, horse-trading, and life insurance, and other questionable things, he must avoid.

7. *Do not talk about your poverty and small pay.* It is very unbecoming in a minister to be often telling of how little he receives, and of how much he needs. It shows that his mind is on himself more than on his Master's work. He is set down as a selfish and self-caring man. Much of his influence for good is gone. These matters can properly be laid before a few confidential friends and the Conference Committee, but not before the brethren generally.

8. *Parsimony should be avoided.* While economy must be cultivated on the one hand, a close, niggardly, parsimonious spirit is to be shunned on the other. A minister who "Jews down" the merchant, haggles over a few cents with the groceryman, who is close with his hired help and sharp in a bargain, is far worse than the one who is a spendthrift. He has missed his calling totally; for nothing is more unlike Christ and his work than such a spirit. Their lives destroy all the force of their words, however sound or eloquent they may be. Oh! it requires a whole man and a manly man to be fit for the sacred work of God.

9. *Be liberal in charities.* A minister must stir up the people to liberalities and to benevolence. But who will follow if he does not lead? Who will be moved if he is close and stingy himself? However meager his pay, a part must be sacredly devoted to benevolent objects. How can widows and the poor be expected to give if the preacher himself does not give because he is poor? But there is mighty power in the words of a poor minister who is known to be economical and yet liberal. And shall we forfeit such power for sordid gain? God forbid!

D. M. CANRIGHT.

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.

"DISCOURAGED BECAUSE OF THE WAY."

Num. 21: 4.

PILGRIM of earth who art journeying to heaven,
Heir of eternal life, child of the day,
Cared for, watched over, beloved, and forgiven,
Art thou discouraged because of the way?

Cared for, watched over, though often thou seemest
Justly forsaken, nor counted a child,
Loved and forgiven, though rightly thou deemest
Thyself all unlovely, impure, and defiled.

Weary and thiraty, no water-brook near thee:
Press onward, nor faint at the length of the way;
The God of thy life will assuredly hear thee,
He will provide thee with strength for the day.

Break through the brambles and briars that obstruct
thee,
Dread not the gloom and the blackness of night,
Lean on the Hand that will safely conduct thee,
Trust to his eye to whom darkness is light.

Be truthful, be steadfast, whatever betide thee,
Only one thing do thou ask of the Lord:
Grace to go forward where'er he may guide thee,
Simply believing the truth of his word.

Still on thy spirit deep anguish is pressing,
Not for the yoke that his wisdom bestows,
A heavier burden thy life is distressing,
A heart that is slow in his love to repose.

Earthliness, coldness, unthankful behavior!
Ah! thou mayest sorrow, but do not despair,
Even this grief thou may'st bring to thy Saviour,
Cast on him even this burden of care.

Bring all thy hardness—his power can subdue it;
How full is the promise! the blessing, how free!
"Whatever ye ask in my name I will do it;
Abide in my love and be joyful in me."

—*Sudbury Leaflet.*

OHIO.

SPRINGFIELD.—The interest here is still good. Up to this time, nine have commenced the observance of the Lord's Sabbath, and five have united with the church, all heads of families but one. Others are deeply interested, for whom we have strong hopes. I find that the effects of our camp-meeting held here last fall are still felt throughout the city, and many are quite anxious that the next one should be held here. I believe much good would result from another camp-meeting at this place, if it could be held about six weeks earlier than the one last year. Persons of intelligence and influence are attending our meetings, and are deeply affected. The Lord gives good freedom in presenting his truth, for which we praise his name.

GEO. W. ANGLEBARGER.

March 1.

CAMDEN.—From Feb. 19 to March 1 I labored for the interest of the cause at this place. Held fourteen meetings. I feel that this labor was not in vain. The members of the church who were able to attend were much encouraged, and some who were backslidden I trust were benefited. This church was once one of the leading churches in the State; but removals and apostasies have greatly reduced their membership. It was not thought advisable to continue the meetings any longer at present; but I hope the time may come when a strong effort can be made to build up this church. I was much pleased, and am heartily in sympathy, with the ideas recently expressed by Eld. Butler in the REVIEW, in regard to laboring to build up our weak churches. Twenty dollars were pledged by the brethren here on the tent fund.

W. J. STONE.

MICHIGAN.

QUINCY.—Several efforts have recently been made to injure our work here, but each attempt only seems to help it forward. The Baptist minister has occupied the time of several meetings in opposing us, but it resulted in the immediate decision of several to obey the truth. The last opposition effort was in the form of two discourses, which were given in a large school-house a few miles east of here, by Pres. Dunn of Hillsdale College. The house was well filled with listeners, and a still larger crowd heard the review last Sunday morning and evening. The sentiment of the community seemed to be completely changed by hearing the truth, many manifesting themselves in favor of the Sabbath, and expressing by vote their desire for further meetings. This effort to overthrow the truth has so well advertised it that we shall soon hold a series of meetings there if the way opens. Thirty have signed the covenant who did not keep

the Sabbath when our meetings began. Our social meetings are excellent; and liberal offerings were made at the missionary meeting last Sabbath. We praise God for what he has wrought. Bro. Castle remains to assist in completing the work.

March 2.

W. C. WALES.

INDIANA.

FARMERSBURG, ETC.—I held four meetings at Noblesville Feb. 7, 8. I was at Patricksburg Feb. 12-16, and held eleven meetings. On the 18th, in company with Bro. Oberholtzer, I began meetings at Farmersburg. We continued one week, holding three services each day. These were seasons of profit to all. At the last-named place, three wanderers were reclaimed, and six others united with the church. Five were baptized. Much practical instruction was given. There was an abundant outpouring of God's Spirit upon us, and we were loth to close the meetings; but other appointments coming due compelled us to do so. We left Bro. Bennett to continue the meetings for a few days at least.

In order to free their church property from debt, we drew up a periodical pledge paper, the indorsers agreeing to pay a specified amount each month for one year. In this way, \$307 were raised in pledges. Several others will yet swell the sum to such an extent that the debt will be practically provided for. This lifts a great burden from the church. We can discern quite a growth in the cause at Farmersburg within the last year. They have a membership of eighty-five, and quite an interest without. The cause is onward, and we are of good courage.

Feb. 26.

WM. COVERT.

TEXAS.

CLEBURNE, JOHNSON CO.—Jan. 29 I commenced a course of lectures in a school-house in this county, about eighteen miles southwest of Cleburne. Bro. Wilson, who lives in this vicinity, had been trying to have preaching here for some time, and as he had done considerable missionary work in the community, it was thought proper to give the people a chance to hear the truth. Accordingly, upon the advice of a member of the Conference Committee, I entered upon the work. Have now been here about three weeks, and have spoken twenty-eight times. Have given five discourses on the law and Sabbath questions, which have caused quite a commotion in the religious elements, though the interest continues good, and seems to be on the increase. The people are of a class that can appreciate the force of plain testimony. At the conclusion of a discourse last night, on "Who Changed the Sabbath?" a gentleman, who had attended for the first time, came up and purchased some tracts, saying, "I always thought we were keeping the wrong day." Reading matter goes quite freely, and I hope some good may be done. I expect Bro. A. A. Gregory to take my place soon, as I must go to Eastland county, where some have embraced the truth from reading, and are calling for preaching. Brethren and sisters, let your prayers follow the laborers.

Feb. 22.

W. A. McCUTCHEN.

ILLINOIS.

CHICAGO.—Jan. 24 I commenced a course of sermons, which has continued until now, and I expect to continue the effort for three or four weeks more. We have not had as many hearers this year as before, but several souls are deeply interested in the truth which has been presented. Some have already commenced to keep the Sabbath, and I hope several more will do so as the result of these efforts.

Feb. 1 we started a Scandinavian mission house, or school, as a help to educate young men and women who have some gift and a burden for the salvation of their fellow-men. Instructions are given in grammar, arithmetic, writing, Bible readings, and the present truth. This takes up three to four hours a day, and the rest of the day is spent in canvassing, visiting, and holding Bible readings. There are already ten of us in the family here, and we have room for three or four more of such as have a good recommendation. The Lord is opening the way before us much more than we expected. We have just begun to hold Bible readings, but not less than forty souls are reached by these efforts. We have sold several dollars' worth of books, and taken twenty-five subscriptions for our papers; and we hope for success in this work. Will the American friends remember the Scandinavian work here in their prayers? Our address is 390 W. Erie St., Chicago, Ill.

J. F. HANSON.

MISSOURI.

AMONG THE CHURCHES.—Since General Conference I have visited the churches and companies at Half Rock, Emporia, Hamilton, Gunn City, Sedalia, Pleasant Hill, and Kansas City. Bro. Allee was with me at Half Rock. We had good meetings, especially on the Sabbath. The good Spirit came in, all hearts seemed tender, and good testimonies were borne. I

remained about one week, and left Bro. Allee to continue the meetings during the week of prayer. At Emporia the brethren have just completed their meeting-house. It is a neat, substantial building. This church is making advancement, and if they live near the Lord, they will have a gathering influence. Bro. Wm. Evans, of Hamilton, at the earnest request of the Conference Committee, decided to go with his wife to St. Louis, to take charge of the mission there. He will be much missed by the church at Hamilton.

Bro. Donnell was with me at Sedalia, Gunn City, Pleasant Hill, and Kansas City. We left the church at Sedalia much encouraged. An additional elder was elected and ordained. As the elder had been away from home much in the past, and the members were somewhat scattered, this seemed advisable. At Gunn City an elder and a deacon were elected and ordained. We spent but a short time with the company at Pleasant Hill, but found them rejoicing in the truth. Bro. Donnell will visit them again soon.

We were at Kansas City over two Sabbaths, but the weather was very unfavorable the whole of the time; however, we had meetings each evening. More than thirty names were attached to the covenant, including old Sabbath-keepers, and \$152 were pledged on the tent fund. There seems to be a deep interest on the part of many, and we regard Kansas City as a favorable field for future labor. In company with Bro. Allee, I began services with the New Boston church Feb. 10, and continued them each day and evening until Feb. 21. The attendance and interest of the brethren and also those not of our faith, were good. The Lord blessed in presenting the practical truths of his word which are applicable to this time. Our work seemed to be well received and appreciated by the brethren. This church has been slow to adopt some of the reforms which are of vital importance to a growth in grace and spiritual advancement, but we are rejoiced to see some improvement, and hope that tobacco and kindred evils will soon depart to return no more. Steps were taken which, if carried out (and we confidently expect they will be), will result in great good to the spiritual interests of this company. Three united with the church, one of whom received baptism. Twenty-one dollars were pledged on the tent and camp-meeting fund, and four dollars were received in donations.

DAN T. JONES.

GUNN CITY.—In company with Bro. Jones, I came to this place Feb. 4. Began meetings Friday evening. This church numbers only twelve or fourteen; but they are in good working condition. Twenty-seven dollars were pledged to the tent and camp-meeting fund. Sunday morning Bro. Jones left for Northern Missouri, while I remained to continue the meeting. A good portion of the time the roads were quite muddy, but the meetings were well attended. Two families, six in all, covenanted to keep the "commandments of God and the faith of Jesus." Closed last Sunday night with a crowded house. I next go to look after the work at Pleasant Hill.

Feb. 23.

R. S. DONNELL.

DAKOTA.

IROQUOIS, BROOKINGS, AND ESTELLINE.—After attending our good workers' meeting at Vilas, Jan. 8-20, I visited the church at Iroquois, to help plan for canvassing work, etc. Had some very good meetings. The weekly prayer-meeting, which for some time had been discontinued, they decided to resume. At this place was a lady, a school-teacher, who was very much interested in the Sabbath question. She went six miles to see her minister for Bible evidence for first-day observance; but receiving none, she has since made one more appeal (so I learn) to her minister in quarterly meeting; but the presiding elder giving no assistance, she has commenced to observe the whole law of God.

Jan. 26 I visited the company at Brookings, where we labored with the tent last season. Found all trying to live out the truth. Two or three decided to engage in canvassing for the *Signs* and *Sentinel* with their premiums. Jan. 27 I came to Estelline, an entirely new field, and began meetings in the Rice school-house, five miles from town. Have given twenty-nine discourses, made twenty-three family visits, and held several Bible readings. The meetings have been well attended; many evenings the house has been crowded. Eld. Olsen was with us Feb. 21, and spoke to a full house. His discourse was highly appreciated by all. Thus far seven, heads of families, have signed the covenant, three or four others are keeping the Sabbath, and still others are on the point of deciding to obey. I do not know that I ever held meetings in a neighborhood where so large a per cent of the people seemed interested and anxious to know the truth as here. To God be all the praise! The harvest truly is ripe, but the laborers are few. My courage was never better.

Feb. 26.

G. H. SMITH.

MINNESOTA.

I COMMENCED to labor in a school district of Birchdale Jan. 24. Ten have signed the covenant, and I think many others who are investigating will soon

take their stand for the truth. Feb. 13 we organized a Sabbath-school, and had a good Sabbath meeting. Those that have taken a stand are heads of families, good, honest souls. Remember us in this part of the State in your prayers. We hope so to live that we may have a gathering influence, and at last a home in the kingdom. JAMES S. BROWER.

Feb. 22.

ALDEN'S MILL.—Since Feb. 14 I have been holding meetings near Alden's Mill, about six miles from Alexandria. It is a small neighborhood, and the meetings are held in private houses; but the interest shown is quite encouraging. I have a strong hope of seeing some souls converted to God and his truth. The little band of brethren and sisters at Alexandria seem determined to fight the good fight of faith, that they may lay hold on eternal life. E. A. CURTIS.

March 1.

MINNEAPOLIS, SAUK RAPIDS, AND FAIR HAVEN.—After returning from Battle Creek, I attended our State meeting at Minneapolis. It was a good way to spend New Year's day. During these meetings I visited an old lady who had kept the Sabbath for many years, but had not seen a Sabbath-keeper for two years. She renewed her subscription on the REVIEW—her only preacher. Jan. 5, 6, in company with Bro. Everest, I spent with the Sauk Rapids church, visiting and holding meetings. All seemed encouraged, and promised to go forward. The rest of the month we spent at home. We visited and held meetings nearly every evening. Feeling especially interested in the young, we tried to help them, and have the assurance that the effort was with profit. We visited the members residing in Brainard. A sister who was baptized at our fall quarterly meeting lives here. From that meeting her husband began to seek God and his truth. He became satisfied that it was his duty to keep the Sabbath; but being employed by the railroad company, he thought he could not get a living if he should obey. We talked to him of faith, and the necessity of obedience, and closed the visit with a season of prayer, and advised him to state his convictions to his superintendent. This he has since done, and is now trying to keep the Sabbath, and still retains his position in the shops. To God be all the praise!

I visited the president of the W. C. T. U., who have a reading room in Brainard, and also corresponded with the N. P. R. R. Library Association of the same place, offering them each one year's subscription to *Good Health* and the *Signs of the Times*. Both have accepted. I pray that the blessing of God may be with them.

Feb. 2 I went to Fair Haven. The brethren here are trying to build a church. Held meetings with them about two weeks, with a fair outside attendance. Feb. 15 I was called home, as our only daughter was suffering from diphtheria. As there have already been three deaths here, we are somewhat anxious; but God seems to be blessing the means used for her recovery. We are hopeful, and ask the prayers of God's people, that I may soon be in the work again. H. F. PHELPS.

Feb. 26.

FRAZEE CITY, VERNDALE, AND WRIGHTSTOWN.—Leaving Wrightstown, Jan. 29, I came to Frazee to hold a quarterly meeting. When this church was first organized, the majority of its members lived in Frazee and vicinity; but lately several new ones joined the few Sabbath-keepers at Gresham, while some of the brethren moved from Frazee; thus the Gresham branch of the church is much the larger, and there the brethren and sisters met on Sabbath and Sunday, Feb. 6, 7, for quarterly meeting. Our meetings were interesting and profitable, especially the church business, and tract and missionary meetings. Five brethren and sisters offered themselves for admission into the church, who will be baptized at the earliest opportunity. Seven or eight expect to join the tract society. The brethren of this church are all of good courage. They are intending soon to build a meeting-house. The matter is already in the hands of a committee.

Feb. 10-14, was spent with the Verndale church. We enjoyed some good meetings, and there was some outside interest; but there was not as much accomplished for the brethren as I had hoped. I trust the time is near when all will plainly see their duty, and unite themselves with the church. How brethren can believe that this is the third angel's message, and yet stay outside of the church organization, is strange indeed. We had the regular quarterly meeting exercises on Sabbath and Sunday. One united with the church, and a leader, clerk, and treasurer were chosen for the year. Ten copies of the *Gospel Sicile* were ordered for missionary use.

Tuesday, Feb. 16, I returned to Wrightstown. Found all firm in the faith, and most of them growing in the truth. Spoke several times, and partially organized a tract society. Am now with Bro. Chaffee near Champlin, Hennepin county.

WM. SCHRAM.

RHODE ISLAND.

CURTIS CORNER.—According to appointment, I attended the meetings at Curtis Corner, Feb. 11-15. A

rain-storm began on the afternoon of the 11th, continuing with increasing violence through Friday, Sabbath, and Saturday night. It was the hardest storm they have had in that locality for more than thirty years. Highways were rendered impassable, bridges and dwellings were swept away, and railroads were submerged and rendered useless for about a week. Notwithstanding the storm, and also the fact that all were greatly disappointed in not meeting Eld. E. W. Farnsworth, as was expected, he having been called home on account of sickness, yet the meeting in some respects was an excellent one. All in the vicinity showed a commendable zeal in attending the meetings through the storm. The swollen streams made it impossible for some to come who otherwise would have been present. Some on Sunday came eight or ten miles through the mud on foot, returned in the evening, and came back next day to the meeting. Bro. F. W. Mace was also present, and rendered valuable assistance. The meetings were largely of a practical nature, considerable time being occupied in talking over the question of our work, what we might do, and the advance steps we ought to take. A club of forty copies of the *Signs* was taken, which we hope will be increased to two hundred in other parts of the State. We sold \$33.50 worth of our publications.

The question of the Providence mission received considerable attention. The brethren and sisters in the State have manifested a lively interest in this mission, and God has blessed their efforts. They have not only given of their money, but have donated fruit, vegetables, and bedding, and such articles as were in real demand. Doubtless there are many families in the Conference who have extra articles of bedding, dishes, etc., that they could spare as well as not, and which would aid our missionaries many dollars in the course of a year. We shall be glad to hear from such families who would make offerings in these directions "willingly, from the heart."

The question of more help for our work in the way of earnest and devoted men and women, was quite fully canvassed, and we expect to see some in Rhode Island who will ere long turn their attention more fully to the work of God, and not only give of their means but devote themselves to the work of bearing the light to others. The labors of Eld. Goodrich were highly appreciated. He will remain in this State for awhile, and will visit the other churches.

D. A. ROBINSON.

COLORADO.

DENVER, ETC.—At the close of the General Conference, I spent a few weeks in Michigan. In company with Bro. Griggs, I visited several churches in his district, where I had formerly labored. This was indeed a pleasure to me, and I trust a source of encouragement to the dear brethren and sisters.

Jan. 12, I left home and started for my western field of labor. Fortunately the train I took was not hindered by a storm of any kind. Friday night, according to appointment, I met with the brethren at Boulder, in State quarterly meeting. The meeting had been appointed for two days, but it lasted over three, and in many respects was the best quarterly meeting I ever attended in this State.

Jan. 20, 21, I was with the church and mission at Denver. My short stay in this city was very encouraging, both to our people and myself. The church election of officers in both Boulder and Denver had been deferred until I could be present. These duties were attended to, which resulted in some changes. New elders were chosen in both churches. I have seldom witnessed elections where changes were made and all seemed so much of one mind. The outlook before our people at Denver in connection with the mission is truly encouraging. Friday, Jan. 22, in company with Bro. Williams, I came to Beaver Creek, where we met with Brn. States, G. W. Voris, and Leemaster, who are laboring as colporters in this Conference. The Spirit of the Lord was present with us in our meetings. This is a small church, but when the wants of the cause had been presented, both in private and public, one brother again came forward with \$500 to help carry on the mission work, and another brother followed his example in this respect; and the end is not yet.

Feb. 4, I came to what is called the Wet Mt. Valley, where the brethren of Texas Creek church reside. The weather this winter has been extremely cold in this high altitude, and the snow is still on the ground. Our people here are very much scattered, so we have held but few public meetings, but have visited all of them at their homes, with good results. Last Friday evening we commenced meetings in the M. E. church at this place. At our first meeting only about one dozen were present, the next evening there were about twice that number, and on Sunday night there were about one hundred present. The congregation has steadily increased, and last night the house was nearly full. This is a mining town, and as the gold excitement has now passed away, we hope with the blessing of God to induce some, at least, of our intelligent, interested hearers to search after the eternal riches. There is truly a stir in the camp; what the result will be we cannot now tell. Bro. A. J. Stover is with me, and is visiting from house to house, and carrying with him "Thoughts." He is meeting with

some success in selling the book. One of our sisters is canvassing for "Marvel of Nations." She took thirty-seven orders in three days. We are all of good courage. WM. OSTRANDER.

Feb. 18.

GENERAL MEETINGS IN ILLINOIS.

I LEFT Michigan Feb. 9, to labor for a season with Eld. R. M. Kilgore, in Illinois. I reached West Salem, in the southern part of the State, early Thursday morning, Feb. 11, and was happy to meet Bro. K. at this place, and to find him of good courage. The meeting had already begun the evening before, with a good attendance of our brethren and sisters. Others came in later, some of whom had walked over fifty miles; and among them was Bro. Wm. Herald, with whom I formed an acquaintance about twenty years ago, at Clyde, Ohio. It gave me much joy to see him at this meeting, and to know that he and his family were still strong in the truth.

Our meetings rapidly increased in interest, and at every preaching service the meeting-house, which had never before been full, was filled to overflowing. The people listened with breathless attention to the present truth, which was presented to them with much freedom. The Lord helped in speaking, and gave power to the word spoken. Our own people were melted down in tenderness of heart, and made willing to make sacrifices to advance the cause of God.

The meetings held for instruction in canvassing, colportage work, Bible readings, etc., were well attended. The result was an enthusiasm to push the work forward in these branches with a more determined effort. The director of the district took hold with new courage. Several of the brethren and sisters volunteered to canvass for our books and periodicals, and plans were laid by the director to set them to work.

On the whole, we had an excellent meeting. The clouds were lifted, and the prospect for doing good in the cause was encouraging. We hope to see the cause brighten up all over Southern Illinois. We think West Salem and Edwards county to be a good field for labor. We learned while there that there had not been a saloon in the county for upwards of twenty years. In this respect, it is the banner county of the State.

Our general meeting at Oakland was small, though it was one of much labor, on account of some existing difficulties. But these were surmounted to a good degree, and we could see a marked improvement for the better. If they follow the advice given, and hereafter make the principle of love the ruling principle of their lives, they will see peace and happiness in their meetings and in their homes. Then the church, instead of scattering and becoming less, will increase in numbers and influence.

The instructions given to district secretaries, librarians, and church officers, and in canvassing, colportage work, Bible readings, etc., were well received. We were very sorry that there were not more present to be benefited by this instruction. When a general meeting of this kind is appointed, many fail to improve the privilege as they might by making a little effort, and thus they sustain a great loss. Our people should awake and improve all such opportunities, that they may fit themselves for the work. The preaching services at first were lightly attended; but by Sunday we succeeded in raising a good outside interest. From this time till Tuesday evening, our house of worship was well filled. Prejudice gave way before the truth. Many questions were handed in, which, when answered, had the effect to raise the interest. Curiosity gave place to a real desire to know the truth. Surely there are ears to hear all around us, and probably many hearts to obey; but where are the laborers? I. D. VAN HORN.

THE CAUSE IN OHIO AND WEST VIRGINIA.

"Who will go for us?" See Isa. 6: 6-8. The above is a question of no small magnitude, and is becoming one of great anxiety to those who are placed in positions of responsibility, as they see more and more the demand for consecrated talent in the cause of the closing gospel message to the world. "The harvest truly is great, but the laborers are few." In these two States we have some fifty towns and cities that range from ten thousand to three hundred and fifty thousand souls, besides a vast farming country and many towns and villages of smaller size. Who will enter these cities to carry the light of God's truth into these homes? It will not be those who have no faith in the message of Rev. 14: 6-12. It will not be those who love ease, position, friends, and money, more than souls for whom Christ died.

It is but a few months since we first made an effort to reach the great centers of population in Ohio. The results thus far are most encouraging, considering our lack of experience and the many obstacles in the way. Scarcely anything has been done in our cities except in Columbus, Springfield, and Cleveland. In Columbus we have had two laborers at work a little over a year, canvassing and holding Bible readings. Eld. Gates has held a few meetings besides. Now we have a good growing church there, which is doing

good work. At Springfield and Cleveland God is blessing the efforts put forth. A mission is being started at Lima, and by the first of April we hope to begin the work in Toledo. But shall we stop here? Shall we leave the largest city in the State, Cincinnati, and more than two score of cities in Ohio and West Virginia unentered? We must, unless *talent and means* are laid upon the altar of sacrifice.

We have among us those of talent who are teaching school. God wants them to teach the truths of the last message, which are committed to them. Will they give *themselves* to the sacred work? "God is the Lord, which hath *showed us light*; bind the sacrifice with cords, even unto the horns of the altar." Ps. 118:27. The altar is always a symbol of sacrifice. Who are willing to cut loose from the enticing schemes of this world, and place their lives, their talents, their *all*, upon the altar of the closing message of gospel truth? The angel of God is passing by with the live coal from off the altar, to touch the lips of those who are willing to "bind the sacrifice with cords, even to the horns of the altar." That means no slight sacrifice. "Horns" are used as a symbol of power. We want to make a sacrifice that will cost something, that will be the means of giving us power with God and with men, and bind us with cords to the eternal throne. Then our sins will be purged, and we will say, "Here am I, send me."

Some who are not adapted to the work would gladly enter these fields. It requires knowledge, wisdom, tact, and consecration to the work, to succeed. The Spirit of God says that men and women "should be selected" to enter these cities and towns. While all cannot leave their homes, all can help in the work and share in the reward. I may not be adapted to enter the work in these places, yet I can help others to go who are, or may become, good workmen. The reward of self-sacrifice among the laborers and those who sustain them, will be equally shared in the kingdom of glory. Brethren, it is no time for us to draw back. The message is going, the Lord is coming. Our hearts must be enlarged to feel the worth of souls. Oh for the spirit of our Saviour to mold as the clay is fashioned by the potter, the lives and all the talents of those in these States who believe the truth. Then the question, "Who will go for us?" will be answered by many giving *themselves* and their *means* to the work of God. The king's business requires haste. R. A. UNDERWOOD.

News of the Week.

FOR WEEK ENDING MAR. 6.

DOMESTIC.

- A heavy wind unroofed buildings at Baltimore Tuesday.
- Three men were found frozen to death in the streets of New York City Tuesday morning.
- It takes but six minutes now to send a cable message to London and to get the answer.
- The late John B. Gough delivered over 8,600 lectures. One year he lectured 386 times.
- The present State of Dakota has 3,299 public schools, 4,145 teachers, and 69,075 enrolled pupils.
- Congressman Wolford, of Kentucky, is endeavoring to place Jeff Davis on the Mexican pension roll.
- The contract for a \$2,000,000-bridge across the river at Cincinnati for the Chesapeake and Ohio Road has been signed.
- The Indian tribes bordering Cape Colony are protesting against a government order legalizing in their country the sale of spirits.
- A local-option bill somewhat similar to that adopted in Georgia, has passed the House in Virginia and the Legislature in Washington Territory.
- It is estimated that the public debt was reduced \$2,500,000 during the month of February. The pension payments for the month amounted to \$11,000,000.
- President Cleveland on Monday sent a special message to the Senate, absolutely declining to give that body the papers or explanations asked for concerning certain suspensions from office.
- Two young men recently arrived at New Orleans from Livingston, Montana, having made the trip of 4,500 miles in an open light canoe since July 4, 1885, purely from the love of adventure.
- Striking street-railway employees occasioned serious difficulty on a New York City car line Thursday, but the police succeeded in preventing a calamity. The difficulty has since been amicably settled.
- A masked mob expelled the Chinese workmen at East Portland and Albina, Oregon, early Monday morning, displaying revolvers to menace the Chinese, who were driven to a ferry-boat and then carried to Portland.
- The bursting of a boiler, Tuesday morning, in the Miami Powder Co's works, near Xenia, Ohio, resulted in the explosion of 12,000 pounds of powder, killing three men and blowing buildings and machinery to pieces.
- The event of the past winter seems to support the claim of advocates of the Northern Pacific Railroad that that line would be freer from snow blockades than the more

southern lines, as the trains on it were not once stopped by snow-storms during the above period.

—The Chinese riots still continue in the far West. Early Friday morning one hundred and twenty-five Chinese laborers were driven from Mount Tabor, Oregon, by a masked mob, who marched them to the ferry, whence they were conveyed to Portland, three miles distant.

—Pittsburg, Pa., is no longer the smoke-begrimed city so graphically pictured in the geographies. The introduction of natural gas, which now takes the place of coal in all the great manufactories, has completely changed the appearance of the city in this respect, making even the furnace rooms almost as clean in appearance as a parlor.

—Heavy fires reported during the week are: Cypress Hills street railway depot at Brooklyn, loss \$100,000; Alabama Warehouse at Montgomery, Ala., loss \$150,000; tobacco factory at Louisiana, Mo., loss \$60,000; six buildings at Homestead, Pa., loss \$14,000; spinning-machinery manufactory at Worcester, Mass., loss \$70,000; Canadian Pacific Railway depot at Winnipeg, Manitoba, loss \$200,000; Bodine Bros.' lumber yard at West New Brighton, L. I., loss \$75,000; E. W. Hall's opera house at Whitehall, N. Y., loss \$35,000; Bascom's block at Nashua, N. H., loss \$40,000.

FOREIGN.

—Serbia refuses to accept the treaty of peace drafted by Bulgaria.

—The last week in January 99,266 persons received parish relief in London.

—An ukase has been issued ordering the demobilization of the Servian army.

—There are fifty teetotalers in the new British Parliament. Twenty-five years ago, there was but one.

—The British government has telegraphed authority to Lord Dufferin to definitely annex Burmah.

—The treaty of peace between France and Madagascar was ratified by the Chamber of Deputies by a vote of 45 to 29.

—Dr. Heckel has discovered a tree in Central Africa called the "karite," which grows in dense forests and yields a supply of gutta-percha.

—The Finance Minister reported to the Dominion Parliament Wednesday, that the net public debt of Canada on March 1 was \$208,500,000.

—In the Canadian Parliament Monday night, the revenue for 1884-85 was reported as \$32,799,001, and the expenditures \$35,037,060, leaving a deficit of \$2,240,059.

—The municipal authorities of Paris have ordered that the name of the Deity be expunged from the children's school books issued by the Metropolitan School Committee.

—An Irish candidate for Parliament said in a speech at Dublin that \$150,000,000 had been spent in Ireland for drink in the last three years, in districts where laborers are starving, and where, it is said, the tenants cannot pay their rents.

—A Paris journal asserts that Lord Salisbury drew up a convention with Turkey for the cession of Crete to England on the payment of £3,000,000 and a guarantee that Greece should be prevented from taking aggressive measures, but that Gladstone hesitates to confirm the same.

—All the miners in Aveyron district, France, numbering 25,000, threaten to strike. The Prefect has telegraphed for re-enforcements of troops. At Manchester, Eng., Sunday, 10,000 workmen assembled, but in the absence of orators dispersed at an early hour.

—A severe snow-storm raged in the Province of Quebec, beginning Friday, Feb. 26, and lasting nearly a week. Several Intercolonial freight trains were buried out of sight, and in some of the cuttings the snow was eighteen feet in depth for over half a mile. All passenger trains were detained at stations.

—Hugh Sutherland, member of the Canadian Parliament, stated at St. Paul Wednesday that the contracts for building the Hudson's Bay Railroad had been let, that work would be begun immediately, and that an English syndicate was ready to put on a line of steamers between Hudson's Bay and Liverpool.

—The relations between the Argentine Republic and Uruguay are in a critical condition, and it is probable that the Uruguayan legation will return from Buenos Ayres. Notes have been exchanged, and the diplomatic corps have met to deliberate upon the best means to be adopted for a settlement of the troubles.

—Dispatches from Rangoon, Burmah, reveal a very unsettled condition of affairs in the newly-acquired British province. Most of the soldiers of Theebaw's disbanded army have rallied to the standard of the pretenders, and the dacoits, or gang-robbers, are becoming seriously troublesome. The whole country is said to be in a state of mild insurrection, and it is thought that nothing less rigorous than martial law will keep it in subjection for some time to come.

RELIGIOUS.

—The Parliament of Bavaria proposes to give half the Sunday to all the men employed on its railways.

—The Methodist Woman's Foreign Missionary Society have purchased ground for a Home in Seoul, the capital of Corea.

—Prague, in Bohemia, where Jerome was born, and John Huss preached, has elected a Protestant mayor, for the first time in two hundred years.

—The Japanese government has forbidden the "Yaso Taiji," or "Jesus opposers," to lecture against Christianity; or to use the word "Taiji," which means "to expel the Christians."

—A church in Ashby, Mass., during the past winter ran a free "gospel sleigh" for the benefit of those who, living a long distance from church, would otherwise have been unable to attend its services.

—The Baptist Missionary Union have promptly designated four missionaries to occupy the newly annexed portion of Upper Burmah, two or three of whom are already on the ground.

—In Northern Alabama, Mormon elders have been plying their nefarious vocation, which has resulted in their making many converts. They were warned to leave, but refused to do so, saying that the Government would protect them.

—Iceland was recently visited by a German statistician, who has furnished interesting data of that land. The Icelanders are all Lutherans. Some French missionaries tried very hard to make converts of some of them, but without any success. There are, it is said, one Roman Catholic, one Methodist, four Unitarians, and three Mormons, to be found among a population of 72,445 souls (census of 1880). The island contains 299 churches, 217 of which are built of imported timber, 75 of peat, or turf, and only seven of stone.

Obituary Notices.

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

NO MARBLE GUIDE.

BY J. M. HOPKINS.

WHEN Jesus descends from the world of light,
To call his beloved from death's dark night,
Do you think he will look for a marble guide
To point out the place where the saints were laid?

The sacred dust of the faithful few
Who have honored the Lord with a life most true,
Is guarded well by the angel band
Who vigils keep in this stranger land.

Far down 'neath the waves of the deep blue sea,
Beneath the shade of the spreading tree,
In the mountain cave, or in dungeon cell
Each resting place they will know full well.

And when the conflict on earth shall close,
And the saints are called from their long repose,
No chiseled slab will be sought to tell,
Where the silent sleepers in Jesus dwell.

Chatfield, Minn.

Woon.—Died of Bright's disease, Feb. 22, 1886, in Burlington, Calhoun Co., Mich., Perry Wood, aged 82 years, 5 months, and 21 days. He was converted in 1842, and joined the Christian church. In later years, he embraced the Bible doctrine on the nature of man, but did not come in contact with the light on the Sabbath of the fourth commandment till the weaknesses of declining years prevented his grasping its importance. His only son and family embraced the Sabbath, and with them he joined in its observance. He was an earnest Christian, and died in full hope of coming forth in the resurrection morning. An address was given from words often repeated by him, found in 2 Tim. 4:6-8. M. B. MILLER.

FLOWERS.—Died at his home near Savoy, Fannin Co., Texas, Dec. 27, 1885, Thomas J. Flowers, in the seventieth year of his age. His death was occasioned by an abscess of the throat, which burst, causing death in a few moments. He had been in poor health for some time, but was able to walk in the yard but a little while before his death. Father accepted the truth under the labors of Elds. Cook and Rogers, in Lafayette Co., Mo., in the fall of 1873. He was ever faithful to his profession; and as we lay him beside his three sleeping daughters, to rest for a little while, we have the assurance that he will soon come forth clad in immortality. He leaves a faithful companion, five children, and eight grandchildren to mourn their loss. A large and sympathizing congregation were present at the funeral services, which were conducted by Bro. A. A. Gregory, from the fourteenth chapter of Job. A. E. FLOWERS.

LONG.—Died of consumption, at Springfield, Ohio, Susie E., wife of John H. Long, aged 31 years, 5 months, and 6 days. Sr. Long embraced the present truth about one year ago, and united with the Springfield church. She had gradually failed in health several years, until about six months ago, since which time she failed very rapidly until the morning of the 14th of February, when she fell asleep, rejoicing in the hope of a glorious resurrection. Sr. Long leaves a husband and one little son about eight years of age, and a large circle of friends, to mourn their loss. Since her death, her husband has united with the same church, and feels an intense desire to be prepared to meet his dear companion. Remarks by the writer. GEO. W. ANGLEBERGER.

DERBYSHIRE.—Fell asleep in Jesus at Hartford City, Ind., Feb. 12, 1886, Belinda A. Derbyshire, aged 49 years, 8 months, and 26 days. Sr. D. was born near Mt. Washington, Ohio. From early life she professed Christianity, and was a member of the Christian church from her twentieth year until two years ago last summer, when under the labors of Bro. Otho Godsmark and the writer she embraced the third angel's message. Her heart was in the message, and she consecrated all upon the altar of sacrifice, anxious to do every duty, that she might gain eternal life. She was one of the leading members of the church, and a useful member of society, and her loss is deeply felt. For about thirty days her suffering was intense; yet in the midst of it all she was patient, and rejoiced continually that she had ever heard the truths of the last message. Her death was a victorious one, and all who witnessed it witnessed to the brightness of her hope. J. P. HENDERSON.

LEE.—Lydia Lee, wife of Bro. B. F. Lee, died at Morley, Mich., Feb. 11, 1886, aged 43 years, 8 months, and 23 days. When fourteen years of age, she entered upon the service of Christ, and united with the Baptist church, of which she was a consistent and faithful member when the truths of the testing message for the last generation reached her ears and heart, brought to her by the writer and Bro. L. H. Ellis, in the summer of 1875, at Round Grove, Minn. After a careful examination of the evidences furnished by the Scriptures, she with her husband embraced them, and was one of the twenty who constituted the Round Grove church. By her meek, quiet, patient spirit, and her devotion to right under all circumstances, she endeared herself to all

who formed her acquaintance. As a wife, mother, friend, counselor, and devoted Christian, her memory will be sweet to all who knew her. On account of her failing health, Bro. Lee changed his home from Minnesota to Michigan, two and a half years ago. Partial recovery followed the change, and at one time, in answer to prayer, she received such a blessing as gave hope of permanent recovery. But consumption had fastened upon her system, and at length brought her life to a sudden but peaceful close. If it was the will of God, she desired to live on account of her husband and children, to whom she was tenderly devoted. On the day previous to her death, while contemplating the probability of the near approach of the last enemy, her mind reverted to the blessing pronounced in Rev. 14:13, and, weighing this against the desire to live, she chose the blessing. Her husband and children have suffered an irreparable loss. May the blessed Lord comfort and sustain them. Her funeral services, Feb. 14, were conducted by Bro. Kenyon. D. P. CURTIS.

Appointments.

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

LOGAN, Harrison Co., Ia., March 13, 14, 16, 17
Dunlap, " " " "
Hope to see at these meetings all the friends of the cause who belong to those churches. C. A. WASHBURN.

DAVIS CITY, Ia., March 12-15. L. McCoy.
MORLEY, Mich., Sabbath, March 13
Lakeview, " " " 20
There will be opportunity for baptism at Morley. H. M. KENYON.

SUTTON, Neb., March 16, 17
Exeter, " " " 23, 24
Friend, " " " 30, 31
A. J. CUDNEY.

PROVIDENCE, Sabbath, I will meet with the church at Decatur, Mich., March 13, 14, to organize a tract society. J. D. MORRISON, Director.

A GENERAL meeting for Dist. No. 6, Pa. Conf., will be held at Ellicottsville, N. Y., the last Sabbath and Sunday in March. Brn. Oviatt and Chadwick will attend, and we hope this will be a profitable meeting. The West Valley church is cordially invited to attend. This will take the place of our quarterly meeting. Let there be a general attendance, and let all come seeking the Lord earnestly. D. A. BALL.

THERE will be a general meeting at New London, Wis., March 20, 21, beginning with the Sabbath. Let there be a large attendance from the surrounding churches. Matters of much importance in reference to our work will be considered. Those who come should be prepared to care for themselves as far as possible. A. J. BREED.

THE quarterly meeting for Sheldahlville church, Pa. Conf., will be held at Stockton, Chaut. Co., N. Y., March 20, 21. We most earnestly request a full representation of the church, as this will be a very important meeting. D. B. OVIATT.

If the Lord will, I shall be at Appleton City, Mo., at the quarterly meeting to be held the first Sabbath and first-day in April. The scattered brethren and sisters in that vicinity are invited to attend. J. G. WOOD.

Publishers' Department.

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

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.—B. L. Whitney, Addie S. Bowen, 48 Wehlerweg, Basel, Switzerland.
CHRISTIANA.—J. G. Matteson, E. G. Olsen, A. B. Oyen, Christiana, Norway.
GREAT GRIMSBY.—S. H. Lane, M. C. Wilcox, 72 Honeage 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. Robinson, 139 Colyer St., E. D., Brooklyn, N. Y.
ST. LOUIS.—Jos. Clarke, 2339 Chestnut St., St. Louis, Mo.
WASHINGTON.—W. H. Saxby, Chas. Parmelee, 1831 Vermont Ave., N. W. Washington, D. C.

THE address of A. O. Burrill and wife will be 113 Pearl St., Portland, Me., until further notice.

My address until further notice will be, Leon, Monroe Co., Wis. T. B. SNOW.

NOTICE.

To Michigan T. and M. secretaries and scattered brethren: All communications intended for the church at Sand Lake, Kent Co., should be addressed to Revilla Thorp, Clerk. F. W. HICKS, Elder.

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.]

FOR SALE.—Land in Kansas. Also a house and lots in Otsego, Mich. Will exchange the latter for western land. Otsego has an S. D. A. church of about one hundred members. Address, W. H. Littlejohn, Battle Creek, Mich.

WANTED.—Ten or twelve strong, healthy women are wanted immediately to engage in work at the Sanitarium, as chamber-maids, waiters in the dining-room, attendants in the bath-room, and other departments. None need apply except,—

- 1. Those who have good health, and are well able to do the work required.
2. Those who are Sabbath-keepers, and can furnish satisfactory reference as to character and ability.
3. Those who are willing to conform strictly to all rules and regulations of the institution.
4. Those who desire to remain in the institution not less than two or three years.
No one need apply who cannot answer all these qualifications satisfactorily. Persons desiring a situation should write immediately. No one should come to Battle Creek without first making arrangements by correspondence. Address, Sanitarium, Battle Creek, Mich.

WANTED.—A Sabbath-keeping blacksmith who is a good horse-shoer. Shop in connection with a wagon shop. Will hire by the day, rent to him the shop, or take him in as partner. Must come well recommended. Location is within forty rods of a thriving S. D. A. church. Address, Frank Behner, La Grange, Lorain Co., Ohio.

ANY middle-aged Sabbath-keeper who wishes a home, and can do light work on farm for reasonable compensation, address, R. W. Hill, Peterson, Clay Co., Iowa.

WANTED.—Employment among Sabbath-keepers by a young man eighteen years of age. Work on a farm preferred. Address, J. E. Evans, Mossie P. O., Ontario, Canada.

RECEIPTS.

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

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

Books Sent by Express.—A O Tait, C W Priest, W Harper, Emma Freeman, May Taylor, Rosa Walton, Wm H Falconer, Carl Rasmussen, Wm Evans, R F Barton, G G Rupert.

Books Sent by Freight.—L S Campbell, W A Young, L D Chambers, R G Garrett, W C Hansen, Geo A King, E T Palmer, F L Mead.

European Mission.—Wm A Dains \$10., S W Harris 10.
English Mission.—S W Harris \$10.

Australian Mission.—Della Robbins \$1.
International T. & M. Soc.—Mrs F C Stimson \$10., Mich T & M Soc 11.

S. L. Academy.—Mich T & M Soc \$10.

Cash Rec'd on Account.—B C V M Soc per M A E \$108.70, Dak T & M Soc 228.45, Mo Conf per Eli Raney 3., Mich T & M Soc 395.49, N Y T & M Soc per S Brot 0.75, Iowa Conf per P J Parker 1.50, Minn T & M Soc 311.46.

General Conference.—Kansas Conference \$200.

Christmas Offerings to International T. & M. Soc.—K P Wakefield \$5.

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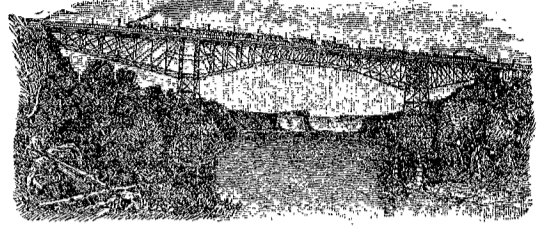
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Travelers' Guide.



MICHIGAN CENTRAL NEW CANFIELDER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

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

All trains run by Nineteenth 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. 29, 1885. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect Dec. 6, 1885.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Includes times for stations like Port Huron, Leapeer, Flint, Durand, Lansing, Charlotte, A & BATTLE CREEK, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, and Chicago.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. The Day Express, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPICER, General Manager.

MICHIGAN & OHIO RAILROAD.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Includes times for stations like Toledo, Tuedee, Tecumseh, Jerome, Hanover, Homer, Marshall, Ceresco, Battle Creek, Augusta, Yorkville, Monteville, and Allegan.

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. Lists 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., MARCH 9, 1886.

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In the article entitled "Obedience the Best," in No. 8, current volume of the REVIEW, a mistake occurred in quoting Rom. 13:1; it was given as 1 Cor. 13:1.

The article in this number from Eld. Butler on "Making a Covenant with God by Sacrifice," is the same that was read in the churches on the fourth Sabbath of last month. But as there are many isolated ones who do not have the privilege of attending meetings, and who should have the article, it has been requested that it be published in the REVIEW, that all may receive its instruction and counsel. And those who have read it or heard it read once, would do well to read it again.

WANTED!

CANVASSERS are wanted in the States of Colorado, Kansas, Texas, Virginia, and Iowa. We want a canvasser in each town and city in these States, to sell our popular book, "Sunshine at Home." Sixty thousand copies are already sold; any one can sell it. Canvassers who are not engaged in selling our denominational books, can do a profitable business with "Sunshine." For confidential terms to agents, address, REVIEW AND HERALD, Battle Creek, Mich.

AMERICA IN THE VAN.

OUR OWN country being a subject of prophecy, interest attaches not only to its wonderful growth, great facilities and resources, and marvelous achievements, but to the great names which have appeared among its citizens and their position as compared with others of their generation. A recent writer gives us the following enumeration on this point:—

"MEN OF AMERICA—MEN OF THE AGE—The greatest man 'take him all in all,' of the last hundred years, was George Washington, an American; the greatest philosopher was Benjamin Franklin, an

American; the greatest living sculptor, Hiram Powers, an American; the greatest living historian, William H. Prescott, an American; the greatest ornithologist, J. J. Audubon, an American; the greatest lexicographer since the time of Johnson, Noah Webster, an American; the greatest inventors of modern times were Fulton, Fitch, Whitney, and Morse, all Americans."

And to these we may add the following as those who excelled all others of modern times in their particular spheres: Greatest general, U. S. Grant; orator, Daniel Webster; railroad magnate, W. H. Vanderbilt; merchant king, A. T. Stewart; statesman, Abraham Lincoln; evangelist, D. L. Moody; journalist, Horace Greeley; explorer, H. M. Stanley; actor, Edwin Booth; farmer, J. Dabrymple; telescope-makers, Clark Co., of Cambridge; arctic explorer, A. W. Greeley; inventors, Elias Howe, C. Mc Cormick, T. A. Edison.

A SCRAP-BOOK FOR MINISTERS.

THE REVIEW Office has just made for me a scrap-book. It pleases me so well that I think many of our ministers and laborers would also like one. I have never been able to find one, even in the largest cities, to suit me. They were too large or too small, too wide or too heavy. Generally they are bound in cloth, and so will soon wear out.

This one is 7½ inches wide by 9½ inches long, bound in firm, strong Russian kip; contains 100 pages of the best material, paged, with leaves for an index. It is plenty large enough to contain all the extracts a minister will ever need to use. Price, post-paid, \$1.00. Brethren who want one, send in your orders right away. D. M. CANRIGHT.

CHURCH AND STATE IN ENGLAND.

As indicative of the sentiment in England relative to the disestablishment of the State Church, we find related in the London Christian World of the 28th ult., how an auctioneer was pelted and drenched while attempting to sell forty-seven sheep and a cow, to collect from the owners thereof their church tax. The auctioneer gave up the job, and joined the anti-church party. G. W. M.

TO THE BROTHERS IN MISSOURI.

ELD. J. W. WATT's house was burned on Feb. 9, with all its contents. Eld. W. was away from home preaching, and the family were away at the time of the fire. Everything was lost except the clothes they wore. Bro. Watt had been striving hard for several years to get clear of debt, which he had about accomplished. His many friends can show substantial sympathy by contributing money and household goods. Direct to Eld. J. W. Watt, Nevada, Vernon Co., Mo. DAN T. JONES.

KANSAS TRACT SOCIETY, ATTENTION!

HAVING ASSUMED the responsibilities of president of the Kansas Tract Society, on account of the resignation of Bro. T. H. Gibbs, who is in New Orleans, all communications intended for that officer should be addressed to me at Fort Scott, Kansas. I would also earnestly request all district and local officers to make an early and complete report at the close of the present quarter, and hope all money due the Society will be promptly forwarded to the proper officers.

We sincerely desire to see the efforts of our missionary workers more than doubled. God has a work for all. He is not pleased with him who doeth his work slackly, but has a rich reward for the faithful laborer. E. M. KALLOCH.

A BETTER WAY.

MANY times when a large meeting is being held, the brethren go home for their dinner, both on Sabbath and Sunday. To do this, they have to hurry home, hurry through dinner, hurry back, and then get there late. This makes the afternoon meeting longer. Then they must hurry home again, hurry with their work, hurry back, get there late, and are all tired out at night.

There is a better way. Bring a lunch with you, and stay at the church; and in a short intermission, say forty minutes, you can eat a light dinner, which is best at such a time any way. It is much easier for the sisters, as it saves them much work. Then have an early afternoon meeting, get out early, and have plenty

of time for your work at home, and to get back to the evening meeting. Try it. D. M. CANRIGHT.

"IN TIME OF PEACE PREPARE FOR WAR."

JUST now we have a forcible illustration of this adage. The Board of Naval Defenses, appointed last May by the President, to examine and report at what ports fortifications and other defenses are most urgently required, and the character and kind of defenses best adapted to each, has made its report. The Board urges immediate action, and recommends defenses for twenty-seven ports. The total amount needed in making these defenses is estimated as one hundred and twenty-six million dollars. This report is officially submitted to Congress, and the action of that body thereon will be watched with interest.

Should favorable action be taken on this report, the same will not comport very well with the arrangements for a world's peace convention, provided for by a bill now before Congress. However, it will be in exact accord with the words of Joel: "Prepare war, wake up the mighty men, let all the men of war draw near, let them come up; beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong." Chap. 3:9, 10. This prophecy refers to the last days, and we may rest assured it will not fail of being fulfilled. G. W. M.

DROPPING NAMES.

Is it a proper course of action for a church to drop from the records the name of one of its members on the strength simply of a request from such a member that this should be done? The following considerations would seem to justify a negative answer to this question:—

1. Under a pressing sense of unworthiness before the Lord of infinite perfection, a brother or sister in Christ, justly esteemed, loved, and fellowshipped by all the church, might be led to present such a request under conviction that the church would be benefited if relieved of one so unworthy. Now suppose this request be granted such a member under these circumstances; would the result be to comfort him, to bring him to the light, to brighten the hope of the discouraged heart, to bring him nearer to the people of God? or would it be to deepen the doubts and thicken the clouds of discouragement hanging over the conscientious soul? "Comfort ye, comfort ye my people, saith the Lord."

2. Quite another motive might prompt a member of the church to press a petition to have his name dropped. He may be actually unworthy of the confidence and fellowship of his brethren; he may see that action will or should be taken in his case, which will result in the withdrawal of fellowship from him, unless confession, and it may be restoration, be made on his part, which he has no idea of doing; and to forestall such an action, he may request the privilege of thus honorably (?) walking out of the church.

3. The duty of the church is clear in such cases. Patient labor should be bestowed; and if this should result in the restoration and salvation of the erring, what an unspeakable blessing would be conferred upon this member! Who can estimate it? It would be to "save a soul from death, and hide a multitude of sins."

But if such an one cannot be helped, if he cannot be made to see his wrongs, to confess, and forsake them, then the hand of fellowship should be withdrawn from him. This step is as solemn as it is important. Christ has established his church upon the earth as the light of the world, and every act of his people should bear testimony to the world that we are impressed with the solemnity and importance of the work in which we are engaged. The step we suggest, seems necessary for the good of the impenitent, for the honor of the church, and to guard others from being imposed upon. Says the apostle, "Them that sin, rebuke before all, that others may also fear." Is this injunction in any sense complied with when the backslidden are allowed to pass from the church without labor or action further than to drop their names?

If the life and character of one is such where he is best known that he cannot be acknowledged as a Christian, why should he receive license from the church to pass as such where he is not known? To allow such to leave the church clothed with boastful pretenses that he could have retained his membership with his former brethren if he had chosen so to do, is virtually to give sanction to an influence and power which may be used to injure others, and may subject the church so doing to severe criticism. A. S. HUTCHINS.