

# Advent Review



AND SABBATH HERALD.



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

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### FOR THY NAME'S SAKE LEAD AND GUIDE ME

GUIDE Thou my feet; a pilgrim and a stranger  
I wander in the desert dark and wild,  
Exposed to storm, beset with many a danger,—  
My Father, guide thy feeble, erring child.

He knows the way I take, and each affliction  
Bears the plain tokens of his loving hand;  
My very woes are mixed with benediction,  
My bitterest sorrows are in mercy planned.

I cannot see, with eyes made dim by weeping,  
The "need be" for my heaviness of soul;  
But I can trust in His all-gracious keeping  
Who wipes the tears, and makes the sad hearts whole.

Lead me, O Father! by thy counsel guide me  
In the new pathways of each coming year;  
Kept by thy power, no evil shall betide me,  
Mid waters dark or deserts wild and drear.

Bright shine the gates of gladness on my vision;  
Fair beam the mansions where the blest repose.  
Guide me, my Father, to those scenes elysian,  
Welcome me there beyond earth's toils and woes.  
—H. L. Hastings.

## The Sermon.

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

### THE ELEMENTS OF TRUE PRAYER.

#### RESTITUTION—

Is the third element of successful prayer. If I have at any time taken what does not belong to me, and am not willing to make restitution, my prayers will not go very far toward heaven. It is a singular thing, but I have observed that I have never touched on this subject without hearing of immediate results. A man was telling me last night that he thought I would not need to dwell on this subject, because most probably there would be no one present to-day who would need to make restitution. But I think if the Spirit of God searches our hearts, we shall find a good many things will have to be done that we never thought of before.

After Zaccheus met with Christ, things looked altogether different. I venture to say that the idea of making restitution had never before entered into his mind. He thought, probably, that morning, that he was a perfectly honest man. But when the Lord came and spoke to him, he saw himself in an altogether different light. Notice how short his speech was. The only thing put on record that he said, was this: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." A short speech, but how the words have come ringing down through the ages!

By making that remark he confessed his sin—how he had been dishonest. Besides that, he

showed that he knew the requirements of the law of Moses. If a man had taken what did not belong to him, he was not only to return it, but to multiply it by four. I think that man, in this dispensation, ought to be quite as honest as man under the law. I am getting so tired and sick of your mere sentimentalism, that does not straighten out a man's life. We may sing hymns and psalms, and offer prayers, but they will be an abomination to God, unless we are willing to be thoroughly straightforward in our daily life. Nothing will give Christianity such a hold upon the world as to have God's believing people begin to act in this way. Zaccheus had probably more influence in Jericho after this, than any other man in it.

In Ex. 22: 1, we read: "If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep." That was the law that God laid down for his people, and I believe it is as binding to-day as it was then. If we have taken anything from a man; if we have in any way defrauded a man, let us not only confess it, but do all we can to make restitution. If we have misrepresented any one, if we have started some slander, or some false report about him, let us do all in our power to undo the wrong.

A man came to one of our meetings a short time ago, when this subject was touched upon. The memory of a dishonest transaction flashed into his mind. He saw at once how it was that his prayers were not answered, but "returned into his own bosom," as the Scripture phrase has it. He left the meeting, took the train, and went to a distant city, where he had defrauded his employer years before. He went straight to this man, confessed his fault, and offered to make restitution. Then he remembered another transaction, in which he had failed to meet the just demands upon him; he at once made arrangements to have a large amount repaid. He came back to the place where we were holding meetings, and God blessed him wonderfully in his own soul. I have not met a man for a long time that seemed to have received such a blessing.

Two years ago, in the north of England, a woman came to one of the meetings, and appeared to be anxious about her soul. For some time she did not seem to be able to get peace. The truth was, she was covering up one thing she was not willing to confess. At last the burden became too great, and she said to a worker, "I never get down on my knees to pray, but a few bottles of wine keep coming up right before me." It appeared that years before, when she was a housekeeper, she had taken some bottles of wine belonging to her employer. The worker said, "Why do you not make restitution?" The woman replied that the man was dead, and besides, she did not know how much it was worth. "Are there any heirs living to whom you can make restitution?" She said there was a son living at some distance, but she thought it would be a very humiliating thing, so she kept back for some time. At last she felt that she must have a clear conscience at any cost, so she took the train and went to the place where the son of her employer resided. She took five pounds with her; she did not know exactly what the wine was worth, but that would cover it at any rate. The man said he did not want the money, but she replied, "I do not want it; it has burnt into my pocket long enough." So he agreed to take the half of it and give it to some charitable object.

Then she came back, and I think she was one of the happiest mortals I ever met. She said she could hardly tell whether she was in the body or out of it, such a blessing had come to her soul.

It may be that there is something in your life that needs straightening out, something that happened perhaps twenty years ago, and that you had forgotten till the Spirit of God brought it to your remembrance. If you are not willing to make restitution, you cannot expect God to give you a great blessing. Perhaps that is the reason why so many of your prayers are not answered.

The next thing that I would mention as an element of prayer is—

#### THANKSGIVING.

We ought to be more thankful for what we get from God. Perhaps some of you mothers have a child in your family who is constantly complaining—never thankful. You know there is not very much pleasure in doing anything for a child like that. If you meet with a beggar who is always grumbling, and never seems to be thankful for what you give, you very soon shut the door in his face altogether. Ingratitude is about the hardest thing we have to meet with. Here we are getting blessings from God day after day; yet how little praise and thanksgiving there is in the church of God! There is a great deal more said in the Bible about praise than prayer, yet how few praise-meetings there are! Among all the apostles, none suffered so much as Paul, but none of them do we find so often giving thanks as he. Take his letter to the Philippians. Remember what he suffered at Philippi—how they put him in prison, and gave him stripes down in the dark dungeon. Yet every letter in the epistle speaks of rejoicing and giving thanks. There is that well-known passage (chap. 4: 6): "Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God." As some one has said, there are here three precious things: "careful for nothing, prayerful for everything, and thankful for anything." We always get more by being thankful for what God has done for us. In Col. 1: 3, Paul says again: "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you." So he was constantly giving thanks; take up any one of his epistles, and you will find them full of praise to God.

The next thing we need to have, if we would have our prayers answered, is—

#### UNITY.

If we do not love one another, we certainly will not have much power with God in prayer. One of the saddest things in the present day is the division in God's church. You notice that when the power of God came upon the early church, it was when they were all of one accord. I believe the blessing of Pentecost never would have been given but for that spirit of unity. If they had been divided and quarreling among themselves, do you think the Holy Ghost would have come and those thousands been converted? I have noticed, since Mr. Sankey and I have been together, that when we have gone to a town where three churches were united in the work, we have had greater blessing than if only one church was in sympathy. And if there have been twelve churches united, the blessing has been multiplied fourfold; it has always been in proportion to the spirit of unity that has been manifested. Where there are bickerings and di-

vision, and where the spirit of unity is absent, there is very little blessing.

There are diversities of gifts, that is clearly taught, but there is one Spirit. If we have all been redeemed with the same blood, we ought to see eye to eye in spiritual things. In 1 Cor. 12 : 4, 5, Paul writes : "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord." If I belong to the family of God, I have been bought with the same blood, though I may not belong to the same sect or party as another. What we want to do is to get these miserable, cursed sectarian walls taken right away. Then Christianity would be like a red-hot ball rolling over the face of the earth. Our weakness has been in our division, and what we need is that there should be no schism or division among those who love the Lord Jesus Christ. In 1 Cor. 1 : 10-13 we read of the first symptoms of sectarianism coming into the early church. "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. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul ; and I of Apollos ; and I of Cephas ; and I of Christ. Is Christ divided ? was Paul crucified for you ? or were ye baptized in the name of Paul ?" Notice how one said, "I am of Paul ;" and another, "I am of Apollos ;" and another, "I am of Cephas." Apollos was a young orator, and the people had been carried away by his eloquence. Some said Cephas, or Peter, was of the regular apostolic line, because he had been with the Lord, and Paul had not. So they were divided, and Paul wrote this letter in order to settle the question.

What a strange state of things Paul and Cephas and Apollos would find if they could come to the world to-day ! The little sapling that sprung up at Corinth has grown up into a tree like Nebuchadnezzar's, with many of the fowls of heaven gathered into it. Suppose Paul and Cephas were to come down to one of these meetings ; perhaps they would hear something about Churchmen and Dissenters. "A Dissenter !" says Paul, "What's that ?"—"We have got a Church of England ; and then there are those who dissent from that church." "Oh, indeed ! are there two classes of Christians here then ?"—"I am sorry to say there are a good many more divisions. The Dissenters themselves are split up. There are the Wesleyans, Baptists, Presbyterians, and Independents, and so on ; even these are all divided up." "Is it possible," says Paul, "that there are so many divisions ?"—"Yes ; the Church of England is pretty well divided itself. There is the Broad Church, and the High Church, and the Low Church, and the High Lows. Then there is the Lutheran Church, and away in Russia they have got the Greek Church, and so on." I declare I do not know what Paul and Cephas would think if they came back to the world ; they would find a strange state of things. It is one of the most humiliating things of the present day to see how God's family is divided up. If we love the Lord Jesus Christ, the burden of our hearts will be that God may bring us closer together, so that we may love one another and rise above all party feeling. . . .

Did you ever notice that the last prayer Jesus Christ made on earth, before they led him away to Calvary, was that his disciples might all be one ? I suppose he looked down the stream of time, and saw that divisions would come—how Satan would try to divide the flock of God. Nothing will silence infidels so quickly as Christians everywhere being united. Then our testimony will have weight with the ungodly and the careless. But when they see how Christians are divided, God cannot work. The Holy Spirit is grieved, and there is little power where there is no unity.

If I thought I had one drop of sectarian blood in my veins, I would let it out before I went to bed ; if I had one sectarian hair in my head, I would pull it out. Let us get right to the heart of Jesus Christ ; then our prayers will be acceptable to God, and showers of blessings will descend.

The next thing is perhaps the most difficult of all to deal with—

#### FORGIVENESS.

I believe this is keeping more people from having

power with God than any other thing ; they are not willing to cultivate the spirit of forgiveness. If we allow the root of bitterness to spring up in our hearts against some one, our prayers will not be answered. It may not be an easy thing to live in sweet fellowship with all those with whom we come in contact, but that is what the grace of God is given to us for. The disciples' prayer is a test of sonship ; if we can pray it all from the heart, we have good reason to think that we have been really born of God. Though this prayer has been such a blessing to the world, some make it a great snare ; they stumble over it right into perdition. They do not weigh its meaning and take its facts right into their hearts. I have no sympathy with this idea of universal sonship—that all men are the sons of God. The Bible teaches very plainly that we are adopted into the family of God. If all were sons, God would not need to adopt any. We are all God's by creation, but when people teach that any man can say, "Our Father which art in heaven," whether he is born of God or not, I think that is contrary to Scripture. "As many as are led by the Spirit of God, they are the sons of God." Sonship in the family is the privilege of the believer. "In this the children of God are manifest, and the children of the Devil," says the apostle. 1 John 3 : 10. If we are doing the will of God, that is a very good sign that we are born of God. If we have no desire to do that will, how can we call God "our Father" ?

Another thing : We cannot really pray for God's kingdom to come until we are prepared for it. If we pray for the coming of God's kingdom while we are rebelling against him, we are only seeking for our own condemnation. No un-renewed man really wants God's will to be done on the earth. You might write over the door of every unsaved man's house, and over his place of business, "God's will is not done here." If the nations were really to put up this prayer, all their armies could be discharged. They tell us there are some twelve millions of men in the standing armies of Europe alone. But men do not want God's will done on earth as it is in heaven ; that is the trouble.

Now let me come to the part I want to dwell upon : "Forgive us our trespasses as we forgive them that trespass against us." This is the only part of the prayer that Christ explained. "For if ye forgive men their trespasses, your Heavenly Father will also forgive you : but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6 : 14, 15.

Notice that when you go into the door of God's kingdom, you go in through the door of forgiveness. I never knew of a man's getting a blessing in his own soul, if he was not willing to forgive others. If we are unwilling to forgive others, God cannot forgive us. I do not know how language could be more plain than it is in these words of our Lord. I firmly believe a great many prayers are not answered because we are not willing to forgive some one. Let your mind go back over the past, and through the circle of your acquaintance ; are there any against whom you are cherishing hard feelings ? Is there any root of bitterness springing up against some one who perhaps has injured you ? It may be that for months or years you have been nursing this unforgiving spirit ; if so, how can you ask God to forgive you ? If I am not willing to forgive those who may have committed some single offense against me, what a mean, contemptible thing for me to ask God to forgive the ten thousand sins of which I have been guilty !

But Christ goes still further. He says : "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee ; leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift." It may be you are saying, "I do not know that I have anything against any one." But there is another question : Has any one anything against you ? Is there some one who thinks you have done them wrong ? Perhaps you have not, but it may be they think you have. I will tell you what I would do before going to sleep to-night : I would go and see them, and have the question settled. You will find that you will be greatly blessed in the very act. Suppose you are in the right and they are in the wrong ; you may win your brother or sister. Oh, may God root out of all our hearts to-day this unforgiving spirit !

A gentleman came to me some time ago, and

wanted me to talk to his wife about her soul. That woman seemed as anxious as any person I ever met, and I thought it would not take long to lead her into the light ; but it seemed that the longer I talked with her, the more her darkness increased. I went to see her again the next day, and found her in still greater darkness of soul. I thought there must be something in the way that I had not discovered, and I asked her to repeat with me this disciples' prayer. I thought if she could say this prayer from the heart, the Lord would meet her in peace. I began to repeat it, sentence after sentence, and she repeated it after me, until I came to this petition, "Forgive us our trespasses, as we forgive them that trespass against us ;" then she stopped. I repeated it the second time, and waited for her to say it after me. She said she could not do it. What is the trouble ? I asked. She replied, "There is one woman I never will forgive." Oh ! I said, I have found your difficulty ; there is no use in my going on to pray, for my prayers will not go higher than my head. God says he will forgive you in proportion as you forgive others. If you do not forgive this woman, God will never forgive you. That is the decree of Heaven. She said : "Do you mean to say that I cannot be forgiven until I have forgiven her ?"—"No, I do not say it ; the Lord says it, and that is far better authority. Said she, "Then I will never be forgiven." I left the house without having made any impression upon her. A few years after, I heard that this woman was in an insane asylum. I believe this spirit of unforgiveness drove her mad.

If there is some one who has aught against you, go at once and be reconciled. If you have aught against any one, write him a letter, telling him that you forgive him, and so have this thing off from your conscience. I remember being in the inquiry-room some years ago ; I was in one corner of the room, talking to a young lady. There seemed to be something in the way, but I could not find out what it was. At last I said, Is there not some one you cannot forgive ? She looked up at me, and replied : "What made you ask that ? Has any one told you about me ?" No, said I ; but I thought perhaps it might be the case, as you have not received forgiveness yourself. "Well," she said, pointing to another corner of the room, where there was a young lady sitting, "I have had trouble with that young lady ; we have not spoken to each other for a long time." Oh ! I said, it is all plain to me now ; you cannot be forgiven until you are willing to forgive her. It was a great struggle. But then, you know, the greater the cross, the greater the blessing. It is human to err, but it is Christ-like to forgive and be forgiven. At last this young lady said : "I will go and forgive her." Strange to say, the same conflict had been going on in the mind of the lady in the other part of the room. They both came to their right mind about the same time. They met each other in the middle of the floor. The one tried to say that she forgave the other, but they could not finish. The four of us—the two seekers and the two workers—got down on our knees together, and we had a grand meeting. Those two went away rejoicing.

Dear friends, is this the reason why your prayers are not answered ? Is there some friend, some member of your families, some one in the church you have not forgiven ? We sometimes hear of members of the same church who have not spoken to each other for years. How can such expect God to forgive them ?

I remember one town that Mr. Sankey and myself visited. For a week it seemed as if we were beating against the air ; there was no power in the meetings. At last I said one day that perhaps there was some one cultivating this unforgiving spirit. The chairman of our committee, who was sitting next to me, got up and left the meeting right in view of the audience. The arrow had hit the mark, and gone right home to the heart of the chairman of the committee. He had had trouble with some one for about six months. He at once hunted up this man and asked him to forgive him. Then he came to me with tears in his eyes, and said : "I thank God you ever came here." That night the inquiry-room was thronged. The chairman became one of the best workers I have ever known, and he has been active in Christian service ever since.

There are some people who say that they wish to be forgiven, and they are quite willing to for-

give some offense against them. "Oh, yes," they say, "I will forgive, *but I will never forget it!*" My friends, that is not forgiveness at all. I believe true forgiveness includes forgetting the offense—putting it entirely out of our hearts and memories. If God's forgiveness were like that, it would not be worth much. Supposing God said: "I will forgive you, but I will never forget it; all through eternity I will keep reminding you of it," we should not feel that to be forgiveness at all. Notice what God says: "I will remember their sin no more." Jer. 31:34. In a passage in Ezekiel it is said that not one of our sins shall be mentioned. Is not that good? I like to preach this forgiveness—the sweet truth that sin is blotted out for time and eternity, and shall never once be mentioned against us. "Their sins and iniquities will I remember no more." Heb. 10:17. Then when you turn to chap. 11, and read God's roll of honor, you find that not one of the sins of any of these men of faith is mentioned. Abraham is spoken of as the man of faith, but it is not told how he denied his wife down in Egypt; all that had been forgiven. Moses was kept out of the promised land because he lost patience, but it is not mentioned in the New Testament, though his name appears in the apostles' roll of honor. Samson, too, is named, but his sins are not brought up again. Why, we even read of "righteous Lot;" he did not look much like a righteous man in the Old Testament story, but he had been forgiven, and God had made him "righteous." If we are once forgiven by God, our sins will be remembered against us no more. This is God's eternal decree.

We read in Matt. 18:15, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." Then a little further on we read that Peter came to Christ and said, "How oft shall my brother sin against me, and I forgive him? till seven times?" Jesus replied, "I say not unto thee, Until seven times: but, Until seventy times seven." Peter did not seem to think that he was in danger of falling into sin; his question was, How often should I forgive my brother? But very soon we read that Peter fell. I can imagine that when he did fall, the sweet thought came to him of what the Master had said about forgiving seventy times seven. The voice of sin may be loud, but the voice of forgiveness is louder.

Yesterday we closed the meeting by repeating a part of psalm 51; I want to close this meeting by repeating a part of psalm 32. I think the 32d psalm ought to follow the 51st; it seems to me it must have come right after the other. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin."

David could look below, above, behind, and before,—to the past, present, and future,—and know that all was well. Let us make up our mind that we will not rest until this question of sin is forever settled, so that we can look up and claim God as our reconciled Father. Let us be willing to forgive others, that we may be able to claim forgiveness from God.—*D. L. Moody, address in London.*

—There is such a difference between coming out of sorrow merely thankful for relief, and coming out of sorrow full of sympathy with and trust in Him who has released us.—*Phillips Brooks.*

—When you find an unkind feeling toward another person rising in your heart, that is the time not to speak to a fellow-being, but to talk to God in prayer.

—Be cheerful. Do not brood over fond hopes unrealized until a chain, link after link, is fastened on each thought and wound around the heart. Nature intended you to be the fountain-spring of cheerfulness and social life, and not a traveling monument of despair and melancholy.—*Arthur Helps.*

## 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.

### AFTER ALL.

BY ELD. L. D. SANTEE.

I'm glad it is almost over,  
This life here under the sun,  
Where lover and friend and brother  
Are perishing, one by one;  
I'm glad the battle is ending  
For the troubled and oppressed;  
The King in the clouds descending  
Shall give to the weary rest.

Sigh not for the clouds that darkle  
The earth that was made so fair,  
But think of the joy and sparkle,  
The loves that are over there.  
Weep not for the friends that languish  
On their weary beds of pain,  
Nor weep for the dead, in anguish,  
For soon shall ye meet again.

The paths of the world are trodden  
By troubled and anxious feet,  
And the church-yards are green and sodden  
Where the weary are fallen asleep;  
But the coming of Christ and the angels  
Shall waken the righteous dead;  
They shall join in glad evangels  
When the sorrows of life are fled.

Love for the lone and dreary,  
Calm for the fevered brain,  
Rest for the sad and weary,  
All free from toil and pain;  
Smiles for the heavy-hearted,  
And life forevermore,  
Greetings glad for the parted,  
And friends who will part no more.

O wayworn pilgrim brother,  
Rest will be long and sweet,  
Friends sundered from each other  
On the shores of life will meet;  
And hopes in my heart are thronging  
For that glorious crowning day,  
When all of the spirit's longing  
Will be satisfied for aye.

*Rosedale, Kan.*

### BAPTISM.

ITS ACTION, SUBJECTS, AND DESIGN.

BY O. T. NOBLE.

(Concluded.)

God and the Lord Jesus have made many precious promises which rest upon conditions of obedience to certain commands. Some appear to regard such commands as arbitrary; but, on the other hand, it is most benevolent and kind; for when obedience is rendered to all the terms specified, we receive the blessings promised, by faith in the unfailing testimony of God's word. So assurance of acceptance with God rests not upon the treacherous and shifting sands of our feelings, but upon the sure word of God. His Spirit, through the inspiration of the Bible, has made the terms of pardon and acceptance; our spirits witness that we have obeyed; and so his Spirit in a very clear and forcible manner bears witness with our spirits that we are the sons of God. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized unto his death?" Rom. 6:3. It was in his death that our Lord shed his all-cleansing blood. This is indeed the fountain opened in the house of David for sin and uncleanness. And happy he who has been taught in these days of mysticism, in such a manner as to see where the Lord has recorded his name.

If I have pain anywhere in my body, I know it by my feelings. They are the one competent witness in such a case. But in proof of a moral proposition, one "thus saith the Lord" should be accounted of more value than all the emotions of a life-time. The proof should always be homogeneous with the thing to be proved. Saul's faith so changed his heart that he prayed only to know his new-found Master's will, that he might obey and be at rest. He also sought aid and counsel of the same despised Christians for whose destruction he held a commission even then. But although he had seen the glorified Redeemer, heard his voice of merciful warning, believed on him, was deeply penitent, and it was said of him, Behold he prayeth, yet possessing this array of illuminating and sanc-

tifying prerequisites, Ananias was sent to him to tell him what he ought to do. And this was the pivotal point in the message. Said the evangelist: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16. This was the act by which he put on Christ, took his name, and was initiated into his church, where alone salvation from sin is promised. In his letter to the Galatians, Paul makes use of the following language, clear, terse, and unequivocal: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Chap. 3:26-29. How did Paul know that they were all children of God? Could he read their hearts?—Certainly not; but he could identify them by their having submitted to the well-established *rite* from which in his time there does not appear to have been any departure. They had all been baptized, in which ordinance (Paul being the judge) they had come into Christ, had put on Christ, and were all brothers and sisters on terms of equality and fraternity; and were not only so, but were heirs with Abraham to the eternal inheritance.

If that does not prove a change of state, what circumstances could show it? "Children," "heirs," "seed,"—all terms indicative of relation. There is a very clear transition from the world to the church, with all its trials and its blessings. It has been compared to the passage of Noah in his ark from the old to the new world (1 Pet. 3:20, 21), and to the passage of Israel from Egypt through the Red Sea. Being baptized unto Moses, they left the land of bondage and the old, cruel master, Pharaoh, and united their fortunes and misfortunes with the new leader, with the earthly Caana in view. Each person in this vast concourse had vested in him the possibility of reaching the promised land; and as they left the baptismal waters of the sea, they passed into the Wilderness of Shur. Ex. 15:22. So the penitent believer is brought into the church of God, with great possibilities before him, but with many dangers in the way. And it will be true of the victors of all ages, that they "came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

To give force to the view herein presented, let us introduce a few illustrations. James Wilson, a native of England, thought ill of the United States and of its government, and had no desire to emigrate to these shores; but a friend of his wrote him an account of his experience in this favored land. Hearing, he believed in and loved this land, and, putting his faith into action, he embarked for New York. He had learned, also, from his friend that the poor as well as the rich could participate in our elections. So eagerly he waited until the day came, and our new friend was early at the polls. But what was his surprise and disappointment, to learn that he was not yet a citizen, and could not vote. Why, said he, I believe in, and love this country dearly; why am I not a citizen? So the judge gravely informs him that that which is born of Great Britain is English, and that which is born of the United States is American. Marvel not that I say unto you, you must be born again. How, asks James, can that be? Can a man be born when he is old?—Yes, says the judge; just go over to the court-house and pass through a form of international law, become naturalized, and you will, in that act, become a citizen of these States. Then you can vote; and if you should have occasion to go to England, or even to Russia, and become unjustly imprisoned, all the influence, yes, every cannon-ball in our arsenals, is pledged for your protection and defense. Such are a few of the privileges secured by conforming to the initiatory rite of this great country, as one of our foreign-born citizens has lately proved.

Once more, Rebecca was the maid-servant of Julius, and she once thought him a hard master. But in process of time she changed her views of him, and regarded him with affection. Finally he offered her, first his heart, then his hand, and she became his wife. Her relationship, or state, was so changed that she became a wife, a daughter, a sister, and a mother. It might have been other-



wise; for Ruth, another servant, regarded Julius more highly still; but circumstances in her case took so different a course that she lived and died the servant of Julius and Rebecca. Such are a few of the effects of initiatory rites or ordinances.

We close with a few words with reference to the seal under the new covenant. A few citations will show that it is not baptism, as some have taught. The following scriptures, we think, will clear this point of all obscurity. "Who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. 1:22. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believe, ye were sealed with that Holy Spirit of promise." Eph. 1:13. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Chap. 4:30.

Such testimony, we think, should establish the position taken, that the Spirit is the agency by which we are sealed under the new covenant. Baptism precedes the seal, as birth or purchase preceded circumcision in the time of Abraham, which will further appear from a comparison of Gen. 17:12, 13 with Rom. 4:11 and Acts 2:38, already quoted.

Wellington, Ohio.

### HINTS TO SABBATH-SCHOOLS.—NO. 3.

BY ELD. O. A. JOHNSON.

#### DUTIES AND QUALIFICATIONS OF OFFICERS AND TEACHERS.

ALTHOUGH the Sabbath-school as now conducted may be considered a comparatively modern institution, yet the system of regular instruction in the word of God among the people of God appears to be very old. When Israel came out of Egypt they entered into a covenant with God (Ex. 19), and thus they became God's "church in the wilderness." Acts 7:38. They needed much instruction, and Moses superintended it as directed by God. While Moses had the charge or oversight of all instruction, the priests and also the Levites were commanded to teach the people. The priests were to "teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." Lev. 10:11. The Levites were to teach Jacob His judgments, and Israel His law. Deut. 33:10; see also 2 Chron. 15:3; 35:3. When this work of instruction was neglected, Israel forgot the law of God and sinned against the Lord. 2 Chron. 15:1-4. This is certainly the chief reason that led God to reject his people, and permit them to go into captivity. When they returned from Babylon, Ezra superintended all instructions, but the Levites assisted him in teaching the people the law of God, which Israel had forgotten and transgressed. See Ezra 7:6, 10, 21; Neh. 8:9. Now it was not the children only that were to be instructed; for we read that the Levites "taught all Israel." 2 Chron. 35:3. Hence old and young were to receive instruction from God's appointed teachers in Israel.

This system of instruction still continues in the true church of Christ; for we read that "God hath set some in the church" as "teachers." 1 Cor. 12:28. In the church at Antioch there were certain "teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen." Acts 13:1. These scriptures, and others which we might quote, prove that God designed that there should be regular teachers in the church, who were to teach his people the word of God. Now as God has ordained that there should be teachers in the church, it must be evident to all that the office of teacher is an important one. This is a matter that I fear many entirely overlook, not to say ignore; for sometimes those least qualified, spiritually or otherwise, are appointed to teach a class in the Sabbath-school. But as God has ordained that there should be teachers in his church, we ought to learn from his word what the necessary qualifications are that a teacher should possess to fit him for teaching.

Concerning Ezra, who was a good and successful teacher in Israel, we read that he first "prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Ezra 7:10. Observe that Ezra first prepared his heart. This is a very important work; for we cannot be qualified to teach others

the way of life and the fear of God, unless our hearts are right in the sight of God. The next thing Ezra did was to seek the law of God. How important that those who would teach others should first learn to do right themselves! for then they will be better qualified for their work. Then Ezra went right to work and did what he had learned to be right. Thus we see that there are three important things to be done in order to become a teacher; viz., 1. To prepare the heart; 2. To seek to learn the law or will of God; 3. To go to work and do God's will with all the heart. A person lacking these qualifications is certainly not fitted to teach the word of God.

Again, a person who is a teacher should be "apt to teach." 2 Tim. 2:24. "Apt to teach" means skillful in teaching, or qualified to teach. Some persons are natural teachers; but when persons do not possess this qualification by nature, they should by careful study cultivate aptness in teaching, asking God to help them.

To be a successful teacher, and to have the approval of God, a person must study; says Paul, "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. According to this scripture, that superintendent or that teacher who attempts to teach in the Sabbath-school ought to be ashamed of himself if he has not prepared himself for teaching by a careful study of the lesson. Is it not a shame that any teacher in the Sabbath-school should be so careless and indifferent about his work that he will go to the school and attempt to teach without studying the lesson? What say you, superintendent or teacher? Do you want God to be ashamed of you because of your negligence and carelessness? No one would be allowed to teach a common school until he had prepared himself by careful study. And shall we who profess to be servants of the Most High God, be more indifferent about our work as teachers, neglecting the necessary preparation to do that work well?

A teacher should be "gentle" and "patient," and should instruct in "meekness." 2 Tim. 2:24, 25. Superintendents and teachers, cultivate meekness, patience, and gentleness. Ask God to help you cultivate these excellent and necessary qualifications. Again, a teacher should magnify his office, *not himself*. Rom. 11:13. There is great difference between magnifying the office of a teacher and magnifying one's self. The office of a teacher is important; for it is established by God; hence we should magnify the office of a teacher. A teacher should also strive to excel as a teacher; not to exalt himself, but to exalt God and Christ and the Holy Scriptures.

There is another duty that I fear many teachers overlook, which is, to pray for the members of their classes. Samuel says, "God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way." 1 Sam. 12:23. Here we see that Samuel thought it would be a sin to neglect to pray for Israel while he was teaching them. Dear Sabbath-school workers, have you thus sinned against God, by neglecting to pray for the members of your classes? or do you in your secret devotions present the names of your pupils before the throne of grace? Superintendents and teachers, you should watch over the souls you are appointed to teach, "as they that must give account," that you "may do it with joy, and not with grief." Heb. 13:17. Remember God will hold you responsible for the influence you cast in the Sabbath-school.

The spiritual work in the Sabbath-school is often lost sight of. This is wrong. While teachers should be able to teach and interest a class, they should be men and women who have been converted to God, and have a living connection with him. The teacher should labor for the conversion of the unconverted members of his class, and also to encourage all who are trying to be Christians. To this end he should try to make practical applications of important points in the lesson. However, the labor for the conversion of the children can be done largely outside of the class. The work of the teacher does not stop as soon as the lessons are recited, any more than the minister's work stops when he has finished his sermon. No; the real work follows the sermon; for there must be labor personally and individually for the interested ones. So the work of the teacher should include seeking for opportunities

to talk and pray with the different members of the class. The fact is, the true work of a teacher is either not understood, or else it is lost sight of by many of our schools; hence we often find unconverted persons chosen as teachers and officers; yes, sometimes even giddy young men and women, boys and girls, who have no sense of the solemn work they are appointed to do, are given places of responsibility in the Sabbath-school. This is a sad mistake. Try to find converted men and women who will study and learn the Sabbath-school lessons well, and who will take an interest in the work, and labor for the spiritual upbuilding of the school; and choose such for officers and teachers in the Sabbath-school. When any in the school fail to do their duty in their appointed places, try to find others to take their places when the proper time comes.

There is one matter further pertaining to the Sabbath-school workers that we should carefully guard against. It is a matter that utterly disqualifies an officer or teacher for being a successful worker in the school; and that is a debating, arguing, striving, contentious spirit. I will quote a few texts on this point: "From which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." 1 Tim. 1:6, 7. "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." 2 Tim. 2:24. "But avoid foolish questions, and genealogies, and contentions and strivings about the law; for they are unprofitable and vain." Titus 3:9. From these scriptures we can all readily see that contention, debating, and strife should be avoided by every teacher; and what is applicable to a teacher is equally applicable to a superintendent.

### "FEAR NOT, LITTLE FLOCK."—LUKE 12:32

BY W. S. CHAPMAN.

IN the second book of Chronicles it is recorded how Jehoshaphat, soon after he began his reign, "took away the high places and groves out of Judah" (chap. 17:6); and that for doing this God commended him (chap. 19:3), although the result of his action was to stir up the heathen nations round about him, and cause them, in wrath, to encompass Judah to destroy him. Chap. 20:1, 2. In this extremity Jehoshaphat prepared his heart to seek the Lord (chap. 19:3), and came into his presence, he and all his people, fasting, and called upon the Lord, and said: "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee." Chap. 20:12. Then the Spirit of the Lord came upon one of the Levites, and he prophesied, and said: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." Verses 14, 15. And Jehoshaphat's faith grew strong again, and he cried to the people, "Believe in the Lord your God, so shall ye be established;" and thus it proved; for their enemies were utterly destroyed. See verses 20-24.

Is not the inference a plausible one that supposes this experience of King Jehoshaphat to have been "written for our admonition, upon whom the ends of the world are come"? 1 Cor. 10:11. This king overthrew the idols of the heathen, and exposed their abominations, thus incurring the wrath and deadly enmity of the world about him. The little remnant of to-day, who are keeping all of the commandments of God, have followed the example of Jehoshaphat, and thrown down the heathen idol Sunday, and exposed the abomination of the Catholic Church, which enforced its observance as the Sabbath, thus bringing upon their heads the wrath and anathemas of many Sunday worshipers who now seek to oppress them. Is not the prophecy of Jahaziel applicable now?—"Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." 2 Chron. 20:15. And with Paul may not the little band say boldly: "The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:6)? especially as God has promised them that in that day "it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered." Joel 2:32.

## Our Tract Societies.

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

### "ONLY."

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25 : 40.

Only a word for the Master,  
Lovingly, quietly said;  
Only a word!  
Yet the Master heard,  
And some fainting hearts were fed.

Only a look of remonstrance,  
Sorrowful, gentle, and deep;  
Only a look!  
Yet the strong man shook,  
And he went alone to weep.

Only some act of devotion,  
Willingly, joyfully done;  
"Surely 't was naught!"  
(So the proud world thought)  
But yet souls for Christ were won.

Only an hour with the children,  
Pleasantly, cheerfully given;  
Yet seed was sown  
In that hour alone  
That would bring forth fruit for heaven.

"Only!" but Jesus is looking,  
Constantly, tenderly, down  
To earth, and sees  
Those who strive to please;  
And their love he loves to crown.

—Sel.

### PENNSYLVANIA TRACT SOCIETY.

A SESSION of the Pennsylvania T. and M. Society was called in connection with the State meeting held at Wellsville, N. Y., Jan. 1-5. Two meetings were held, occupying the most of the day, Monday, Jan. 3. After some general remarks, the following resolutions were read:—

*Whereas*, The present is a favorable time to present to leading men in this country the true issue on the Constitutional Amendment question; and—

*Whereas*, The *American Sentinel* is especially designed to enter this field; therefore—

*Resolved*, That we recommend that the officers of our Tract Society take efficient means to circulate this paper among men of influence, within our limits.

*Whereas*, Our canvassing work has suffered in the past, because of a lack of some systematic plan of action; and—

*Whereas*, The protection of agents in the territory assigned them is essential to their encouragement; therefore—

*Resolved*, That we recommend that the Conference committee appoint some person who shall have the oversight of the canvassing work in this Conference, and shall have power to appoint agents, sign contracts with them, assign them territory in which to canvass, and in every way possible put the canvassing work on a systematic basis.

*Whereas*, But a very small part of the territory in our Conference has been thoroughly canvassed for any of our subscription books; therefore—

*We recommend*, That every available means be used by those who have the charge of the canvassing work, to encourage suitable persons to engage in the sale of our subscription books. And further—

*We recommend*, That our ministers as they visit among the churches in the different parts of the Conference, or raise up new companies of Sabbath-keepers, make an earnest effort to awaken an interest in the sale of our subscription books, and report to the State secretary the names of such persons as in their judgment would develop into efficient canvassers.

*Whereas*, Periodicals have to quite an extent taken the place of tracts for free distribution; and—

*Whereas*, The fourth Sabbath contributions are designed to cover the expense of the free distribution of reading matter; therefore—

*We recommend*, That any society which has a credit with the district may, if they choose take a club of periodicals, to be used for missionary purposes, to be paid for by their donations, the same as tracts; the value of said papers per quarter not to be more than the amount by which their donations have exceeded the value of tracts drawn in the quarter previous to the time of ordering.

*Whereas*, The present plan of ordering the periodicals and books taken by the members for their personal use, through the local societies and districts, has not been satisfactory in many ways; therefore—

*Resolved*, That we recommend that the President and Secretary of the State Society have the privilege of appointing in each church or company a business agent, who may receive all such orders for periodicals and books, and deal directly with the State secretary.

*Whereas*, The custom of selling the same book at various prices has been a source of dissatisfaction and reproach to

all honest individuals, and to agents and publishing houses in our ranks; therefore—

*Resolved*, That no agent or other person be allowed to sell any of our subscription books, who hereafter knowingly violates in a single instance the important rule of one price; that the sale to clergymen and the gift of a book shall constitute the only exception to this rule.

*Whereas*, We believe that health reform is closely connected with the Third Angel's Message; and—

*Whereas*, The interest in this important subject has not been given the attention which it deserves in this Conference; therefore—

*Resolved*, That we urge upon our ministers and people the importance of giving this subject definite and specific attention, and that the testimonies be carefully read which bear upon health reform and its importance.

*Resolved*, That we ask our people to subscribe for the journal *Good Health*, and after reading it themselves, use it in the missionary work.

*Whereas*, We have upon our hands a work second in importance to that of no other Conference; and in order to fill providential openings we are greatly in need of conscientious, God-fearing men and women, who feel a burden for perishing souls; and—

*Whereas*, Less has been paid as a tithe into the treasury than formerly, notwithstanding our membership has largely increased; and—

*Whereas*, The present income of the Conference is insufficient to sustain the present corps of laborers, to say nothing of the means sorely needed to support others who should step into openings which we find ourselves unable to fill because of financial embarrassment; therefore—

*Resolved*, That a thorough effort should be made throughout our Conference to impress the minds of all our people that by withholding from the Lord's treasury an honest tithe they have suffered great spiritual loss, and are guilty of robbing God, and have seriously crippled the cause, inasmuch as the present condition of our finances has a depressing influence upon those already dependent upon Conference funds for support, and makes it impossible to give needed support to others who might enter the vineyard as laborers for God. And further—

*Resolved*, That in our judgment, the auditing committee, in their settlement with individuals in the employ of the Conference, should take into account the faithfulness of the laborers in trying to carry out the spirit of the foregoing resolution, and if they have neglected to do their duty, they should share in the loss sustained by the Conference because of such neglect.

On motion, these resolutions were considered separately, and after considerable discussion they were all unanimously adopted. Eld. Butler made forcible remarks on resolutions 1, 2, 6, and 8, and the others all were spoken to by different ones present. It is hoped that the plans made at this meeting may be so successfully carried out that the coming year will mark a great improvement in the work in this Conference.

D. B. OVIATT, *Pres.*

L. C. CHADWICK, *Sec.*

### THE NEW ORLEANS MISSION.

SINCE OUR return from the General Conference, we have been very busy moving the mission and getting ready for work. Within the last two weeks three workers have joined our number, making eight in all, including Bro. Thompson, who is doing ship work. We are now located at 321 Second street. This is a more desirable and central part of the city. Not being able to secure a suitable hall for our meetings, we have planned to hold them in the mission parlors, and are now getting them well started.

In connection with our usual Sabbath services, we have Sunday-school and preaching each Sunday. This step bids fair to be quite an auxiliary to our work. New Orleans is not "beautiful for situation," but is important as a central missionary station. Ships from all parts of the world are continually arriving and departing. This being a pioneer mission, and consequently lacking in funds, it has not been as presentable as it should have been. We have been in pressing need of helpers, which has served to cripple the work. With the efforts that are now being put forth to obtain donations from our brethren throughout the field, we are greatly in hopes that the work will receive a new impetus.

Jan. 1-9 I spent at Marthaville. The weather was very inclement, which hindered much in our work. Before leaving, however, a church was organized and an elder ordained. Considering the advancement that some have made since my last visit, I have faith that the truth is firmly planted in this section of Louisiana.

T. H. GIBBS.

Jan. 1.

### MISSIONARY GIVING MADE EASY.

THE following article, entitled "Missionary Giving Made Easy: or How to Increase Missionary Contributions," by Rev. Geo. A. Bond, is taken from *The Gospel in All Lands*. We feel to indorse the sentiment of this article; and while we cannot accept of the view taken by the writer in regard to the conversion of the world, the ideas presented as to how we can increase our interest in the missionary work, we believe are sound. It would be well for us to weigh these points and consider them thoroughly. It has been recommended by the General Conference that our people in all parts of the world should on Wednesday of each week make it the burden of their prayers that God will bless the missionary work in all parts of the field. It is not to pray for the poor and a thousand other things which are worthy objects and demand our sympathy and prayers under ordinary circumstances, but on this day, during the coming year, to make the missionary work the special burden of prayer as we pray around the family altar, in secret, or at public services. As the sun never sets on us as a people, being scattered throughout the world, our continual prayer for twenty-four hours would arise to the Lord of the harvest to let his blessing especially rest upon the missionary branch of the work.

We have an English Mission, European Mission, Scandinavian Mission, Australian mission, South American mission, and, in fact, missions which embrace nearly the whole world; and we may labor and pray in a general way for these missions, but unless we make it definite, and fix our minds upon some particular place, we do not work with that interest that we should. If, in praying for these missions, our minds go to these distant fields,—to Australia, the largest island in the world, to New Zealand with its half-million inhabitants, to Europe, Africa, or South America,—if we fix our minds upon these countries and learn what is being done in them, the customs of the people, and the peculiar circumstances under which our missionaries labor in them, it will give intensity to our faith, and an interest and devotion that cannot be inspired in any other way.

There is no book published better calculated to impart information of this kind than that recently published in Basel, Switzerland, giving sketches of our missions in foreign lands. We hope that the following article will be read by each one of our brethren and sisters, and that each one will, if not already possessing a copy, send for "Historical Sketches of our Foreign Missions," and become informed as to the wants and circumstances of these foreign countries, and then pray for those connected with them, that the truth may accomplish its purpose in the world. Mr. Bond says:—

"The church has been trying to reach its individual members, and rouse them to personal interest and action in missionary enterprises. Has it succeeded?—*We think not.* A very large proportion of the membership, to say nothing of the adherents, are hardly interested at all, and consequently do nothing. A large number more have a hazy, indefinite sort of interest in missionary work in a generalizing sort of way. A small proportion of the whole church, we should judge by results, are really and truly alive to the responsibility of the church, and are striving to arouse the rest. The amounts at present raised for missions, we think, are almost entirely given by the last class, some small portion being drawn from those of the first two classes, without any real or lasting interest on their part.

"My belief is that every member of the Methodist Episcopal Church, pledged as they all are to Christ, ought to be so much interested in bringing souls to Christ in heathen lands, as to lead them to post themselves with all possible information about such work. Having obtained this, they will become specially interested in, and anxious about, some particular mission field, or some particular missionary. They will then be unable to help talking about it to others, and these in turn will become interested. From talking they will get to praying, which will become persistent fervent prayer to God, which must prevail. Then just think of the results:—

"1. *They themselves will become specially interested of generally interested.*

"2. *Money will flow easily from them and those they interest.*

"3. God will be reached by importunate prayer, and marvelous results must appear in the special fields prayed for.

"4. Soon all fields being prayed for, the world is won for Christ. The Methodist Episcopal Church has the men and means to be, in the hands of God, instrumental in accomplishing this great result.

"As a practical illustration of the above, as a missionary under appointment, and on my journey to a distant mission field (about 12,000 miles away), I have a personal favor to ask of every reader. The request is aimed at the hearts and not the pockets of all. Singapore (Strait Settlements) is the mission to which my dear wife and I are proceeding. Being a self-supporting mission, as I understand, we shall not use any of the million you are raising, but are going to trust in God, and some little in the people there, for our bread and butter. I want to ask something from every reader of Methodist literature in America; also from every Sunday-school superintendent, and by these bringing it before every Sunday-school, thus from every scholar, then every preacher in charge of circuit or station, and they in turn bringing it by personal conversation and public exhortation before all their members and hearers, I would thus secure their interest. Now, after this rambling preamble, for the request.

"1. Take a piece of paper or a note-book and write down Singapore; then search everybody and everywhere for all possible missionary intelligence about it, and put it down. Then having found all you can, talk about it to everybody, child or adult, you can get hold of. Show it to the children on the map at home and in the Sunday-school. If you fear at any time your interest will lag, write us a letter, remembering that even if we should be unable to answer it might cheer a live missionary to hear from child or adult.

"2. Pray about Singapore. If you are likely to forget this, take your piece of paper and, with the needs of Singapore vividly before you, go down on your knees and plead with God for souls there. (The difficulty here is that so many have got into the way of neglecting family prayer, and even private prayer on rising and retiring. I hope this may start and stimulate spiritual life.) Pray to God about saving souls in Singapore, as though you thought he could, and was going to do it. If every one above referred to will keep on praying in earnest for Singapore every day for a month, or even every week for a year, I have faith to believe that every sinner there will be saved, Chinaman, Malay, soldier and sailor, and everybody; and you will have to start and pray for some other place, and I shall be sent elsewhere. I don't object to your putting down other places on your paper or book, as well as Singapore. I fancy the Lord can manage them all, however large your list. If specially interested in some other place, put it first, but leave a line for Singapore. God can save them all.

"If every member of the Methodist Episcopal Church had a few places (the more the better), in the mission field, about which they were constantly securing and jotting down information, and were constantly praying in faith, I believe that inside one year the world would be saved. You say that looks big. Make it as big as you choose, and then bring it in real prayer to God, and he will do it; for he can do big things. Take him at his word, and he must do it, because he has said so. I base my faith on numerous passages of Scripture, and amongst them James 5:16: 'The effectual fervent prayer of a righteous man availeth much.' (How much more of the whole Methodist Church!) Matt. 18:19: 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.' John 15:7: 'Ye shall ask what ye will, and it shall be done.'

"Reader, if you are a professed follower of Jesus, do not pass over lightly or forget this appeal. Let me beg of you to take a fresh, continued, increasing interest in the souls for whom Christ has died."

S. N. HASKELL.

#### MISSIONARY WORK.—NO. 5.

##### DISTRIBUTERS.

The use of distributors is another method by which the truths of the third message are being scattered. As the message advances, new plans and

devices are constantly coming to the front. For years there was felt the necessity of some plan by which to place our periodicals in the hands of the floating population that travel by steam-ships. This has been accomplished by the use of a case, which is not only useful but ornamental. It is made of walnut, polished and varnished. Its size is 12 x 24 in., and about 4 inches in thickness. Its base board is painted black, and on it is inscribed the following, in gold letters: "Choice Reading Free. This reading matter is furnished by the International Tract and Missionary Society;" then it gives the address of the State librarian or secretary, with the additional words, "Correspondence Solicited." It contains eight pockets, capable of holding two papers each when folded three double. When filled properly, it presents a very neat appearance, and commands the respect of its patrons. The case should contain a variety of our publications, and in the top pockets should be placed a few of our smaller tracts. The papers should be of late date and clean.

When distributors are used on river boats, one should be placed in the gentlemen's saloon and one in the ladies' cabin. When placed on deep-water ships, it is well to put two in the steerage, one for the ladies and one for the gentlemen passengers, and one in the saloon. These should be filled just as often as the ship makes her trips. The day of sailing is the best time to refill them. Oftentimes a distributor is placed in the ladies' saloon, containing a loaning library of our pamphlets, the inscription being as follows: "Read and Return. This free loaning library is furnished by the International Tract and Missionary Society," with address as the other. This is accompanied with less expense. The best pamphlets for such use are "Matthew 24," "The Coming Kingdom of Christ," "Ministration of Angels," "Sanctification," "The Saints' Inheritance," "Truth Found," "United States in Prophecy," "Vindication of the True Sabbath," and our tracts made up in several pamphlets. When soiled by use, exchange them for others, and use the worn ones in making up packages for the common seamen.

The cases should be fastened to the wall with silver-headed screws. Permission may be had of the steward, captain, or owners, but it is best to try each in the order stated. Sometimes the steward does not like to take the responsibility; in that case apply to the captain; and should this fail, the only chance is to ask permission of the superintendent or owners. It requires caution and judgment to approach the parties mentioned, and it is not every one that could succeed. Therefore counsel should be had with those of greater experience before the work is undertaken. In this, as well as everything else, we need the help of the Lord. Those engaged in filling the cases should be reserved and courteous to those connected with the ship. When entering the cabin, remove the hat, and show just as much respect as you would if entering a parlor. Avoid controversy, and be as quiet as possible in attending to your duties. In this way the respect of all concerned can be gained, and this will bring the distributors into favor. Oftentimes when we have no missionary at the ship's destination, a parcel of publications can be left with some one of the men, who will refill the distributors for the return voyage. Files of some of our periodicals should be placed on the reading table of every ship carrying passengers, even if distributors also are used. These should be incased in the patented binder, which will protect the papers from damage. At the end of each year the papers should be removed and used in making up packages for sailing ships.

Should there be a failure in securing the privilege of placing distributors on ships going to distant ports, and where the truths of the message have not been known, it might be well to wrap four of some one of our journals of different numbers, with two tracts, one on the second advent, the other on the Sabbath. Get permission to go aboard just before the ship sails, select your persons among the passengers, and offer them a package, telling them to read, and on reaching their destination hand to others. This free gift will win them to you, and in the course of your conversation say that you carry a few books with you in connection with your work, as often those traveling desire something interesting to read. Show them what you have, and in this way sales can be made and the truth will do its work.

Distributors on land have proved equally successful as those on ships. The one, "Choice Reading Free," can be used in hotels, depots, and employment offices, and in many other public places, where it can deal out its reading matter to thousands of intelligent readers. This is one of the most economical ways of circulating our literature. Only those who desire to read will supply themselves. It is often the case that people, and such persons as we would least expect would read, will take reading matter from the distributors when they would not accept of it from the hand of the colporter. This reading matter is thus carried to distant parts of the world, and sows the seeds of truth which will germinate by and by.

This is also an excellent way to carry on the work in the city missions. Secure places for the distributors in boarding-houses, etc., and as you fill them from time to time you can become acquainted with the people, and can arrange with them for Bible readings. One will catch the spirit from another, and they will be anxious to read, and the distributors will be sought after. We say again that many would quietly take the reading matter from these silent messengers when they would not from an individual. I could mention a number of cases to substantiate this fact, had I time and space. Distributors may also be used by tract and missionary societies to a good account. There can be places found for them in every city and village. The cost of filling one weekly for a year, is only \$12. This is small in proportion to the amount of reading matter distributed. Should you use twelve papers at each filling, and one hundred pages of tracts, it would distribute 624 papers and 5,200 pages of tracts in the time mentioned, and that to hundreds of different persons; and it is impossible to estimate the amount of good that would be accomplished.

There is another essential thing attending this kind of work, and that is, the distributor does its work well. It gets up no controversy, and prejudices none, and its appearance wins the admiration of all. Every tract and missionary society ought to employ from one to twenty, as the case demands. Their use, has proved a great blessing where they have been tried. When an individual has not the time or inclination to go from house to house, nor the ability to do missionary work by correspondence, he can employ the distributor method in accomplishing good. The task of filling one each week would be quite trivial, and it would be a satisfaction to know that he was doing something in the work of God. The cases can be ordered from the Pacific Press, Oakland, Cal., or REVIEW AND HERALD, Battle Creek, Mich. Price of single cases, \$1.50. Let us be ready to adopt every method that will advance a knowledge of God's word in the earth.

WM. INGS.

## Special Mention.

### A REMARKABLE INTERPRETATION.

THE following article is credited to a treatise entitled "End of the World," said to have been written by an ancient Church Father, Ephraim Syrus. It relates to the closing time of trouble and the wonderful manifestations of Satanic power which will everywhere be seen. Those of our readers who are familiar with the concluding chapters of "The Great Controversy," by sister White, will notice how strikingly this harmonizes with what is there written. A few prophecies, such for instance as Matt. 24:21, 22, we think this writer misapplies; but that in his age he should, from the testimony of the Scriptures, be able to draw so accurate a picture of the world's closing scenes, is truly remarkable. Understanding his "Anti-christ" to be Satan, who will make to the world a personal revelation of himself, and receive adoration from the deceived multitudes as the returned Messiah, King of kings and Lord of lords, it accords wonderfully with what we have reason to believe will yet transpire. The prophecy of Malachi to which he alludes, that the Lord will send Elijah the prophet before the coming of the great day, we believe is already being fulfilled in the



messages of warning in reference to the coming of Christ, now going to the world. It is indeed a startling picture. If these scenes are truly just before us, with what haste ought we to be seeking such a preparation as will enable us to escape the things that are coming upon the earth, and to stand accepted before the Son of man. He says:—

"I cannot preach to you without sighs, nor speak without tears, of the approaching consummation of all things, and of that most blasphemous and terrible one who shall put the whole earth in confusion, and shall infuse cowardice, negligence, and infidelity into the hearts of men, and do signs, work wonders and dreadful sights, 'insomuch that, if it were possible, he shall deceive the very elect,' and seduce all mankind by lying wonders and miraculous appearances that shall be wrought by him. For by the permission of the righteous God he hath power to deceive the world, because the measure of their iniquities is filled up, and all places are full of all kinds of abomination. And for this cause the holy God will suffer the world to be tempted by the spirit of error because of their iniquities, because men have forsaken the God of truth, and loved a lie. My brethren, great will be the tribulation of the last days, especially to the faithful.

"But there shall be many found at that day, who being dear to God shall be preserved in mountains and hills and desert places, because of their many prayers and terrible complaints. For the holy God beholding their inexpressible mournings and the sincerity of their faith, will show compassion toward them, as a tender Father, and will preserve them where they have been hidden. For this accursed one shall be continually searching after these holy souls by land and sea, reckoning that he has now established his dominions over the whole earth, and brought all the inhabitants thereof into subjection under him. Nor does he question with himself but that he shall be able to withstand that dreadful hour when the Lord shall descend from heaven, not considering his own weakness and febleness.

"Then shall he (the Antichrist) disturb the world, and strike a universal terror by the lying wonders of his false magic. In his time there shall be no rest upon earth! But great tribulation, trouble, confusion, pestilences, and famines, to all the ends of the earth. For thus saith the Lord, There has not been the like 'from the beginning of the creation.' And how shall we sinful wretches explain the exceeding terrors of that time, which the Lord himself hath told us are inexpressible? Let every one, therefore, fix his mind steadfastly upon the Holy Scriptures of our Lord and Saviour, knowing that of his mercy toward us, because of the exceeding danger and trouble, he will shorten the days of this affliction. For thus he warns us all, saying, 'Pray ye that your flight be not in the winter, neither on the Sabbath day;' and again, 'watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.' Matt. 24: 20-22; Luke 21: 36.

"He shall show false miracles in great abundance. And when many people are standing by him, and magnifying him for the great wonders which they shall behold, he shall proclaim aloud with a mighty voice, which shall shake the place where they are gathered together, saying, 'Behold, all people, my power and my might!' Thus shall he deceive and delude the world, and many shall believe in him, and glorify him as the mighty God. Then shall every soul mourn bitterly, and be afflicted. Then shall all see themselves in continual affliction day and night, without a glimpse of comfort, not knowing where to find bread to satisfy their hunger. For merciless governors shall be set over all places; and if a man bring with him the mark of the beast in his right hand or on his forehead, he shall presently buy such food as he can get. Then shall the children faint in the mother's bosom, and the mother shall die upon her children, and the father with his wife and children shall perish in the streets, and there shall be none to bury them. From the multitude of dead carcasses lying in the streets shall a grievous stench arise, that shall be noisome and intolerable to the living. In the morning they shall say with tears and bitter lamentations, When will it be evening, that we may take a little rest? And when it is evening, they shall speak one to another, with bitter tears, When will it be morning, that we may

fly from this dreadful affliction? And there shall be no place for them to fly unto for protection; for all things shall be in confusion, both the sea and the dry land. Therefore, thus saith the Lord, Watch and pray always, that ye may escape this tribulation. There is a noisome smell at sea, and a dreadful odor by land, famines, and earthquakes, confusion upon the earth, terrors at sea, and terrors on land. Their silver and their gold and their sumptuous clothes shall not profit in that day of wrath. But the living shall say, Happy are the dead that are departed this life before the coming of this great desolation! Their gold and their silver shall be cast forth into the streets, and no man shall touch them, but shall look upon them with abhorrence, and they shall all seek for shelter and protection, but shall not find it. Moreover, because of the famine and tribulation and terror, the wild beasts and devouring insects shall rove about, devouring all that they can meet with. Within is fear, and without is trembling. Night and day shall the carcasses lie in the streets; in the streets and within doors shall be a noisome and intolerable smell. Hunger and thirst in the streets, and hunger and thirst in the houses. The voice of mourning in the streets, lamentation in the streets, lamentation in the houses. They shall meet one another in tears, the father the son, and the son the father, and the mother the daughter. Friends and brethren shall meet one another in the streets, and sink down dead with astonishment at their mutual miseries. The beauty of all flesh is withered; their once charming features are become like those of a dead man. The beauty of women is become hateful and abominable. All flesh shall decay, and the desire of men shall perish.

"Then all that have believed the dreadful Antichrist, and received his seal and his accursed mark, shall run to him and say with lamentation, Give us meat and drink, we are ready to perish with hunger; and drive away from us the destroying beasts. Then shall he be perplexed, and answer them very roughly, saying, Where shall I find meat and drink to give you? The heaven will not give you rain, and the earth will not bring forth harvest or fruit. When the people shall hear this, they shall weep and lament, having no comfort in their afflictions. But one misery shall come upon the neck of another, because they so readily believed this tyrannical deceiver. For he shall not be able to help himself; how, then, shall he show mercy to them? In those days shall the tribulation be very great from the oppressions of Antichrist, from the terror, the earthquake, the roaring of the sea, the famine, the drought, and the bitings of wild beasts. But all they that have received the seal of Antichrist, and worshiped him as the great God, shall have no portion in the kingdom of Christ, but shall be cast with the dragon into hell. Blessed is he that shall be found holy and upright in that day, having his heart entirely fixed upon God. He shall valiantly break through all his temptations, despising all his snares and treacherous designs. But before these things come to pass, the Lord shall send Elias the Tishbite and Enoch, out of his abundant mercy, that they may preach righteousness to all mankind, and boldly publish the true knowledge of God to all men, that they may not through fear believe this tyrant. They shall proclaim aloud, and say, 'O men, this is the deceiver, let no man believe him, nor obey this enemy of God. Let none of you be afraid; for he shall soon be destroyed. Behold the righteous Lord is descending from heaven to judge all those that give heed to the Antichristian signs.' But there will be few that will regard or believe the preaching of these prophets. But this will our blessed Saviour do to manifest his exceeding great love toward us, that mankind even at that time may not be left without witnesses of the truth, and that the disobedient may be without excuse in the day of Judgment.

"Then as many of the saints as shall be found at the coming of this wicked one, shall pour out rivers of tears and sighs innumerable to the holy God, that they may be delivered from the power of Antichrist. They shall fly with great fear and speed into desert places, and hide themselves in mountains and caves of the earth. They shall put dust and ashes upon their heads, praying night and day with great humiliation. And this shall be the privilege granted them by the righteous God: he shall lead them by his mercy into appointed places, and they shall be securely hidden

in dens and caves of the earth, and shall not see the signs and terrors of Antichrist. For to them that have understanding, his coming will be easily known; but he shall come unawares upon them whose hearts are set upon the affairs of this life, and their desires upon the things of this world; for he whose heart has been long bound up in things of the world, though he hear, yet will he not believe, but revile those that would instruct him. And for this cause the saints are mighty in strength to oppose him, because they have cast off all concern for this temporal and transitory life. Then shall all the earth and the sea mourn. The air shall mourn with the beasts of the field and the fowls of the air. The mountains and hills shall lament, and all the trees of the field. The stars of heaven shall take up a lamentation for mankind; for they have departed from the righteous God, and believed a deceiver, and received the mark of the accursed enemy of God, instead of the quickening cross of Christ our Saviour. The earth and the sea mourneth; for the singing of psalms and the voice of prayer are no longer heard among men. When, therefore . . . the desolations of the whole earth shall be accomplished, then, as the Lord himself hath said, the holy, pure, terrible, and glorious God shall descend like a flash of lightning out of heaven, with inexpressible majesty, with legions of angels and archangels, all in bright flames of fire, and a roaring stream of fire running before him. Cherubim with their eyes cast down, and seraphim flying and hiding their faces and feet with their fiery wings, crying out in a dreadful manner, 'Awake, ye that sleep!' The graves shall open, and in the twinkling of an eye shall all the nations of the earth arise, and look upon the resplendent beauty of the Bridegroom. The innumerable armies of angels and archangels shall triumph with great joy, and the just and the righteous that have not received the mark of the beast shall rejoice. Then shall the tyrant and all the unrighteous and ungodly that have received his mark, be led bound to the tribunal of the righteous Judge, who shall pronounce their sentence of eternal condemnation to unquenchable fire; whilst all they that have not received the mark of Antichrist, and all that have been hidden in secret places, shall rejoice with the Bridegroom in the eternal and heavenly rest with all the saints forever and ever."

#### A BAD BEGINNING.

CONTRARY to the predictions of many American journals which have assumed to speak prophetically of the labor question in America, the year 1887 opens with no stronger promise of a speedy settlement of our labor difficulties than any which have preceded it, if, indeed, the outlook is not even less hopeful. The following words, descriptive of the coal-handlers' strike in the East, which is the most formidable strike now in progress, are from the N. Y. *Independent* of Jan. 20:—

"Thousands of working-people have already been thrown out of employment; and if the blockade is not broken, many thousands more will be added to the 30,000 who, at the end of last week, were supposed to be affected by it. The pail of coal which, a few days ago, cost the poor woman from 8 to 10 cents, now costs from 18 to 20 cents. On Friday last the bushel had jumped from 25 cents to 35 cents, and the sack from 50 cents to 80 cents. Every such advance means an amount of suffering for the poor which neither the Charleston earthquakes nor the Chicago and Boston conflagrations caused them, and which is ordinarily produced among them by nothing short of years of bad trade and no work. . . . For every striker who has voluntarily left his post, one or more idle hands stand willing and anxious to step in; but the knights and the strikers say, No; and that "no" is so formidable that the poor fellows would rather starve without work than work at the risk of their lives. Up to Tuesday night, courts, police, sheriff's militia, and the whole force of a community which believes itself to be civilized, proved inadequate to make it safe for those poor and honest fellows who want to live by their labor, to do so."

—The best government is that which teaches us to govern ourselves.

## The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 1, 1887.

URIAH SMITH, EDITOR.  
L. A. SMITH, ASSISTANT EDITOR.  
GEO. I. BUTLER, }  
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### THE SIN AGAINST THE HOLY GHOST.

QUERIES still continue to arise in the minds of some, respecting what constitutes the sin against the Holy Ghost. We believe that during our thirty-five years' connection with this Office, more questions have come in upon this subject than upon any other single question. And perhaps there is no subject upon which the enemy seems more ready to tempt and exceedingly harass conscientious souls than upon this.

To bring no railing accusation against the prince of darkness, we may say, at least, that he is destitute of every vestige of candor and every species of honor; and if he cannot succeed in lulling the consciences of men to sleep, and causing them to live in a state of carelessness and indifference, he will then take advantage of their awakened and watchful conscientiousness, and endeavor to drive them to despair over the supposition that they have committed the unpardonable sin, and therefore cannot be saved. If any are now tempted in this direction, we invite them to look carefully at a few facts connected with this subject.

The circumstances under which mention is first made of the sin against the Holy Ghost, furnish a key to the meaning of that expression. These are recorded in Matt. 12: 22-32. Christ had wrought a notable miracle. One was brought unto him possessed with a devil; and so terribly malignant was the influence of the evil one upon the unfortunate person, that he was rendered both dumb and blind. Christ cast out the devil, and the individual was healed so that he both spake and saw. All the people were amazed, and began to give expression to their conviction that Christ was indeed the Messiah, by the question, "Is not this the Son of David?" For the impression prevailed that when the Messiah should come, he would cast out devils, and that none but he could do such a work. Christ's works testified of him, and there was enough in them to convince the most obstinate of the truthfulness of his claims.

But the Pharisees, a class, we are sorry to say, not yet extinct, ever standing around watching with envious and jealous eyes the movements of Christ, despising him in his humility, grieved and maddened that the people should be inclined to accept him, and determined at all hazards to resist and overthrow his work, now found themselves in a very critical position. The devil had been cast out, and the dumb and blind both spake and saw. None could deny that Christ had done this good work by the power of his word. This was equally evident.

Now, what were these Pharisees to do? If they admitted that Christ had wrought this work by the Spirit of God, they would admit that he was what he professed to be, and then all their opposition to him would recoil disastrously upon their own heads. Their insane hatred against Christ and his work would not permit them to acknowledge the truth. There was but one other course open to them; and that was to attribute the wonderful work which Christ had wrought, not to the power of the Spirit of God, but to that terrible embodiment of evil, the prince of darkness; and rather than acknowledge the truth, they hazarded that bold venture, and said contemptuously, "This fellow doth not cast out devils, but by Beelzebub the prince of devils."

Their claim was as foolish as it was blasphemous. This Christ showed by referring to the obvious principle that a kingdom, city, or house divided against itself could not stand; and that if Satan cast out Satan, he was divided against himself, and would work his own destruction.

Then comes the announcement respecting the sin against the Holy Ghost. These Pharisees had committed this sin, which was, attributing to the Devil the performance of a work which, in its very nature, gave ample evidence of having been done by the Holy Ghost; and doing this to avoid an acknowledgment of the truth. This it was that called forth the denunciation of Christ, and this, then, is what constitutes that sin.

Reader, have you ever for the sake of denying the truth, which you would otherwise be obliged to

confess, attributed any work to the Devil, which gave evidence of being the work of the Spirit of God? If you have, you have reason to fear that you have committed this sin. But if you have become so hardened as this, you will not have fears of anything of the kind. The Pharisees were not alarmed about themselves, at all. Their consciences were utterly hardened and at ease. So will the conscience be of every one who has committed this sin. If your sin is a burden to you, that in itself is evidence that you have not committed the sin that is unpardonable.

### THE PHENOMENAL COUNTRY.

HERE is an item which will be of interest, and may be of some help, to those who are canvassing for the "Marvel of Nations." It is a testimony concerning the remarkable growth of the United States, and its power to endure and rally from tremendous misfortunes which would overthrow most other nations, and would set any of them back for two generations. Our nation marches through them without any apparent check in its progress, and is in this respect phenomenal. All eyes are fixed upon it as the marvel of the century. The paragraph is from the *Advance* of Sept. 30, 1886, and reads:—

"The growth of the United States is something wonderful. To abandon vague phrases, the losses which we sustained in four years of civil conflict would have crushed almost any other nation, or subjected the people for one or two generations to such extreme taxation and poverty as to change, perhaps for all time, the national character; but here, this tremendous struggle has been followed by such prosperity as to tempt many to consider a national debt a great blessing. The population has increased since 1880, from fifty millions to sixty millions, or about the same ratio of increase that Great Britain has had in the last thirty years. We have gained by immigration alone, a population greater than that of the entire State of Ohio or Illinois. In this country the immigration produces farms, cities, and railroads. Yet the growth in population is the least surprising feature in the national life. In 1880, we had 87,000 miles of railroad; the first of September this year, we had 132,000. Where does the money come from for this vast outlay? Let it be remembered that this country is like no other in the rewards which are given to labor. We add, one year with another, not far from \$3,000,000 to our wealth, or about five cents for every inhabitant. We save enough in a single year to build all the railroads that have been built in the last six years."

The Roman Catholic dignitary who brought the Cardinal's hat from Rome to this country for Archbishop Gibbons, made a somewhat extended tour of the United States before returning. He expressed his estimate of this country by saying that he knew of but one really great nation on the globe, and that was the United States. Hence he felt to congratulate himself all the more at the prospect that Romanism will soon have control of this.

### REVELATION AND THE RESURRECTION.

FROM the work "Light in the Darkness," by sister M. L. Brock, we take the following excellent thoughts on the resurrection of the dead and the future life. After speaking of the triumphs which science has achieved in its legitimate field, she shows how inadequate are its powers to solve those questions which above all others interest the thoughtful mind; namely, the questions that relate to the great hereafter. On this, pages 157 to 159 thus speak:—

"Such are the triumphs of science; but ask her, 'What is the destiny of the dead?' and her power is broken. *Sic transit gloria.* This is the question upon which all history is silent as the grave. Experience deposes not, and Observation is blank, while Reason bows her head in silence. What, then, is our conclusion? that man has been launched forth upon the dark sea of uncertainty, or set adrift upon the storm-ridden ocean of wild conjecture and visionary speculation, without chart or compass, not knowing whether he is to be landed upon the shores of immortality, or wrecked and forever lost in the vortex of annihilation?—Oh, no! There is one source of information which we have not yet named, one fountain of knowledge which we have not yet visited, one oracle which we have not yet consulted. That source is revelation; that fountain is inspiration; that oracle is divine truth. This oracle reasons not as to the probability or improbability of a resurrection from the grave; but with the majesty of divine eloquence and authority of omnipotence she cries, 'The dead shall hear the voice of the Son of God, and they that hear shall live.' Yes; He who first fashioned man out of the dust of the earth, and breathed into his nostrils the breath of life, can re-animate him after he has moldered in the dust.

Everlasting life is brought to view in the Bible; but how are we to secure a title to it?—Only through Christ; for he alone is the source of life; and he that hath not the Son, hath not life. The natural life we obtain through generation; spiritual life, the surety of eternal life, through regeneration. The latter life is divine; it is the life of God, through which alone we become partakers of the divine nature. 'For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.'

"This life we do not now in reality possess. 'And this is the record, that God hath given to us eternal life [in prospect], and this life is in his Son.' 1 John 5: 11. For the present, then, we have this life by faith. The evidence and representative of this life for the present time, is the Holy Spirit, which we have in our hearts; for the apostle says, 'If any man have not the Spirit of Christ, he is none of his.' Rom. 8: 9. If he is none of Christ's, he has not Christ; and if he have not Christ (or the Son), the other text assures us he has not life (soe, spiritual life); and this is the only life that takes hold upon the future. If a man has not the Spirit of Christ, he has no hold upon this future life; if he has that Spirit, then he has a sure pledge of it. And if with that Spirit in his heart he even falls in death, he sleeps in 'Jesus,' and his 'life is hid with Christ in God.' Col. 3: 3. And then 'when Christ who is our life, shall appear,' we, receiving from his hand the actual gift of eternal life, shall 'appear with him in glory.' Verse 4.

"Thus Christ becomes the second Adam, sustaining the same relation to the multitudes endowed with eternal life that the first Adam sustains to the inhabitants of this world, possessed of their temporary, physical, and mortal life. He is the great Life-giver, the author of eternal salvation to all them that believe. But if we say that every man has eternal life in his own nature by creation, we rob Christ of his high prerogative and his crowning glory.

"There is a more excellent way,—a way which shall in the end prevail; for finally every creature shall ascribe the praise and glory of his salvation to Him who sitteth upon the throne and unto the Lamb. Let us begin here to anticipate the true strains in that song of adoration. From this source, and this only, do I derive hope of again meeting my kindred in the resurrection."

### THE PROSPECTS OF OUR CANVASSING WORK.

THE last six months have been very encouraging as to the prospects of our canvassing interests. Striking changes have been inaugurated, which have already borne fruit and largely increased the sales of our literature at the REVIEW Office. The sales of 1886 exceeded those of 1885 some twelve thousand dollars. But it is believed that most of this excess is due to the new moves being made in the canvassing work. For the last two or three months our presses have been running often far into the night, to bring out the books fast enough to supply the wants of our agents. We have had plenty of facilities for making books, and have often had many thousands of dollars' worth piled up awaiting orders for them; but we have lacked, greatly lacked, proper agencies to bring these before the public and dispose of them. Here is a branch of our work which has been neglected.

The development of a large trained force of devoted believers, to bring our literature to the attention of our fellow-men, we consider to be one of the greatest demands upon our people at this stage of our work. We know of no want greater than this among us. To our mind, one of the most encouraging features of the last General Conference was the attention given to this point by leading men from the different Conferences. We can but believe this issue is beginning to attract the attention of our various Conferences as never before. Wise plans were laid, which, if carried out, will vastly increase the sales of our publications in all parts of the world.

We have never before had so systematic a development of our canvassing work as at the present. For the lack of this, much valuable territory has been run over and but partially canvassed, making it very difficult for those to follow who might desire to do so, as the profits by which the canvasser supports himself have been largely taken in the partial canvass which has preceded them. If this process were to continue without hinderance, it would soon be difficult to secure any good territory for the canvasser.

Again, in the past there was no person in each Conference whose duty it was to give that close supervision to the canvassing work which its great importance demanded. The Conference committee and the officers of the T. and M. society were driven with



the duties of their respective positions, and could not, in the nature of things, devote that attention to the canvassing work which it required. The plan recently formed, providing in each Conference for the appointment of a State agent, whose duty it shall be to appoint canvassing agents all over the Conference; to correspond with, instruct, and encourage them to keep a record of all territory canvassed, that it may be known what territory is and what is not canvassed for any particular book, helps wonderfully to supply this want. With some energetic, sensible man of experience in the canvassing work as State agent, whose special duty it shall be to press the work forward, we have every reason to hope it will greatly increase in extent and efficiency. We ask our people, and especially our T. and M. officers, to study carefully the plan of the canvassing work recommended in the report of the International Society, as published in the Year Book. If all our Conferences take hold energetically to carry out this plan, appointing agents in each State, the sales of our subscription books will be vastly increased the present year over any preceding one. Indeed, we see a great change for the better already, though only a few of our Conferences have fully adopted the plan.

There is no way of spreading the truth abroad which involves such a small outlay of means from our own people as canvassing for our books. While the minister, the Bible worker, the colporter, the ship missionary, and the city missionary are necessarily sustained from the pockets of our own people, the canvasser obtains his support from another source entirely. His wages cost the cause nothing. This is a point of great importance in these hard times. In the plans formed, to which we have referred, such provisions are made that the canvassing work may be a source of revenue to our tract societies. Because of the very liberal terms given by our publishing houses to the State societies which act as general agents for them, there is a percentage on every book sold, above the fifty per cent allowed the canvassing agent, which goes to the society, from which to meet expenses; and under proper management some income may be derived above all expenses. When we consider how much effort is required to keep up the funds of our societies because of the large outlay of means constantly required, the fact that the canvassing work may be no expense to the society, but really a source of income, becomes very encouraging. Therefore it should be considered favorably, and be constantly employed as an important method of disseminating the truth. Constant efforts should be made by the T. and M. officers to induce suitable persons to acquire proficiency in this branch of the work. We firmly believe that there are many among us who could make a success in the work, and fill positions of great usefulness, if they would labor to qualify themselves to become canvassing agents for our excellent books. There ought to be a hundred agents in each State Conference in the Union. What a vast amount of books would be circulated, and how rapidly the truth would be spread all over our broad land, if we could reach such a point in our canvassing work!

We feel that the time has now come to enter upon this important branch of the cause with persistent energy and unflagging zeal. Every Conference which neglects this branch of the work will fall behind and suffer a great loss. We feel that all the general officers of each Conference tract society, the directors, etc., should labor with the State agent to help in securing agents. Already in some cases earnest directors have succeeded in securing classes in their districts for the State agent to instruct. This is as it should be. We call attention to the plans for carrying out the canvassing work in districts, formed by the Michigan Tract Society, and published in REVIEW AND HERALD of Jan. 11, 1887. Very likely many societies could obtain valuable hints from the recommendations there made. Much thought and study were given to the subject at the State meeting held at Ithaca, Mich., and the plans adopted we trust will prove beneficial. In conclusion, we expect to see a large advance in the sale of our books the coming year. This we greatly desire.

G. I. B.

#### ANOTHER PAPER IN ANOTHER LANGUAGE.

It will encourage the hearts of all believers in the present truth, to learn that the REVIEW AND HERALD Office will publish immediately a new periodical in the Dutch, or Holland tongue. We have long de-

sired to see such a journal going forth to the world under proper auspices, laden with the precious truths of the Third Angel's Message. The Dutch people have had as yet few opportunities to learn fully of the truths of the message. Through the paper published by Eld. Velthuysen in Holland, and some tracts, a few, comparatively, have learned of the Sabbath and some other truths. We formed a very pleasant acquaintance with this brother, when we were in Europe, and are glad of the good which has been accomplished through him. He has not accepted some of the doctrines taught by our people, and has been associated with the Seventh-day Baptists.

But we have felt for years that the time must soon come when all the truths of the message would be extensively disseminated among the Dutch people. We have expected God would raise up some one, and qualify him to assist in this branch of the work, and help him in bringing out in that language, papers and books, tracts and pamphlets, so that the descendants of the noble Reformers of Holland should have an opportunity to become acquainted with the last message of mercy to this fallen world. Through the reading of "Thoughts on Daniel and the Revelation," and other reading matter, Bro. John Kolvoord, of Grand Haven, Mich., became interested in the present truth, and after careful investigation, has understandingly embraced it. He is a capable translator, and has been connected with the press in the past, and will now assist in the work of publishing the truth among the Holland people. There are more than one hundred thousand of this people in this country, and large numbers in South Africa, some of whom have already embraced the truth in that country. There are others in South America, the East Indies, and, of course, millions in Holland itself. This people are intelligent, substantial, and religious, mostly Protestant in faith. They yet, thank God! retain a great respect for the Bible. We believe them to be among the most hopeful of all the foreign nations to whom the present truth is to be sent.

Our new paper, *De Bijbel Lezer* (English, *The Bible Reader*), will for the present be a sixteen-page monthly. Price 75 cents per year; in clubs, 50 cents per year. We ask our people to take a special interest in circulating this journal and obtaining subscribers for it, wherever there are those near them who speak the Dutch language. We wish to have a large number of copies circulated in Holland and South Africa, and wherever this people can be found. The times are favorable. We expect now that our views will be properly presented in this tongue. Let us diligently work for the new paper in the Holland language.

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

#### "GOOD HEALTH" AND ITS CIRCULATION.

AMONG the many important objects considered at the time of the last General Conference, was the important one of increasing the circulation of our health and temperance monthly, *Good Health*. We feel that a large increase in the number of subscriptions can be obtained for this valuable journal if a little effort is made in a sensible, intelligent way. We feel that the indifference of our people in reference to this matter is little less than disgraceful, considering the position we have long held on the subject of health and temperance. This journal is one of the oldest and most important temperance journals in this country. Its position is in the advance of temperance thought, in the front rank in this most important reform; yet many of our people seem to care very little for it, if we can judge by the efforts made by many of them. Brethren and sisters, this ought not so to be. It will not be if a little effort is made. We believe the circulation of *Good Health* could and would be trebled in a short time, if in every church some one of good influence would spend from a few hours to a few days canvassing for it. Our own people ought first to be vigorously canvassed for it, and the importance of sustaining it should be set before them most forcibly, and all who do not take it should be induced to subscribe. Why should so many of our people be indifferent to the success of their own health and temperance journal? Why should they be careless concerning the important light and truth relative to their own personal well-being, contained in this periodical? They ought to have its visits. We have taken it, personally, ever since it was first issued, and consider it valuable and most interesting, worth far more than its cost. We feel sure that if our people were canvassed, many more would take it.

But there are many others all around us who would take it, if brought to their attention in a proper manner. This we know from observation and experience. Intelligent men not of our faith subscribe for it, and continue to take it, and value it highly. Some two or three years ago, in conversation with an intelligent man, a lawyer in a western State, the subject of the *Good Health* was introduced, and he subscribed and paid for it. Seeing him recently, we asked him how he liked it. He said he prized it highly, and that he had taken it ever since. There is a great interest at the present time in temperance and health subjects, among the most intelligent classes. Such a journal would be prized by large numbers if it was properly brought before them.

At the camp-meeting at Grand Rapids last fall, the T. and M. society voted to take a thousand copies for Michigan. Some thought this number would be a great burden, and that it would be difficult to dispose of so many. At the Ithaca general meeting the matter came before the board of directors, and some of these good brethren felt that it would be a great burden to carry, to take their quota and obtain subscribers for and distribute *Good Health*. Bro. H. W. Miller, who has charge of the mission at Grand Rapids, proposed himself to take one hundred of these for that one city. We have just heard from him, and though only a few weeks have passed, the mission workers have obtained over eighty subscriptions. At one place one person spent a short time canvassing, and obtained twelve paying subscribers. Nearly half of the one thousand are already disposed of in the State, and we have made but little effort as yet. Will not our directors appoint some suitable person in each church, and have each church and the country contiguous thoroughly canvassed? Why not awake, brethren, and do something, and show a better interest in this branch of the work which the Lord has declared to be a very essential part of the message?

We trust our State agents in all the different Conferences will work for the circulation of *Good Health*. It is not to our credit as a church, considering the position we occupy as professed temperance people, to neglect our own health journal as we do. We have no doubt but that canvassers for *Good Health* can earn good wages. Those who make a business of it will receive forty cents on every full-paying subscriber. Such are doing a good work besides benefiting themselves financially. We trust a general and concerted effort will be made in all parts of Michigan and other Conferences, to increase the circulation of our health and temperance journal.

G. I. B.

#### THE NEW YEAR BOOK.

READERS of the REVIEW AND HERALD, have you seen the new Year Book for 1887? In appearance, completeness, general interest, and amount of reading matter, it considerably exceeds any previous issue. It contains a directory of all our ministers, a general directory of the officers of all our organizations, a full report of all the General Conference proceedings, proceedings of the International Tract and Missionary Society, Sabbath-school Association, Health and Temperance Association, our publishing associations, Sanitarium, colleges, etc.; also the report of the European Council. The constitutions of the General and State Conferences, International Tract and Missionary Society, and General Sabbath-school Association are given. It has sketches of all our foreign missions and all our leading city missions, and some sixteen separate cuts of our various publishing, educational, and sanitary institutions in this and other countries of the world. It has important statistical tables of our Conferences, missions, and missionary societies, giving our growth as a people and other important facts of special interest to those desirous of being informed concerning Seventh-day Adventists. In short, this Year Book is a comprehensive compend of the facts of Seventh-day Adventist history of the year just past, and the present condition of our work. All our people who desire to be in the least intelligent concerning the cause they profess to love, should obtain this book. It will be excellent reading in the hands of candid inquirers who desire to know of us.

To bring it within the reach of all, to obtain a large circulation, the publishers have placed a price upon it considerably below actual cost. The retail price is only ten cents for this illustrated pamphlet of 144 large pages of most excellent reading matter. The price for a smaller work of this kind in past years has been about twenty-five cents per copy. All

can see, therefore, the extent of the reduction in price in order that none may have excuse for not obtaining it. We trust our people will generally buy the Year Book for 1887. Keep it for future reference, as it contains just the facts with which we as a people should be familiar.

G. I. B.

#### THE GENERAL MEETING AT CHICAGO, ILL.

IN consultation with the Illinois Conference committee, concerning a general meeting for that Conference, as appointed in another column, at their earnest solicitation we consented to be present with Eld. Farnsworth, to assist them in that important meeting. We have felt a deep interest in the progress of the work in that Conference, and in the earnest efforts of Eld. Kilgore and the committee to advance the work and keep pace with the message in all its branches. We rejoice at the success which has attended the Chicago mission, that so many have embraced the truth there. We are glad that the canvassing interest is being developed, and that special efforts are being made to bring proper discipline into the churches, to purge out elements which have tended to discourage and hold back the work. We have had much experience in this kind of labor, and know full well that for a time it seems very discouraging, as the results make no flattering exterior show, and the process may for a time decrease the nominal membership. However, it does not decrease the *real* strength, but removes a heavy dead weight, and encourages the hearts of those who really take a sensible view of the situation. After faithful efforts of this kind are made, true success will come in, because God will bless such labor and give an increase in the end.

We are truly glad that such a general meeting is to be held, and thorough efforts made to instruct workers from all parts of the State. We hope there will be a large attendance from the various churches of the State, and that such efforts will be prized. We have a great amount of work on our own hands, much more than we can do well; but we felt that if our presence and that of Eld. Farnsworth would be an encouragement to those who are trying hard to improve matters in the Illinois Conference, and help them in the work, we would make a great effort to attend. We hope to meet a good representation of the brethren and sisters from all the churches of the Conference.

G. I. B.

#### GENERAL MEETING AT ALLEGAN, MICH.

WE appoint a general meeting for the section of the State within a reasonable distance from Allegan, Mich., to commence Sabbath evening, Feb. 18, and continue till the following Tuesday. We expect Elds. Fargo and Farnsworth will be with us, and perhaps other laborers. We greatly desire a general attendance from all the surrounding churches of our people. These meetings are very important occasions, as special efforts will be made to increase the interest in the cause, to inspire the cold and indifferent with new zeal and devotion, and to awaken the interest to labor and do something to carry on the work more efficiently; also to impart instruction, and especially to seek the Lord for his blessing. We hope in these meetings to form many new acquaintances, and learn of the wants of the cause in each field. We trust our brethren in Western Michigan will make a general rally to this meeting. Come prepared, at least in part, to care for yourselves, by bringing bedding and provisions. We want to see the house of worship well filled, and hope for a stirring time. We expect the friends of the cause will come out in large numbers.

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

#### GREENVILLE AND HILLSDALE, MICH.

DEAR BRETHREN AND SISTERS IN MICHIGAN: Do not forget the general meetings at Greenville and Hillsdale, held respectively Feb. 5 and Feb. 12, the meetings in each place continuing several days. We have been much encouraged by reports from Greenville of the formation of a large class for canvassing, which has been receiving instruction from the State agent. The Lord has been blessing in the work. We highly approve of such efforts on the part of the directors. They can greatly assist in the important enterprise of pushing the canvassing work, by finding all in their districts who can be persuaded to canvass, and obtaining some help to instruct them. God will bless such work; and if it is properly followed up, it

will result in the sale of vastly more of our literature than we have been selling hitherto. We trust this meeting will be made one of great interest. We hope to meet many of the directors of the State, so we can consult together as a Board, and further plan for the progress of the work, as we had less time than we really needed at the State meeting at Ithaca. These meetings will continue till Tuesday. We are encouraged to expect that Dr. J. H. Kellogg will be present at Greenville, at least a portion of the time, and speak to the people on the subject of health and temperance. Let there be a great rally from all the surrounding churches.

G. I. B.

#### RECOLLECTIONS OF THE PAST.—NO. 17.

IN the first part of November, 1857, I moved from Waukon, Iowa, to Battle Creek, Michigan. The meeting-house of the S. D. Adventists, located on Van Buren street, was then just completed. The first meeting held in it was on the first Sabbath after my arrival. It was a general meeting for our people in that part of the State, and the brethren came in from Monterey, Allegan, Otsego, and other surrounding churches. At this meeting it was decided that I should labor for a time in Allegan county, and that Sr. White, accompanied by myself and wife, should attend as many of the meetings as possible. Eld. White being closely confined to the publishing office that winter, could not attend all the meetings.

In Allegan I held sixteen meetings, and sixteen persons took their stand to obey the truth. Then Sr. White came, and was with us in a few meetings. Jan. 8, 1858, we went to Otsego. Eld. White met us there, and we had meetings that day and Sabbath, the 9th, at the house of Bro. Russell. Bro. Cranmer was there. During the meeting on the Sabbath, Sr. White had a vision of eight minutes' duration. It was a solemn, powerful occasion. Bro. Cranmer, who had never seen her in vision before, noticed her carefully, and said he was satisfied that she did not breathe, and that the vision was something over which she had no control. He was deeply moved, and wept freely, and said it was evident that this vision was the work of the Spirit of God.

Bro. Cranmer had previously made a request to receive a license to preach. We had not then, as now, regularly organized Conferences, or even organized churches; but when one went out to preach, he usually obtained a certificate, signed by two or more of those who had been longest in the ministry, certifying that he was in good standing, and recommending him to the people as a minister. After Sr. White came out of the vision, she said to him, "Bro. Cranmer, the Lord has shown me some things in relation to you and your life at home; some things which your brethren do not know. You are secretly using tobacco, and yet wish your brethren to understand that you are not using it. You do not have family worship, because you are afraid of the sneers of your family. When the ministers or any of the brethren are with you, you ask them to have prayers with you; but you have not the moral courage to take your stand before your family as you should, and do your duty as the head of the family. You have asked for a license to preach. You have ability to speak and present the truth, and to do good; but you need just that courage to make you an efficient laborer, that you would gain in taking your position in a proper manner before your family, and in overcoming tobacco. If you can gain these victories, it will be evidence to you that you can go forth to labor for others.

Bro. Cranmer then arose and testified that what Sr. White had said was the truth, but that he never had told a soul the reason why he did not have family worship; that he had often gone to the barn to pray, as she had said, because he had not the courage to pray before his family. He then said, "God is in this vision. I never can doubt the visions again." He said he was going home to do his duty, to take his stand in the family, and to put away his tobacco.

About six weeks from that time, on Feb. 17, he came to Battle Creek. He was with us in our weekly prayer-meeting. Eld. James White and myself were both present. Bro. Cranmer spoke in the meeting. He made reference to his desire to do good, and to labor for souls, and renewed his request for a license to preach. Bro. White arose, and said, "Bro. Cranmer, you know what was said to you at Otsego; that when you had gained certain victories, it would be evidence to you that you were fitted to go out to

teach the truth to others. Have you overcome your tobacco?"—"No." "Have you strength to take up the cross of family worship before your family?"—"No; but I am going home to do it now." "Well," said Eld. White, "when you report, Bro. Cranmer, that you have gained these victories, we will sign a license at once." The man did not give us an intimation at that meeting, but that he was in perfect harmony with the reproof that had been given him, and recognized it as his duty to do just what the testimony had told him was his duty.

He left apparently in full sympathy with us. What was our surprise to learn a few weeks after, that Eld. Cranmer was holding meetings, and that he was telling the people that the brethren in Battle Creek would not give him a license to preach, because he did not believe Sr. White's visions. It seemed to me, if I could comprehend his words and actions, that, both in Otsego and Battle Creek, he was in perfect union with the instruction given him as to the duties he must do before giving himself to the ministry. If he did not believe the visions, he kept it to himself.

J. N. LOUGHBOROUGH.

## The Commentary.

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

#### SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

##### 546.—PRIESTS PROFANING THE SABBATH.

How did the priests on the Sabbath day in the temple profane the Sabbath, as Christ spoke of in Matt. 12:5? I know they did more works, but as it was according to God's order, how could it be profaning the Sabbath? *J. E. G.*

Christ spoke in the manner that he did for the purpose of condemning the Pharisees from their own stand-point. He evidently did not intend to admit that the priests did actually profane the Sabbath, but that if the numerous additions made by the Pharisees to the Sabbath law were to be considered as binding, then the work of the priests in preparing for and administering the regularly prescribed worship upon the Sabbath, was a profanation of that day. He was laboring to show that the superstitions of the Pharisees and their interpretations of the Sabbath commandment were inconsistent with a correct observance of the same.

##### 547.—IMAGE TO THE BEAST.

N. A. G.: You will find this question fully discussed in the "Marvel of Nations," published at this Office. Price \$1.

##### 548.—THE "PROMISE" IN GAL. 3:29.

To what does the "promise," spoken of in Gal. 3:16, 18, 19, 29 refer? *S. O. D.*

To the promise made by God to Abraham, as recorded in Gen. 12:7 and 17:7, 8. We understand that this promise will be fulfilled when the earth is made new and becomes the abode of the righteous. For a full exposition of the subject, see the pamphlet entitled, "Saints' Inheritance," for sale at this Office. Price 10 cts.

##### 549.—ROM. 11:28.

How do you explain Rom. 11:28, and are the individuals who are spoken of as "enemies for your sakes" identical with those afterward mentioned as "beloved for the fathers' sakes"? *G. W. D.*

The Jews are the ones referred to in Rom. 11:28 as "enemies" and "beloved." Because of their rejection of Christ and the gospel they are spoken of as "enemies," that is, adversaries of God; but because of their fathers' sakes, *i. e.*, because God made choice of their ancestors as his peculiar people, they are still beloved by God, and the privileges of the gospel are open to them.

##### 550.—PERILS OF THE LAST DAYS AND PS. 91.

How do you reconcile the 91st psalm with the description given by Mrs. E. G. White, of the tribulations of the last days? *E. L.*

We do not discover any discrepancy between the two; the 91st psalm contains promises and conditions of safety for the people of God during the tribulations described by Sr. White. She also dwells upon and emphasizes those conditions of safety.

##### 551.—THE BURNING FAT A TYPE.

Did the burning fat upon the altar in the offerings made under the old dispensation typify the consuming of sin? *G. W. D.*

From the numerous statements in the Old Testament to the effect that the burnt-offerings were a "sweet savor unto the Lord," and that he took delight in them, it hardly seems consistent to attempt a different application. The sacrifices so offered by the people indicated their desire and willingness to serve God, and the acceptance or rejection of those sacrifices was God's manner of indicating how he regarded their worship.

552.—HEB. 6:4-6.

Please explain Heb. 6:4-6.

H. A. A.

The comment made on Heb. 10:26, in No. 40, last volume of REVIEW, applies with equal force to the above passage. Furnish us your name and post-office address, and the paper containing the comment will be sent you.

553.—MATT. 16:28.

How do you explain Matt. 16:28?

L. W.

Reference was undoubtedly made to the transfiguration, which was the kingdom in miniature, and was witnessed by Peter, James, and John. See chapter 17:1, 2.

554.—HEBREWS IN AFRICA.

An item in the North Pacific Advocate states that there are 200,000 colored Hebrews in Ethiopia. I wish to know if they are the same as the African Sabbath-keepers.

MRS. L. G.

They are not. The Assyrians in Ethiopia observe both the seventh and first days of the week as holy or festival days.

555.—EVILS OF LAWSUITS.

What is the teaching of Matt. 5:40?

G. L. P.

By this text Christ teaches the evils of litigation, and that rather than contend with an adversary in law, we should be willing to suffer injustice or extortion.

556.—ORDAINED TO ETERNAL LIFE.

Please harmonize Acts 13:48, last clause, with the doctrine of free moral agency.

A. D.

The clause in question reads, "As many as were ordained to eternal life believed." The word rendered "ordained" is *tasso* in the original, and means "to appoint, set, arrange, dispose, or frame." Thus we may read the text, "As many as were disposed to have eternal life believed;" that is, as many as, acting upon their free moral agency were inclined and determined to have eternal life, believed.

557.—MINISTRATIONS IN THE EARTHLY SANCTUARY TYPICAL OF THE HEAVENLY.

1. Please explain Heb. 9:7, 8, showing the significance of the type if Christ entered upon a work after his ascension that was typified by the work in the holy place.

2. Do the Scriptures anywhere show that the high priest ever ministered in the first apartment?

3. Was the work of the Christian minister, or any of the Christian service, typified by anything in the old dispensation?

J. H.

It does not appear that Heb. 9:7, 8 has reference to the ministrations in the first apartment of the sanctuary; verse 7 speaks of the act of the priest in entering the second apartment once each year, and verse 8 affirms that "the way into the holiest of all [Greek, plural, "holy places," that is, the heavenly sanctuary as a whole] was not yet made manifest" while the earthly tabernacle and its service were in force. Verse 6 of the same chapter makes mention of the typical work of the priests in the first apartment of the earthly sanctuary, which type was met when Christ entered upon his work in that apartment of the heavenly Sanctuary at his ascension.

2. While it is probable that priests of lower rank chiefly performed the ministrations in the first apartment, doing the same under the general supervision of the high priest, it would appear from Heb. 8:3 and 13:11, that the high priests also ministered in that apartment.

3. It does not appear that any of the types of the old dispensation met their antitypes in anything adopted in Christian worship.

558.—WHO MOVED DAVID TO NUMBER ISRAEL?

2 Sam. 24:1 seems to indicate that the Lord moved David to number Israel, while 1 Chron. 21:1 states that it was Satan. How do you harmonize the two.

J. H. T.

God would not have been angry with David for numbering the people if he had told him to do so, hence we must conclude that it was Satan who so moved him, as stated in 1 Chron. 21:1. In giving this construction to the passage, it becomes necessary to regard the pronoun "he" in 2 Sam. 24:1 as referring to Satan, which is according to the marginal reading.

559.—GATHERING THE TARES IN BUNDLES.

In Matt. 13, what does the binding of the tares in bundles represent? How do you harmonize a statement in "Testimony No. 32," page 140, to the effect that Satan is binding the tares in bundles, with the teaching of the parable before mentioned that the angels are the ones who gather the tares in bundles?

T. J. H.

The rule for the interpretation of parables does not admit of making a literal application of each and every feature mentioned. We do not know of any evidence that will enable us to determine the specific work that is indicated by that portion of the parable in question. In his Commentary, on this text Matthew Henry gives this explanation: "Sinners of the same sort will be bundled together in the great day: a bundle of atheists, a bundle of epicures, a bundle of persecutors, and a great bundle of hypocrites." This may or may not be the most plausible application of the passage. It is not necessary to conclude that it has reference to any specific work. With regard to the passage referred to in "Testimony No. 32," it will be noticed that the statements there made have reference to what is going on now in the world; while the work of gathering the wicked that is mentioned in the parable is placed at the end of the world; hence there can be no conflict.

## Progress of the Cause.

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

### THE MISSION-SHIP.

BY TORIA A. BUCK.

"The breath of God is in her sail,  
Her rudder in his hand."

SAIL on, sail on, O mission ship!  
How soft the waters rise and dip  
About thy prow, while angels stand,  
And lead thee on with beckoning hand!  
We know what Master-builder rides  
Upon the raging storm, and guides  
Thy course along the wat'ry realm,  
His strong right hand upon thy helm.  
We know the waiting hearts afar  
That watched thee pass the harbor-bar.  
To tell the victories thou hast won,  
Sail on, O mission ship, sail on!

To those dark lands of death sail on,  
As slowly sinks the setting sun;  
Go, ship of God, beyond the sea,  
Where dying millions wait for thee!  
Go to those lands afar, and tell,  
There's One who doeth all things well.  
Not death-fraught firelocks in thy hands,  
To stain with blood those lovely lands,  
But with a mission nobler far,  
That heralds forth the morning-star,  
So be thy duty grandly done;  
To those dark lands of death sail on!

Sail on, sail on, O mission ship!  
How soft the waters rise and dip  
About thy prow, while o'er thy spars  
Float high in air the stripes and stars.  
When we, our golden chaplet won,  
Our whole life's duty grandly done,  
Shall sleep the sleep of death, to wake  
When Zion's golden day shall break,  
We'll see thee then, thy mission done.  
Upon the sea of life sail on!  
Our hopes, our fears, are still with thee.  
Our prayers, our tears, are all for thee,  
O ship of God, are all for thee!

East Randolph, N. Y.

### THE AUSTRALIAN FIELD.

At the time of my last report we were on the point of organizing the church at Adelaide, South Australia. Thirty-four united with the organization, and ten or more keep the Sabbath, and meet regularly with the others for Sabbath worship. A tract and missionary society also was organized, with funds sufficient to purchase a good stock of books with which to commence work. The entire expense connected with the work in Adelaide amounted to \$344.04. Notwithstanding the poverty of the people in that section, the collections at the door were \$195.56, and the brethren donated toward the expenses \$116.16 more, leaving a deficit of only \$32.32, which the brethren there expect to make up as soon as they can command the means to do so. The zeal manifested by these newly-found friends in the truth, has forcibly reminded me of what the apostle said of those who composed the churches of Macedonia: "How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." 2 Cor. 8:2-4.

But even at this early date a blow has fallen upon the infant cause in Adelaide, that has brought sadness of heart to those who are left. The deacon of the church went to his labor, as usual, one morning, a few days after we left for Melbourne, and before noon fell from a great height in the Exhibition Building, where he was engaged as a painter, and was conveyed to the hospital, where, after suffering untold agony for a week, he expired. So early does the enemy seek to destroy the most cheerful workers in the cause of the Third Angel's Message in that new field.

After seeing some of the brethren there well started in the canvassing work, we returned to Melbourne Dec. 6, to find the members of that church firm in the truth, and trying to do some labor in the missionary field. There had been five additions to their number during our absence, and as many more have joined since our return. Two of the latter are a man and his wife who live in Geelong, forty miles away, who received the truth through reading the books that had been placed in the public library there. Last Sabbath being Christmas, they spent it in Melbourne, and were present at our meeting. The brother was full of overflowing as he bore his testimony in behalf of the truth. His reception of the message just at this time seems somewhat providential, as we had already been making preparations to have our next tent meeting in that city; and it will not only be pleasant to have some sympathizers there at the start, but as

this brother has been a prominent member of the Baptist Church, and consequently has quite an extensive acquaintance in the place, it may be that the Lord will use him in the spread of his truth there.

When the readers of the REVIEW see this communication, the tent meetings in Geelong probably will have been in progress three or four weeks. Geelong is a city of over 20,000 inhabitants, and is a place where many of the people have retired from business, having made a competency in the early days of the colony. We hope to see a church raised up there. We ask the brethren throughout America to still especially remember this field in their prayers. We are satisfied that the success already achieved here is largely due to the earnest petitions that have ascended in behalf of this work. It is truly refreshing to us as workers to realize that the Lord does hear prayer, and go out before us in this field, to prepare the people for the reception of his truth. But there are so many fields now opening where immediate labor should be bestowed, that we hardly know where to take hold first. From the few points where the truth has been preached, the sound of it has reached other, and quite remote places, and ministers have warned their congregations against us, and the denominational organs have reviewed the Sabbath question until it is being talked of in every direction. Go where we will now, people have heard something of our work, and many are ready to hear what we have to say. If we only had the men and means with which to fill the many openings that now present themselves, it does seem that the Third Angel's Message would soon accomplish its work throughout this continent.

There are some here who are giving themselves to the work. Already about a score of earnest men are out with our various publications, and most of them are meeting with sufficient encouragement to continue the work indefinitely. On visiting where these books have already been delivered, we find they are creating a wide-spread sentiment in favor of the truth. The world is evidently ripening for the harvest; but are we all doing what we can and ought to do for our fellow-men? The events now transpiring in the various quarters of the earth are surely startling enough to arouse to duty every one who has been inclined to lethargy. We desire to be found among the faithful ones when the Master comes.

J. O. CORLISS.

Melbourne, Australia, Dec. 27.

### MISSOURI.

NEVADA.—Held meetings two months with the church in this place, assisted part of the time by Bro. J. W. Watt. The meetings closed Jan. 17, with thirteen additions to the church, mostly by baptism. I left the company of Sabbath-keepers much encouraged. I am now with Bro. Jones in Little Rock, Ark.

D. C. HUNTER.

### WISCONSIN.

LA GRANGE, SPARTA, AND ELROY.—From Jan. 3 to 16 I attended the quarterly meetings of these churches. They were all good and profitable occasions. The work usually performed at such meetings was done. If all follow the counsel given by the word of God, prosperity will attend their efforts to advance in divine life. All seemed to be of good courage in the Lord.

I. SANBORN.

### TENNESSEE.

JEFFERS, SCOTT Co.—I came to this place Dec. 17, and commenced to visit and hold Bible readings. Six grown persons have since taken a firm hold of the truth, besides others who have commenced to keep the Sabbath. There are many more interested for whom I have hopes. Although I am very deaf, yet God has blessed my labors. All my temporal wants are supplied by the people, who are very kind. The tobacco, and pork questions go very hard with the people here; also the sleep of the dead. Will the brethren remember the cause here at the throne of grace?

Jan. 17.

A. FORD.

### OHIO.

CAMDEN AND TROY.—Jan. 7-12 I was with the Camden church. Held several meetings, but did not see all accomplished that I had desired. The quarterly meeting of the church was held at this time. This was once one of the strongest churches in the Conference; but apostasy, death, and removals have so reduced their numbers that there are but few active members left. I hope that in the near future an effort can be made to strengthen this society and add to their numbers. Jan. 13 I came to Troy. Held two meetings with the brethren on the Sabbath, and on Sunday evening, Jan. 16, commenced a series of meetings in the St. Luke church, with an attendance of nearly one hundred, which has increased to one hundred and fifty. I have given the main arguments on the Sabbath question, which has been favorably received. The people are very friendly, and I am seeking for that connection with Heaven that God's blessing can rest upon the efforts put forth.

Jan. 24.

W. J. STONE.



## ILLINOIS.

HUNT CITY.—Commenced meetings in the school-house at this place on the evening of Jan. 13. Have given five discourses up to the present time. A good interest is manifested. The attendance has been on the increase from the start. On Sunday evening the house was filled to its utmost capacity, and the audience listened attentively for a full hour to a discourse on Matt. 24. The Sunday-school scholars have taken quite a leading part in the singing, relieving us almost entirely from any burden in regard to it. We hope, by the blessing of God, to see some fruit of our labor here, and we close the meetings with the satisfaction of feeling that we have tried to do our duty in presenting the truth to the people.

Jan. 16.

GEO. THOMPSON.  
A. W. ROTHWELL.

## MICHIGAN.

CARLTON CENTER, BARRY CO.—This is a country place of about twelve families, situated seven miles northeast of Hastings. Our meetings commenced here about one week ago, and are held in the commodious town house. Although the weather has been cold and stormy, the attendance has been good and the best of attention has been paid. Seven years ago a course of lectures was given here, when three embraced the truth. It is said that the present interest is much more intense than it was at that time. We have now spoken three times on the Sabbath question. Last evening the closest attention was paid by the large congregation, to a presentation of the mark of the beast and the coming crisis on the Sabbath question.

Two estimable ladies, members of the Methodist Church, have already commenced the observance of the Sabbath. Others are just on the point of deciding. The Methodist minister has preached against us once on the immortality of the soul. Many were displeased with his unchristian spirit, and his course will be a help to us rather than a hinderance. We believe the Lord has some precious jewels here, and it is our earnest desire to be so humble and prayerful and consecrated that the Lord will work through us in power to the salvation of souls and the advancement of his cause.

L. G. MOORE.  
W. C. WALES.

MT. PLEASANT.—Closed my effort here after having been with the church twenty days. Spoke to them twenty-three times, and held a number of Bible readings. I have visited from house to house, laboring personally with nearly every member. The Lord has wrought much for his cause during this time. Many were very much discouraged, but faith and hope have taken the place of this sad condition of mind. Some who were bearing burdens because they thought it was their duty to do so, learned more of Jesus' meekness, and felt to say, His yoke is easy, and his burden is light. A goodly number of renewals for the REVIEW and Good Health were obtained, and also quite a list of new subscribers. Several of the young people here desire to attend the Battle Creek College, and will do so the coming year.

If the right assistance could have been secured, much more might have been accomplished. I do not know what we should have done if it had not been for our health and temperance meetings, which called the people out. Many signed the tobacco pledge who were not of our people. A social purity meeting was appointed for the last day of this series of meetings, but a storm prevented the people from attending. I intend soon to visit this church again. Several spoke of receiving baptism, which will be administered in the near future. I long to have more power from on high. I go next to St. Charles.

A. O. BURRILL.

## INDIANA.

AMONG THE CHURCHES.—On my way home from our good camp-meeting, I visited the church at Noblesville, where two were baptized. I next visited at Prairie Creek and at Farmersburg, where two were baptized. I met with the church at Patricksburg, after which I visited Worthington, where we had our tent pitched. I found that almost all of those who had embraced the Sabbath were represented by the seeds that "fell by the wayside;" but there were two or three who were still faithful. I next visited a lone family of Sabbath-keepers in Brown county, who had embraced the truth by reading. I baptized the man and his wife, and Bro. Kauble, who was with me, stayed and gave a course of lectures, meeting with quite good success. I visited at Poseyville, where I baptized one, and then went to the General Conference. Since my return I have visited North Liberty, Walkerton, and Rochester, have attended our State meeting at Denver, and am now holding meetings at Noblesville. In all, seven have been baptized and two reclaimed, and thus the Lord has blessed the efforts put forth. I have been much impressed that our people lack the agonizing spirit that Israel should have in this great day of atonement. Do we realize, dear brethren and sisters, that we are on trial for life? Do we each one know that it is

well with our case? If not, why are many of us so easy about it? Can we sleep this life away, and finally wake up in heaven and find ourselves saved in spite of our lack of zeal? Let us each ask ourselves the question, Is it well with my soul?

Jan. 25.

D. H. OBERHOLTZER.

WALDRON AND BOGGSTOWN.—After the General Conference I returned to Southeastern Indiana to follow up the work begun during the summer season by Eld. M. G. Huffman and myself. At Waldron we found the company faithfully living out the truth, and pushing forward the work of building a church-house as rapidly as the weather would permit. They have a well-organized Sabbath-school, numbering between forty and fifty members, and all in earnest in the work.

Jan. 7 we went to Boggstown for the purpose of reviewing a discourse to be delivered against the Sabbath question at that place. Found the community considerably stirred regarding the observance of the Sabbath. Besides the reply, we gave two other discourses, the large school-house being well filled on each occasion, and we believe that good will result from the effort made. The brethren there, though few in number, are building a house of worship, and hope soon to have it completed. We organized a tract and missionary society of twelve members. During our stay at Boggstown we spoke twice at London, a village north of that place, where an aged brother and his family have been keeping the Sabbath for some time. Sunday, Jan. 23, we expect to attend the dedication of our new meeting-house at Homer, the place where Eld. Huffman and I first pitched the tent last season. Calls for labor are coming in on every side, and though the opposition is very strong and determined, yet we feel to praise the Lord that we can see the closing work of the Third Angel's Message going in this part of the field.

Jan. 19.

O. C. GODSMARK.

HOMER—I was at Homer, Rush Co., Jan. 21-24. Eld. Huffman and Bro. Godsmark were present to assist in the services. The meetings were appointed for the purpose of organizing a church and dedicating the new house of worship at that place.

The tent meetings held there last summer were instrumental in persuading quite a number to embrace the truth, in addition to those who were keeping the Sabbath before the tent was pitched there. They were shut out from all public places for assemblies, which forced them to build a meeting-house; and now a substantial house of worship is dedicated to the service of the Lord, in which the truth of God's word can be freely preached. The building, with lot, cost the friends about \$1,000 yet it was dedicated without debt and without calling on any one for money at the dedicatory services. Bro. Huffman delivered the dedicatory sermon on Sunday, Jan. 23, to an audience of interested citizens. The sermon was well received. On Monday we held services during the greater portion of the day. A church of sixteen members was fully organized. Their numbers will soon be increased to twenty or more, as quite a number living five or six miles away could not be present at the organization. They are already beginning to pay tithes, and manifest a desire to help carry their share of the burden of the work. This is the sixth church organized in this Conference since the Wabash camp-meeting, including the one almost completed at Wabash. These add about one hundred members to the Conference. Two church-houses have been dedicated, and another is to be dedicated next Sunday. The tithes paid this quarter is double that paid for the same quarter last year. The T. and M. work is also twice as much as it was twelve months ago. Our people should take courage and redouble their efforts while God is multiplying the good results of the seed sown.

WM. COVERT.

## INDIANA STATE MEETING.

THIS meeting was held at Denver, Jan. 13-18. As Eld. R. A. Underwood will report the proceedings of this gathering, it will not be necessary for me to write at length concerning it. Matters of great interest to the cause in the State were considered and voted upon. It was decided to take immediate steps toward the erection of a suitable meeting-house in Indianapolis, to facilitate the work in that city. Our people in Indiana will, many of them, hail this enterprise with joy. It was voted that Eld. Oberholtzer should enter upon the German work in this Conference as soon as he can finish the work now promised among our churches. Some assistance will be provided, and it is expected to have tent work among the Germans the coming summer.

Arrangements were made to raise one thousand dollars on the tent fund, and about six hundred on the periodical fund, as soon as possible. The present emergency in regard to the circulation of the American Sentinel, necessitates prompt and immediate action all over the State. The address of every lawyer, and of the judges of all courts, of editors of all papers, and of professors in all the leading schools, in the State of Indiana, is wanted immediately at the depository in Indianapolis.

The canvassing work received due attention, and the health and temperance work received much more than usual attention. We expect to see the circulation of Good Health increased among our people, and among their neighbors, within a few months from this time. The Sabbath-schools present voted to give three fourths of their regular offerings to the support of the South African Mission. Good courage prevails in the State.

WM. COVERT.

## GENERAL MEETING AT DENVER, IND.

OTHERS may report this meeting, yet I wish to speak of a few points of special interest. The greater part of the ministerial help of the Conference was present, besides directors and quite a number of representative brethren and sisters from different parts of the State. A solemn, earnest seeking after God was manifested by many; especially did some of the ministers feel that they must have more of God in their labors than hitherto. Important moves were made to extend the work in the State, and to carry out the recommendations of the last General Conference. It was decided to send the American Sentinel to the legislators, editors, lawyers, doctors, etc., in the State. The canvassing work, including the circulation of the Signs, the Good Health, and the Sickle, and the city mission work received considerable attention. It was thought best to send a man to properly canvass the legislature for the American Sentinel and the "Marvel of Nations." It was—

Voted, That Eld. D. H. Oberholtzer turn his attention to his mother-tongue, and as soon as possible devote his entire time to laboring among the German people of Indiana.

There are not less than three hundred thousand Germans in Indiana, and at present there is no one of our people laboring among them. We think this is a step in the right direction. While we send missionaries to foreign countries, we should not neglect to care for those of other tongues in our midst. Elds. M. G. Huffman and E. E. Marvin, who were recommended by the General Conference to go to Virginia and Tennessee, respectively, were present, and spoke with good effect. The brethren of the Indiana Conference feel that they lose valuable laborers in the removal of these brethren. Many prayers will follow them.

The calls and openings for labor in Indiana are many. Everything indicates a healthy growth of the cause. All left the meeting feeling of good courage, and, I trust, with some sense of the weighty responsibilities resting upon us as a people. Eld. Bartlett remained at Denver to follow up the interest awakened in the community.

R. A. UNDERWOOD.

## GENERAL MEETING AT MINNEAPOLIS, MINN.

THIS meeting was held according to appointment, and was well represented by laborers and workers from all parts of the State. The weather was extremely cold, the thermometer ranging from 20 to 40 degrees below zero most the time. There were many things that occupied the time and attention of the brethren. In the early morning, at six o'clock, there was a general social meeting. It was well attended, and proved to be a source of real good. At eight a. m. the ministers and canvassers held a private meeting, where instruction upon holiness of heart and purity of life was imparted; and we think these were among the most profitable meetings of all. The brethren seemed to enter into all the meetings with spirit and interest. The tract and missionary work, and the canvassing, Sabbath-school, and Conference work received their share of attention, and much interest was manifested in all these matters. There have been about \$5,000 worth of books sold in Minnesota since July.

The new church building was dedicated at this time. The brethren felt that the time had come when they must have a house of worship in this large city; and last spring the lots were purchased and the work begun. They removed the depository from its former location to a lot adjoining the church, and a mission house has been built in connection with it. This is all most conveniently arranged. The church is 42 x 76 feet, including the vestibule. It is a neat, modest edifice, and one that is a credit to our people and an honor to the cause. There is a basement under the whole building. It is about nine feet high, and is well finished. The church inside is finished in ash, and presents a neat appearance. We do not know what we should have done without this house at this time. The basement was divided into apartments by hanging tent walls, and here about fifty in attendance at the meetings found lodging. They also made arrangements for boarding here. About seventy-five persons were accommodated here and in the mission home. The dedicatory service was quite well attended, and apparently well enjoyed by all. We think the meetings left a favorable impression.

This meeting-house, depository, and mission have not been built for the Minneapolis church simply, but for the whole Conference. From time to time they will want to hold general meetings, and they will need just such accommodations as are here

afforded. We do not know how we could have successfully held such a large meeting without them.

The church-house is neither extravagant nor gaudy; on the contrary, it is neat and modest, and commends itself to the good judgment of all. We think the Conference committee are deserving of credit and sympathy for their perseverance and labor, in perfecting this enterprise, which has been a great load of perplexity and care. We feel sure it will help the cause all through the State. The tract society has become somewhat involved by the expense at Minneapolis, and this is one of the first things for this great society to look after. Some time was thus occupied at the meeting. The Conference is strong, and last year was a bountiful one; and if the brethren all lift cheerfully, the debt may easily be paid, and that soon. The Lord came into the meetings, and all hearts were made tender. His servants had freedom in preaching the word. The hearts of the laborers seemed as the heart of one: and as they tried to put away sin and draw near to God, he came graciously near to them. All were encouraged, and went home more determined to labor for the cause than ever before.

R. A. UNDERWOOD.  
E. W. FARNSWORTH.

THE WORK IN NEW-YORK.

I WOULD call the especial attention of our brethren and sisters to the recent testimony which has been placed in your hands, and the accompanying address from our Conference committee. We hope you will carefully read and prayerfully consider the solemn and impressive warning which has come to us, and prepare to take hold of the work of God as never before. Our city missions are in special need of help, and contributions to our home mission fund are needed at once, to meet the demands which are upon us in this branch of the work. I feel sure that if the brethren and sisters of New York knew the pressing need for aid, especially in the Albany mission, they would not be satisfied to let rents go unpaid and devoted laborers suffer for the lack of necessary supplies, because of their withholding means from the cause. We appeal to our brethren to consider well the responsibilities assumed by those who fail to help in this time of need.

Money for our city mission work can be sent through your librarian. Staple articles in the line of provisions can be forwarded by freight to such city mission as may be designated by our State secretary, J. V. Willson, Rome, N. Y. Those having anything besides money to donate to our city missions, should correspond with the State secretary, stating what they have to give, and he will give them the necessary instructions in regard to forwarding, so that the contributions may be sent where most needed. We request church officers to solicit help for our city missions from the members of their respective churches, and have donations, of whatever kind, forwarded at once, in harmony with the above recommendation, so that this branch of the work may not be crippled and the cause hindered. Honest souls have embraced the truth, and are still embracing it, in these missions, and much precious seed has been sown which will grow and bear fruit.

The work in Albany and Syracuse will receive especial attention during the few months that remain before the expiration of the term of rent, May 1. In the meantime, Buffalo will have as much of Bro. Robinson's time as his other duties will permit. The meeting-house at Jeddo will be dedicated Feb. 5, 6. The services at that time will be followed by a series of meetings, to build up the work there and place it on as permanent a basis as possible. Bro. Place, who is now at Jeddo, will then go to Syracuse or Buffalo to labor until the first of May.

The work in Watertown is growing, and the situation there is still encouraging. The brethren expect to erect a church building in the early spring, the foundation for which is now ready. Bro. Swift, with the help of Bro. F. M. Wilcox, will prosecute the work there during the winter and spring. Eld. M. C. Wilcox has gone to Albany to labor until May, to ripen off the work there as much as possible before the term of rent expires in that mission. The work in Utica is in charge of Bro. W. E. Tyrel, and the prospects there are more encouraging than they have been for a long time. Some people of influence have embraced the truth at that place. The recent meetings at Roosevelt and Pulaski were encouraging in some respects. There seemed to be a willingness to come up to duty in paying tithes and adopting the plan recommended for paying off our Conference indebtedness. The recent testimony for New York was read at the latter place, and produced a deep impression on the minds of those present, and many hearty confessions were made.

I expect to meet with the Adams Centre and Mannsville churches during the present week, and visit Syracuse on my way to Jeddo to attend the dedication, Feb. 5, 6. I would urge upon all our brethren and sisters in New York to prayerfully read and study the Bible and the "Testimonies," and inquire the path of duty, and seek God earnestly for his blessing to rest upon the work in our Conference; and I would especially urge our church and tract society officers

to take hold and help carry out the plans which have been laid, and thus build up the cause of God in their respective fields of duty.

M. H. BROWN.

VERMONT, ATTENTION!

At the late general meeting held at Vergennes, I was appointed general agent for the canvassing work in this State. And now I am desirous of knowing who, when this branch of the work is at the lowest ebb in this State, will place their shoulder to the wheel and lift. Are there not scores in Old Vermont that have been waiting for an opportunity to engage more directly in some branch of this closing work? and is not the opportunity now before us? Financially considered, there seems to be no branch of the work that offers the remuneration that this does; and every inducement consistent with the success of the cause, is given to those who are willing to devote all or a part of their time to this important work. Who will respond? I believe that those who will take hold of this branch of the work in its present condition, and help carry it to success, will not only receive many blessings on the way, but will sound the last warnings more effectually than can be done in any other way in this Conference. Now let all who desire to avail themselves of this opportunity to work for the Master, please write me immediately, at Vergennes, stating what territory they wish, what book they desire to canvass for, and when they will commence the canvass. I also would request that the elder or leader of each church make an earnest effort to induce one or more to engage in this work. Let us heed the repeated warnings, and at once engage in the Lord's cause.

P. F. BICKNELL.

PENNSYLVANIA CONFERENCE.

I WISH to say to the brethren and sisters in Pennsylvania that we have arranged to continue the mission work at Olean, N. Y., for the winter, and have invited several who desire to learn how to do Bible work, to join the mission. We have now in the family of workers five persons, and others would be glad to learn to work if we could sustain them; but we have no fund to use for this mission. Our people voted that we should open a training mission, and in harmony with this resolution we have undertaken the work; and now we ask them to sustain it. We should be very glad to invite others to come to the mission, but we must see our people take hold of the matter in a tangible way before we can venture more. We therefore ask our brethren who are interested in this work, to send in their donations to sustain it.

We shall be glad to receive flour, potatoes, apples, or anything in the line of provisions that will be needed. We also need money to pay rent and necessary running expenses. We would suggest that those wishing to send provisions, first correspond with Bro. G. W. Knapp, Olean, N. Y., and ascertain when and how to send. Always prepay charges.

D. B. OVIATT, Pres. Conf.

WANTED IN INDIANA.

WE desire every Seventh-day Adventist family in Indiana who are not taking *Good Health*, to subscribe for it. It should be read by all. We further desire every family to prevail upon some one or more of their neighbors to subscribe. Every minister in the Conference should labor to extend its circulation. The Bible workers also should help in this matter. Every canvasser in the State should carry a sample copy of the journal, and take subscriptions as opportunity offers. Our T. and M. directors can also consider themselves as especially invited to become interested in this work.

The question of health and temperance is as closely connected with the message we are giving, as the arm is with the body. It should be enlisted to assist in the carrying of some burdens in the work. Brethren and sisters, let us give this important branch of the cause some chance to do its part. There is need of the assistance that this agency can render us. Send to Emma Green, 32 Cherry St., Indianapolis, Ind., for an outfit, and take orders for *Good Health*. The paper is better than ever, and will save many times its cost to the family who reads it.

WM. COVERT.

THE CANVASSING WORK.

EFFICIENT plans have been made to place the canvassing work on a permanent and stable basis, and each State is expected to take immediate steps to carry out the recommendations of the General Conference on this subject. I wish to give a few of the many reasons in favor of such a move, and some suggestions concerning the manner in which it may be done.

1. *It provides employment.*—The kinds of business in which those who believe the truth of the Third Angel's Message can engage, consistently with their faith, are comparatively limited; and every year hundreds of faithful persons find themselves thrown out of employment for keeping the Sabbath. The

canvassing field is one in which there will always be room for more, and it also provides labor for a limited number in printing and preparing matter thus used.

2. *It benefits the publishing houses.*—By steady and rapid sales of any book, paper, or periodical, the offices of publication are enabled to buy stock in large quantities at a discount, publish large editions with but little additional expense over a small amount, and in every way use to better advantage the force of laborers necessary to carry on the business.

3. *It benefits the State T. and M. societies.*—Many of our State T. and M. societies are in debt to the offices of publication, and are sorely pressed to know how to meet these demands. But the benefits arising to the publishing houses on a large business, are reflected to some degree on the State societies, by enabling them to get better discounts on the wholesale rates, thus increasing the revenue derived from the difference between the wholesale and canvasser's rates.

4. *It benefits the canvasser.*—Not only does it give him work, but it pays him well for his labor, without calling on the already burdened Conferences for financial support, and also adds greatly, when rightly done, to his spiritual devotion and growth.

5. *It benefits the subscriber.*—The only knowledge, which many will ever obtain concerning the important truths for these days, will undoubtedly be secured by reading. This alone, even if there were no other reasons in favor of the canvassing work, would be sufficient to enlist the sympathy of every true believer in the Third Angel's Message. In short, I believe that no other branch of our work can present more or better reasons for our support than the canvassing work.

WHERE TO CANVASS.

Individuals who cannot give their whole time to canvassing might be encouraged to work in their respective neighborhoods or villages; but something should be done for large towns and small cities, where organized mission work is not practicable. For these I have advocated that a company of about four canvassers, who can leave home and devote all their time to the work, should, with some suitable person to do the housework, rent rooms and combine their labor in such places for a few months, until the territory is thoroughly worked, and then take other towns in the same way. From these places selections could be made for favorable locations at which to hold tent meetings and camp-meetings. Several workers together, having a settled home to which all could repair at night, could be a great help and encouragement to each other, and could more easily be visited and instructed by the State agent.

PLAN OF WORK.

Every field should be carefully canvassed for all our subscription books, papers, etc. Each canvasser could work for a different book if desired, or all could take one, and then another, till the list was exhausted. Where the field is to be re-canvassed several times, it is quite important that the first canvass be for something that will not arouse prejudice, but, rather, make friends with all classes. For this purpose I know of nothing better than *Good Health*, and "Sunshine at Home." Perhaps the journal could be used in the early part of the year with the best results, and "Sunshine" the latter part, as a holiday book. Several reasons for using *Good Health* as a pioneer in the canvassing field can be given:—

1. The temperance cause is now popular. Ministers, officers of the W. C. T. U., and men of influence who would oppose a religious denominational book, can be easily approached, and their aid secured for anything in the line of health and temperance works.

2. The price is so low that many could be induced to take it who would not subscribe for an expensive book; and where no order could be obtained, many times a package of health-science leaflets could be sold, which would be a source of gain to the agent and a benefit to the buyer. The leaflets could in many cases be used to defray the expense of a meal or lodging.

3. No prejudice will be felt by those who read *Good Health*, and it can be followed later in the season by "Sunshine," "Marvel of Nations," "Great Controversy," and "Thoughts on Daniel and the Revelation," etc.

4. The State society runs but little risk of loss on unpaid subscriptions; for after one number of *Good Health* has been sent, thus allowing the agent time to collect, if the money is not paid, the journal can be discontinued with the loss of only one number. The agent, too, requires no capital to start with *Good Health* for he does not necessarily have to pay for the order sent in till he can collect from the subscriber after one number has been received.

5. Such a use of the journal would do much toward reviving the interest in the principles of health reform among our own people, and bringing this branch of our work before the public, in its proper place.

H. E. ROBINSON.

"WHAT THE 'SIGNS' IS DOING."

THE readers of the REVIEW who remember reading a letter from Ontario in an article in a recent issue,

under the above title, will be interested to hear again from the one who so readily received the truth from reading the *Signs*. His letter was forwarded to me from the *Signs* office. I wrote to him and received the following, in reply, dated Jan. 6, 1887:—

DEAR SIR AND BROTHER: Your most welcome letter came to me to-day. It gives me much encouragement to hear from you. . . . I can never sufficiently thank God for having enlightened me through a copy of the *Signs of the Times*, of Nov. 4, 1886. It was my custom in going for my mail from the school where I was teaching, to call at the house of a friend for a few moments' conversation. While there, I happened to take up the paper above alluded to, and was told that it held that Saturday was the Sabbath 'day. I asked for the paper to take to my boarding-place. On Sunday I took it down to read. I had put it away on Saturday on account of a minister who was there. But I am now anxious to see any man on earth who can make me ashamed to be seen reading such a paper as the *Signs*.

Since I have received the truth, I have had much opposition. I was raised in the Presbyterian Church. I have met many in that church whom I have told of my change, taking God's word instead of the Westminster Catechism for my guide. Wherever I am, I will always endeavor to spread the glad news. There are those dear to me whom I desire to have brought to the knowledge of the truth. I will send you their names, that you may write to them, as I also will do. I enclose twenty dollars, for which send me the following works. I desire the balance to assist in spreading the gospel.

Yours for the truth,—

About twelve dollars' worth of publications were ordered, including the *Signs* and *Review* for 1887, the "History of the Sabbath," etc. May God bless this brother, and make him a light-bearer for the truth. There are many others in Canada who have received the truth by reading. Be not weary, brethren, in scattering our publications. R. S. OWEN.

#### ILLINOIS SPECIAL MEETING.

THE special meetings of which our brethren in Illinois have received notice, will commence Friday, Feb. 18, at 10 o'clock A. M., and continue ten days, closing Monday morning, the 28th. The meetings will be held in Vincennes Ave. Hall, No. 3514 Vincennes Ave. This will probably be the only general meeting that we shall hold in the State during this winter and spring, and we therefore hope to see a good representation from all the churches, and a cordial invitation is extended to all to come and attend this meeting throughout.

Elds. Geo. I. Butler and E. W. Farnsworth and others will be with us, and we all know the instruction they will give, will be valuable.

All should bring provisions, quilts, and bed-ticks, so that you will be comfortable. We shall rent rooms to shelter you, and do all we can to make it a pleasant and profitable season.

All should start in time to arrive here on the *early train Friday morning*, as the others do not arrive till after the commencement of the Sabbath. Those coming from the South on the I. C. R. R., should stop at 39th street depot, and also check baggage there. Those on other roads can walk from their depots to Wabash Avenue and take a "Cottage Grove" street car, which will carry you to Vincennes Ave. for five cents. All baggage checks should be brought to the mission rooms, and we will have your baggage brought up. All should ask the agent of whom you purchase tickets, for a receipt, and bring it with you. R. M. KILGORE.

### News of the Week.

FOR WEEK ENDING JAN. 29.

#### DOMESTIC.

—A bill empowering women to vote at municipal elections passed the Kansas Senate Friday.

—A proclamation forbidding the importation of cattle from Illinois into Ohio, was issued Monday by Governor Foraker.

—R. F. Simpson, who lived at St. Elmo, Ill., was bitten on the thumb by his little boy recently, and died last week of blood-poisoning.

—By the burning of a cotton-shed on the corner of Shelby and South streets, Memphis, property valued at \$300,000 was reduced to ashes.

—The George B. McClellan Public School, of Philadelphia, has been boycotted by 425 of the 500 pupils, because the School Board removed the teacher.

—Twenty-five hundred men and girls in E. S. Higgins & Co.'s carpet factory at New York, struck Monday morning because certain employees had been discharged.

—Four steel boilers exploded in the works of a steel and iron establishment near Allegheny City, Pa., Monday morning, destroying the works and killing two men.

—The United States Senate on Tuesday, by a vote of 34 to 16, defeated the resolution proposing an amendment to the Constitution granting suffrage to women.

—The Schuylkill River is gorged for miles above Reading, Pa. The water has submerged the surrounding country, and is sweeping away fences and drowning cattle.

—The boiler of Wolf & Kugler's oil wells near Oil City, Pa., exploded Wednesday afternoon, killing two boys. Fragments of the boiler cut down trees two feet in diameter.

—Three boilers in Harvey's paper-mill at Wellsburg, W. Va., exploded Wednesday, destroying a portion of the mill, killing two men, and wounding three others, one of whom may not recover.

—The United Labor party of Philadelphia Monday put up a ticket for city officers, a shoemaker, a cigar-maker, a car-driver, and an attorney being nominated for the principal positions.

—Evangelist Sam Small has been appointed Commissioner of Education to the colored people of the South, under the auspices of the Southern Methodist General Conference, and is studying up his new duties.

—A prohibition amendment to the constitution was adopted Friday by the Tennessee Senate, by a vote of 31 to 2. A resolution for submitting to the people a prohibition amendment was passed Thursday by the Michigan Senate.

—The Texas House has passed a bill forbidding the acceptance of railway passes or orders for transportation by judicial, executive, administrative, or legislative officers, except sheriffs or constables, under penalty of a maximum fine of \$1,000.

—Figures from the Bureau of Statistics show that the value of exports from the United States for the twelve months ended Dec. 31, 1886, were \$385,673,000; for 1885, \$351,913,000. The total value of imports for 1886 were \$663,417,000; for 1885, \$587,868,000.

—An ice-gorge at Port Deposit, Md., has caused a flood, the main street of the town being five or six feet under water. There has been great destruction of property, and reports from up the river are that the waters are still rising. An unsuccessful attempt was made to break the gorge with dynamite.

—The State Labor Association, in session at Springfield, rejected a resolution Wednesday asking for a new trial for the condemned Chicago anarchists. In regard to the International cigar-makers and Knights of Labor labels, a heated discussion arose, but the knights were defeated, the label of the International Union being approved.

—Bills prohibiting the appointment of "Pinkerton men" as special policemen, and declaring that they shall not exercise the powers of deputy sheriffs, policemen, or constables, under heavy penalties, were introduced Monday night in the New Jersey House. A similar bill was passed Tuesday in the Michigan legislature.

—The strike of longshoremen and coal-handlers in the vicinity of New York City is assuming more serious proportions. It is now reported that the Knights of Labor who control the strike are about to order out the railroad freight handlers, gas works men, and electric light men. Not less than 50,000 men are expected to be engaged in the strike by Jan. 29.

—If all judges of United States police courts held the opinion of prize-fights which a Cleveland judge entertains, it would go hard with our professional pugilists. This judge on Wednesday sentenced the pugilist Pete McCoy to a fine of \$100 and costs, and thirty days in the work-house. His trainer also received a sentence of \$50 and costs. On a motion for a new trial, they were released on \$500 bail each.

—Two hundred cases of gunpowder exploded on a Missouri Pacific train near Fort Scott, Kan., early Tuesday morning, shivering fifteen cars and tearing up the road-bed and rails. Citizens of Fort Scott, where \$10,000 worth of glass was broken, started panic-stricken from their beds, and rushed into the street. Houses all over the country were shaken, and glass was broken in windows twenty-five miles distant.

—The Indian reservations of the United States contain 200,000 square miles, and their population is about 260,000. Twenty-six thousand square miles would locate each family upon a half-section of land, leaving a surplus of about 170,000 square miles, which would produce annually \$4,480,000. This amount exceeds by about \$660,000 the entire sum appropriated for the payment of their subsistence and civilization.

#### FOREIGN.

—Dr. Lenz is the tenth white man who has crossed Africa from sea to sea.

—The London *Lancet* reports a case of delirium tremens in a young girl, caused by chewing tea leaves.

—Cholera has made its appearance on the Chilian frontier, and great excitement exists in consequence.

—A British steamer collided at Shanghai with a Chinese transport, causing the loss of several mandarins and a hundred soldiers.

—An unknown vessel was wrecked Tuesday night off Upper Prospect, N. S., and the entire crew of six or eight men perished.

—There is a strong movement in Germany against General Von Moltke, headed by Herr Richter. The German socialists have decided to run a candidate wherever there is any possible hope.

—An imposing statue of the first Aztec Emperor, Guatemoczin, will be unveiled with imposing ceremonies, in the City of Mexico, on the 28th of February.

—Gun-making is profitable. Herr Krupp pays taxes on

an income of \$1,250,000, almost twice as much as any other individual in Germany, including Rothschild.

f —A complete set of new postage-stamps, nine in number from one half-penny to one shilling, was issued to the British public on New Year's Day, the opening of the Queen's jubilee year. They are of different colors, and are a great improvement on the former ones, whose defect lay, in their similarity.

—Three comets have been discovered within five days. One discovered by the director of the observatory at Cordova, South America, will, it is said, be very brilliant.

#### RELIGIOUS.

—A Spaniard has turned the whole Bible into poetry, 260,000 stanzas.

—The Scottish Protestant Alliance has sent to Queen Victoria a memorial, calling attention to the aggressions of the papacy in Great Britain.

—Thirty members of Trinity Lutheran church at Oshkosh, Wis., have been suspended, owing to their refusal to renounce allegiance to the Knights of Labor.

—The preaching of the gospel at the Bazaars in India has led so many to the truth that the enemies of Christianity are now spreading their materialistic and rationalistic views in this way.

—The *Lutheran Observer* states that the Philological Society of Berlin favors retaining Luther's German version of the Bible for the German people, in preference, we suppose, to a revised version.

—It is reported at Cincinnati that a theatrical troupe, under the auspices of the Catholic Church, will soon take the road, with the object of collecting a fund for the relief of the creditors of the late Archbishop Purcell.

—The missionaries in Calcutta have adopted the plan suggested by the agent of the Methodist publishing house, of distributing illustrated Christian leaflets, weekly, among the 20,000 students in the non-Christian colleges and schools.

—The report is published that the trustees of the "Lady Dufferin fund," for providing medical aid for the women of India, pledge the English ladies in their employ not to speak of Jesus and the way of salvation, and dismiss any who speak of the Christian religion!

—The pastor of St. Anthony's Catholic church at Milwaukee, has asked Governor Rusk to pardon Mahlon McCullough and William Puetz, two youths, who nearly three years ago were convicted of having shot and robbed a Milwaukee street-car driver. The priest states that the guilty man acknowledged the crime to him while at confession, and he must not make his name public.

### Obituary Notices.

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

TURNER.—Died of quinsy, near Precept, Furnas Co., Neb., Gracie, daughter of David and Susan Turner, aged eight years. She was of a remarkably quiet and good disposition. Her parents had been with us here but a short time when they were called to mourn her loss. They hope for a reunion when Death is forced to release his prisoners. T. J. HICKMAN.

STARR.—Died in Jamaica, Vt., July 11, 1886, Sr. Laura B., wife of Bro. Nelson Starr, aged thirty-nine years. She leaves a husband, two daughters, and a son, who deeply mourn her loss; but they have the assurance that all is well with her. Though her health had been poor for some time, her death was sudden to her family and friends; yet she herself seemed to realize that she had not long to live. The smile upon her countenance, even in death, seemed to say that it is sweet to sleep in Jesus. Mrs. O. A. CODDING.

RUSSELL.—Died of diphtheria, in Russell, Pa., Jan. 5, 1886, Ella, daughter of T. A. E. and L. M. Russell, aged 7 years and 7 months. Her illness continued for three weeks, during which time she endured great suffering. But death came to her relief, and she yielded up her young life, leaving relatives and friends to mourn her early departure. She was beloved by all who knew her. Her gentle ways and kind acts are sadly missed by those near and dear, and her young associates have one less to set before them a good example. \* \* \*

TERRY.—Died of hemorrhage of the lungs, at Farmersburg, Ind., Sr. Elizabeth Terry, aged 48 years and 2 months. She was one of the first to embrace the truth at the time of our tent meeting at Farmersburg, and continued faithful until death. I had a short conversation with her the day before her death, when she expressed bright hopes of coming forth in the morning of the first resurrection. The family loses a patient wife and mother, and the church, a faithful member. Words of comfort were spoken from Heb. 2:14, 15. VICTOR THOMPSON.

CRANSEN.—Died at his home about two miles west of Longmont, Col., Saturday, Dec. 25, 1886, John Cransen, aged 34 years, 1 month, and 16 days. He was born in Jackson Co., Mich., Nov. 9, 1852, and came to Colorado in 1873. It is said that his lungs were badly affected in boyhood, and that no one who knew his condition supposed he could live to manhood. At the age of twenty-one he came to Longmont and engaged in business. After about two years, believing that confinement interfered with any improvement in his health, he went up on the Buckhorn, where he remained until about two years ago, when he moved on his farm, where he died. He was a worthy citizen, and much respected by his acquaintances. He leaves a wife, one son, and one daughter. The funeral services were held at the Presbyterian church at Longmont. \* \* \*

COLBY.—Died in Brownington, Vt., Oct. 3, 1886, Bro. J. F. Colby, aged 49 years and 6 months. He was one of the original members of the Irasburg and Charleston church, and for more than thirty years he manifested an ardent love for present truth. On the 18th of September, although suffering from malarial fever, he attended meeting at Brownington, bringing with him, as his custom was, several of those who had no other means of conveyance. In a few days his fever took the typhoid form, though not severe, and his friends hoped for a speedy recovery until a few hours before his death. He was sleeping



quietly when a noise caused him to start suddenly. He was immediately in great distress, and told his friends that his time had come to die, and that his work was done; that he was ready, and should soon pass away. After suffering greatly for a few hours, death came to his relief. A post-mortem examination showed a greatly diseased condition of the heart. At his funeral words of comfort were spoken to a large congregation by Eld. Z. J. Wheeler (P. B.), from James 5:13, first clause. C. F. WORTHEN.

BARR.—Died Dec. 7, 1886, of an affection of the liver and kidneys, Bro. Horace Barr, aged seventy-one years. He received the truth through his brother, Eld. E. L. Barr, and was for many years elder of the church in Andover, Vt. For the past eight years he had been connected with the Jamaica church, and was much loved and respected. He had been in feeble health for some time, but the Christian's hope ever sustained him, and he bore his sufferings with the utmost patience and resignation to the will of God. During his last illness of three or four weeks, he had strong hope that he should recover, till near the last; yet by being much in prayer, he seemed to be preparing for the change. His companion, who tenderly cared for him, and two daughters mourn, but not without hope. As it was in the time of General Conference, the funeral services were conducted by Eld. Rowell (Baptist). Mrs. O. A. CODDING.

HANDY.—Died Dec. 29, 1886, at the home of her grandparents, Mr. and Mrs. Eben Handy, in China, Maine, Jenny May, only child of Frank W. and Cora E. Handy, aged 19 months, and 19 days. Jennie had been in our home since last July, and was very dear to our hearts. Her disposition was cheerful and complaining, and she was beloved by all who knew her. She had never made a public profession of religion, but she ever showed a child-like faith in God. To the bereaved she would say, "Do not mourn, God knows what is best," and similar expressions of trust in her Heavenly Father's wisdom. She read the Review with interest, and expressed her belief in the Sabbath. She loved to spend the Sabbath with me in reading God's word and singing his praise. For about three months she had not been in perfect health; but as there was no organic disease, we expected she would soon recover. The reaper came suddenly and unexpectedly, and a mother's heart is stricken with grief, and many relatives and friends in Maine and Massachusetts mourn her early death. But we know that if we are faithful, we shall soon see our darling clothed with immortality. Words of comfort and sympathy were spoken by Rev. Wm. Eldridge, Jr. (Methodist), after which her remains were taken to Fairfield, her native town, for funeral service and burial. Addie A. HANDY.

Appointments.

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

At Montezuma, Iowa, Sabbath and Sunday, Jan. 29, 30. Pilot Grove, Feb. 2, continuing into the following week. Keota, Feb. 9, continuing into the next week. Brighton, Feb. 16, continuing over the following Sabbath and Sunday. H. NICOLA.

MONA, Iowa, Feb. 8-10 Parkersburg, " " 11-14 Independence, " " 15-17 Village Creek, " " 18-21 Maquoketa, " " 22-24 Croton, " " 25-28 Excelsior, " " March 1-3 The Lord willing, I will meet with the above-named companies and churches. Meetings will commence at 11 A. M. of first date. JOHN WILSON.

THE S. D. A. church at Jeddo, Orleans Co., N. Y., which has been in process of building during the winter, is now about completed, and no providence preventing, will be dedicated Feb. 5. We desire to hold at least a two days' meeting, and shall be pleased to see our brethren from this part of the State present to help us, and receive help in return. I expect Elds. Brown and Robinson to be with me. A. E. PLACE.

Bro. J. B. Forest, Metcalfe Co., Nobile P. O., Ky., eighty-eight miles from Glasgow, Feb. 4-8. Bowling Green, Feb. 11-15, and may continue longer. All these meetings to commence Friday evening. Hope all that can come, will do so. Do not let anything of ordinary importance keep you away. These meetings will be of great importance to every one interested in the Third Angel's Message. I want to see and become personally acquainted with every Sabbath-keeper in the State. Bro. Garrett will be with me during these meetings. J. H. COOK.

No providence preventing, I will hold meetings in Iowa as follows:— Osceola, Feb. 3-6 Woodburn, " 7-10 Afton, " 11-15 Fontanelle, " 16-20 Sigourney, " 22-24 Brighton, " 25-27 Keota, Feb. 28 to March 3 Wellman, March 4-6 First meeting at each point to begin at 7 o'clock P. M. Labor will be bestowed especially for the benefit of the churches, and I hope to have the prompt co-operation of all, that these meetings may prove successful. Meetings day and evening. L. MC COY.

No providence preventing, we shall be at Victory, Wis., Feb. 5, 6; at Sand Prairie, Feb. 12, 13. We hope our brethren at Victory will make an effort to attend all the meetings. The meeting at Sand Prairie will be a general meeting for that part of the field. Let all who are within reach of the meeting be sure to attend. Brethren, let us begin to pray that we may have an outpouring of the Spirit of God. We never needed it more than now. A. J. BREED. P. H. CADY.

No providence preventing, we will meet with the church at Lisbon, Iowa, Sabbath and Sunday, Feb. 5, 6; at Olin, commencing Sabbath, Feb. 12, and continuing as long as the interest demands. We hope there will be a general attendance of the friends in Dist. No. 2 at these meetings. J. T. MITCHELL. R. C. PORTER.

Publishers' Department.

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

BUSINESS NOTICES.

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

WANTED.—A place to work on the farm of some Seventh-day Adventist. Have worked on a farm all my life. Address Henry Hansen, British Hollow, Grant Co., Wis.

WANTED.—A good farm hand; must be an Adventist, single man preferred. Address immediately, J. F. Kirk, Salisbury, Chariton Co., Mo.

FOR SALE.—A new modern residence, two-story, eight rooms, hard and soft water in kitchen; located in Battle Creek, Mich., two minutes' walk from Tabernacle, College, etc. Half in cash, and time on balance. Address REVIEW AND HERALD, Battle Creek, Mich.

WANTED.—A good farm hand, to work by the month. Sabbath-keeper required. For further particulars inquire of Norman Dewey, Dowagiac, Mich.

WANTED.—A home for a boy of eight and a girl of six years. These are orphans, and under proper discipline will make sunshine in some home. Address A. O. Burrill, Alma, Michigan.

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.

Christmas Offerings.—Wm Barrow \$5., Geo L Butler 50., A Friend 5., R P Stewart and wife 10., A Friend 2., A Johnson 2.50, Jacob Ghering 10., C F Henrichs 2., Margaret Meyers 10., Jorgen Rudebek 4., Christine Pedersen 3.50, C E Sturgeon 2., Jacob Yates 5., the Chalker family 2., Vermontville Mich ch 8., Ceresco Mich ch 35.33, S Sellers 2., Chas R Davis 10., J B S .61, J W Crumb 6.07, Battle Creek ch 2.169.83, A little girl .25, S Simonson 1., T A Hall 2., Washington D C mission 50., L A Wykoff 8.20, D B Richards 5., Rachel Ray 15.35, L A W L., Stephen and Rachel Norton 4.50, A W Heald 5., Mich Tand M Soc 52.73, W Wood and Hattie Bute 10.50, H A K 1., C W Inskip 9., from Nevada Ia 22.30, E V Gardner 14.85, From Halifax Neb 6., A E Olsen 10., A P Gustaferson 1., J C L., Geo A Weeks 5., Oliver Early 10., H W Hancock 11.20, W D Wilty 17.13, M Heilesen 3.67, N Y T and M Soc 107.92, M J Tourley 11.28, Edwin D Calkin 1.28, A W Barton 32., C D Wolf 10., O P Brotzman 2., Chas Parmelee 1., Darius and Sarah Reynolds 45., Olney ch 16.76, M Macomber 25.10, John Ely 150., C H Bliss 4., S D Yew and wife 2., Elmwood ch 2., St Louis ch Mich 25., Blendon Mich 15., A Swedberg 2., Bellefontaine ch 78.50, Spring Arbor ch 5.50, Pilot Grove ch 20.35, Cedar Dale ch 6.07, Stover ch 3., W K W L and C B Clark 30., B B and M Warren 2., M L Meredith 12., T L Heacock 1.30, Ellen C Jessup 6., W H Boyce 34.19, Nels Johnston 7., G W and C A Crater 5., D Miller and family 5., Quincy ch 62.35, O P Smalley 26.55, Bowman's Grove 21.06, Morrice ch 5., St. Charles ch 66.33, J W Rogers 7.50, L B and L W Caswell 2., W W Stover 1.50, J H Bates 10., E Westcott 7.95, Moutrie Fla ch 26.50, M Heiland 1., S M Whitlock 1., Chas Thompson 1., J W Denton 5., Rockford J Leland 5.25, Sevastopol Ind 5., J Smith 2., J Sutherland 16.50, August Layman 5., T H Skeen 10., Mich T and M Soc 295.57, B Haynes 15., Tex T and M Soc 130.52, E M Groin 2., A O Burrill 50., H H Elder 20., C F Knowlton 5., Otsego ch 90.32, A F Kellogg 50., Minn T and M Soc 1,005.32, Emma Green 30., Nels J Boose 25.30, New Eng T and M Soc 1,262.73, Mo T and M Soc 341.03, Bushnell ch 3., M E Cornell 20., Mrs P J Striplin 5., A Friend 9.65, C L Darling 3., Mr and Mrs L J Caldwell 5., Omaha Neb 2., Hans Olsen 8.45, M Fries 50., E J Bonstad 50., Rasmus Peterson 1.66, Lo Iwood ch 5.50, Reese ch 5.80, C M Hooke 1., W S Salisbury 12., Ill T and M Soc 807.35, J H Dorch 46.65, Howell ch 21.43, M C Lansden 5.29, Jessie Waldron 2.25, Mich T and M Soc 61.63, Dak T and M Soc 300., B B Francis 12.30, A J Burbridge .15, Maggie A Logan 1., Saranac ch 4., Mary Beddoe 3., Louis Peterson 5., H P 2., Washington D C mission 7.40, Burley Kan ch 25., W M Graves 5., Lysle Reynolds 54.51, T Field 4., O Davis 5., Wm Dymond 33.50, H L Horn 2.50, Tyndall Dak 5.30, A G Wagman 5., Mrs Wagman 4., Frank Peterson and wife 5., Adam Dimberg 1., Nels Christensen 32.60, Chester O Anderson 30.40, Sumner ch 9.08, S Young 7., Sarah F Davis 2., Ind T and M Soc 289.86, T H Mc Comas 8.30, Mich T and M Soc 274.63, Belvidere ch 15., Betsie Wood 8.70, Kan T and M Soc 272.69, W P Gartin 3., Peter Erkstrom 4., James Morrow 10., A Friend 1., Ole Melland 5., Afton ch 7.25, St. Clair Nevada ch 130., Jackson Burbridge 48., S M Bradford 6.85, D H Smouse 30., D N Judd 1.50, Maria L Brown 2., Samantha Bratt 25., S J Twing 2., Colo Conf 231.80, A Hayes 3., J Wilson 3., Wis T and M Soc 1,063.99, G R Thorn 14.65, Mich T and M Soc 23.75, Hillsboro ch 41.80, Iowa Conf 1,000., A E Tallman 5., U Columbia Conf 292., N C Bryant 11.75, Carl Nelson 2., Anna C Guthrie 1., Ind T and M Soc 112., E J and D W Bartholomew 10., H J Rich 2.

Books Sent by Express.—A P Lofgren, Ill Tract Society, C E Low, J A Burden, Wm. Potter, Mrs E E Bostwick, C A Hall, Pacific Press, J F Pontius, H D Clark, John Clark, Eunice B Dixon, Wm. Bowen, John Remel.

Books Sent by Freight.—L T Dysert, H P Holser, L E Coon, Jesse Wood, N E Tract Depository, L T Nicola.

Cash Rec'd on Account.—Iowa Conf Afton ch \$40.25, Kan T and M Soc 160.25, Neb Conf S J Twing 10., Maine Conf S H L 4.40, Iowa Tract Soc 1,100., So L Academy 10., Wis educational relief fund 75., Ill Conf Andrew Rosenbaum 14.75, Minn T and M Soc H P H 1,000., Ind T and M Soc Emma Green 176.85, Kan T and M Soc L D Chambers 47.85, Mich T and M Soc per H H 172.98, Mich camp-meeting fund 10., S L Academy Mich T and M Soc 15.

General Conference.—J E Pickle and wife \$10., Maine Conf 45.37.

English Mission.—Wis T and M Soc \$8., Ind T and M Soc 25., Mich T and M Soc 3.

Australian Mission.—Wis T and M Soc \$10., Ind T and M Soc 25.

O. H. T. D. Fund.—Wis T and M Soc \$10.

International T. & M. Soc.—Janet Cameron \$10., Mich T and M Soc 50.

Scandinavian Mission.—O A Gilbert \$1., Christine Pedersen 75., Alex Laughhead 5., L N Whisby 25cts, Jorgen Rudebek 25. South African Mission.—E C Buckland \$1., Indianapolis Sabbath-school 3.27. European Mission.—Wis T and M Soc \$3., Mich T and M Soc 52., Lucy Slawson 5.

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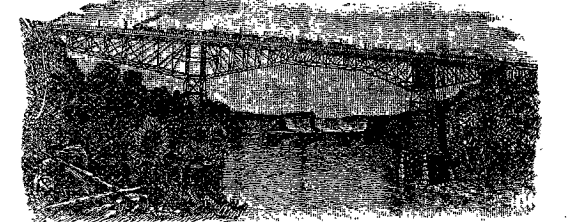
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## The Review and Herald.

BATTLE CREEK, MICH., FEB. 1, 1887.

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At the recent annual meeting of the Publishing Association, the supplying of editorial and other literary help for our periodicals was left with the Board of Trustees. Provision in this respect was partially made at the organization of the Board, Jan. 12, as noticed in the REVIEW of Jan. 18. It was completed at a meeting of the Board Jan. 27, at which Eld. S. N. Haskell was elected as an additional corresponding editor. The editorial staff now stands as given this week at the head of the editorial department.

The article given in another column, on "Revelation and the Resurrection," is from the book by sister Brock, entitled, "Light in the Darkness: or the Trial of Faith," in which is narrated her remarkable experience in coming to a knowledge of, and accepting, the true teachings of the Scriptures in reference to the second coming of Christ, the Sabbath, etc. Interspersed with the personal narrative, which will interest the general reader, are many such short, terse, and pointed arguments, as the one quoted, on different points of our faith, to which attention will thus be called. We consider it a good book to put into the hands of those whom we wish to interest in Bible study, but who would not sit down to a straight doctrinal argument. The REVIEW Office has a few copies of the work still on hand, which may be had by those who wish, by ordering soon. Price, post-paid, \$1.

### "SKETCHES OF OUR FOREIGN MISSIONS."

This excellent book is being sold extensively in all our Conferences, as it has been generally furnished to the different Conferences for this purpose. We fear, however, that many of the individual members of our churches are not supplying themselves with this valuable work. From those who have read the book, we hear the most encouraging reports. They say it is one of the most interesting books they ever read, and that it is well worth all its cost and much more. It is just what our people need to enlighten them concerning the progress of the cause among all

the nations of the earth. It gives a brief history of the Central European, Scandinavian, British, and Australian missions; also of the work commencing in Russia and the imprisonment there of Eld. Conradi. Besides this, it contains a large amount of most interesting and important matter from sister White, just what our people need. In private letters from her, we have learned of her great anxiety to have this book extensively circulated. We trust our people will obtain and read it without delay. You will suffer a great loss if you do not. G. I. B.

### NOTICE!

The treasurer of the Indiana Conference is Dr. Wm. Hill, Rochester, Ind. Saceret friends can send their tithe direct to him. It will be duly credited.

WM. COVERT.

### TO WISCONSIN CHURCH TREASURERS.

As I have resigned the office of State treasurer, all communications must hereafter be sent to Eld. A. J. Breed, 1029 Jenifer St., Madison, Wis.

W. D. STILLMAN.

### MAINE CANVASSERS, ATTENTION!

Those in this State who desire to canvass for our subscription books, should write to me at once, at No. 1 Johnson St., Bangor, Me., stating what work they wish to take and their choice of territory.

S. H. LINSOTT, *State Ag't.*

### GOOD RESULTS FROM BIBLE READINGS.

We copy from the Chicago *Daily News*, the following partial report of the discussion at the weekly meeting of the Methodist ministers of this city, held a few days since:—

Before the meeting of Methodist ministers, "Methods of Scripture Interpretation" was the subject of discussion. Diligent reading of the Scriptures was advocated by Dr. John Williamson, who thought that every one should learn to master them and interpret them for himself. There was too much talk against Scripture reading, he said, and he hoped that the old-fashioned Bible discussions would be continued in the homestead. To this the Rev. John Alabaster replied that Scripture readings at home were all very well, but that he knew that persons in this city were in the habit of going around among church people, especially women, and asking them if they did not want to hold Scripture readings at their houses on some certain day. "Of course," he continued, "no woman can well refuse, and the Bible readings are held, and the first thing we know these persons have had their faith completely undermined." This brought out a chorus of "ayes," and the Rev. T. P. Marsh arose and said that he had been much troubled by the same kind of thing in his own congregation. He, by great effort, had succeeded in suppressing all of the "Bible-reading meetings" among his people, except in one family; and the other day a young man belonging to that family met him on the street, and said: "Brother Marsh, our folks have been converted to Seventh-day Baptism, and my brother has refused to work on Saturday, and has lost his position, and our family is in great distress." "That's what it comes to," said Mr. Marsh.

We feel grateful to God that the Bible readings are, by his blessing, making themselves felt, and with the result Mr. Marsh mentions, that of leading people to keep the commandments of God. Such reports lead us to take courage and work on.

GEO. B. STARR.

### THE SUNDAY LAWS OF ARKANSAS.

The State Bar Association of Arkansas, through its Committee on Law and Law Reform, expressed its views very clearly on the present Sunday laws of this State. As the views of this body may be of interest to many of the readers of the REVIEW, who have been watching the practical workings of the Sunday laws in Arkansas with deep concern, I present below a copy of that part of the report of the above committee which relates to the Sunday laws:—

#### "SUNDAY LAWS.

"Our statute, as it stands in Mansfield's Digest, provides that—

"Persons who are members of any religious society who observe as Sabbath any other day of the week than the Christian Sabbath, or Sunday, shall not be subject to the penalties of this Act (the Sunday law), so that they observe one day in seven, agreeably to the faith and practice of their church or society."—Sec. 1886.

"This statute had been in full force since the establish-

ment of the State government; but it was unfortunately repealed by the Act of March 3, 1885.—*Acts 1885*, p. 37.

"While the Jews adhere, of course, to the letter of the original command to remember the seventh day of the week, there is also in the State a small, but respectable, body of Christians who consistently believe that the seventh day is the proper day to be kept sacred; and in the case of *Scoles vs. State*, our supreme court was compelled to affirm a judgment against a member of one of these churches, for worshipping God according to the dictates of his own conscience, supported, as he supposed, by good theological arguments. It is very evident that the system now in force, favoring as it does very much of religious persecution, is a relic of the Middle Ages, when it was thought that men could be made orthodox by act of parliament. Even in Massachusetts, where Sabbatarian laws have always been enforced with unusual vigor, exceptions are made in favor of persons who observe any other day in the place of Sunday. We think that the law as it stood in Mansfield's Digest should be restored, with such an amendment as would prevent the sale of spirits on Sunday, as that was probably the object of repealing the above section."

This report of the Committee on Law Reform was unanimously adopted by the State Bar Association, and a printed copy of the same, with other recommendations made by the same body, was placed upon the desk of each member of the legislature. A copy of the *Arkansas Methodist*, published in Little Rock, and containing the following paragraph from the pen of the editor, Dr. Winfield, was also placed upon the desk of each member of the legislature:—

"We hope our Sabbath and temperance laws will not be interfered with. The former, especially, are about as near perfect as we can expect to have them under the present constitution."

It remains to be seen what course the legislature will take. An earnest effort will be made to get an exemption clause placed upon the statutes, that will give relief to those who observe the Sabbath of the Lord in Arkansas. No doubt there will be some opposition to the measure, and we wait with deep interest to see what the result will be.

DAN T. JONES.

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