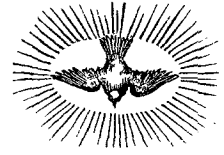


Advent Review



OUR FIELD
AND SABBATH HERALD.



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

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WHAT THOU WILT.

Do what Thou wilt! yes, only do
What seemeth good to Thee:
Thou art so loving, wise, and true,
It must be best for me.

Send what Thou wilt; or beating shower,
Soft dew, or brilliant sun;
Alike in still or stormy hour,
My Lord, thy will be done.

Teach what thou wilt; and make me learn
Each lesson full and sweet,
And deeper things of God discern
While sitting at thy feet.

Say what thou wilt; and let each word
My quick obedience win;
Let loyalty and love be stirred
To deeper glow within.

Give what thou wilt; for then I know
I shall be rich indeed:
My King rejoices to bestow
Supply for every need.

Take what thou wilt, beloved Lord;
For I have all in thee;
My own exceeding great reward
Thou, thou thyself shalt be!

—F. R. Havergal.

Our Contributors.

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

WORDS FOR THE YOUNG.

BY MRS. E. G. WHITE.

"CHILDREN, obey your parents in the Lord: for this is right. Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the [new] earth." Children who dishonor their parents, and disobey them, and disregard their advice and instructions, can have no part in the earth made new. The purified new earth will be no place for the rebellious, the disobedient, the unthankful, ungrateful son or daughter. Unless such learn obedience and submission here, they will never learn the lesson hereafter; and the peace of the ransomed will never be marred by the disobedient, unruly, unsubmissive children. No commandment-breaker can inherit the kingdom of heaven. Will all the youth please read the fifth commandment spoken by Jehovah from Sinai, and engraven with his own finger upon tables of stone. "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." "Children, obey your parents in all things; for this is well-pleasing unto the Lord."

There are many passages of Scripture that are plain, instructing the young, showing them clearly the will of God concerning them. These plain teachings they must meet in the Judgment. Yet there is not one young man or woman in twenty who professes the present truth, who heeds these Bible teachings. They do not read the word of God enough to know its claims upon them, and yet these truths will judge them in the great day of God, when young and old will be judged according to the deeds done in the body.

Says John, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

This exhortation to young men extends also to young women. Their youth does not excuse them from the responsibilities resting upon them. The youth are strong. They are not worn down with the weight of years, and with cares. Their affections are ardent, and if they are withdrawn from the world, and placed upon Christ and heaven, doing the will of God, they will have a hope of the better life that is enduring, and they will abide forever, being crowned with glory, honor, immortality, eternal life. If the youth live to gratify the lust of the flesh, the lust of the eyes, and the pride of life, they are seeking for the things of the world, are pleasing their great adversary, and separating themselves from the Father. And when these things that are sought after pass away, their hopes are blighted and their expectations perish. Separated from God, then they will bitterly repent their folly of serving their own pleasure, of gratifying their own desires, and for a few frivolous enjoyments, of selling a life of immortal bliss that they might have enjoyed forevermore. "Love not the world, neither the things that are in the world," says the inspired apostle. Then the warning, "If any man love the world, the love of the Father is not in him." It is an alarming fact that the love of the world predominates in the minds of the young. They decidedly love the world and the things that are in the world, and for this very reason the love of God finds no room in their hearts. Their pleasures are found in the world, and in the things of the world, and they are strangers to the Father and the graces of his Spirit. Frivolity and fashion, and empty, vain talking and laughing, characterize the life of the youth generally, and God is dishonored. Paul exhorts the youth to sobriety: "Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

I entreat the youth for their souls' sake to heed the exhortation of the inspired apostle. All these gracious instructions, warnings, and reproofs, will be either a savor of life unto life or of death unto death. Many of the young are reckless in their conversation. They choose to forget that by their words they shall be justified, or by their words be condemned. Take heed to the words of our Sav-

our: "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." How little regard is paid even to the instructions of the heavenly Teacher! The word of God is either not studied at all, or if it is, its solemn truths are not heeded, and these plain truths will rise up in Judgment and condemn them.

Words and acts testify plainly what is in the heart. If vanity and pride, love of self and love of dress, fill the heart, the conversation will be upon the fashions, the dress, and the appearance, but not upon Christ or the kingdom of heaven. If envious feelings dwell in the heart, the same will be manifested in words and acts. Those who measure themselves by others, and do as others do, and make no higher attainments, and excuse themselves over the wrongs and faults of others, are feeding on husks, and will remain spiritual dwarfs as long as they gratify the Devil by thus indulging their own unconsecrated feelings. Some dwell upon what they shall eat and drink and wherewithal they shall be clothed. Their hearts are filled with these thoughts, and they flow out from the abundance of the heart, as though these things were their grand aim in life, their highest attainment. They forget the words of Christ, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Satan is gratified to have the attention of youth attracted by anything to divert their minds from God, so that the deceiver can steal a march upon them, and they, unprepared for his attacks, be ensnared. They are not aware that the heavenly Artist is taking cognizance of every act, every word, and their deportment; and that even the thoughts and intents of the heart stand faithfully delineated. Every defect in the moral character stands forth revealed to the gaze of angels, and they will have the faithful picture presented to them in all its deformity at the execution of the Judgment. Those vain, frivolous words are all written in the book. Those false words are written. Those deceptive acts, with the motives concealed from human eyes, but discerned by the all-seeing eye of Jehovah, are all written in living characters. Every selfish act is exposed. The young generally conduct themselves as though the precious hours of probation, while mercy lingers, were one grand holiday, and that they are placed in this world simply for their own amusement, to be gratified by a continued round of excitement.

Satan has been making special efforts to lead the youth to find happiness in worldly amusements, and to justify themselves in thus doing, by endeavoring to show that these amusements are harmless, innocent, and even important to health. The impression has been given by some physicians that spirituality and devotion to God are detrimental to health. This suits the adversary of souls well. There are persons with diseased imaginations who do not rightly represent the religion of Christ; such have not the pure religion of the Bible. Some are scourging themselves all through their life because of their sins; all they can see is an offended God of justice. Christ and his redeeming power, through the merits of his blood,

they fail to see. Such have not faith. This class are generally those who have not well-balanced minds. Through disease transmitted to them from their parents, and an erroneous education in youth, they have imbibed wrong habits, injuring the constitution, affecting the brain, causing the moral organs to be diseased, and making it impossible for them upon all points to think and act rationally. They have not well-balanced minds. Godliness and righteousness are not destructive to health, but are health to the body and strength to the soul. Says Peter: "He that will love life, and see good days, . . . let him eschew evil, and do good; let him seek peace, and ensue it: for the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil." "But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled."

The consciousness of right doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver is health and strength. A person whose mind is quiet and satisfied in God is in the pathway to health. To have a consciousness that the eyes of the Lord are upon us, and his ears open to hear our prayers, is a satisfaction indeed. To know that we have a never-failing Friend in whom we can confide all the secrets of the soul, is a privilege which words can never express. Those whose moral faculties are beclouded by disease, are not the ones to rightly represent the Christian life, or the beauties of holiness. They are too often in the fire of fanaticism, or the water of cold indifference or stolid gloom.

The words of Christ are of more worth than the opinions of all the physicians in the universe. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This is the first great object—the kingdom of Heaven, the righteousness of Christ. Other objects to be attained should be secondary to these.

"SUNDAY THE CHRISTIAN SABBATH."

A SUPPLEMENT.

BY A. SMITH.

I HAVE reviewed a portion of a serial article on the Sabbath question by the editor of the *Michigan Christian Advocate*; but Mr. A having continued his effort, I note a few additional points of interest.

In his fourth paper Mr. A quotes Heb. 4: 1-11, giving the revised rendering, and reasons therefrom as follows: "Here we have a plain statement of the seventh-day Sabbath for the Jews after the example of God's rest in the creative work. . . . Then we have just as clear a statement of the first-day Sabbath for Christians, after the example of Christ's rest [probably including the Sunday fishing precedent at the Sea of Tiberias. John 21: 1-13] from the work of redemption."

The first day of the week is not mentioned at all in the texts above quoted, but the seventh day is. Wherein, then, is the statement of the first-day Sabbath just as clear as that concerning the seventh-day? Dr. Adam Clarke, commenting on *the rest that remaineth*, mentioned in Heb. 4: 9, which Mr. A says is the first-day Sabbath, has the following: "It was not (1) the rest of the Sabbath; it was not (2) the rest in the promised land; therefore there is another rest, a state of blessedness, for the people of God: and this is the gospel, . . . and the eternal glory it prepares for."

Mr. A then lays great stress on the term "another day," making it opposed to the term "seventh day." But the candid reader will see by a careful reading of Heb. 4: 8, that the term is opposed, not to the seventh day, but to the rest that Joshua gave the Israelites in the land of Canaan. Mr. A admits that the apostles did frequently teach in the Jewish synagogues on the seventh-day Sabbath; but only so as to get a hearing of the people. But why, I ask, did the apostles ever call that day the Sabbath, if it was no longer the Sabbath; and why did they not somewhere call the first day of the week the Sabbath if it was such? Mr. A next quotes Rom. 14: 5, and hints that the term *day* therein refers to the weekly Sabbath. But unfortunately for his argument, it would include Sunday as well as the seventh day, and would therefore prove it to have been a matter of

indifference to Christians as to what day they kept, or whether they kept any at all, so long as they were individually satisfied or persuaded in their own minds. Dr. Adam Clarke says on this verse: "Reference is made here to the Jewish institutions, and especially their festivals, such as the Passover, Pentecost, Feast of Tabernacles, New Moons, Jubilee, etc.," and denies that Christians are at liberty to so regard the Sabbath.

Mr. A: "At length God formally manifested his will respecting the new order of things, by inspiring St. John to designate the first-day Sabbath by its proper name, 'Lord's day.' Rev. 1: 10."

From Ex. 20: 10; Isa. 58: 13; and Matt. 12: 8, is proved that the seventh-day Sabbath is the Lord's day. But, admitting for argument's sake that the term Lord's day in Rev. 1: 10 means the first day of the week, it is not called the Sabbath at all. Suppose that the early Christians did frequently meet for worship on Sunday, it cannot be proved that they did not also do likewise on the seventh day; nor that such assembling served to sanctify the day. God's command alone can sanctify the weekly Sabbath; but in the case of the first day it is *entirely wanting*.

In his last paper Mr. A plunges into the writings of the early Fathers, and comes out of the bath covered with the down of tradition. Quoting from the reputed writings of Ignatius, whose genuineness is questioned by eminent first-day scholars, he says: "If those who were concerned with old things have come to newness of hope, no longer keeping (Jewish) Sabbaths, but living according to the Lord's day, in which our life has arisen again through him and his death." Concerning this quotation, Andrews, in his "Testimony of the Fathers," says: "But the so-called Lord's day is only brought in by means of a false translation [of the Greek text, which he renders], literally: 'No longer Sabatizing, but living according to the Lord's life.' Eminent first-day scholars . . . have testified explicitly that the term Lord's day has no right to appear in the translation."

Further on Mr. A says: "Again he [Ignatius] called the Lord's day the 'queen and chief of all days.'"

But, bad for his theory, Mr. A has ignorantly or dishonestly left out an important point in Ignatius' testimony. It reads, literally, as follows: "And after the observance of the Sabbath, let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all the days."—*Chap. 9*. Mr. A then professes to quote from Irenæus, but he does not give the chapter where it may be found, evidently for the good reason that it does not appear in Irenæus' writings at all, nor in those of any other of the early Fathers that we can find.

Mr. A next quotes from Justin Martyr as follows: "On the day called Sunday, there is a gathering in one place of all who reside either in the cities or in the country places, and the memoirs of the apostles and the writings of the prophets are read.—*Apology, I., 67*. He goes on to give reasons for keeping this day; viz., 'Because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour, on the same day rose from the dead. For he was crucified on the day before that of Saturn (Saturday), and on the day after that of Saturn, which is the day of the sun, having appeared to his apostles and disciples, he taught them these things, which we have submitted to you also for your consideration.' This statement is of priceless value" as serving to show that Jesus taught his disciples "to observe the first day of the week."

Doubtless it is of priceless value to the first-day Sabbath cause, just as a morsel of bread is of priceless value to a starving man, or a drop of water to one dying of thirst in the desert. On the best food that can be gathered for it, this papal Sunday Sabbath will continue to be "poor and very ill-favored and lean-fleshed." The "Apology" of Justin Martyr, from which Mr. A quotes, was addressed to a heathen emperor of Rome. The following testimony concerning Justin Martyr is conclusive: "The idea of the change of the Sabbath from the seventh day of the week to the first, is . . . never found in his writings."—*Andrews' Testimony of the Fathers, p. 34*.

The reader will doubtless notice, that, by endorsing Justin Martyr's statement that God began the work of creation on Sunday, Mr. A repudiates

his own position, and that of others he has quoted, that God instituted Sunday as the Sabbath in Gen. 2: 3. (See my former articles.) He goes on to cite numerous early Fathers, by none of whom the first day of the week is ever termed the Sabbath at all. On the decree of Constantine he makes a waspish dab at "Seventh-day Advents" (Adventists), and says of the decree: "It simply made the Lord's day the legal Sabbath." But Constantine was a heathen emperor, and his first decree was in behalf of the "venerable day of the sun."

By his appeal to the Fathers, Mr. A has practically repudiated the following dogma of the Methodist church:—

Quæst. "78. What is the only sufficient rule of a Christian's faith and practice?—The word of God, as contained in the Scriptures of the Old and New Testaments."

Having "strained his milk through a coal sack," Mr. A concludes that it is "ample" (probably in its nourishing qualities), and thinks that no intelligent Christian mind can be disturbed by subtle essays and lectures in favor of the seventh-day Sabbath; and claims that to deny the sacredness of the first-day Sabbath "is practically to deny our Lord's divinity, and crucify him afresh." We can assure Mr. A that "essays and lectures" will be given until the world is warned that this first-day Sabbath is a papal institution, and until the seventh-day Sabbath cause shall arise and triumph in victory. The final Judgment day will determine on which side of the question the "intelligent Christian" is found.

FAITH VS. MODERN REVIVALS.

BY ELD. G. G. RUPERT.

WE obtain all faith that is of any avail from evidence; and the evidence of Christian faith is found in the word of God. See Rom. 10: 17. "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11: 1. When I hear ministers tell the people only to believe, that that is all God wants, and never teach them the truth as contained in the Bible, I ask, How can they have faith? They are deceiving, and being deceived. There are, no doubt, thousands of such revivals now in operation in the different parts of the country, where fanaticism of the worst kind is manifest under the title of Christianity; and I am sorry to say that the better, sober-minded class of people are disgusted and driven to infidelity, saying that if this is what the Bible requires, they do not want to be in possession of it.

Dear reader, the trouble is not with the Bible, but with men who have forsaken the sound doctrine contained therein, and turned unto fables, thus fulfilling the declaration of the Bible that such a state of affairs would exist in this age of the world. Says the prophet, speaking of this time: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." Hosea 4: 6. As I travel from place to place, I learn of revival meetings, and some great excitement seems to be over the people. Either a so-called evangelist, or Salvation Army, or holiness band, or some such persons are holding meetings in many places.

If we spend one evening at such a meeting, in order to become informed as to the exercises, we find on entering the place of worship, that the program commences about as follows: several pieces of quickstep music are sung, several prayers are offered, the burden of which is not that some soul may better understand God's word, and be led to obedience from a point of duty and principle, but that they may have a *wonderful blessing*. After the meeting is well started in this manner, the speaker rises, takes his text, lays down the Bible, commences to shrug his shoulders and rub his head. The body commences to sway back and forth, gestures are made, and everything appears as if something wonderful is going to happen. By this time the text is forgotten. The speaker leaps into the aisle, walks the floor, and relates death-bed scenes. The feelings of the people are wrought upon, and the invitation is given to come forward. Music is started. Various persons endeavor to bring the people in, and then labor with the converts is the next thing. This is done by prayers, and admonitions to believe, and that *now*. Presently they are invited to speak. They rise and tell how they are saved, and that they are

saved now. The collection is taken, and the report goes out that there is a wonderful revival. We go home with feelings of sadness, to think that people will worship the great God in such a manner.

This program is carried on night after night. In all candor and sobriety, I ask, Where is the evidence of faith in such meetings, where there is not a subject of the Bible taught? Does not the following scripture apply to such shepherds? "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds: Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock." Eze. 34:2, 3. The people have heaped to themselves teachers having itching ears, and have turned from the truth unto fables. The world is leavened with infidelity, fanaticism, and wickedness of every sort. The ministry is preaching smooth things, and saying, "Peace, peace, when there is no peace."

The Bible teaches that this state of things will increase. Thousands will flow into the popular churches, until they will really think that their theory of the millennium is at hand. Satan will have full control. Finally, through this element, Satan will perform his wonders of deception under the garb of Christianity, just before the coming of the Lord. The apostle says it is all because they received not the love of the truth that they might be saved.

Dear friend, a religion that will not lead you to a careful study of the Scriptures by subjects, in these days of peril, is not genuine. Our only safeguard is the holy Bible. God has given us the evidence of true faith; this evidence we must have. Every point of doctrine held should be sustained by the evidence of the Bible; and we as individuals should be so posted that we can always turn and read the evidence of our faith from the Bible. One evidence of the true Spirit is that it leads us to study the Bible. A conversion that will not do this is spurious. Peter says, "As newborn babes desire the sincere milk of the word, that they may grow thereby." There will be two classes when the Lord comes: those that have a Bible faith, and those that have not. On which side will you be?

ACQUAINTANCE WITH GOD.

BY S. O. JAMES.

BECAUSE we cannot see God, we almost forget that he sees us; and though we must and do admit that he is the source of all good, yet by our actions much of the time we say, "He is the last person I wish to see or become acquainted with." Is not this foolish? Is it not contrary to good reason? and as sensible persons should we not suspect that something is wrong with us? If there is an infinitely wise and good Being who has given us life and everything that makes it happy, is it not most reasonable that we should endeavor to become acquainted with him, to learn something of his nature; and if he has some will or pleasure concerning us, which as our Father he certainly has, would it not be consistent with good reason and sound judgment, that there should be a way provided whereby we may and should discover what that will is? Every sensible person will answer, Yes.

Now permit me to inquire, Do we do this? do we ask favors of him daily? and do we thank him for those we receive? Let me go a little farther; let me appeal to your best and tenderest feelings, my friend, and ask, Do you realize every day that God is a God of love; that he cares for your happiness; yea, that he loves you more tenderly than a mother can love her little helpless babe? Perhaps you will honestly answer, No.

You are ready to confess, "I believe the holy Scriptures, and that Jesus died for me as well as others; but I cannot say that I love him, or that I hope to meet him in peace when this life shall end." Then let me assure you, dear friend, as I love and desire your happiness, you are missing the sweetest, most valuable boon ever granted to mortals by the great and good Creator, that of loving and serving him as a Father while on earth, and at last sharing with him his beautiful heaven. Will you now resolve to be wise? if so, seek God, and you will find him.

THEY DAY OF REST.

BY EMMA R. WAKEHAM.

It is, O Lord, thy sacred day of rest.
At thy command, long years ago, was formed
This rolling earth, shapeless at first and void.

Thou spak'st the word, and thine effulgent throne
Bathed in its glory all the newborn world.
The waters to their place appointed rolled,
Then stayed, at thy command, their towering waves.
Earth smiled in robes of living, fadeless green.
The sun and moon their circling rounds began;
The morning stars sang sweetly, and the sons
Of God spake forth their praise in shouts of joy.

Days dawned, and earth and sea were filled with life.
Flocks roamed o'er hill and dale; while happy birds
Warbled through forest shade their songs of praise.

In these grand works five days their rounds complete,
When man appeared, the last and noblest work
Of this creation—man, the head and king,
Given by God dominion over all.
The world's six working days were thus complete.
And God, pronouncing all his labors good,
The seventh day employed in hallowed rest.

O sacred day of heavenly rest serene!
First-born and fairest primal Sabbath-day!
Bright queen of all the Sabbaths yet to come.
Day when thou didst, O Maker of all worlds,
By thine own act create this blessed rest.
Millions of shining worlds before thee hung,
And blazing suns, pale moons, and planets fair
Within the blue expanse; and all began
From thee their glittering journey through the skies.

Thou wast not weary in thy work of love;
Thou didst not faint beneath creative toil;
But mid the circling hours, behold, a sense
Of sweet refreshment filled thy spirit, Lord—
Refreshment which may come alike to all
Who, backward glancing o'er their path of life,
Can see perfection stamped on all their works.

That first bright seventh day at length was done;
And then, his seal of blessing placing there,
God gave it unto man, henceforth to be
A sanctified memorial of him
And his creative work. God gave it man
To be an oft-returning day of rest,
On which not e'en in thought should toil or care
Invade the calm devotion of His breast;
But following the example of his Lord,
He, too, its sacred hours should ever spend
In contemplation of his glorious power
And all his wondrous works, and seek to know
The ways of wisdom, righteousness, and truth,
That he from this unfailling open store,
Might draw new strength for labors yet to come.

This is our Maker's day of hallowed rest.
Gladly we give six days to earnest toil,
Thankful that we before his throne may bow,
And find the seventh a rest unto our souls.
Our thoughts wing forward through the days to come,
Till we by faith behold the jasper walls
And city's golden streets. We long to pass
Those gates, and access gain to life's fair tree;
To leave forever earth's drear scenes behind,
And in the Father's house of mansions fair,
Enter that rest that for the church remains.

How long, O Lord, how long? Our eyes we raise,
Our longing eyes that strive in vain to pierce
The clouds that long have veiled thee from our sight—
Clouds soon to part and to our wondering gaze
Reveal thee coming clothed with kingly power.
We wait fulfillment of the promise sure;
And while we wait, our hearts with hope are cheered
That into blessed rest that now remains
They soon shall enter whom God calls his own.

THE TITHING SYSTEM.

BY ELD. R. F. COTTRELL.

I HAVE read a tract entitled, "What We Owe: or Christian Giving," in which the obligation to pay tithes is truly set forth and forcibly argued. But there is a defect in one respect, that is, in the appropriation of the tithes collected, which changes the matter much from the tithing set forth in the Scriptures. It makes the person giving the tithes sole arbiter as to their disposal. It is equivalent to paying the tithe to himself, to be appropriated by himself according to his judgment alone.

In ancient times when tithes were paid, they went into other hands, such as God constituted and authorized to receive and appropriate them. In the period of Jewish history there were regular agents in the Church to receive and disburse them. And in the days of the primitive Christian Church, the offerings made were laid at the apostles' feet. There was then an organized church with authorized rulers, and to them was committed the funds for disposal, doubtless with the unanimous advice and consent of the church.

If God has no organized church now, no authorized leaders to receive and disburse its funds with the advice of their constituents, then the person paying the Lord his tithe will be under the necessity of being the sole agent in its disbursement, or appropriation. But we believe the Lord has a visible church now. The remnant of the seed of the woman, which keep the commandments of God, and have the testimony of Jesus Christ, are organized, and have treasurers appointed to receive the Lord's money; and committees to disburse it to the laborers are, from time to time, appointed by the church. If this is so, the tithe is not paid until it passes out of the hands of the individual into the treasury of the Lord. But if the Lord has no visible church, if believers are in a state of anarchy, then each Christian must act on his own individual responsibility, pay and receive tithes by himself alone, and be the sole disbursing of his revenues. The question is, Has the Lord a visible, organized church?

IF, IF, IF.

BY ELD. R. A. UNDERWOOD.

A TESTING message, a severe conflict, which means victory or defeat, life or death, to the people of God, is to close the drama of this world's history. Rev. 13:14-16. More than one prophet of God has pictured the last battle between truth and error. Among these, Isaiah in the Old Testament and John in the New give a prophetic description of the scenes that are to close the dark pages of human history in rebellion against the God of heaven. The last generation of men, above all others, are met by the arch foe of God and man, with the most deceptive agencies, by which he labors to deceive, if possible, the very elect. Six thousand years of studied rebellion against the government of God and the loyal few, reach their climax with the remnant Church. Rev. 12:12, 17.

While the integrity of the adherents to God's law is to be sorely tested, their deliverance and reward are to be most glorious. Of them the prophet wrote: "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. [1] If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and [2] call the Sabbath a delight, [3] the holy of the Lord, [4] honorable; and [5] shalt honor him, not doing thine own ways, [6] nor finding thine own pleasure, [7] 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." Isa. 58:12-14.

To be "called, The repairer of the breach" (the change which the papal power has made in God's law. Dan. 7:25) in the world to come, will be the honor bestowed upon those who receive the seal of God in their foreheads. Rev. 7:1-4; 14:1. To be a "repairer of the breach" and a "restorer of paths to dwell in," means something more than to be an idle looker-on. With a vigilant foe to meet, who is determined to hold in ignorance and transgression the people of God, naught but earnest work and strict adherence to the commands of our Leader can insure success. Many of the readers of the REVIEW hope to be among that honored army of laborers. Our names may be associated with them on earth, but unless we are true to the cause of the Master, the record in heaven will be different.

"Thou shalt be called, The repairer of the breach," etc., "if . . . if . . . if." The reader will notice that there are three "ifs" in this chapter. The last of these is often referred to as already it has been in this article, and well it may be; for it stands where it must forever debar those who do not comply with the requirements, upon which depend the enjoyment of the glories of the world to come. But if we fail to heed the counsel given by the prophet, the two "ifs" which precede the one quoted will be equally as forcible in barring us from sharing in the work of "repairing the breach," and in the enjoyment of the blessings that follow this work.

This 58th chapter of Isaiah is a wonderful chapter. Its first sentence is, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions," etc. The Lord commends his people for the good which is in them

(verse 2); then he reproves and admonishes them, and then promises great blessings on certain conditions. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity." Here is something called the "yoke," the pointing "of the finger," and "speaking vanity," which God cannot sanction, nor can heaven hear our prayers while we are thus engaged. Webster defines vanity as "having no value, or importance; self-conceit." Then those who indulge in words of vanity, always what "I can do" or what "I have done" or what "my natural abilities are," etc., "boiling over" with self-praise (see Prov. 27:2),—God cannot use such in repairing the old waste places. Such are usually finding fault with their brethren. They see this fault and that mistake; the minister or some other brother has not done right in this or that. They hold up his mistakes, and say, "I should have done so-and-so."

Emulation, envy, jealousy, and wicked imaginations are kept in lively operation by those who are busy in pointing the finger and placing the "yoke" upon the already burdened servant of God. By these things we weaken our brother's influence among the brethren. Let no person think for one moment that he is engaged in the work of restoring "paths to dwell in" while he entertains such a criticising spirit.

"If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually." Who would not crave such a blessing? God has promised that our darkness shall be as the noonday, and that he will guide us continually "if" we draw out our souls toward the hungry, and satisfy the afflicted ones. The primary meaning of this cannot be to give of our earthly goods to suffering humanity in a general way. No; it is spiritual food the prophet has under consideration in this chapter, the same as that of Matt. 24, where Christ is speaking of this same time. He said: "Who, then, is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season. Blessed is that servant, whom his Lord when he cometh shall find so doing."

The Saviour here had just given a description of the shaking of the powers of the heavens, and of the mourning of all the tribes of the earth, when he should appear with all the angels of God. "Signs" are to mark the coming of these events. The people of God are to know when they are near, even at the doors. Seasonable, spiritual food must be given. Many of the people of God are in perishing need of the "meat in due season" referred to in Isa. 58. Who can bear the loss of the light here promised, and of the guidance of the Lord which we may have continually?

The prophet Malachi refers to the same duties and blessings in these touching words of appeal: "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Chap. 3:10. This is a message of love from God—"I am the Lord, I change not. . . . Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Verses 6, 8.

Remember, my brethren and sisters, that the record in heaven does not show that you are one of the repairers of the breach while you are guilty of robbery against God. The cause is crippled because of *this your sin*. Souls are being lost because you do not "draw out your soul to the hungry, and satisfy the afflicted soul." What will be your answer in the day of God when these "ifs" shall close the gates of the city of God against you forever?

—The whole cross is more easily carried than the half.—*Drummond.*

—The most profound joy has in it more of gravity than gaiety.—*Montaigne.*

CHRISTIAN CHARACTER.

BY HATTIE E. HARRIS.

It is a solemn thing to live in the fast closing hours of the Judgment. None of us know how soon our cases may be called up before the heavenly tribunal, and our future destiny of happiness or woe irrevocably decided. Then the work of character-building will have to cease.

It is possible for us to glide along self-deceived, thinking we are all right when we are entirely wrong; for Satan is ever on our track, ready to allure and deceive, and when we may have done wrong, to give our words and acts a false coloring, and make us think it is not much, we have not done very wrong after all. He is always seeking to rock us to sleep in the "cradle of carnal security."

No sin is small in the sight of God. We have need to see the sinfulness of sin more and more, that we may fully realize how God looks upon it, and come to view it as he does, that we may "shun the very appearance of evil." In this age of religious liberty and tolerance we have every opportunity we could ask or wish to live up to our convictions of right and duty. But there is ever-increasing evidence that this condition will not last long. Already there are indications that religious tolerance will not long continue. How important that we make haste and work diligently now in "the accepted time," now in "the day of salvation."

It is a life work to perfect a character that will fit us for the society of Jesus and angels. We have this great work to do in a comparatively short space of time. There are daily and hourly opportunities given us in which we may improve and advance in the divine life. We should watch for and improve these opportunities as they that must give account.

Jesus is now standing as our mediator between an offended God and a fallen world. He yearns over his people here below, seeking in every way to draw them close to him. He encourages us to seek him earnestly while yet he may be found. We shall find in him all we want: "For it pleased the Father that in him should all fullness dwell." Col. 1:10. If we want much, we shall find much; if little, we shall find little. When in our efforts to resist and drive back the powers of darkness, our hearts yearn for sympathy and words of kindly cheer and encouragement, the support of our earthly friends often fails us. It is then we find Jesus a never-failing, an ever-sympathizing friend. He will never turn us empty away if we only come in faith, believing. We have great need of his guidance, daily and hourly, in the great work of preparing characters that will stand the trying tests of these last days. None will stand the test whose foundation is not firmly and surely built upon the rock Christ Jesus.

When we are pressed with care, wearied by toil, discouraged by failures, forsaken by near and dear friends, and depressed by sorrow, the words of our Saviour come to us to encourage and gladden our hearts, like a bright ray of sunlight piercing the dense gloom which surrounds us: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16:33. He gives us tribulation in this life to wean our affections from the world, that we may strive more earnestly for the better life; but tells us to be of good cheer, he has overcome, and so also can we. He says, "My grace is sufficient for thee." 2 Cor. 12:9. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. Not perfect as God, but perfect in our sphere even as he is perfect in his sphere. It is enough that "every one that is perfect shall be as his master." Let us not tremble nor be discouraged in this great conflict between sin and righteousness. "As thy days, so shall thy strength be." Deut. 33:25. "Fear not: for they that be with us are more than they that be with them." 2 Kings 6:16.

How our hearts should beat with love and gratitude to God that he has lert us so much to cheer and encourage us in our work of overcoming! These precious promises come to our thirsty, longing souls like drops of dew or rain descending in gentle showers to the dry and thirsty earth. If we fail in our work of overcoming, we shall surely be left without excuse.

Pleasant Grove, Minn.

ENTERING THE CHRISTIAN LIFE.

BY B. F. MERRITT.

THE Christian life is the manner of life taught by Jesus Christ. It is so different from the manner of life that our inherited dispositions incline us to lead, that the change which is wrought in us when we enter upon that life, is called "conversion," or "the new birth."

Although all are born with a birthright to an inheritance with the saints, this birthright is forfeited by sin. Each individual sells his own birthright. So early in life do our inherited propensities lead us into sin, that the Scriptures declare, "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." Ps. 58:3. And again, "All have sinned, and come short of the glory of God." Rom. 3:23.

The condition of those who have never entered upon the Christian life, is set forth by the apostle Paul in his letter to the Ephesians. Speaking of their condition before they entered the Christian life, he says: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Chap. 2:12. All the human family who have not entered the Christian life, are in this deplorable condition; and so far as the future life is concerned, all such are without Christ and without hope in the world; for "neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

There is a plan of salvation, based upon the atoning sacrifice of Jesus Christ, by which God can be just in justifying sinners when they conform to this plan. By conforming to this plan, sinners place themselves where mercy and forgiveness can be extended to them; otherwise they must suffer the wages of their sin. Would to God that sinful mortals could feel the force of this truth! The Saviour says: "Ye will not come to me, that ye might have life." Perhaps in most cases sinners think there is some possible way to secure forgiveness and gain a life that will be more congenial to their carnal minds; but there is none: "The carnal mind is enmity against God." It must be surrendered. The form of doctrine delivered in the gospel must be obeyed from the heart by the sinner, if he would be made free from sin and enter upon the Christian life.

But what can bring the sinner to such penitence that he will gladly obey from the heart the form of doctrine? The most powerful means of grace seem almost unavailing. God commands, warns, and entreats. The Saviour calls and promises. The Spirit invites and pleads. God's servants beseech with tears. All heaven is interested in the salvation of souls; yet stubborn hearts will not yield. Only a few of all the needy race are made to feel their great need. Only a few acknowledge the claims of God and the majesty of his law. Only a few come with penitent hearts confessing their sins, and asking an interest in Christ. These see their lost condition without Christ. They feel their need of him. They see how their sins will sink them forever, unless atonement is secured. Christ, the Saviour of sinners, is their only hope. They come to him confessing their sins that they may be forgiven. They accept the terms of salvation, trusting the power of Christ to save, and are baptized in the likeness of Christ's burial and resurrection, showing that they are dead to a life of sin, and are risen to live the Christian life. Thus having obeyed from the heart the form of doctrine delivered, repentance, faith, and baptism, they are brought into that new relation to God and his people in which Paul declared the Ephesian brethren to be after their conversion: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Chap. 2:19.

Gatwa, Ill.

—Our faith is, if I may so say, like a burning glass, which concentrates the rays of the divine love upon our hearts, and focuses them into a point that kindles our hearts into flames. If we have the confidence that God loves us, in any real depth, we shall answer by the gush of our love to him.—*Rev. Dr. Alexander McLaren.*

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.

SUNSHINE AND SHADOW.

BY MARY E. INMAN.

We know prosperity's bright sunshine
Will not always linger here;
Soon the dark and chilling shadow
Of adversity draws near.
He who sends the radiant sunshine
Sends the shadow and the shower;
Can we, then, not trust His goodness
In adversity's dark hour?

Oh! how prone the human heart is
Long to cherish doubt and fear;
But the doubt and fear would vanish
Had we faith that God is near.
Let us, then, pray often, brother,
That our faith and love increase;
That the sunshine of God's favor
Never in our hearts may cease.

THE WEEK OF PRACTICE.

THE communion service was just over in the church at Sugar Hollow, and people were waiting for the pastor to give out the hymn. But he did not give it out; he laid his book down on the table, and looked about on his church.

Mr. Parkes was a man of simplicity and sincerity, fully in earnest to do his Lord's work, and do it with all his might; but he did sometimes feel discouraged. His congregation was a mixture of farmers and mechanics; for Sugar Hollow was cut in two by Sugar Brook, a brawling, noisy stream that turned the wheel of many a mill and manufactory; yet on the hills around it there was still a scattered population eating their bread in the full perception of the primeval curse.

So he had to contend with the keen brain and skeptical comment of men who piqued themselves on the power to hammer at theological problems as well as hot iron, and with the jealousy and repulsion and bitter feeling that has bred the communistic hordes abroad and at home; while, perhaps, he had a still harder task to awaken the sluggish souls of those who used their days to struggle with barren hillside and rocky pasture for mere food and clothing, and their nights to sleep the dull sleep of physical fatigue and mental vacuity.

It seemed sometimes to Mr. Parkes that nothing but Gabriel's trumpet could arouse his people from their sins, and make them follow in the Lord's footsteps. For a long time he had mused and prayed, till finally an idea took shape in his thoughts, and he had determined at last to put it in practice. So, praying that God's Spirit would touch the hearts of the people, he spoke:—

"My dear friends," he said, "you all know, though I did not give any notice to that effect, that this week is the Week of Prayer. I ask you to make it for this once a week of practice instead. I think that in this manner we may discover some things—some of the things of God—that a succession of prayer-meetings would not, perhaps, so thoroughly reveal to us. Now, when I say this, I do not mean to have you go home and vaguely endeavor to walk straight in the old way; I want you to take 'topics,' as they are called, for the prayer-meetings. For instance, Monday is set apart for prayer for the temperance work. Try all that day to be temperate in speech, in act, in indulgence of any kind that is hurtful to you. The next day is for Sunday-schools. Go and visit your scholars, such of you as are teachers, and try to feel that they are living souls to save. Wednesday is the day for fellowship meeting; we are cordially invited to attend a union meeting of this sort at Bantam. Few of us can go twenty-five miles to be with our brethren there; but we can spend that day in cultivating our brethren here. Let us go and see those who have been cold to us for some reason, heal up our breaches of friendship, confess our short-comings one to another, and act as if, in our Master's words, 'all ye are brethren.'

"Thursday is the day to pray for the family relation. Let us each try to be to our families on that day, in our measure, what the Lord is to his family, the Church, remembering the words, 'Fathers, provoke not your children to anger; 'Hus-

bands, provoke not your wives, and be not bitter against them.' These are texts rarely commented upon, I have noticed, in our conference meetings. We are more apt to speak of the obedience due from children and the submission and meekness our wives owe us, forgetting that duties are always reciprocal.

"Friday, the Church is to be prayed for. Let us each for himself try to act that day just as we think Christ, our great Exemplar, would act if in our places. Let us try to prove to ourselves and the world about us that we have not taken upon us his name lightly or in vain."

"Saturday is prayer-day for the heathen and foreign missions. Brethren, you know and I know that there are heathen at our doors here; let every one of you who will, take that day to preach the gospel to some one who does not hear it anywhere else. Perhaps you will find work that you know not of lying in your midst. And let us all on Saturday evening meet here again, and choose some one brother to relate his experience of the week. You who are willing to try this method, please rise."

Everybody rose except old Amos Tucker, who never stirred, though his wife pulled at him, and whispered to him imploringly. He only shook his grizzled head and sat immovable.

"Let us sing the Doxology," said Mr. Parkes; and it was sung with full fervor. The new idea had roused the church fully; it was something fixed and positive to do; it was the lever-point Archimedes longed for, and each felt ready and strong to move a world.

Saturday night the church assembled again. The cheerful eagerness was gone from their faces; they looked downcast, troubled, weary—as the pastor expected. When the box of ballots was passed about, each one tore a bit of paper from the sheet placed in the hymn-books for that purpose, and wrote on it a name.

The pastor said, after he had counted them,—

"Deacon Emmons, the lot has fallen on you."

"I'm sorry for't," said the deacon, rising up and taking off his overcoat. "I hain't got the best of records, Mr. Parkes, now I tell ye."

"That isn't what we want," said Mr. Parkes. "We want to know the whole experience of some one among us; and we know you will tell us neither more nor less than what you did experience."

Deacon Emmons was a short, thick-set man, with a shrewd, kindly face, and gray hair, who kept the village store, and had a well-earned reputation for honesty.

"Well, brethren," he said, "I dunno why I should n't tell it. I am pretty well ashamed of myself; but I ought to be; and may be I shall profit by what I've found out these six days back. I'll tell you just as it comes."

"Monday, I looked about me to begin with. I'm amazing fond of coffee, and it ain't good for me—the doctor says it ain't; but, dear me, it does set a man up cold mornings to have a cup of hot, sweet, tasty drink; and I have n't had the grit to refuse. I knew it made me what folks call nervous, and I call cross, before night come; and I knew I fetched on spells of low spirits, when our folks could n't get a word out of me—not a good one anyway; so I thought I'd try on that to begin with. I tell you it come hard. I hankered after that drink of coffee dreadful. Seemed as though I could n't eat my breakfast without it. I feel to pity a man that loves liquor more'n I ever did in my life before; but I'm sure they can stop if they try; for I've stopped and I'm a-goin' to stay stopped."

"Well, come to dinner, there was another fight. I do set by pie the most of anything. I was fetched up on pie, as you may say. Our folks always had it three times a day; and the doctor he's been talkin' and talkin' to me about eatin' pie. I have the dyspepsy like everything, and it makes me useless by spells, and onreliable as a weather-cock. An' Dr. Drake he says there won't nothing help me but to diet. I was readin' the Bible that morning while I was waiting for breakfast; for 't was Monday, and wife was kind o' set back with washin' and all, and I come acrost that part where it says that the bodies of Christians are temples of the Holy Ghost. Well, thinks I, we'd ought to take care of 'em if they be, and see that they're kep' clean and pleasant, like the church; and nobody can be clean nor pleasant that has dyspepsy. But, come to pie, I felt as though I couldn't; and I did n't. I eat a piece right against my conscience;

facin' what I knew I ought to do, I went and done what I ought not to do. I tell ye my conscience made music of me consider'ble, and I said then I would n't never sneer at a drinkin' man no more when he tripped up; I'd feel for him and help him, for I see just how it was. So that day's practice giv' out; but it learnt me a good deal more'n I knew before."

"I started out next day to look up my Bible-class. They have n't really tended up to Sunday-school as they ought to a long back; but I was busy here and there, and there did n't seem to be a real chance to get to it. Well, 't would take the evenin' to tell it all; but I found one real sick. He'd been abed for three weeks, and was so glad to see me that I felt fair ashamed. Seemed as though I heered the Lord for the first time sayin', 'Insomuch as ye did it not unto one of the least of these, ye did it not to me.' Then another man's old mother says to me before he comes in from the shed, says she, 'He's been a sayin' that if folks practiced what they preached, you'd ha' come round to look him up afore now; but he reckoned you kinder looked down on mill hands. I'm awful glad you come.' Brethring, so was I! I tell you that day's work done me good. I've got a poor opinion of Josiah Emmons now, I tell ye; but I learned more about the Lord's wisdom than a month o' Sundays ever showed me."

A smile he could not repress passed over Mr. Parkes' earnest face; but it passed as he said,—

"Brother Emmons, do you remember what the Master said? 'If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.'"

"Well, it's so," answered the deacon; it's so right along. Why I never thought so much of my Bible-class, nor took no sech int'rest in 'em, as I do to-day—not since I begun to teach. I b'lieve they'll come more reg'lar now, too."

"Now, come fellowship day. I thought that would be all plain sailin'; seemed as though I'd got all warmed up till I felt pleasant towards everybody; so I went round seein' folks that was neighbors, and 't was easy. But when I came home at noonspell, Philury says, says she, 'Squire Tucker's black bull is into th' orchard a-tearin' round, and he's knocked two lengths 'o fence down flat.' Well, the old Adam riz up then, you'd better believe. That black bull has been a-breaking into my lots ever sence we got in th' aftermath, and it's Squire Tucker's fence, and he don't make it bull strong, as he'd oughter; and that orchard was a young one jest comin' to bear, and all the new wood crisp as cracklin's with frost. You'd better b'lieve I didn't have much feller-feelin' with Amos Tucker. I jest put over to his house and spoke up pretty free to him, when he looked up and says, says he, 'Fellowship-meetin' day, ain't it, Deacon?' I'd rather he'd slapped my face. I felt as though I should like to slip behind the door. I see pretty distinct what sort of life I'd been livin' all the years I'd been a professor, when I could n't hold on to my tongue and my temper one day."

"Breth-e-ren," interrupted a slow, harsh voice, somewhat broken with emotion, "I'll tell the rest on't. Josiah Emmons come round like a man an' a Christian right there. He asked me to forgive him, and not to think 'twas the fault of his religion, because 'twas his'n and nothin' else. I think more of him to-day than I ever done before. I was the one that would n't say I'd practice with the rest of ye. I thought 'twas everlastin' nonsense. I'd rather go to forty-nine prayer-meetin's than work at being good a week. I b'lieve my hope has been one of them that perish; it ha'n't worked, and I leave it behind to-day. I mean to begin honest, and it was seein' one honest Christian man fetched me round to't."

Amos Tucker sat down, and buried his grizzled head in his rough hands.

"Bless the Lord!" said the quavering tones of a still older man from a far corner of the house, and many a glistening eye gave silent response.

"Go on, Brother Emmons," said the minister.

"Well, when next day come, I got up to make the fire, and my boy Joe had forgot the kindlin's. I'd opened my mouth to give him 'Jesse,' when it come over me suddin' that this was the day of prayer for the family relation. I thought I would n't say nothin'. I jest fetched in the kindlin's myself; and when the fire burnt up good, I called wife."

"Dear me!" says she. 'I've got such a head-

ache, 'Siah, but I'll come in a minnit.' I did n't mind that; for women are always having aches, and I was jest a-goin' to say so, when I remembered the tex' about not bein' bitter against 'em; so I says, —

"Philury, you lay abed. I expect Emmy and me can get the vittles to-day.

"I declare, she did give me such a look! why, it struck right in. There was my wife, that had worked for me and waited on me twenty-odd year, 'most scar't because I spoke kinder feelin' to her. I went out and fetched in the pail o' water she'd always drawn herself, and then I milked the cow. When I came in, Philury was up fryin' the potatoes, and the tears a-shinin' on her white face. She did n't say nothin', she's kinder still, but she had n't no need to. I felt a little meaner'n I did day before. But 't was nothin' to my condition when I was goin', towards night, down the sullar stairs for some apples, so as the children could have a roast, and I heard Joe up in the kitchen say to Emmy, —

"'I do b'lieve, Em, pa's goin' to die.'

"'Why, Joe Emmons, how you talk?'

"'Well, I do; he's so everlastin' pleasant an' good-natered, I can't but think he's struck with death.'

"I tell ye, brethren, I set right down on them sullar stairs and cried. I did, reely. Seemed as though the Lord had turned and looked at me jest as he did at Peter. Why, there was my own children never see me act real fatherly and pretty in all their lives. I'd growled and scolded and prayed at 'em, and tried to fetch 'em up; 'jest as the twig is bent the tree's inclined,' ye know; but I had n't never thought that they'd got right and reason to expect I'd do my part as well as they their'n. Seemed as though I was findin' out more about Josiah Emmons's short-comin's than was real agreeable.

"Come around Friday, I got back to the store. I'd kind o' left it to the boys the early part of the week, and things was a little cuterin'; but I did have sense not to tear around and use sharp words so much as common. I began to think 't was gettin' easy to practice after five days, when in come Judge Herrick's wife after some curt'in calico. I had a han'some piece all done off with roses an' things; but there was a fault in the weavin'—ev'ry now and then a thin streak. She did n't notice it; but she was pleased with the figures on't, and said she'd take the whole piece. Well, jest as I was wrappin' of it up, what Mr. Parkes here said about tryin' to act jest as the Lord would in our place, come acrost me. Why, I turned as red as a beet, I know I did. It made me all of a tremble. There was I, a door-keeper in the tents of my God, as David says, really cheatin', and cheatin' a woman. I tell ye, brethren, I was all in a sweat.

"Mis' Herricks, says I, I don't b'lieve you've looked real close at this goods; 'tain't thorough wove, says I.

"So she did n't take it; but what fetched me was to think how many times I'd done sech mean, unreliable little things to turn a penny, and all the time sayin' and prayin' that I wanted to be like Christ. I kep' a-trippin' of myself up all day jest in the ordinary business; and I was a peg lower down when night come than I was a-Thursday. I'd ruther, as far as the hard work is concerned, lay a mile of four-foot stone wall, than undertake to do a man's livin' Christian duty for twelve workin' hours; and the heft of that is, it's because I ain't used to it, and I ought to be.

"But when this mornin' come round, I felt a mite more cherk. 'Twas missionary mornin', and seemed as if it was a sight easier to preach than to practice. I thought I'd begin to old Mis' Vedder's. So I put a Testament in my pocket, and knocked at her door. Says I, Good mornin' ma'am, and then I stopped. Words seemed to hang somehow. I did n't want to pop right out that I'd come over to try'n convert her folks. I hemmed and swaltered a little, and fin'ly I said, says I, We don't see you to meetin' very frequent, Mis' Vedder.

"'No, you don't!' ses she, as quick as a wink. 'I stay to home and mind my business.'

"Well, we should like to hev' you come along with us and do ye good, says I, sort of conciliatin'.

"'Look a here, Deacon?' she snapped, 'I've lived alongside of you fifteen year, and you knowed I never went to meetin'; we ain't a pious lot, and you knowed it; we're poorer'n death and uglier'n sin. Jim he drinks and swears, Malvinny don'o

her letters. She knows a heap she hadn't ought to besides. Now what are you a-comin' here to-day for, I'd like to know, and talkin' so glib about meetin'? Go to meetin'? I'll go or come jest as I please, for all you. Now get out o' this!'

"Why, she come at me with a broomstick! There wasn't no need on't; what she said was enough. I had n't never asked her nor her'n to so much as think of goodness before.

"Then I went to another place jest like that— I won't call no more names; and sure enough there was ten children in rags, the hull on 'em, and the man half drunk. He giv' it to me, too; and I don't wonder. I'd never lifted a hand to sarve nor save 'em before in all these years. I'd said consider'ble about the heathen in foreign parts, and give some little for to convert 'em, and I had looked right over the heads of them that was next door. Seemed as if I could hear Him say, 'These ought ye to have done, and not have left the other undone.' I could n't face another soul to-day, brethren. I come home, and here I be. I've been searched through and through and found wantin'. God be merciful to me a sinner!'

He dropped into his seat, and bowed his head; and many another bent too. It was plain that the deacon's experience was not the only one among the brethren.

Mr Payson knelt, and prayed as he had never prayed before; the week of practice had fired his heart, too. And it began a memorable year for the church in Sugar Hollow; not a year of excitement or enthusiasm, but one in which they heard their Lord saying as to Israel of old, "Go forward," and they obeyed his voice.—*Religious Intelligencer.*

Special Attention.

"THE SPIRITUAL CRISIS IN AMERICA."

THE above is the subject of a sermon delivered in Central Music Hall, Chicago, by the Rev. Dr. Barrows, Sunday evening, Feb. 21, taking for his text Isa. 60:12: "For the nation and kingdom that will not serve thee shall perish." The sermon contains so much of what is set forth in present truth, and of the fate which Adventists believe to be in store for this country in the near future, that I thought it well to give a few extracts:—

Speaking from the text, the questions are asked, "Can these solemn words be said of America? Is godlessness able to crush and ruin our majestic nationality? We have often had our thoughts called to our national perils, but I doubt if one of us has ever grasped the startling situation in which America finds herself on the verge of the twentieth century. Since our struggle for nationality ended, we have been wont to think all nations mortal but our own. We see Great Britain in a perpetual crisis, France, Russia, and Spain in continuous peril; but America thinks of these things only to congratulate herself."

The speaker commented at length upon the wonderful resources of the great West, giving statistics of what it will produce within the next twenty years, and of the vast population that is to inhabit it, the foreign element largely predominating, they being brought from among the peasantry and working men of the Old World. Part of these will become good citizens, but through demoralizing influences, the majority will become anything but good citizens. "They will plant little and large settlements, which are really New Irelands, New Italies, New Bohemias, in the heart of the Republic. What religion they have does not usually bear transportation."

"The foreign element in New England, with only twenty per cent of the population, furnished seventy-five per cent of the crime."—*Our Country*, p. 41.

"The increase of crime and the increase of this foreign invasion go together. From 1870 to 1880 the population increased thirty per cent, and the criminals eighty per cent. . . . In fourteen years they will be augmented two-fold, and they will rule the West, and that is to rule the world."

"Then look for a moment at Romanism. It is

growing more rapidly than the population, and than the Protestant churches. From 1850 to 1880 the population increased 116 per cent, the communicants of evangelical churches 185 per cent, and the Catholic population 294 per cent. The popes have believed and said that America is the hope of Rome."

"Father Hecker declared, 'There is to be ere long a State religion in this country, and that religion is to be Roman Catholic.' Says one who has long watched the movements of the Romanist priests in California, They blow no trumpet, are sparing with statistics, but are at work night and day to break down the institutions of the country, beginning with the public schools. La Fayette, who was himself a Catholic, said that if the liberties of the American people were ever destroyed, they were to fall by the hands of the Romish clergy."

The audience were asked to solemnly reflect upon the perils of our country; viz., Mormonism, the saloon element, Socialism, the greed for money, gambling in the products of Almighty God, Pennsylvania producing 24,000,000 barrels of oil a year, and the New York petroleum exchange selling 2,000,000,000; and in conclusion he said:—

"We know our cities are even now the weak places in our national life. Here, where populations are the largest, and dangers thicken, here are the places where the Church of the living God is doing the least. Here is where the people of God waste their strength and wealth on unprofitable pleasures, allow the laws to be trampled under foot, encourage intemperance, permit churches and missions to starve, and with hundreds of millions under their control, make any forward movement in city evangelism almost hopeless.

"The dangers which now threaten us will intensify and deepen. The facts are appalling. Unless the Church rouses herself, unless there is a reconstruction by the Holy Spirit of this city and the land, and the giving of herself and her all to Christ, I see that the national life will be corrupted beyond all human remedy."

The voice of God says to America, "'Now is your accepted time, now is your day of salvation;'" and as to the individual, so to our nation is pronounced the divine word, "Believe on the Lord Jesus Christ, the Saviour of men and the King of nations, or thou shalt perish." S. CRAW.

THE SUNDAY LAW IN KANSAS.

THE law for the observance of the first day of the week, as it has stood for years on the statute-book of Kansas, is this:—

"SEC. 255. Every person who shall either labor himself or compel his apprentice, servant, or any other person under his charge or control, to labor or perform any work other than the household offices of daily necessity, or other acts of necessity or charity, on the first day of the week, commonly called Sunday, shall be deemed guilty of a misdemeanor, and fined not exceeding twenty-five dollars."

Recognizing the claims of justice and equity, the following section was added:—

"SEC. 256. The last section shall not extend to any person who is a member of a religious society by whom any other than the first day of the week is observed as a Sabbath, so that he observes such Sabbath," etc.

This law enforced, would compel the respect of Sunday from those having no conscientious scruples requiring the observance of another day. There is a law punishing any disturbance of church service, and the rights and feelings of Sunday-keepers are shielded by the barrier of law. The trouble now is, Mordecai does not bow down, and Haman is ill at ease. The rights of Sabbath-keepers are respected, and so the law must be changed. This move must be gradually made, or all true-minded citizens would cry out against it. Public feeling must be blunted to the rights of the minority; and to accomplish this, indirect legislation, seemingly harmless, and having no exemptions, is the surest means.

"HOUSE BILL NO. 12.

[First published February 25, 1886.]

"An act to prevent hunting and shooting on the first day of the week, commonly called Sunday.

"Be it enacted by the Legislature of the State of Kansas:—

"SEC. 1. Every person who shall engage in hunting or shooting on the first day of the week, commonly called Sunday, shall be deemed guilty of a misdemeanor, and upon conviction, be fined in a sum not less than five nor more than twenty dollars.

"SEC. 2. This act shall take effect and be in force from and after its publication in the official State paper."

As the Son of man stood by the Hebrews in the fiery furnace, who would not worship the golden image which Nebuchadnezzar had set up, so may he help us in the conflict which is before us.

L. D. SANTEE.

Our Tract Societies.

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

WITHIN THE STONE.

A MARBLE fragment lay for years
By roadside dust defiled;
The low clouds dropped on it their tears,
The sunshine on it smiled;
And but a worthless stone it seemed,
Wherein no trace of beauty gleamed.

But one who wrought with wondrous art—
And not with art alone;
For love divine dwelt in his heart—
Took home the piece of stone,
And broke the rough, stained part away,
And lo! a face within it lay.

A thorn-crowned face, so sad that when
One looked on it he wept;
So loving that through hearts of men
A new devotion crept;
And many a wandering soul that sweet
Face guided to the Master's feet.

Who knows what beauty hides within
These stones that round us lie?
Beneath the stain of shame and sin,
That love can purify,
Are powers to work for good, if we
Their fetters break, and set them free.

—Virginia B. Harrison.

LINCOLN, NEB., MISSION.

I RECENTLY had the privilege of spending a few days at this mission, where I was cordially welcomed, and my stay was both pleasant and profitable to me. It is evident that this mission was established none too soon. Surely the Lord has led out in the work at Lincoln. The truth seems to be working like leaven all through the city, and new ones are constantly inquiring after these things. The workers find plenty to do.

Though Sabbath was a very stormy day, quite a congregation attended the meetings. The Sabbath-school was very interesting, and the social meeting was more encouraging than any I had attended for a long time. To see so many who have just embraced the message, and to hear them express their joy of heart for having heard this "plain truth," caused me to rejoice anew with them. I am sure that if our brethren in Nebraska knew what openings there are for the spread of the truth in this the most important city of our State, and what a willingness is shown by the people to investigate, their interest in this mission would greatly increase, and they would all be anxious to assist it. I now have more faith in city missions than ever before.

The workers have labored at great disadvantage, for want of means to secure a suitable building, etc. If there ever was a time when we all here in Nebraska needed the real spirit of sacrifice and devotion to the cause, it is now. May the Lord help us to realize the importance of the work, and to take hold and lift as never before.

W. N. HYATT.

FLORIDA TRACT SOCIETY PROCEEDINGS.

THE first annual session of this Society was held at Gilbert's Hall, in Jacksonville.

FIRST MEETING, MARCH 9, 1886.—Prayer by the President, Eld. Nahum Orcutt. The President, being physically disabled, appointed Eld. G. G. Rupert to act in his stead. The Secretary being absent, it was voted that L. H. Chrisler act as secretary *pro tem.* Eld. Orcutt made a statement of the financial condition of the Society as follows:—

Value of pledges paid to Office,	\$400.00
" publications received,	361.18
Balance in favor of Society,	\$38.82

The Chair being authorized to appoint the usual committees, announced the following: On Nominations, Wm. Douglass, S. A. McPherson, Charles Whitford; on Resolutions, J. M. Rees, S. A. McPherson, L. H. Chrisler.

Adjourned to March 10.

SECOND MEETING, MARCH 10, AT 10 A. M.—Committee on Nominations presented the following: For President, Nahum Orcutt; Vice-President, L. H. Chrisler; Secretary, Miss Lysle Reynolds. The names were considered separately, and the nominees were duly elected.

Committee on Resolutions was called upon to report, and presented the following:—

Resolved, That we express our gratitude to God for the success which has attended the efforts put forth in this branch of the work, and that we continue to push this important part of the last warning message with increasing zeal and energy.

Resolved, That steps be taken as soon as practicable, to establish our depository at Jacksonville.

Resolved, That we urge upon our local societies the importance of promptness in sending in their monthly reports.

Resolved, That we urge upon all who have the ability, to engage in the canvassing work whenever consistent.

Resolved, That in view of the demands of the tract and missionary work, this State raise by donations the sum of \$1,000 in addition to the amount already pledged.

Voted, To accept these resolutions by considering them separately.

After remarks upon each resolution, they were all adopted in the manner voted.

Adjourned *sine die.*

G. G. RUPERT, *Pres. pro tem.*

L. H. CHRISLER, *Sec. pro tem.*

THE RUTLAND, VT., MISSION.

OUR work here was started last June by Bro. Farman and myself. Other workers have since been connected with the mission. Our present company consists of Brn. A. W. Barton, H. J. Farman, H. D. Ayers; Srs. S. R. Barrows, Flora E. Woodward, my wife and myself. We have canvassed for our periodicals, and sold some books; but our work has been mostly with Bible readings. Only one of our number has made canvassing a specialty. We have no trouble in obtaining the privilege of holding all the readings with the people that we have time for, and we find many who are willing to listen to the solemn truths for this time, notwithstanding the efforts of popular teachers to turn their ears from the truth; and we hope that some souls who have not yet taken their stand, although trembling under the cross, may yet be enabled to do so, and be saved through obedience to the truth.

Rutland is the largest town in the State, and has a population of 16,000, according to the latest estimate. When we came here, we found three who had received some light on the message, and were trying to keep the Sabbath. Nine others have since taken a decided stand for the truth, while others are halting between two opinions. Many with whom we have held readings admit that we have the truth, and for them we shall still labor. Meetings are held every Sabbath at our rooms, No. 24 Church street; also Bible readings Sunday, at 3 p. m., and Wednesday evenings. We have a flourishing Sabbath-school, numbering from twenty to twenty-five members. Fifteen copies of the *Instructor* are taken.

Brn. Barton, Ayers, and Farman during the winter have been laboring much of the time in the adjoining towns, and as a result many are investigating the truth with interest. While I write, a report comes from the town of Sherburne, about ten miles distant, where Brn. Farman and Ayers have been holding readings and visiting for the last three weeks, that several heads of families and their children, numbering about sixteen in all, have decided to keep the Sabbath, and that others are deeply interested.

We are thankful for donations received for use at the mission, but we would gently remind our friends that our work here is not yet done, and that God still loves a cheerful giver. We also acknowledge the receipt of copies of the *Signs of the Times* for missionary work, and shall try to

make good use of them, and would be glad of more of any or all of our periodicals. Our address is Box 116, Rutland, Vt. T. H. PURDON.

Bible Readings.

"Search the Scriptures."—John 5:39.

UNITY OF THE CHURCH.

BY ELDER R. F. COTTRELL.

1. DID Christ desire that his church should be united?

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." John 17:20, 21.

2. What would be the tendency of union in the church, in respect to the world?

"That the world may believe." Verse 31.

3. How closely would the Lord have them united?

"That they may be one, even as we [the Father and Son] are one." Verse 23.

4. Did the apostles teach in harmony with this?

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

5. Do we see the church in such a state today?

6. Will unity be restored to the church?

"Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52:8. See the final gathering. Chap. 51:11.

7. What will take place when the Lord brings again, or builds up Zion?

"When the Lord shall build up Zion, he shall appear in his glory." Ps. 102:16.

8. Is it at the first, or second, advent that the Lord appears in his glory?

"When the Son of man shall come in his glory, and all the holy angels with him," etc. Matt. 25:31.

9. In what state will the church be presented to the Lord at his coming?

"That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:27.

10. When the remnant are delivered from the last persecution, being caught up to Mt. Zion, what will their character be?

"In their mouth was found no guile; for they are without fault before the throne of God." Rev. 14:5.

11. What final, Heaven-sent message will bring the church into unity?

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Rev. 14:9, 10.

12. Will all who heed this warning be brought into unity?

13. What of those who do not heed it?

14. How are those who heed it described?

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Verse 12.

15. How are they described in another place?

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

16. What is the testimony of Jesus?

"The testimony of Jesus is the spirit of prophecy." Rev. 19:10.

17. For what purpose were the spirit of prophecy and other spiritual gifts given to the church?

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:12.

18. How long were they to remain?

"Till we all come in [margin, into] the unity of the faith." Verse 13.

19. Will the last message complete the reformation, and restore the church to unity?

20. Will the spirit of prophecy aid in the work?

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 30, 1886.

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

THE LIFE OF CHRISTIANS IN THE LAST DAYS.

This heading is not designed to introduce a dissertation on the kind of life Christians should live in the last days, or comments on the kind of life which many do live, but to lead the way for a few thoughts in regard to the means by which spiritual life is to be maintained during this critical period. On the physical plane, the first essential for any one is to possess and use the means for sustaining natural life. On the spiritual plane the same principle applies. And there is one of the Christian graces which the Scriptures assure us is especially adapted to the maintenance of life in the soul, and particularly so in the last days. Fixing his eye upon the closing years of time, the apostle exclaims, "Now the just shall *live* by *faith*." Heb. 10:38. Let us, then, try to ascertain what this grace is, and how it may be obtained and applied.

The word from which faith in the New Testament is in every case translated, with only one exception, is thus defined by the lexicons: "Belief, firm persuasion of the truth and veracity of any one."—*Greenfield*. "Firm persuasion, confiding belief in the truth, veracity, reality of any person or thing. As in classic Greek, 1. Properly and generally, faith, belief. . . . In the New Testament, πιστις [faith] is used specially in reference to God and divine things, to Christ and his gospel, and thus becomes in some sense a technical word, particularly in the writings of Paul; denoting that faith, that confiding *belief*, which is the essential trait of Christian life and character."—*Robinson*. "A being persuaded, faith, belief. It generally implies such a knowledge of, assent to, and confidence in, certain divine truths, especially those of the gospel, as produces good works."—*Parkhurst*. To these we add one of the definitions given by Cruden in his Concordance unabridged: "Justifying faith is a saving grace wrought in the soul by the Spirit of God, whereby we receive Christ as he is revealed in the gospel to be our prophet, priest, and king, trust in and rely upon him and his righteousness alone for justification and salvation. This faith begets a sincere obedience in the life and conversation. The apostle to the Hebrews calls faith the substance of things hoped for, the evidence of things not seen. Heb. 11:1. It assures us of the reality and worth of eternal, invisible things, and produces a satisfaction and assured confidence that God will infallibly perform what he has promised, whereby the believer is as confident of them as if they were before his eyes, and in his actual possession."

Every age of the world has its present truth; and living faith is, according to the above definitions, implicit confidence in, and obedience to, that truth. In addition to general truths, in which the devils believe and tremble, it includes confidence in the special leadings and dealings of God in respect to his people at any given time. In this sense we use the term in this article.

Faith is one of the fruits of the Spirit (Gal. 5:22), and it is one upon which the Scriptures place an especial value. This we learn from various considerations:—

1. The want of it is severely censured. In Deut. 32:20, God threatens to hide his face from those who forget him, because they are "children in whom is no faith." On various occasions Christ reproved his disciples for having so little faith. See Matt. 6:30; 8:20; 16:8; 14:31; Mark 4:40. Those who have it not are styled unreasonable and wicked men. 2 Thess. 3:2.

2. Without faith, it is impossible to please God. Heb. 11:6. It is thus shown to be the basis and groundwork of all religious experience. Without it, the word of truth cannot profit us. Heb. 4:2. We may hear, but faith alone makes the word effectual.

3. The work that is accomplished by it. By it, we overcome the world. 1 John 5:4. By it, we purify our hearts. Acts 15:9. By it, we are sanctified. Acts 26:18. By it, we obtain righteousness. Rom. 3:22. By it, we are justified. Rom. 5:1. By it,

we have access to God. Eph. 3:12. By it, we stand. Rom. 11:20. By it, we become children of God. Gal. 3:26. By it, we obtain salvation, and inherit the promises. 1 Pet. 1:9; Eph. 2:8; Heb. 6:12. There is not a Christian work which we can perform, or a heavenly promise which we can obtain, without this grace.

Faith is to be of especial value in the last days. A commodity is valuable according to the proportion between the demand and supply. When gold becomes scarce, it immediately rises to a premium. Now faith, in the last days, is to be a rare excellence. Said Christ (Luke 18:8), "When the Son of man cometh, shall he find faith on the earth?" This we take to be a declaration, put in the interrogative form to give it greater intensity, that faith, at the time the Lord appears, will be a virtue scarcely to be found upon the earth. It will be therefore proportionately valuable. Hence the many exhortations to the people of God to follow faith, keep the faith, hold fast the profession of our faith, etc.

Again, an expression made by the apostle Paul, shows the infinite importance of faith to the people of God in the last days. He is speaking of the trials of the remnant church (Heb. 10:37-39), and says: "For yet a little while, and he that shall come, will come, and will not tarry. Now the just shall *live* by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition, but of them that *believe* to the saving of the soul."

We have italicized two words in the foregoing quotation, to show the place faith occupies in this work. This language applies at the time when the Lord is about to appear. He will come, and will not tarry. And *now*, at this time, the just shall live by faith. Faith, in a spiritual sense, is all their living. And further, they do not draw back at the perplexities and trials of the way, but believe, have faith, to the saving of the soul. It is evident from this, that belief and confidence in the special work of God for this time, are included in faith; for a person might still believe in God and the general features of the plan of salvation, and yet draw back from following the special work of God in the last days, so as to fail of a preparation to meet the Lord at his coming. But believing and following on in the work of the Lord, our salvation is sure; failing to have faith in it, our perdition is certain. In language which applies to the same time, the prophet says (Hos. 6:3), that we shall know, if we *follow on* to know the Lord, that his going forth is prepared as the morning, and he shall come unto us as the rain, as the latter and former rain unto the earth.

From these considerations, it is easy to see why the faithful and true Witness should specially counsel the last church to buy of him the gold tried in the fire, that they might be rich (Rev. 3:18); or, in other words, to secure that faith which, taking hold of God and all his work, will anchor us to the present truth, and qualify us to encounter the peculiar perils we are to meet in these closing days of time.

The importance of faith is further shown in that it is the chief element in the gold which the true Witness gives us this especial counsel to buy of him. There cannot be too much importance attached to that which we are counseled to obtain first of all, by Him who so well knows our cases, comprehends the demands of this time, and sees the momentous events of the future.

1. We may remark then, first, that faith well answers to this gold which the church lacks, in that we do not naturally possess it. We read of children in whom there is no faith. Deut. 32:20. The children of Israel, whose experience is held up for a warning to us, failed to be profited by the gospel which was preached unto them, because there was not on their part the requisite faith to make it effectual; or as Boothroyd says, it was "not accompanied by a heart-affecting belief of the truth." They lacked faith; and we are exhorted to fear lest we come short after the same example. Heb. 4:1, 2. Christ often reproved his disciples for their lack of faith.

2. The true Witness, of whom we are counseled to buy the gold, is the one to whom we are to apply for faith. He is its author. Heb. 12:2. The disciples of our Lord appealed to him for faith. "Lord," said they, "increase our faith." Luke 17:5. They lacked faith, and naturally turned to the Lord of faith for an increase of that heavenly grace. Again, when a certain one besought the Lord in behalf of his son

who was possessed of a dumb spirit, and the Lord had told him that if he could believe, all things would be possible to him, he cried out, "Lord, I believe; help thou mine unbelief;" that is, give me faith in place of all my doubts or unbelief. "It is equivalent," says Cobbin, "to saying, 'Strengthen my weak faith.'"

3. As a person, to be rich in this world, must possess gold or its equivalent, so the grace which the Bible expressly takes to represent spiritual riches, is faith. "Hearken, my beloved brethren; hath not God chosen the poor of this world, *rich in faith*, and heirs of the kingdom which he hath promised to them that love him?" James 2:5.

4. The comparison between faith and gold is still further most strikingly and beautifully carried out, by the former being subjected to tests and trial, and the latter to the process of refining. This is not a comparison we are obliged to institute ourselves; the Scriptures furnish it to our hand. We are to buy gold tried in the fire. Is there any Christian grace that goes through a process which may justly be represented by the refining of gold by fire? There is only one of which we have any information in the Scriptures; and that is faith. Peter says, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and glory and honor, at the appearing of Jesus Christ." 1 Pet. 1:7. Here, the trial to which our faith is subjected, is expressly likened to the refining process to which gold is submitted. And, as gold is made more precious by being refined, so are we to esteem the trial of our faith of great value. And not only is the comparison here made between pure gold and tried faith, but the language applies to the time that just precedes the appearing of Jesus Christ,—the very time when the true Witness counsels us to buy of him gold tried in the fire. The comparison alone which Peter makes is enough to show that faith is at least an important part of that grace which is represented by the term "gold," in Rev. 3:18; but when, in addition to this, we take into account the time to which both passages apply and find it to be the same, that conclusion is placed beyond all further question.

We feel assured that great importance should be attached to the language of Paul, which we have already quoted: "Now the just shall live by faith." Heb. 10:38. The connection in which it stands here, as well as in the prophecy of Habakkuk, from which Paul quotes it, shows that it applies to the remnant church, who are waiting for the coming of Christ. Can anything be more important, or occupy a more prominent position, than that by which we are to live through these perilous days, and by which we are to secure our souls' salvation in the end? As in a worldly sense, gold, or its equivalent, constitutes our living,—as by it we secure the necessities, comforts, and conveniences of this life,—so faith is the medium through which we secure all the graces and elements of spiritual life. None of them are to be found where faith is wanting; all flourish and grow when faith is in lively exercise.

Chief among the graces which grow from faith, as a stalk from its root, or a branch from its trunk, is love. Faith worketh by love; and without works faith is dead. Gal. 5:6. With the requisite faith, love will be in perfect exercise; we shall have unfeigned love of the brethren, loving them with pure hearts fervently. 1 Pet. 1:21, 22. So inseparably are these two graces connected together, that they are both taken to represent the same piece of the Christian armor. "Let us," says Paul, "who are of the day, be sober, putting on the breast-plate of faith and love; and for a helmet, the hope of salvation." So together they constitute the gold of Rev. 3:18.

We need more faith and love. We need the gold which the true Witness counsels as to buy of him. There are some who are beginning to show their lack of this in an alarming degree; some of whom it may be said that the prospect of their believing to the saving of the soul is growing fearfully dim, and the danger of their drawing back to perdition, increasingly imminent. The counsel of the true Witness is timely. Will they disregard it, and in their unconscious wretchedness perish forever? or will they heed it, and secure the heavenly riches, faith in the work of God, and a title to the eternal inheritance, upon which the overcomers soon will enter?

—Never expect spiritual wealth while you are indulging spiritual sloth.

SOME FACTS CONCERNING THE CANVASS FOR "THOUGHTS."

WE confess to a feeling of sadness, yes, to a feeling of great disappointment, when we consider some facts concerning the canvass for this important book. During the past year, our sales were only about one half as many as they were for either of the two years immediately preceding it. We have not the exact data to tell just how many books have been sold; we can only judge by the amount purchased from the REVIEW AND HERALD Office. The various Conference Tract Societies have occupied the territory, and acted as agents for the REVIEW AND HERALD in selling this as well as our other books, and the best territory this side of the Rocky Mountains has been under their control; yet the amount of "Thoughts" purchased from the Office during the year, amounted to a little over two thousand; while the amount sold by individuals outside of this territory, in distant parts of the country, has amounted to about as many.

We almost desire to give the number of "Thoughts" purchased by each State Conference, but we refrain for the sake of the feelings of those connected with their management. The highest number sold (570) was to the weak Conference of Texas. The next highest number (273) was to the weak Conference of Kentucky, while we have in the list, large Conferences, numbering some fifteen hundred Sabbath-keepers, that have purchased only about one hundred copies. One Conference of eight or nine hundred members, has purchased the enormous sum of seven copies! and one other Conference, having some four or five hundred members, did manage to buy one copy! We trust that such a tremendous exertion as this will not weaken them so that in the coming year they cannot do as well. But what seems the strangest about it is, that two of the weakest Conferences there are in the field, have really done far more than many of our strongest ones, in the sale of "Thoughts on Daniel and the Revelation." We could mention the names of four or five canvassers who have sold more of these books than all the remaining twenty thousand Sabbath-keepers in the cause. There is one person who has sold nearly one fourth of all that have been sold during the past year.

We feel thankful, indeed, that we have four or five men acting as agents who feel an interest in the sale of this work. These have demonstrated the possibility of selling it in every part of the country. They have met with truly encouraging success. We do not know of any marvelous talent or ability in these persons that should make them succeed as they have, only that they feel an interest in the work, and feel that it is of God, and they want to do something in his cause, and their hearts are imbued with the spirit of the message, and they are determined to do their utmost to circulate this valuable and important work. We ought to have in this great field at least one hundred just such canvassers. We have many thousand copies of this book piled up in the REVIEW AND HERALD Office, lying upon shelves, doing no one any good, awaiting the time when our people shall wake up to the importance of spreading the precious light of truth contained in this volume.

What are our great States doing in this matter? It is generally admitted that we have no one book of greater importance than "Thoughts on Daniel and the Revelation." It contains the very center and kernel of present truth. It brings out the principal points of our message more than any other one book published by Seventh-day Adventists. It covers an interesting and most important field. It presents the elucidation of the two books of Daniel and the Revelation, concerning which there is a great amount of inquiry at the present time, and a great interest to learn their meaning. There is scarcely any doctrine held as most sacred by our people, concerning which these two books do not present forcible and valuable thoughts. It is a mystery, a sad mystery, why our people seem so indifferent and careless concerning these matters. We doubt not that if every intelligent Sabbath-keeper was asked whether he thought the circulation of this work important, he would respond that he considered it exceedingly so. Why is it, then, that so few are willing to consecrate themselves to the spreading abroad of the light of present truth contained in this book? We believe that every Conference that is not trying hard to work up a systematic canvass for "Thoughts on Daniel and the Revelation," is neglecting duty.

PRESIDENTS OF STATE CONFERENCES,

We appeal to you personally: Are you doing your duty in this matter? What have you done during the past year, to really encourage the circulation of this important work? Have you used your personal influence in selecting, training, encouraging, and sustaining canvassers to sell "Thoughts" in your State? Very likely you might find a score of young persons in any of your Conferences of reasonable size, who might become as successful in selling this book as the few whom we have mentioned. But they will not be able to do this without taking steps to learn the business. There is no work of importance in this world that can be taken up without some little practice. A man cannot chop cord-wood successfully without practice. It takes time to learn to become a farmer. Every one expects to serve an apprenticeship in order to become a good carpenter. And every mechanic expects to spend years in learning the business he intends to follow. The lawyer or physician spends years in study in order to thoroughly learn his profession. Do we expect that we can pick up knowledge sufficient to do God's work without any effort? This would be supreme folly.

Dear brethren, you are the men who should look after this. You should not feel that your Conferences are really accomplishing their duty until you have a body of well-trained canvassers, not only for other works, but especially for "Thoughts on Daniel and the Revelation." Suppose it does cost the Conference some money, this work should not be neglected on that account. It is surprising that our brethren who are placed in responsible positions, knowing that this is an important branch of the work, allow it to pass along year after year, doing little or nothing to encourage the work in this direction. Time is drawing near its close; the world is unwarned; publications are already prepared to give them this information, and yet our people are doing little or nothing to aid in circulating light by this means. Dear brethren, we hope that you will arouse, and devise means to help this work forward. We certainly ought to sell far more of these books during the coming year than we have in any year in the past.

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

EXAMINATION OF CANDIDATES FOR THE MINISTRY AND FOR LICENSE.

ATTENTION has several times been called to the action of the General Conference at its last session, relative to the examination of our ministers and licentiates and candidates for the same. Articles have been published in the REVIEW relative to the nature of the questions to be asked, the course to be pursued, etc. The plan proposed by the General Conference will be quite a radical change from anything we have heretofore practiced. We feel sure that the proposed plan will be for the best. We have long felt the need of some move toward adding to the efficiency of the ministry. The inauguration of any new plan of course involves much difficulty. It will at first partake something of the nature of an experiment, but the object to be gained is such that we cannot question the wisdom of doing something in the direction indicated; and we feel sure that with reasonable experience we shall see success. One part of the plan proposed by the General Conference reads as follows:—

"That the Conference committee of each State Conference appoint a suitable person to speak on the subject of education and the best methods of labor, at each annual session of the Conference; and that immediately following this a meeting of the Conference be devoted to a discussion of the same subject."—*Paragraph 3.*

Paragraph 5 reads as follows:—

"That at the annual session of each State Conference, some person or persons be appointed by the committee to examine all candidates for credentials or licenses, as to their attainments, their habits of study, what they have studied during the preceding year, and to advise them with regard to the same in the future."

We are rapidly approaching the camp-meeting season. The first State Conference camp-meeting will be that of the North Pacific Conference. We intend to see this plan carried out the present year, and trust that all persons interested will take due notice of this fact. It may save some of our brethren embarrassment, to look up the questions which have been indicated in the REVIEW, so as to be somewhat prepared

for the special examination. We call upon the president of each Conference to select some one to preach upon the subject of education and the best methods of labor, in harmony with the recommendation of the General Conference as stated above. This should be done in season, so that persons will have time to prepare. Presidents of State Conferences should remember this, and attend to it at once. There should also be a committee appointed to question the ministers, licentiates, and candidates. We would suggest the propriety of doing much of this work of examination during the workers' meetings, in the Conferences which appoint such meetings, before the regular camp-meeting begins. There will then be more leisure and time in which to attend to it. Let all pay attention to this matter in season, for we want no failure in this new move.

G. I. B.

LOVE AND LAW ABIDE TOGETHER.

THE widely known president of Princeton College, James McCosh, D. D., LL. D., as reported in the *Christian Union* of March 11, 1886, has just said some good things upon this subject. He clearly points out the danger into which the Church is running today by exalting love and humanity, and discarding law and justice. We can give only a few extracts from this able sermon. Dr. McCosh says:—

"Law was in the nature of God from all eternity, and is the instrument of his government. It was inscribed on the nature of man when he was created; it was graven by God's own finger on the granite blocks of Sinai; it was spoken in gentle and attractive tones by our Lord in the Sermon on the Mount; and it is written by God's own Spirit as a new commandment on the hearts of God's people. It goes with man wherever he goes, to tell him, if he is prepared to listen to it, what is right and what is wrong, and in the end to punish him if he refuses to obey. It is so essential a part of his nature that it will follow him into the regions below, to torment him more than the worm that never dies, than the fire that is not quenched.

"That law has been broken, but is still binding. When Moses came down from the mount with the two tables, he threw them from him, and broke them, as he witnessed the wickedness of the children of Israel. But he had just to re-ascend the mount, and have them written again by God's own finger. Which thing may be unto us for an allegory. Man has broken God's law; but that law retains all its claims, and ever renews them. The law is embodied in the gospel. All this was instructively represented in the ark of the covenant, laid up in the holiest of all, and typifying the new covenant. On the lid of it were the cherubim, overshadowing the blood-sprinkled mercy-seat; and the promise was given: 'There I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim.' But within the ark were the two tables of stone. Christ came, not to destroy the law, but to fulfill it. The gospel, wherever it goes, carries within it the law fulfilled by Christ, the law still binding on his followers. There is a sense in which believers are free from the law; they are free from its curse: but in another sense they are still under it; they are not free from the obligation to obey it. When sinners come to Christ, he welcomes them. He says, Your sins be forgiven you; but he does not give them liberty to go back to their sins, but, 'Go, and sin no more.' Just as the father, after rejoicing over the return of his prodigal son, took him into his house to keep him in safety, so our heavenly Father takes us into his family to train us to obedience. When the sinner comes to Christ, Christ pays his debts; but it is only to send him to pay his dues, not in the oldness of the letter, but in the newness of the spirit. In heaven itself, the soul, brought into unison with the law of love, will be fulfilling it to perfection; and the music of heaven will consist essentially in attuned hearts, each breathing its own melody, and all in harmony—hearts in accord with the heart of God, and in accord with one another, and fulfilling the pleasure of God forever and ever.

"The law has . . . its definite requirements which it cannot forego, and will not lower. 'Guilty or not guilty' are the alternatives it proposes. It admits of no middle course or compromise; it accepts of no excuse; it will not listen to any plea or extenuation."

"Charity never tries to set itself above law; if it did so, it might work only mischief. 'Love is the fulfilling of the law.' Love takes the form of a commandment. When asked by the lawyer, 'Which is the great commandment in the law?' Jesus said unto him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.' Thus indissolubly are charity and commandment joined in Scripture. It is love that makes us like unto God, who is love; but the love of God is a love regulated by eternal justice.

"We cannot by any process of analysis get rid of either of these elements. Defective systems of ethics arise from omitting one or the other, not giving each its due place. A stoic, a Pharisaic, morality leaves out love, and presents only the expressionless form of law. Utilitarianism leaves out eternal and unchangeable obligation, and offers a flexible morality, suiting itself to supposed results. . . . All this implies that alongside of love there is law, commanding and demanding. As far as the eye can reach, the two are seen to run parallel. I do not say that they never meet; for they meet in the nature of God and of all holy beings. And, though often dissevered here, they will meet at last in the character of saints in heaven, with whom love will be law, and law will be love.

"What therefore God hath joined together, let not man put asunder.' There is no propriety in drawing invidious comparisons as to the relative importance of the two. It might be argued that law is the higher; for it commands love, says when it is to flow, and where it is to stay. But then, love is the very end for which the law exists; the end of the commandment is charity. Law without love is a mere form without life; love without law is a life without a body in which to reside. Law without love is a channel without a stream; love without law may be a stream, bursting forth and spreading destruction. Let the two revolve around each other like binary stars, each with its own color, the one the complement of the other."

"We are now more in danger of a sentimental and a simpering faith, acting the part of a Delilah, professing love to the man who boasts that he is strong, only in the end to show how weak he is, and to consign him to blindness and darkness. Let us have charity, they say; but charity without principle to guide it, may distribute its gifts very indiscriminately and injuriously. Let us have fire, they insist; but we cannot have fire without fuel to feed it, and fire cannot be allowed to burn and consume in every place, and as it pleases. There should be a vessel to contain the pleasant incense that we offer, otherwise it will soon dissipate into inanity. . . . More evil may arise from lawless love, which is fascinating, than from hatred, which is repulsive. There is a teaching in our day antagonistic to the old and orthodox theology. It does not take, it cannot be made to take, any scientific form. It would let down doctrine and exalt charity, and would thereby make religion easier and more attractive—as they suppose. It is 'Broad Church' in England, delivering itself from all creed. It is the 'Religion of Humanity' in this country, instead of the 'Religion of Divinity for Humanity.' It would free humanity from certain restraints and sacrifices, with the view of exalting it. It is not just the same, but it is analogous to the attempt in the last century to do away with doctrine on the pretense of exalting morality, and which led to dry High Churchism in England, to Moderatism in Scotland and Ulster, to Rationalism on the Continent of Europe, and to Unitarianism in this country; and ended in all in the decay of religion and the lowering of morality. The new gospel which has appeared among us is evidently running a like career. Doctrine is discarded first; duty goes next, in the next man or in the next age."

"Love and Law, with God in both, is the sum of all morality. We should regard it as our highest end to come under the two in their union. The one will give motive to exertion, which will be directed in the right way by the other. The one will impel to all that is good, the other will restrain from all evil. The one will set you out and carry you on in the journey, the other will show you the path you ought to take. The one will be the spring of waters, the other the channel in which to flow. The one will be the centrifugal, the other the centripetal, force, to keep you circulating around the Sun of righteousness. The two will guide and guard you through life and on to heaven, where they melt into one in God's character and in yours, and love will be law, and law love."

We call that sound sense, and Scriptural, too. Let simpering, sentimental, all-love-and-no-law advocates read and meditate thereupon. D. M. CANRIGHT.

GRUDGE NOT.

"GRUDGE not one against another, brethren, lest ye be condemned: behold the judge standeth before the door." This text is present truth. We have come to the hour of Judgment. The Judge standeth before the door. Our High Priest is in the inmost sanctuary. The time of the blotting out of sins is come; the investigative Judgment is passing, and the cases of all are soon to be decided. At this very time the caution is needed, "Grudge not one against another." If we do not heed this admonition, but harbor grudges against others, we must stand speechless when we find ourselves condemned. Let us cultivate love toward all, "endeavoring to keep the unity of the Spirit in the bond of peace." 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.

6.—IMPORTANCE OF A DEVOTIONAL SPIRIT.

ALL agree that any man who engages in the sacred work of God as a minister, colporter, Bible-reader, or in any other public manner, should be a person of great spiritual devotion. He should be a man who prays and meditates much, who is much in communion with God. This it is reasonable to expect of him, because he is God's ambassador; he has to receive his message from the Lord. He must be imbued with his Master's spirit: how can he obtain it unless he is much in close communion with his God? This is so essential, and the lack of it so serious a drawback, that all who have spoken upon the subject of the ministry, put it forward as a prominent qualification. The Bible urges it over and over again. The ministers who have written upon the subject of the ministry, earnestly urge a spirit of devotion. Hence we may be sure that this is a very important qualification. If a man is to have any success in his labors, he must, therefore, cultivate this spirit constantly and earnestly.

An undevotional minister can never be successful in his calling. He may reason well, his morals may be perfect, and his theology sound; but after all, he can never move the people spiritually, and draw them toward God, unless he is actuated by a spirit of love and devotion. He can never give them what he does not himself possess. "The stream will not rise higher than the fountain." He may tell the people to be devotional, but they will do as he does rather than as he says. Look in the Bible at the men who made the greatest success in God's work; you will find them men noted for prayer. Look at Moses; how often he was in prayer! On two occasions, he remained forty days with God in the mountain. Here was the secret of his power. Look at the case of Elijah, one of the most powerful of God's servants; he was often in earnest prayer. Study the Christian life of Paul, and you will find this fact prominent, that he was a man who prayed much and earnestly. Look at our divine Master. He spent whole nights in prayer to God. So it is recorded of the great reformers, Luther and Wesley, that they were men who prayed a great deal.

Let those who are hoping to have any success as laborers in God's cause, lay this to heart. If they are not naturally devotional, they will but have to strive the harder. By earnest watching, the habit of prayer may be formed. There is no other way to success. The measure of a minister's ability lies in his power to realize that God is ever present with him,—to realize it so deeply that he can present God to the people so vividly as to impress them with the feeling which he has himself; but he cannot do this unless God fills his thoughts, and is near to his soul. Living reality must be his, not merely a theory, a belief; he must have something vastly more than these. Moses endured as seeing Him who is invisible, and so it has been with all the great ministers who have moved the world.

The real secret of a minister's power lies in his ability to present the invisible God as an ever-present reality. To do this, he must himself be deeply impressed with this thought. He comes to the people as from the immediate presence of the King of kings. Such a spirit will never fail to bless his people.

7.—GOOD MANNERS.

The minister should certainly be a man of good manners. On the one hand, he should not be a fop, or a dude, or one who affects the gentleman, stylish, dressy, and fashionable. Such a course will soon kill the good resulting from his efforts. It will kill his own spirituality, and destroy his influence over people of good sense. But on the other hand, a minister must not be coarse and uncouth, slack and untidy in his habits; this extreme may prove as great a hindrance as the other. He should be a gentleman in the truest and best sense of that word.

Paul writes thus to ministers: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4: 12. Of necessity, the minister's very position makes him an example to all his people. He is looked up to

as a model of wisdom and virtue and piety. The little children regard him with reverence. They think that what the minister does must be right. The boys will copy after his example. The young men will feel that it is right to dress and talk and act as the minister does. He will be constantly among the people and before the people. Everything he does will be noticed, and discussed, and more or less patterned after. Hence it is of the greatest importance that his example should be correct in every respect. Let him, therefore, be careful of his manners. Any coarse or vulgar habit he should strictly avoid. He must pay attention to his attire, as people have a right to expect and require this of him. He represents them before God and the world. He should be cleanly as to his person and apparel. It is not right for him to wear soiled linen. It is not right for him to go into the desk, or even among the people, with soiled or unseemly clothing. He should keep his garments always neat and tidy. Especially should he be careful in this respect when he goes into the house of God, and into the sacred desk.

Sister White says: "The Saviour of the world will have his co-laborers represent him; and the more closely a man walks with God, the more nearly faultless will be his manner, his address, his deportment, his attitude, and his gestures. Coarse and uncouth manners were never seen in our pattern, Christ Jesus. He was the representative of heaven, and his followers must be like him."

These words commend themselves to the judgment of all. There are many habits which all refined and cultivated people concur in regarding as offensive, and which, of course, could not be indulged in in the presence of such persons without causing them annoyance. We have no right thus to offend the good taste of any one, and the minister who does so, forfeits the respect of his people, and loses his influence over them.

Manner has so much to do with attracting or repelling men that it carries with it an importance greater than many allow. He is not a wise man who disregards this fact, and cares nothing for appearances. He should care for everything that will hurt his influence, and he should cultivate everything that will make him more successful as God's ambassador. Dr. Crosby well says: "A preacher who is slovenly in his attire, allowing his hair to be unkempt, his nails unclean, his boots unblacked, and his clothes unbrushed, will prove a very poor conductor of divine truth. He will find very small fields of labor, and under his tillage they will become 'beautifully less.' 'Be ye clean that bear the vessels of the Lord' has a literal as well as spiritual application."

I have known ministers among us who had the impression that it was a mark of piety to be careless in their attire and rough in their language. They seemed to pride themselves on their ill manners. They had much to say about stylish preachers, and gloried in the fact that they had no such weakness; but we are glad to know that such have dropped out of our ranks, and that such a spirit receives no encouragement from our people. It is very easy to entertain vulgar ways and careless habits. We must be constantly on guard, and when we find ourselves dropping into unmannerly ways, we must correct them immediately.

Every young man who designs to labor publicly, should procure and study some good book on behavior; such as "Decorum," "Habits of Good Society," or "Our Department." Any of these are good, and one at least should certainly be read. The suggestions therein found will be invaluable. It is very hard for a man to change established habits. The "Testimonies" have spoken very plainly and decidedly and frequently upon this subject, and they should be studied and regarded. D. M. CANRIGHT.

MINISTERS' SONS.

THE sneering proverb which maligns ministers' sons is shown to be false by De Condolle, a French scientist and skeptic. He gives lists of eminent scientists and scholars who were the sons of pastors—Agassiz, Berzelius, Boerhaave, Encke, Euler, Linnæus, Olbers. Among historians and philosophers, he names Hallam, Hobbes, Emerson, Sismondi, and others. Says the *Springfield Republican*:—

"A glance through any biographical dictionary reveals scores, if not hundreds, of children and grandchildren of clergymen in every range of literature, science, and philosophy.

"The disposition of sons to follow the callings of their fathers makes divinity conspicuously hereditary in such world-wide-known theological luminaries and pulpiteers as Jonathan Edwards, Archbishop Whately, Robert Hall, Lightfoot, the Wesleys, Lowth, Stillingfleet, the Beechers and Spurgeons—a list that might be multiplied indefinitely, to which every reader will add from personal knowledge.

"How many poets have been the fruit of clerical matrimony!—Young, Cowper, Thompson, Coleridge, Montgomery, Heber, Tennyson, Lowell, and many others of note.

"Look at the clerical contributions to intellectual philosophy in such distinguished sons as Dugald Stewart, Cudworth, Reid, Brown, Boyle, Abercrombie, and Bentham.

"Literature has been a wide field for ministers' sons to cultivate, as is evidenced by Swift, Lockhart, Macaulay, Sterne, Hazlitt, Thackeray, Bancroft, Emerson, Holmes, Kingsley, Matthew Arnold, and a hundred others.

"To architecture this class contributed Sir Christopher Wren; to art, Sir Joshua Reynolds; to heroism, Lord Nelson.

"The daughters of the clergy may not be overlooked—Mrs. Trollope, Mrs. Barbauld, Jane Taylor, Elizabeth Carter, the Brontës, and Mrs. Stowe.

"How many sons of ministers have become eminent in civil life!—Henry Clay, Burr, the Everetts, down to our last presidents, Arthur and Cleveland."

We are prepared for Monsieur De Condolle's figures, and for his assertion that "the sons of clerical families, in their contributions to the roll of eminent scientists, have actually surpassed during two hundred years, the similar contributions of any other class of families, not excepting those that belong to the directly scientific professions—physicians, surgeons, and chemists."—*Sel.*

PULPIT DO N'TS.

- Do n't preach more than sixty minutes.
- Do n't think to be immortal by being eternal.
- Do n't try to be eloquent; only try to be simple.
- Do n't preach your own doubts or the doubts of others. Your people have doubts enough of their own, and can always pick up more.
- Do n't preach science; not even the science of theology. Your pulpit is not a lecture platform, nor your church a class room.
- Do n't try to be funny in the pulpit. Never say a funny thing on purpose. Humor that says itself will do no harm.
- Do n't try to be some one else. There is only one Person worth imitating; and the way to imitate Him is by living in Him.
- Do n't substitute gush for good sense, rhapsody for reason, and asseveration for argument. The Americans are a strong people, and they need a meat diet.
- Do n't mistake noise in a sermon for eloquence, or noise in a prayer for devotion.
- Do n't use the long prayer to tell your congregation the news of the week, or the Lord the latest discoveries in theology.
- Do n't try to save the truth; the truth can take care of itself: save men.
- Do n't try to be prudent; only try to be brave. Even Paul begged his friends to pray for him that he might speak boldly as he ought to speak.
- Do n't imagine that you are the Board of Deacons, the Board of Trustees, the church meeting, and the Society; you are only the pastor.
- Do n't forget that it always takes two to perpetuate a scandal; one to listen as well as one to speak.
- Do n't forget that it always takes two to make a quarrel; and—
- Do n't be one of the two.—*Christian Union.*

—Faith and obedience are bound up in the same bundle. He that obeys God, trusts God; and he that trusts God, obeys God. He that is without faith is without works; and he that is without works is without faith.—*Spurgeon.*

—No grace is more necessary to the Christian worker than fidelity; the humble grace that marches on in sunshine and storm, when no banners are waving, and there is no music to cheer the weary feet.—*S. J. Nicholls.*

—Those are the best Christians who are more careful to reform themselves than to censure others.

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.

"IT IS WRITTEN."

BY MRS. A. F. COATS.

Dost thou falter, Christian soldier,
In the contest fierce and strong?
Do thy hopes begin to wither
That the victory waits so long?
Then arouse! nor sleep nor slumber,
Gird the heavenly armor on;
Look thee to thy Captain's order,
For 'tis written, "Be thou strong."¹

Dost thou tremble, Christian sailor,
While the billows round thee roll?
Does thy faith begin to falter,
Dark forebodings fill thy soul?
Surely thou hast not forgotten
That the waves obey His will;
And though wild be the commotion,
"It is written," "Peace, be still."²

Art thou fainting, Christian worker,
'Neath the burden of the day?
'Mid the strife, the heat, the labor,
Does thy zeal and strength give way?
Oh take courage, never faltering,
Never let it be forgot,
In the word of God, 'tis written,
"We shall reap if we faint not."³

Art thou weary, Christian pilgrim,
In thy journey to the skies?
Does the straightness of the pathway,
And its roughness, oft surprise?
Are there foes in ambush lurking?
Is the road with dangers rife?
Still remember that 'tis written,
"Straight the gate that leads to life."⁴

Christ has "trod the way before thee,"
All the weary journey through;
His dear feet, all torn and bleeding,
Pressed the thorns that now pierce you;
Then press onward, never fearing,
Hope and faith and courage take,
And remember that 'tis written,
"I will never thee forsake."⁵

Soldier, sailor, worker, pilgrim,
To His word and promise hie;
There in radiant light 'tis written,
"I will guide thee with mine eye."⁶
And to him that overcometh,
Give I "crowns of glory"⁷ bright,
"Palms of victory,"⁸ and 'tis written,
"They shall walk with me in white."⁹

Fort Ripley, Minn.

¹ 1 Sam. 4: 9. ² Mark 4: 39. ³ Gal. 6: 9. ⁴ Matt. 7: 14. ⁵ Heb. 13: 5. ⁶ Ps. 32: 8. ⁷ 1 Pet. 5: 4. ⁸ Rev. 7: 9. ⁹ Rev. 3: 4.

SWEDEN.

STOCKHOLM, ETC.—Feb. 11 I went on my journey to Stockholm, and commenced meetings there the next evening. I remained till the 28th, and held twenty-one meetings. During this time six persons were baptized who united with the church. Bro. Norlin has labored here with faithfulness in my absence, and the Lord has blessed his labor. There are ninety Sabbath-keepers here, and seventy-nine members in the church. The interest to hear is good. The hall can seat some over two hundred, and it is full on Sundays. No doubt more people would attend if we had a larger hall in a suitable place. There is, however, great need for a more experienced person here, because all are young and inexperienced in the truth; and I have therefore hired rooms, and intend, the Lord willing, to move to this place in May. There are hard times in Stockholm at present financially, and the outlook in this respect is dark. Some banks, and even millionaires, have become bankrupt, besides several large farmers. But this is only what we must expect in the last days.

Two of the above meetings by invitation were held in Knifsta, in a mission-house. About seventy persons congregated in the middle of the day, and two hundred in the evening. Bro. Svenson is in Dalarna doing colportage work, and is having some success. Bro. Norlin preached some in that vicinity this winter. There were five Sabbath-keepers there, and we have received a letter that two more have embraced the truth. Meetings are held three times a week, and people crowd together to hear. There are a brother and young sister who present the truth to some extent. Bro. Karlson, another young colporter, who has lately commenced to work, and with success, is now here, and it is decided that he will canvass in Stockholm for two or three months to come. I am now on my way to Laurvig and Christiana.

March 1.

J. G. MATTESON.

FLORIDA.

ORLANDO, ARCHER, ETC.—Feb. 19 we closed our meetings at Orlando, Eld. Rees going to the Terrace church, and myself to Archer, where some had lately taken hold of the truth from reading. Held some meetings, and baptized two who I trust will be useful as laborers in the cause. I left them greatly strengthened by hearing the living preacher after having learned the truth through reading. I visited Bro. McPherson and family from Michigan, who are now located at Gainesville. This is a town of five thousand. Bro. McPherson will do a liberal part financially when the truth shall be preached here. I joined Eld. Rees at Jacksonville, where we arranged to hold meetings. Eld. Rees remained, and I returned to Orlando to organize the new company into a church. I found them growing in the truth. One person, a foreman in a printing-office, who had attended our former meetings, fully decided for the truth. Two were baptized. The organization was completed, and I trust they are truly converted to God and his truth. All became tract society members.

G. G. RUPERT.

MICHIGAN.

LESLIE.—During the past four weeks I have held services in the very comfortable church owned by our brethren in this place. Eld. M. S. Burnham was with me the first week. At the commencement everything seemed unfavorable, and something in the way of attraction has been kept up ever since, which has had a tendency to keep the people from attending the meetings; yet a good interest has been aroused and maintained. All admit the claims of the truth; have not heard one dissenting voice. Six have signed the covenant, and there are others for whom I hope, pray, and labor. I shall not leave here until by personal labor every one interested is brought to a decision. The church rejoices, both as to numbers added and the benefit they have received. God's Spirit has been manifest all through the effort. All seem to have the love of the truth deep in their hearts, with a desire to see the glory of the Lord and the salvation of souls.

A. W. BATHER.

BEDFORD, CALHOUN Co.—Began meetings in this place Feb. 13. Our congregations have continued with unabated interest, until within the last two weeks, when severe colds, amounting to an epidemic, have kept many away.

More than thirty years ago, before there were any Sabbath-keepers in Battle Creek, quite a company was raised up here, only three of whom remain. By earnest, continued labor from house to house, we have been able to remove much prejudice. Two opposition discourses have been given. Fourteen have decided to keep the commandments of God and the faith of Jesus. Bro. J. D. Morton has been with us for two weeks past, rendering much assistance.

Before commencing our meetings, a Sabbath-school of thirty members was organized, which has been a great help in getting near the hearts of the people. We see no reason why a good church may not be organized here, as there are a number of scattered brethren and sisters who will be glad of this place of meeting.

E. S. LANE.
O. C. GODSMARK.

IOWA.

AMONG THE CHURCHES.—On account of poor health I have been able to labor but little for some time, but am glad to say that my health is improving. Jan. 13-16 I held five meetings at Nevada; sold \$6 worth of books. Jan. 27 to March 2 I held three meetings at Radcliffe; sold \$3.10 worth of books. The weather being very stormy, only a few were present; but they were encouraged in the good work.

March 3-17 I held sixteen meetings at Beaman. There was a good attendance on the part of the church, and a fair interest among those outside. Held some special meetings with the church, and the Spirit of God came in. Some difficulties were removed, and good confessions were made by all present. I shall long remember these good meetings, and shall expect to see good fruit as the result. I sold \$2 worth of books. At these meetings I endeavored to set before all the importance of the Sabbath-school work, the payment of tithes, the tract and missionary work, and the reading of the "Testimonies." The Lord helped in speaking. To his name be all the praise! I spent some time in looking up the financial standing of the church, and gave some instructions in keeping the accounts, which was appreciated by all.

I visited two families at Tama City; and while conversing upon present truth, their hearts were made to rejoice. Sold \$2.50 worth of books, and obtained one subscription for the REVIEW and one for the *American Sentinel*.

J. S. HART.

WEST VIRGINIA.

KANAWHA, FLAT WOODS, BEREA, ETC.—I have now been in this State since Feb. 23, and in company with

Eld. Foggin have visited and held meetings at Kanawha, Flat Woods, and Berea. Eld. R. A. Underwood was with us five days at Kanawha. Four more signed the covenant, and seven were baptized. We organized a church of thirty-nine members. Several others will unite with them as soon as they get entirely free from the filthy tobacco. At Flat Woods we could do but little on account of bad weather. Held a few meetings, and visited what we could. At Berea, Ritchie Co., we held several meetings. Three united with the church. After our State meeting, I held a few meetings at the Mead school-house, three miles from Kanawha; and as the result, four decided to keep the Sabbath.

After trying and failing to get a house in which to hold meetings at Parkersburg and Elizabeth, I was invited to come and hold a series of meetings in the Christian church at Barracksville. I accordingly came, and commenced meetings the evening of the 19th inst. Have given, up to date, thirteen discourses. The interest is quite good, the average attendance being two hundred. I have sold one dollar's worth of small tracts. Am now in the midst of the Sabbath question, and some are deeply stirred. I hope for success in the name of the Lord. West Virginia is a hard field to labor in, especially during the winter season, as the roads are generally bad. I am of good cheer.

C. H. CHAFFEE.

March 19.

TEXAS.

CURTIS, EASTLAND Co.—After my last report, I remained in Johnson county a few days, awaiting the arrival of Bro. Gregory. On the 8th inst. I started for this place, but on account of the misconnection of trains, was three days reaching it. Found eight precious souls keeping the Sabbath who had never heard a sermon by our people. We were glad to have the opportunity of meeting each other. As far as they have learned by reading, they are thorough Adventists, having discarded tobacco, etc. One of their number, a gentleman about seventy years of age, has given it up entirely, and now his companion is trying to follow his example. May the Lord bless this dear company abundantly.

Have now spoken four times. At first the people appeared very shy and distant, but now the curiosity is giving way to real, solid investigation. This is the first preaching that has been done in this part of the State by any of our ministers, the people never having seen an Adventist except Bro. Hayen, who sold "Thoughts" here last year, and through whose instrumentality, together with that of one of our missionary workers, these eight are now keeping the Sabbath. It was very evident at the beginning that they looked upon me with suspicion, but by the help of God the truth has gained access to the hearts of some of them. Prejudice is giving way to inquiry, and I am receiving invitations to visit among the people, which I am doing. Sold some tracts yesterday, and one prominent gentleman who would not read our papers before, bought some. But money is very scarce here at this season of the year, and I cannot sell much reading matter here on that account. Hope for a few more to be gathered in.

W. A. McCUTCHEN.

March 15.

OHIO.

COLUMBUS AND PIQUA.—After my meeting at La Grange, I returned to Columbus, where I spent several days in meeting with the church. The outside attendance was small, yet I found some few who were deeply interested, and who will probably obey the truth. This has been brought about by the efforts of those who have been canvassing and holding Bible readings. At this meeting three more gave their hearts to the Lord, and with two others were baptized in the likeness of Christ's death. One of these was a lady from Pittsburg, Pa., the daughter of our local elder. I am satisfied that our only way to reach the cities is by means of Bible readings and a thorough canvass for books on present truth.

From Feb. 24 till March 22 I was with the little company at Piqua. The outside attendance was small. The brethren and sisters were much encouraged, and I trust that permanent good was done. At a meeting to consider the tithing subject, all present voted to pay a tithe of their income. A missionary meeting was held, and a club of *Signs* ordered. Three were baptized, and others expect to receive baptism at the next opportunity. Two persons began to keep the Sabbath. I trust this little company may grow, and yet become a strong church.

E. H. GATES.

Feb. 25.

HARTFORD (CROTON P. O.).—We closed our meetings at this place March 9, after having continued for seven weeks. During the last two weeks of this time, our labor was confined mostly to holding Bible readings with families who were interested; and as a result of this effort, four signed the covenant, who will doubtless unite with the Appleton church. Through the kindness of the brethren and sisters of the Appleton church, our wants were supplied and our expenses nearly met. Book sales were small, the

people having been supplied with our reading matter in the past, by canvassers and brethren who held meetings here. Received two subscriptions for the REVIEW and three for the *Gospel Sickle*. We hope to see more fruit of this labor in the kingdom of God.

March 10-16 we labored in behalf of the Newark church. The outside attendance was small, but the members of the church were nearly all present at every meeting. The Lord gave good freedom in presenting the solemn message of present truth, and we trust that the meetings may be to them of lasting benefit. One united with the church by letter. Five joined the tract society. A sister will soon begin to canvass the town with the "Marvel of Nations." A club of twenty-five copies of the *Gospel Sickle* was taken for missionary purposes. Received one subscription for the REVIEW. We believe this will be a good point for city mission work in the near future.

O. J. MASON.

J. S. LLES.

ILLINOIS.

HARPSTER.—We have closed our meetings here for the present. As a result, five have commenced to obey the truth, and others are quite deeply interested, and we hope yet to see them decide to obey. Some opposition was stirred up against us, and a Disciple minister was sent for, to preach several opposition discourses. He was announced to preach four sermons, but only remained to give two. His admissions and wild statements were of such a character as to convince the greater part of his audience that he failed to prove his positions. His effort did more for us than it did against us.

A. O. TAFF.

F. D. STARR.

March 21.

CENTRALIA.—I closed my labors in this vicinity Sunday, March 14, having held in all about sixty meetings. On Friday evening, March 12, the teacher in the district spoke against me, and challenged me for a discussion. He was not a representative of any religious body or organization, and I did not notice his effort or his challenge. Some of the friends who were bent on having a discussion, finally sent for Mr. Snow, a minister of the Christian church. He had been sent for once before for the same purpose, but I knew nothing of the matter until after he had come and gone. This time, however, I was informed of his coming. School was dismissed, and quite a crowd assembled. I proposed that we have our talk before the congregation, which was finally consented to. Eld. Snow proposed that I preach on the Sabbath question, and permit him to review me, to which I objected, unless Eld. Snow would affirm the sacredness of the first day of the week. I offered to affirm the sacredness of the seventh day if Eld. Snow would afterward affirm the sacredness of Sunday. This he declined to do, saying that he believed the first day of the week should be sacredly observed, but as he had made no preparations, he would not affirm anything. So the discussion ended. Many were disappointed; however, some expressed themselves fully satisfied that Sunday-keeping had no Scriptural foundation.

During my stay at Centralia I circulated several hundred pages of reading matter, loaned one hundred periodicals, sold several dollars' worth of books, obtained fifteen subscriptions to periodicals, and secured nine names to the covenant, embracing four families. I am now on my way to Georgia. My address will be Griffin, Spalding Co., Ga.

C. H. BLISS.

INDIANA.

SANTA FE.—After more than five weeks of hard labor, I closed the meetings at this place with a refreshing social meeting, which was well attended by the brethren and sisters from Denver. As a result of the meetings, only one new one took a stand for God. Others who had kept the Sabbath for some time were yet uninstructed in the several points of present truth. I feel that the work is not lost. Others acknowledge the beauty and Biblical character of the truths of the message, and I trust they will not long venture to "hold the truth in unrighteousness." Others "rejected the counsel of God against themselves." This people draw near to the Lord with their lips, but their hearts are so far from him that his coming is not wished for, but despised. Oh that God would "give them repentance to the acknowledgement of the truth!" but they "will not come to him that they might have life."

E. E. MARVIN.

March 10.

NEW MARION.—The church four miles east of this place, which was closed against me, has again been opened. Those who make no profession succeeded in getting the church open, and they procured fuel, made an appointment, and sent a conveyance for me to come and continue the meetings, which I did. Thus far the interest has been good, although the congregations have not been large, owing to bitter opposition and the stay-away argument. Notwithstanding all this, there are those who I believe will accept the truth.

The Methodists have become alarmed, and have tried to close the church again, but thus far the effort has failed. One of the trustees who was so much op-

posed to my preaching in the house, is now in sympathy with us, the result of hearing two discourses. Last week the two other trustees notified him to appear at the church where I am holding meetings, to counsel together, and devise, if possible, some plan by which they could stop the meeting; but they failed to make their appearance. He came to church last Sunday, invited me to his home, and told me while there that I had already helped his family, and that he wished the meetings to continue. Thus we see that when men hear the truth, though prejudiced, they have to acknowledge that it is the truth. Courage, brethren, soon we shall reap if we faint not. May God help us all that we may spare no means nor time in forwarding his truth, till the work is done and the Master comes to gather home his jewels. The brethren to-morrow begin work again on the church at New Marion.

M. G. HUFFMAN.

March 18.

WISCONSIN.

AMONG THE CHURCHES.—Feb. 5-15 I visited and held meetings with the churches at Mt. Hope and Waterloo. I enjoyed meeting with these brethren, and the Lord came near as we tried to seek his blessing. Feb. 20 I met Bro. Breed at Sand Prairie, where we held a two days' meeting. His words of warning and admonition were well received. A goodly sum was pledged to the tent fund, and a club of over fifty *Sickles* was taken by the tract society.

Feb. 22 I went to Boydtown, where I remained three weeks, and held twenty-five meetings. Several years ago Bro. Atkinson held meetings here, and as the result, a few began to be obedient to all of God's commands. During the past winter a brother held a few Bible readings here, and quite an interest was awakened. I tried faithfully to set before them the claims of God's word, and have been opposed by the enemy at every step. Why will not our people learn the wiles of the artful foe, and shun them? A few precious souls have been added to this church. They will hold regular meetings in the future, and soon expect to have a Sabbath-school. May the Lord's blessing attend them.

W. S. HYATT.

March 17.

AMONG THE CHURCHES.—At Milton Junction I found much improvement. There is a great responsibility resting upon this church to correctly represent the message before the large body of S. D. Baptists at this place, who, though they have the truth on the Sabbath, very much need the other truths of the message.

At Milwaukee there are a few trying to live out the truth, and do what they can to let the light shine; but they are as a small bit of leaven in a very large measure of meal. We ought to have a mission at Milwaukee; but where are the workers and means? There are many who might be acceptable workers, but they are laboring for that which perisheth; there are means enough, but they are not laid on the altar of sacrifice. Some put their property on the altar, and God sends a buyer at their price; but it is suggested to them that they might get more, and so they keep their property, and the cause gets no help. It drags along in a crippled manner, and souls drop into the grave lost, who might have been saved had they known the truth; and yet these brethren expect to bear the "well done" at last.

Monroe was once one of our strongest churches, but it has become weak by removals. As the elder, deacon, clerk, treasurer, and librarian had all moved away, the remainder were discouraged, and some of them were talking of moving. The Lord came near in our meetings, and they have resolved not only to hold the fort, but to act on the offensive. The few at Albany are more in earnest than I ever knew them to be before.

The German friends at Burke are making some advancement, but some have bad habits to put away before they can truly say they are waiting for the Lord. They are not yet organized. Some of those who embraced the truth at Marshall last summer, are growing in grace and the knowledge of the truth, but others are faltering. They keep up Sabbath meetings and weekly prayer-meetings. I find that some brethren are coming up to the help of the Lord, but I also find that some who signed the tithing pledge last spring have not been true to it. I hope that they may yet sense their duty.

W. W. SHARP.

GEORGIA AND FLORIDA.

From Feb. 27 till March 10 we spent in Jacksonville, Fla. Owing to the short time we expected to stay in this place, we thought it was not best to incur the expense of pitching a tent; so we rented a hall large enough to accommodate those we hoped to help, and held our meetings there. We succeeded in organizing a church of fifteen members. Some of these united by letter from a church outside of the State, others were from churches in other States that were broken up by removals, still others had embraced the truth by reading, and one commenced to obey while there. All but one became members of the tract society. The last two days of the meeting

were devoted to the Florida State Tract and Missionary Society.

This being the time appointed for the election of officers, representatives were present from Terrace, Sorrento, Moultrie, Ferdinandina, and Gainesville. It was truly encouraging to see the cause so well represented in this new field, by those who love the truth for this time. The Lord seemed very near, and we must say it was good to be there. Steps were taken to establish the depository at Jacksonville, to have the city canvassed by colporters, and to have our reading matter placed on the boats. The Lord has truly gone before us in Florida. We received, within a small amount, cash enough to pay for our tents, which cost over \$200; and we have pledged enough to meet the balance.

After leaving Jacksonville, our next stop was at Quitman, Ga., where we went nine miles into the country, to visit the church organized last year. We found them all remaining steadfast, and mostly growing in the truth for this time. The weather was so bad on account of rain, that we could hold but few meetings. A tent fund for Georgia, to the amount of \$85, was pledged. The brethren are willing and do pay their tithes and aid in the good work. Others are interested to hear. We left them in good courage. Pensacola, Fla., being on our way North, we stopped to see a sister, whose attention was called to the truth by a piece of one of our papers which she picked up in her lot. She afterward read our publications, and fully embraced the faith. We administered the ordinance of baptism to her, in the bay near her home. This closes our trip South for this time. We can report a profitable time, and believe that the Lord was with us in his work. To him be all the praise! The Macedonian cry comes from every direction. Our labors together have been very pleasant.

G. G. RUPERT.
J. M. REES.

GENERAL MEETINGS IN ILLINOIS.

OUR meeting at Bloomington was a small one. The church here is small, and we found that some discouragement rested upon them. But few of our people were present from other places. We went to work with courage and hope, and were rewarded for our effort by seeing a good interest spring up among those present. They received the instructions to members and librarians concerning the tract and missionary work, with increasing interest to the close. How sad it is that many more were not at this meeting, to receive this instruction. Surely those who might have attended, but did not, have met with a great loss. The outside interest, like the attendance, was very small; but we hope for better things in the future, for we believe that the church in this city is now in a much better condition than heretofore, and will cast a brighter and clearer light.

We completed the organization of the church. An elder and a deacon were elected and ordained. New life was infused into the church, and all expressed a determination to do something in the missionary work. Taken all together, this was a good meeting; and we hope that those who should have been present, but remained away, will decide to improve other opportunities of a like nature, without fail.

The meeting at Onarga was the largest of any we have yet held in the State. The surrounding churches were quite well represented. The director and several of the librarians, with the members, were much pleased and benefited by the instruction given by Bro. Kilgore. These practical lessons, given for the tract and missionary society, and for the church, were much needed and highly prized by all present. But little outside interest was manifested, but among our own people the interest increased to the close. The close, practical preaching of the word relating to our time was well received.

The standard of piety and devotion to the cause of God is too low among our people. There are too many among us who are doubting their acceptance with God. Conversion must be genuine or we shall fail to reach the city of God. Human effort alone is too weak to accomplish the work given into our hands. Divine power must be connected with human effort, and then we can succeed in whatever branch of the work we may labor.

The church here at Onarga is not fully organized. Instructions were given to that end, and the president of the Conference will return there soon to do this much-needed work. When all realize that this is God's work, then will be seen the need of organized effort to carry it forward. The principle of love and unity must become the ruling principle of our lives. It is in this way alone that we can show to the world that we are the disciples of Christ.

May God bless the cause of truth in the State of Illinois. May we see the cause widening and deepening until there is life and power to save souls in every branch of the work.

I. D. VAN HORN.

THE CAUSE IN CENTRAL EUROPE.

WE have cause for encouragement in the work of God in this field. Our hearts are rejoiced at the evidences of the vitality of the truth, which is able to make progress in the midst of darkness and prejudice

and opposition. The present winter has been one of unusual activity in the general work here, and the results have been encouraging. Bro. Ertzenberger has given a course of lectures in French, in the city of Chauv-de-Fonds; and as the result, some fifteen souls have been added to the number of believers there. That is the locality where one of our sisters has been imprisoned four times for refusing to send a little niece, whom she has in charge, to school on the Sabbath.

Bro. Keller, one of our German colporters, has been at work in the city of Zurich, and, as the result of his efforts, four or five persons are now keeping the Sabbath there. Bro. Conradi has recently visited the place, and is favorably impressed with it as a field for future labor. Bro. Keller has now gone to the neighboring city of Winterthur, which he intends to canvass thoroughly. His brother, who has been laboring with him for some time, is selling tracts from house to house, to the amount of from fifty to eighty cents' worth per day. As Bro. Bourdeau has made full reports of the efforts at Geneva and Lausanne, the readers of the REVIEW are already acquainted with what is being done in those important cities. Bro. Ertzenberger and Conradi have recently joined him in the effort in the latter city, and are giving a course of lectures in German in connection with the French effort, with a good interest. A young brother who recently embraced the Sabbath, has now joined the two colporters who were already there, and they are endeavoring to carry the work from house to house, in order to make it as general as possible.

Sister Alzire Roberts, who returned with Bro. White from America, has also gone to assist in the work there. The coming of Bro. Conradi is certainly a great encouragement for our German work, which is so sadly in need of laborers. A general consultation of laborers was held at Lausanne Feb. 28 and March 1, to decide on plans for the immediate future. It was decided to at once procure two tents for use the coming season, and arrangements will be made beforehand to prepare by colportage work, the localities in which these tents are to be used. It was also decided, as soon as the interest at Lausanne will permit, that Bro. Conradi should visit Russia, to become acquainted with the Sabbath-keepers there, and to encourage them in the work.

Bro. A. C. Bourdeau, who a few weeks ago joined his brother to labor at Geneva and Lausanne, now returns to resume work in the Piedmont Valleys, where Bro. Geymet has been laboring during his absence. Bro. Albert Vuilleumier will spend some weeks in visiting the churches and scattered brethren in France. Bro. Comte and Bro. Garside, a young man who received the truth as the result of the lectures at Geneva, but who speaks the French well, will also go to southeastern France, to engage in colportage work.

We are in constant receipt of evidences of the progress of the truth in different localities, by means of publications. We are sure that could those who have so generously contributed of their means for the support of the work in these various fields, listen to the letters that we receive from the widely scattered localities, in which the writers speak of the interest they feel in the truths they have received from reading the publications, they would feel that their sacrifices had not been in vain. We are constrained to give quotations from a few of these, as a sample of what we are constantly receiving. Those we cite below have all been received during the past week. The first is from the wife of a minister in Algiers, to whom our paper had been sent:—

"Dear Sir: Many thanks for the promptness with which you have complied with my request to send your paper on trial to our brother, Mr. —, who has lately written to introduce himself to you. As he is the only sincere and enlightened Christian with whom we are acquainted at —, we have desired, on account of our pleasant relations with him, and in gratitude for the kindly services he has rendered our family, to manifest our gratitude toward him in making him a present; and as he prefers your journal to all others, and reads it with so much enjoyment, we thought we could not give him greater pleasure than to make him a direct subscriber to *Les Signes des Temps*. . . . As my husband is a pastor at —, if you will kindly send him, gratuitously for the present year, as you have offered, a copy of your excellent journal, whose qualities of edification and instruction, serious, profound, and true, we appreciate more and more, we shall be deeply grateful. Next year, God willing, we shall give up our other papers, less edifying than *Les Signes*, and send you our subscription for the journal with premium.

"Below you will find the addresses of several persons who I think would like to receive your journal on trial. May God bless and prosper your work, is the earnest wish of our hearts; it is the cause of Christ.

"Accept, dear sir, our sincere Christian regards."

The following quotation is from a gentleman in Switzerland who became interested in our publications by accidentally finding an old copy of *Les Signes* in Italy. He immediately subscribed for the paper, and has since purchased all our publications, including the "Testimony to the Church" in French:—

"Being on my way home for a vacation, I shall be happy to aid in spreading around me the truths which our Lord has put it into your hearts to make known, concerning his near coming, the keeping of his commandments and the faith in Jesus Christ our only Saviour, and the following of his law and not that of men.

"As soon as (thanks to your journal) I received knowledge of it, we began to keep the Sabbath of our eternal Father and our well-beloved Saviour; for he has declared himself Lord of the Sabbath. Not having received baptism at the age of understanding, as you seem to consider necessary, but having been received into the Reformed Church by baptism in infancy, and having ratified it by the vows taken later, and hoping through the promises to receive eternal life, would it be suitable, in your opinion, for me to share in spreading the good news of Christ's coming, and of his love for those who keep his commandments? If so, how can I make myself most useful in my neighborhood, which is a Catholic country? Do you distribute the Gospels? and have you colporters, etc? If I can do something for my Saviour during the time I am with my family, before returning to my business for the summer, I shall be glad. I know very well that I am not much; but I love my Saviour, and if he sees fit, he will teach me. It is his words that give me boldness; for it is said that God uses the weak things to confound the mighty. We can do all things through Christ. The weak as well as the strong have arms within reach. Prayer is the privilege of all; and of whom will God take care, if not of him who is weak and trusts only in him?"

We close these quotations with one from a Spaniard in Algiers, who received the knowledge of the present truth from our publications furnished by a minister who himself became interested from reading *Les Signes*.

"Dear Brother: I have read the tracts and papers you sent Mr. R., and am profoundly impressed by the reasons you advance for your ideas upon conditional immortality, the Sabbath, and the punishment of the wicked. I believe, dear brother, that you have known the thought of the Lord, in witnessing to these eternal truths. I am entirely convinced. I know that this doctrine is eternal truth, and I pray you to count me among the number of the believers of your church.

"I am a Spaniard, born in the province of Alicante, in 1834, of a Roman Catholic parents. In 1850 I obtained a Bible. I have read the word of God three hours a day, on an average, for thirty-five years, but, until lately, without finding your doctrines there,—such is the power of the popular doctrines learned in infancy,—except the Sabbath question. I found that Christ has changed the Sabbath without sufficient reason. I always believed that this was not right, but it was not until I had read your works that all my doubts were satisfied.

"I have decided to occupy myself henceforth in teaching these doctrines that I have received; but I must ask you to have the kindness to send me some books, that I may be able to convince others, both among the Christian brethren of the Reformed Church, and among the Spanish Catholics. I could already have commenced a series of articles in a liberal Spanish paper, published at Ovar; but foreseeing the tempest which would burst upon me, both from Catholics and Protestants, I await the necessary books, that I may take notes and thus be able to reply with confidence in the truth. I will gladly do the work of an evangelist, and bear testimony to these truths, either in Spain or Algiers.

"I see from *Les Signes* that you have laborers in Italy, Germany, etc.; but as you do not speak of Spain, I judge you are not represented there. I speak French quite well, and with the help of the Lord we may do a good work among the French residents of Spain. To do this work, I shall need some pecuniary aid, as my business, a small boot and shoe shop, will necessarily suffer if left with my family. Let me know what you think of my proposition, and I will do whatever you think best. A depository of your books, either at Madrid or Saragossa, would do much good, especially works upon conditional immortality, and with Bible meanings I believe that these truths for the last days would make themselves felt in poor Spain."

We might fill the space devoted to the progress of the cause with letters like the foregoing. We feel that we have reason to thank God and take courage for what is being accomplished by his providence in these countries of Europe.

B. L. WHITNEY.

Special Meeting Department.

INDIANA SABBATH-SCHOOLS, ATTENTION!

In connection with the coming State meeting at Mechanicsburg, April 20-28, we desire to hold two or three meetings in the interest of the Sabbath-school work. In order to have this part of the meeting accomplish the greatest amount of good, we greatly desire a representation from all the schools in the State Association. We do not often have the privilege of thus counseling in regard to this important branch of the work, and it certainly behooves us to improve this excellent opportunity.

Let us come expecting to take hold and help in this good work, that as we return to our homes, we may go with hearts filled with love for souls, and minds with the best plans for doing the work that properly lies in our province. Let us come praying the blessing of God to rest upon the Sabbath-school work. All the secretaries will please bear in mind my present address, 32 Cherry St., Indianapolis, Ind., and make an effort to have their reports sent in by April 15. If any have failed to receive a blank, please notify me at once.

LEANNA MORRELL.

News of the Week.

FOR WEEK ENDING MARCH 27.

DOMESTIC.

—In April of the present year the city of New York will be two hundred years old.

—The income of the Union Pacific Railroad is given at \$25,000,000 per year.

—The startling fact is given by Bradstreet's reports that 51,000 workmen are on strike in this country.

—Owing to the loss of the *Oregon*, the Cunard Company have abandoned the running of fast weekly steamers between Boston and Liverpool.

—Dispatches from San Francisco state that the Chinese are taking advantage of the present low railroad rates, to come East in great numbers. Two car loads of Chinese left that city March 20.

—During the year 1885, the number of Germans who emigrated to the United States was 84,680; to Canada, 692; to Brazil, 1,000; to the Argentine Republic, 726; to Chili, 628; to Africa, 294.

—Indians on a reservation near Clarke's Fork, Montana, started a disastrous prairie fire March 23, with the supposed object of driving off the thousands of cattle ranging in that section.

—News was received March 24 of a tornado which passed through the town of Belmore, Putnam county, Ohio, partially wrecking the Methodist church, in which services were being held at the time. Several persons were wounded, some, it is thought, fatally.

—Jeff Davis, of Southern Confederacy fame, has promised to deliver an oration for the benefit of the soldiers' monument fund at Montgomery, Ala., and to lay the cornerstone of the monument. The spot will be the one where he took the oath of office as President of the Southern Confederacy.

—That terror of the summer months, the daily cyclone, inaugurated its campaign for 1886 by desolating the northern section of Allen county, Ind., Sunday night, wrecking the Methodist and United Brethren churches at Williamsport, and damaging a number of dwellings. Many barns were blown down and property in the shape of livestock destroyed.

—Fears are entertained by the Canadian officials that another Northwest rebellion is soon to be set on foot by Gabriel Dumont, Riel's former lieutenant, in which tribes from the United States will participate. It is stated that he has been visiting the territorial tribes south of the Canada line, making them his friends, for the supposed purpose of uniting them with their Canadian brethren when the time for action arrives.

—It is stated that two comets are now visible in the heavens by telescope, both of which are moving rapidly toward the earth, and give promise of becoming visible to the naked eye in the latter part of April or early in May. The prospect of such an addition to the celestial panorama as would be furnished by the fiery outlines of two comets at the same time, is a very pleasing one; but, being based only on newspaper authority, it cannot yet be considered very reliable.

—Fires during the week destroyed three blocks at Helena, Ark., loss \$200,000; Morgan Bros.' shoe factory at Newburyport, Mass., loss \$75,000; Cincinnati, Washington, & Baltimore Railway shops at Zalski, Ohio, loss \$40,000; boiler works of McIlvain & Spiegel at Cincinnati, Ohio, loss \$75,000; office of the *Argus* at Fargo, D. T., loss \$30,000; North Buffalo Flour Mills and Gilbert Starch Works at Buffalo, N. Y., loss \$500,000; Biddle & Ariss' cotton mill near Frankford, Pa., loss \$100,000; several structures at Pleasant Valley, Pa., loss \$60,000; Van Northwick's paper-bag factory at Batavia, Ill., loss \$75,000; and the Windsor hotel, a bank, and twenty-seven frame structures at Salida, Col., loss \$120,000.

—On the 23d inst. three new strikes were inaugurated, viz: Dress and cloak makers in New York City, numbering 2,000; morocco manufacturers at Wilmington, Del.; and the employees of the Detroit, Grand Haven, & Milwaukee freight house at Grand Haven, Mich., numbering 250. A strike of employees of the Chesapeake & Ohio Railway is expected about May 1, unless demands made by the men are acceded. The great strike on the Gould railway system still goes on, the situation at St. Louis remaining essentially unchanged, while at Kansas City, where over 2,000 cars of freight were standing in the yards, work has been resumed. Near Sedalla, supposed strikers wrecked a freight train, three persons receiving painful injuries. At Atchison a band of masked men entered the round house and disabled twelve locomotives. An attempt was made at Denison to prevent the departure of a train, but a sheriff's posse, armed with rifles, awed the mob, and the train pulled out. The governors of Missouri, Kansas, and Texas have issued proclamations against the further interruption of traffic by the strikers.

—The village of Murrayville, Pa., in the petroleum and natural gas district, was placed in great jeopardy for several days by the ignition of one of the leading gas wells, causing an explosion which resulted fatally to several persons, and seriously injured others. The flames from the burning well rose to a height of 150 feet, the heat from which was unendurable to persons living within two hundred yards, who were compelled to leave their houses; while immense quantities of escaping gas from a broken gas main in the vicinity changed the air into a suffocating compound, and greatly added to the danger of a general conflagration.

A force of several hundred bands was dispatched to the spot, who succeeded, after two days' hard work, in shutting off the escaping gas and extinguishing the flames. The frequent occurrence of accidents of a similar nature, added to the fact that pulmonary diseases have greatly increased in all the towns using natural gas, constitutes the unfavorable side of what is generally accepted as one of the most valuable of modern discoveries.

FOREIGN.

—A number of men have been entombed by the collapse of a quarry at Baxes, in the South of France.

—The London *Daily News* says that if Mr. Gladstone's scheme for home rule fails, the coercion act must again be enforced.

—The Greek government continues to dispatch troops to the frontier of Thessaly, and has negotiated a loan of £800,000 in London.

—The expenditure of \$335,000 by the British government in exterminating the locusts on the island of Cyprus, has been several times repaid in the value of the crops saved.

—A family of eight persons were murdered recently in the State of Santander, United States of Columbia, by six men. The murderers have been arrested and will be tried by court-martial.

—The cruel fashion of using the plumage of beautiful birds for dress trimmings will probably be discontinued on account of Queen Victoria's protest, and flowers will be substituted.

—The new Torpedo boat built for the English government, in London, by Yarrow & Co., has attained the wonderful speed of 24.027 knots (27.66 miles) an hour. This makes the English craft the fastest in the world.

—The new lenses for the telescope of the Lick Observatory, the largest refracting telescope in the world, are so powerful that by them the moon, though 240,000 miles distant, will appear to be brought within 100 miles of the observer.

—A dispatch from Warsaw says: "The exodus of Jews from Russian Poland has reached extraordinary figures. The statistics show that during the year 1885 no less than 20,150 left the country for America, to say nothing of those who emigrated elsewhere."

—The first death among the patients now being treated for rabies by Pasteur, the French scientist, is announced as that of a Russian who had been under treatment since March 15, having been bitten by a mad wolf. The man died in great agony, with all the symptoms of hydrophobia; and public confidence in the success of Pasteur's experiments is said to be severely shaken.

—Report is received of very serious anarchical riots on the night of March 20, at Temeppe, Tilleur, and Seraing, Belgium, causing great destruction of property at each place. At Liege, on the same night, an open conflict took place between the Anarchists and a body of troops stationed there for protection. The fight was severe and prolonged, the troops being finally compelled to charge the mob with fixed bayonets. Another engagement of troops and rioters took place on March 22d, at Seraing. Large numbers were wounded at each place.

RELIGIOUS.

—General Booth, of the Salvation Army, arrived in San Francisco from Australia Tuesday.

—The London Missionary Society announces that the first revision of the Malagasy Bible is completed after nine years' labor, and the second is commenced.

—For the first time in its history, a deaconess has been ordained in the Church of England. The Bishop of London recently ordained three ladies in St. Michael's church, Paddington.

—The London Missionary Society has sanctioned the printing and binding of an edition of 5,000 copies of the Bible Dictionary in the Tahitian language, prepared by Rev. A. Pearse, of Raiatea.

—The French officials on the island of Maré, New Caledonia, continue their high-handed persecution and imprisonment of the native Christian pastors for the crime of being Protestant Christians. As yet no effort to secure redress has been available.

—The oldest Episcopal church in this country, that in Williamsburg, Va., the church which contains the font in which Pocahontas was baptized, and which has numbered among its communicants George and Martha Washington, is reported to be badly in need of repairs.

—The "Chinese Recorder" states that there are 34 Protestant missionary societies at work in that empire, 18 British, 12 American, and 4 German, and about 914 foreign missionaries, of whom 307 are married, and 150 single men, and 150 single women, a net gain of about 60 in the last year.

—The Salvation Army is completing arrangements for holding in London a monster International Religious Convention. The managers announce that they have secured five of the largest halls in the city for the accommodation of the thousands expected to attend. The Convention will open May 28, and will last one week. The regular delegates, who will be present to represent the Army's religious movements in the different parts of the world, will number 2,500. These delegates, the managers say, will include Hindoos, negroes, Maoris, and American Indians. Passage for the American delegates has already been secured aboard the steamer *Assyrian Monarch*, which will sail from New York about May 15.

—Dissenting bodies, which are numerous in Russia, are known under the general name of "Raskol." Dissent has always been roughly treated by the Russian government, the unity of the Church being deemed indispensable to the unity of the State. It appears from recently published statistics that although the government has been persecuting the "Raskol" for the last two hundred years, dissenters from the National church can now be counted to the number of fifteen millions. So in this, as in all cases, persecution has not been successful in accomplishing its purpose; and it may be found that the Russia of the future will be largely moulded by this same "Raskol."

Obituary Notices.

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

HOW FAR IS IT CALLED TO THE GRAVE?

"How far is it called to the grave?"
The boy looked up from his play—
"The grave? I have not heard of the grave; it must be far away."

"Often the sailors have told me
Of lands where the palm-trees wave,
Of lands of beauty and wonder; but they never spoke of the grave."

Naught he knew of the silent grave,
Naught knew but his play and prayer;
Yet his life's travel was nearly o'er, his little feet just there.

"How far is it called to the grave?"
The lover looked up with a smile—
"Ah! from the golden land of love, it must be many a mile!"

"Our road lies yet in the sunshine,
Through song, and through scented May;
Far, far off is the silent grave, and its shadows cold and gray!"

He could not see that his darling,
With the bride-flowers in her hair,
And the wedding token on her hand, was almost, almost there!

"How far is it called the grave?"
The mother turned with a tear;
White grew the roses in her cheek, her heart stood still with fear.

"How far? 'Tis close to the hearth-stone;
Alas! for the baby feet—
The little bare feet that all unled haste there with steps so fleet!"

"And alas for the aged footsteps,
And those that have gone astray!
And alas for the broken-hearted! they find it far away."

"Yet longest journeys have their end,
And the darkest shadows flee,
And even the drearest rivers find their way unto the sea."

"How far is called it to the grave?"
It is only a life, dear friend;
And the longest life is short at last when heaven is at the end!

—Lillie E. Barr.

BAILEY.—Died in Salem, Oregon, of diabetes and paralysis, Feb. 13, 1886, S. A. Bailey, wife of L. J. Bailey. She was born in Illinois Aug. 6, 1823; was married in Iowa Jan. 1, 1853. She joined the Seventh-day Adventist church several years ago, and strictly obeyed the ten commandments. She died strong in the faith. L. J. BAILEY.

GALE.—Died of disease of the heart and lungs, near Garden City, Minn., March 12, 1886, Sr. Emma Gale, aged thirty years. Her death was very sudden, and her loss is deeply felt by the little company of believers at Garden City. She embraced the truth about eighteen months ago, and was an efficient and faithful worker in the cause. She leaves a husband and many friends to mourn their loss. Words of comfort by the writer. W. B. HILLS.

WHEELER.—Died March 14, 1886, at West Monroe, N. Y., after a lingering illness of about eighteen months, L. P. Wheeler, wife of Eld. F. Wheeler, in the seventy-third year of her age. The cause of death was old age with a complication of diseases. Sr. W. was converted when about twenty years of age, and united with the M. E. church, of which she continued a member till 1842, when she embraced the Advent faith. In 1850 she received the third message. Such was the condition of her mind during her last illness that she was able to converse but little, but manifested especial love for the Sabbath and family devotion. She was a faithful and devoted wife, and we trust that she sleeps in Jesus. Remarks by the writer, from 1 Pet. 1:24, 25. A. E. PLACE.

WILCOX.—Died of diphtheria, in Gouverneur, St. Lawrence Co., N. Y., March 13, 1886, Claude, son of Harry and Ida Wilcox, aged 7 years and 10 months. He was a truthful, intelligent child, and for one of his age, seemed to possess more than an ordinary knowledge of right and wrong, and of the principles which should govern the lives of those who love Jesus. With his little sisters, and among his play-mates, he was kind and loving. He will be missed from the home circle, and in the Sabbath-school, where his work as a scholar gave evidence of his interest in divine things. Parents and friends deeply mourn their loss, but not without hope; for if faithful, they will meet him at the first resurrection. Words of comfort were spoken by the writer, from Jer. 31:15. H. H. WILCOX.

WILCOX.—Died of diphtheria, in Gouverneur, St. Lawrence Co., N. Y., March 19, 1886, Ida Wilcox, wife of Harry Wilcox, aged 27 years and 8 months. This is the second time death has visited this happy household. The bereaved ones feel that his power is cruel, but the promises of God have new beauty and consolation in this hour of trial, and they expect to meet their loved ones in the soon-coming kingdom of the Life-giver. Sr. Wilcox was a devoted wife and mother, and

won the respect of all within her circle of acquaintance. She embraced the present truth some eight years ago, through the influence of the New Connecticut church, of which she was an honored member at the time of her death. She leaves a husband, three children, a father, mother, brother, and sister, with a large circle of other relatives and friends, to mourn their loss. Funeral services conducted by the writer, from Rev. 14: 18. H. H. WILCOX.

BRISTOL.—Effie Elizabeth, daughter of Bro. and Sr. Bristol, of Hanover, Mich., died of consumption, Sabbath morning, Feb. 27, 1886, aged fourteen years. Sr. Effie was trained in the Christian faith, but during the three days of fasting and prayer about two years ago, she obtained a special blessing from God in the consciousness of sins forgiven, resulting in a deep, personal experience in the divine life. She was baptized at the first Jackson camp-meeting, which gave her increased courage in the Lord. She has ever led a consistent Christian life, beloved by all. The funeral services were held in the M. E. church at Hanover, the pastor kindly assisting. It was a gratifying and touching sight to see almost the whole village present, including the principal and teachers and nearly all the pupils of the large school. Floral offerings and tears combined to show the great love felt for the child, and sympathy for the afflicted family. Words of comfort were spoken by the writer, from Rev. 22: 1-5. D. H. LAMSON.

PEARCE.—Died at Lansing, at the Chapman House, Saturday, Feb. 27, 1886, Celestia Fleetwood, wife of Christopher Pearce, of Cedar Lake, Montcalm Co., Mich. The family were summoned that morning by telegram from Hanover, Jackson county, to attend the funeral of a niece who had died during the night. Preparations were hastily made, and Sr. Pearce and her son left by first train for Hanover. She felt quite ill at Ionia, but recovered sufficiently, as she thought, to continue the journey. While in the depot at Lansing she rapidly grew worse. She called for a cup of hot water, of which she drank a part, and fell backward upon the floor. She never rallied, as the paralysis seemed complete. Celestia Fleetwood was born, it is supposed, in Rhode Island, December 4, 1831. She was married to Christopher Pearce Sept. 3, 1854, at Litchfield, Mich. Sr. Pearce united with the Presbyterian church of Hillsdale about the year 1866, but at the time of her death was a member of the S. D. A. church at Cedar Lake, and had ever been a consistent and devoted Christian woman. She was buried by the side of her three children at Jonesville, Monday, March 1. Her companion and three children survive her, who, with a large company of relatives, were in attendance at the funeral. The services were conducted by Eld. D. H. Lamson, of Hillsdale. The lesson for the occasion was drawn from 1 Sam. 20: 3. * * *

Appointments.

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

APPOINTMENT POSTPONED.

By request of some of the brethren, the quarterly meeting for Appleton City, Mo., will be postponed till the second Sabbath in April. J. G. WOOD.

UPPER COLUMBIA camp-meeting will be held at Walla Walla, W. T., May 26 to June 1. H. W. DECKER.

QUARTERLY meeting for Dist. No. 3, Neb., will be held at Dunbar, the second Sabbath and Sunday in April. O. W. BENT, Director.

QUARTERLY meeting for Dist. No. 3, Ind., will be held at Rochester, Fulton Co., April 10, 11. Hope every church in the district will report. JESSE WOODS, Director.

QUARTERLY meeting for Dist. No. 10, formerly No. 9, will be held with the Genoa society, at the home of Bro. Luther Upson, Locke, N. Y. GEO. A. REA.

QUARTERLY meeting for the Jackson, Mich., church will be held at Jackson the first Sabbath in April. We want to hear from every member. Should be glad to have some minister with us. E. P. GILES.

QUARTERLY meeting for Dist. No. 1, Mich., will be held at Hillsdale, April 9-11. We hope to see all the workers present. The meetings will begin Friday evening. GEO. O. WELLMAN, Director.

QUARTERLY meeting for Dist. No. 9, Kan., will be held with the brethren of the Harvey county church, at Lakin, April 10, 11. We desire a report from every member of the society in the district. OSCAR HILL, Director.

QUARTERLY meeting for Dist. No. 1, Minn., will be held at Medford, April 17-19, commencing Friday eve, at 7: 30. Quarterly meeting for Dist. No. 2, Minn., will be held at Eagle Lake, April 10-12, commencing Friday eve, at 7: 30. F. L. MEAD, Director.

DISTRICT quarterly meeting for Dist. No. 2, Ind., will be held at Bourbon, Marshall Co., April 10, 11. Eld. Wm. Hill, of Rochester, will be with us. The church librarians will please report to me immediately after their quarterly meetings. WM. R. CARPENTER, Director.

QUARTERLY meeting for Dist. No. 6, Mich., will be held at Bushnell, April 10, 11. Eld. H. M. Kenyon is expected. Let all who can possibly do so be present. We expect a very interesting meeting. Let each one be sure to report all his work to his librarian in season, so as to have it appear in the district report. M. B. CYPHERS, Director.

QUARTERLY meeting for Dist. No. 8, Iowa, will be held at Weston, Pottawatomie Co., Sabbath and Sunday, April 10, 11. Eld. John Wilson is expected to be present. We desire a good attendance of the brethren and sisters in the district, and wish to see all our librarians present with their books and reports. LUDWIG HENRICKSON, Director.

QUARTERLY meeting for Dist. No. 4, Mich., will be held at Monterey, April 10, 11. We urge all the Sabbath-keepers of the district to be present, for there will be matters

of much importance to be considered at this meeting. We earnestly request that Bro. H. W. Miller meet with us.

D. M. CANRIGHT. ALEX CARPENTER.

QUARTERLY meeting for Dist. No. 1, Ind., will be held at Wolf Lake, Noble Co., April 10, 11. We very much desire to see a full attendance. Librarians will please stir up the members to make their reports of labor. We hope to have some present from Corunna. A minister is expected. JOEL YEAGER, Director.

WILL meet with the church at Ceresco, Mich., Sabbath, April 3. Sabbath-school at the usual hour. Bring lunch so as to remain all day. D. M. CANRIGHT.

At Nevada, Iowa, April 6, 7, evenings. At Boone, commencing Friday evening, April 9, and continuing over Sunday. H. NICOLA.

QUARTERLY meeting of Dist. No. 3, Iowa, will be held at Keota, April 10, 11. We hope to see all of our churches represented at this meeting. Our district secretary will be present, and we very much desire to have a full report. J. W. ADAMS, Director.

CHURCH quarterly meeting at Rome, N. Y., April 3, 4. District meeting at Gouverneur, N. Y., April 10, 11; at Roosevelt, April 17, 18. We trust there will be a general turnout. M. H. BROWN.

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 Weiherweg, 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.—Wm. Evans, 2393 Chestnut St., St. Louis, Mo.

WASHINGTON.—W. H. Saxby, Chas. Parmelee, 1831 Vermont Ave., N. W. Washington, D. C.

The address of Eld. Geo. I. Butler until May first, will be Oakland, California, care of Pacific Press.

A REQUEST.

If there are any of our people who have friends in Washington, D. C., and would like to have us call on them, we should be glad to do so, if they will give us their addresses; especially those who have been receiving reading matter, and are somewhat interested in the present truth. We have already received a few letters. W. H. SAXBY.

BUSINESS NOTICES.

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

WANTED.—A girl to do general house work; one that is healthy, and understands going ahead with the work. A Sabbath-keeper is required. For further particulars, address Norman Dewey, Dowagiac, Mich.

WANTED.—A good place among Sabbath-keepers for a young man of eighteen, to labor on a farm during the season. Address, F. D. Snyder, Lock Box 30, Adrian, Mich.

RECEIPTS.

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

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

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

- 1. Direct your letters REVIEW AND HERALD, and not to any private individual.
2. Send by Draft, Money Order, Express Order, or Postal Note.
3. Stamps may be sent for small amounts.

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.—N E News Co, Miss Sarah L Potts, L McCoy, Fred Dunn, J H Graham, R F Barton.

Books Sent by Freight.—L C Chadwick, H P Holser, L H Farnsworth, D E Lindsey, E T Palmer, W A Young, W J Boynton, W H Saxby, C J Holmes.

Cash Rec'd on Account.—Ill T & M Soc \$71.21, Ill Ed Relief fund per Mary Coyle 3., Ohio T & M Soc per H D Clark 23.74, Minn T & M Soc per D P Curtis 2., Ind home mission per Robt Craig 33.34, Ind Ed fund per Robt Craig 6.66, B C S S per F M Wilcox 9.32, Wis Conf per Mrs Frank Fulbot 1., Dak T & M Soc per A H B 85.62, Iowa T & M Soc per M Heilsson 25., Mich T & M Soc per H House 73.47, N E Conf per Emily Cogswell 3., Tenn T & M Soc per S Fulton 7., Ill reserve fund per Mary Coyle 3.

Scandinavian Mission.—W S Duncan \$2., Mrs S F Pearson 2., E Evenson 1.55, S S Grange 10.

Arkansas Relief Fund.—Mrs L A Grover \$5.

English Mission.—Parthenia Baker \$5., W S Duncan 2., Robert Craig 16.66, J F Cross 5., Mrs S F Pearson 2., S S Grange 10., Lizzie M Ballard 3., A thank-offering from a sister 5.

European Mission.—H D Clark \$50., W S Duncan 2., Robt Craig 16.67, Mrs S F Pearson 2., B E Tefft 1.

Australian Mission.—Hannah Sheapley \$5., Steve Peterson 5., Cidwell Peterson 5., Jacob Yates 5., H D Clark 400., Mrs S F Pearson 2.

S. L. Academy.—N A Stephens \$5., H D Clark (shares) 50., Robt Craig 6.67, Mich T & M Soc 10.

International T. & M. Soc.—Fannie Bolton (L M) \$10., W S Duncan 2.

S. D. A. E. Soc.—Mary Coyle \$1., Robert Craig 20.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANFIELDER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

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

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. 24, 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 and GOING EAST, listing stations like Port Huron, Platt, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schuylcraft, Cassopolis, South Bend, Haskell, Valparaiso, and Chicago with arrival and departure times.

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

MICHIGAN & OHIO RAILROAD.

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

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

CHICAGO, BURLINGTON & QUINCY R. R.

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

Table with columns LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE, listing various train services like Galesburg, Ottawa and St. Joseph Express, St. Paul, Dubuque and Sioux City Express, etc.

\$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 30, 1886.

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Eld. Geo. I. Butler, accompanied by his son, Wm. Pitt Butler, as amanuensis, left Battle Creek at 1:50 A. M., March 28, for a two months' trip through California and Oregon. He expects to return East in season to attend the Iowa camp-meeting as appointed in this number.

This week's paper contains the conclusion of the review of the Methodist position on the Sabbath question, by A. Smith. We would request every reader to bring these articles to the attention of as many Methodists as possible in his neighborhood.

CAMP-MEETINGS FOR 1886.

We have arranged the camp-meeting program thus far as follows:—

North Pacific Conference,	May 19-25
Upper Columbia,	May 26 to June 1
Kansas,	May 19-25
Pennsylvania,	June 2-8
Iowa,	" 9-15
Wisconsin,	" 16-22
Minnesota,	" 23-29
Dakota,	June 30 to July 6
Canada, P. Q.,	July 1-6
Texas,	Aug. 6-18

It is barely possible that some of these may be changed, but we think not. We intend personally to attend the two meetings on the Pacific Coast; also the Iowa, Wisconsin, Minnesota, and Dakota meetings. We expect that Eld. Haskell will return in season to attend the Kansas and Pennsylvania meetings, and also many of those in the Western States. We shall try to select other good help. It is not probable that Sr. White will be able to be present at any of the meetings mentioned. From what we hear from her privately, we judge that she is not intending to return to America soon enough, though we would all greatly rejoice could she be present.

The camp-meeting season this year will be second in importance to no other. Steps are being taken in various branches of the work, to enlarge and develop different means by which to advance the cause. The

work of the missions is becoming quite efficient, and our canvassing work needs much consideration. Eld. Haskell's presence after his long absence will be of great help in these meetings. We shall all rejoice to see him as he returns from that new and important mission field. More concerning the camp-meetings will be said hereafter. If there should be any Conference whose meeting has been appointed in the above list, that has weighty reasons for changing the time of the appointment, let the fact be known at once.

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

NOTICE.

The C. C. C. & I. R. R. Company will return all who pay full fare over this road to attend the State meeting at La Grange, Ohio, at one cent per mile. This will accommodate our brethren at Columbus, Delaware, Bellefontaine, and all intermediate stations, at one third reduction. Those coming from Lima can strike the C. C. C. & I. R. R. at Marion, and will get a reduction at that point. Those coming from Walnut Grove or St. Mary's could strike the same road at Sidney. All will have to return April 26.

The Wheeling & Lake Erie R. R. will sell round-trip tickets at one and one third fare, making the same rates for round-trip tickets from Toledo, Clyde, Norwalk, and Creston, to Wellington. If there are those coming over this road from other stations, let them notify me in time, and the same rates can be secured. Those coming over the Wheeling R. R. must call for special rates to attend the "State Institute" of S. D. Adventists, held at La Grange, April 16-26. We hope to see a large corps of workers at this important meeting.

R. A. UNDERWOOD.

ILLINOIS, ATTENTION!

HAVING moved our State depository to the mission rooms, all communications and remittances to the Illinois Tract Society must now be addressed to the "Illinois Tract Society," 3652 Vincennes Ave., Chicago, Ill. All correspondence and remittances to the Conference Treasurer, must be addressed to L. S. Campbell, 3652 Vincennes Ave., Chicago, Ill.

R. M. KILGORE, Pres.

OHIO TRACT WORKERS, ATTENTION!

AFTER the first of April, our T. and M. depository will be located in Toledo, No. 259 Adams St. All P. O. orders after April 1, should be made payable to the State Secretary at Toledo, instead of Columbus, as formerly. From the above date till the time of our State quarterly meeting at La Grange, April 16, all mail matter for the State Secretary should be addressed to Mt. Vernon, Knox Co., but after that to Toledo.

E. H. GATES.

REMEMBER THEM IN BONDS.

"REMEMBER them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." As a people we have occasion to heed this admonition. We have brethren in bonds "for the word of God." It is for no other crime than choosing to obey the commandment of God instead of a precept of men. Let us remember them. Imagine ourselves as shut up in prison, deprived of association with family and friends. Let us remember them as we would be remembered; remember them in prayer, and let our prayers be seconded with works. All have an interest in the case. It is well to make common cause with these our brethren with our means, as some are doing. A public test may open the eyes of some, and prove their salvation, when the grand trial shall come.

R. F. C.

THEOLOGICAL QUOTATIONS.

I AM collecting extracts for a theological scrap-book for everybody in general, ministers and public workers in present truth in particular. The work is well advanced, and it is hoped that the whole will be ready for the printer within three months. It is to contain three thousand or more pointed paragraphs, having in all necessary cases direct and reliable citations to authors; is to make hundreds of references to Scripture proofs; is to be classified under appropriate heads, with index added; and last, but important, is to have "stubs" added after each theme, on

which each purchaser can add new matter betimes; therefore it is confidently expected to prove a very convenient and very useful volume.

This work was commenced several years ago, but other cares prevented its completion sooner. If any of our friends have good extracts not to be found in our denominational works, which they would like to see in the book, please send them immediately to my address, Carson City, Nev. Be sure to give reliable references to authors of books, and dates of issues of periodicals. And, apropos, is there not a mistake in this respect often made by our people? Our lamented Eld. J. N. Andrews once said to me: "Be sure to give full and reliable references."

G. W. COLCORD.

"BE NOT MANY MASTERS."

"My brethren, be not many masters, knowing that we shall receive the greater condemnation." The number of masters, teachers, leaders of independent spirit, is already too great. I will not add to the affliction by striving for the mastery. Should I presume to press my views in opposition to others, I should thereby add one to the number of masters, and increase the condemnation. Therefore will I bridle my tongue, and so try not to offend in word. The tongue is a little member, but powerful either for good or for evil. The truly wise will be mild and peaceable, without envying and strife. Of envying and strife the apostle says, "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated," etc. James 3. A meek and submissive spirit is approved of God; but "God resisteth the proud." Not too many masters, brethren.

R. F. C.

DAKOTA MISSIONARY INSTITUTE.

THIS Institute, held at the close of a term of school at Vilas, D. T., March 9-16, in a small hall in a building owned by the State, was conducted by our people, for the especial purpose of fitting up laborers to work in the cause. The average attendance at the school has been about fifty. This number was increased during the Institute to about one hundred. The Spirit of God was present, and before the close of the meeting a general move was made to seek God. Over three fourths of the congregation came forward for prayers, and some thorough confessions were made. At the last evening meeting, over eighty testimonies were borne in a little over sixty minutes. I feel sure that some good was accomplished.

It was decided that a city mission and Bible training school should be opened immediately at the place where the camp-meeting is to be held this season, and four young women decided to at once devote themselves entirely to this branch of the work. All of these have had some experience in teaching school, and with God's help may be successful in teaching present truth; others stand ready to enter the work as soon as the way opens. A number of young men will devote themselves to the canvassing branch of the missionary work, and we wish for them the special blessing of God.

We were very thankful during this Institute, and for several weeks past, to have the company of Eld. N. C. McClure, of the California Conference. Eld. O. A. Olsen and other members of the Dakota Conference assisted in the meeting. GEO. B. STARR.

MAN'S NATURE AND DESTINY.

—OR—

THE STATE OF THE DEAD, THE REWARD OF THE RIGHTEOUS, AND THE END OF THE WICKED.

BY URIAH SMITH.

THIS book is a logical and scriptural treatise concerning man in his present state, his condition in death, and his prospects beyond the resurrection. It also treats very minutely concerning the disposition of the finally impenitent, answers the numerous objections which are usually brought against the different phases of this subject, considers the claims of philosophy, and gives a brief historical view of this great question. The work contains copious indexes of the authors referred to, the passages of Scripture examined, and the contents of the book itself. 444 pages, on tinted paper, in muslin binding, with frontispiece, sent post-paid for \$1.50.

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