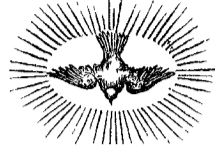


# Advent Review



OUR FIELD  
AND SABBATH HERALD.



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

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### I SHALL BE SATISFIED.

(Republished by request.)

Not here! Not here! Not where the sparkling waters  
Fade into mocking sands as we draw near,  
Where in the wilderness each footstep falters,—  
I shall be satisfied; but, oh! not here.

Not here! where every dream of bliss deceives us,  
Where the worn spirit never gains its goal;  
Where, haunted ever by the thoughts that grieve us,  
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling  
With rapture earth's sojourners may not know;  
Where heaven's repose the weary heart is stilling,  
And peacefully life's time-tossed currents flow.

Far out of sight while yet the flesh enfolds us,  
Lies the fair country where our hearts abide;  
And of its bliss is naught more wondrous told us  
Than these few words, "I shall be satisfied."

Satisfied! satisfied! the spirit's yearning  
For sweet companionship with kindred minds,  
The silent love that here meets no returning,  
The inspiration which no language finds,—

Shall they be satisfied? the soul's vague longing,  
The aching void which nothing earthly fills?  
Oh, what desires upon my soul are thronging  
As I look upward to the heavenly hills!

Thither my weak and weary steps are tending,  
Saviour and Lord, with thy frail child abide!  
Guide me toward home, where all my wanderings ending,  
I then shall see thee, and "be satisfied."  
—Henry Miller.

## 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.

### PRAISE GLORIFIES GOD.

BY MRS. E. G. WHITE.

God says by the psalmist, "Whoso offereth praise glorifieth me." The worship of God consists chiefly of praise and prayer. Every follower of Christ should engage in this worship. No one can sing by proxy, bear testimony by proxy, or pray by proxy. As a rule, too many dark testimonies are borne in social service, savoring more of murmuring than of gratitude and praise.

When the word of God was spoken to the Hebrews anciently, the Lord said to Moses, "And let all the people say, Amen." This response, in the fervor of their souls, was required as evidence that they understood the word spoken and were interested in it.

When the ark of God was brought into the city of David, and a psalm of joy and triumph was chanted, all the people said, Amen. And David felt that he was fully repaid for his labor and anx-

ety by this cheerful, universal response from the people.

There is too much formality in the church. Souls are perishing for light and knowledge. We should be so connected with the Source of light that we can be channels of light to the world. The Lord would have his ministers who preach the word energized by his Holy Spirit. And the people who hear should not sit in drowsy indifference or stare vacantly about, making no response to what is said. The spirit of the world has paralyzed the spirituality of such, and they are not awake to the precious theme of redemption. The truth of God's word is spoken to leaden ears, and hard, unimpressible hearts. The impression given the unbeliever by those professed Christians is anything but favorable for the religion of Christ. These dull, careless ones show zeal and ambition when engaged in the business of the world, but things of eternal importance do not engross the mind and interest them as do worldly things. The voice of God through his messengers, is a pleasant song; but its sacred warnings, reproofs, and encouragements are all unheeded. Eternal and sacred things are placed upon a level with common things. The Holy Spirit is grieved. Said Christ, "Take heed, therefore, how ye hear." Those are spiritually dead who profess to worship God while the heart is not in the work. There should be a hearty, wide-awake church to encourage, and uphold the hands of the ministers of Jesus Christ.

Those who profess to be guided by the word of God, may be familiar with the evidences of their faith, and yet be like the pretentious fig-tree, which flaunted its foliage in the face of the world, but when searched by the Master, was found destitute of fruit. Fruitful Christians are connected with Heaven, and intelligent in the things of God. The truth and the love of God are their meditation. They have feasted upon the words of life, and when they hear the truth spoken from the desk, they can say, as did the two disciples who were traveling to Emmaus when Christ explained to them the prophecies concerning himself, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?"

All who are connected with the light will let their light shine to the world, and will, in their testimonies, praise God, to whom their hearts will flow forth in gratitude. Those who have a vital union with Christ will rejoice in the assurance of his love. Nothing of the world can make them sad when Jesus makes them glad by his presence. Walking in the light, they will never disgrace their profession or bring reproach upon the cause of Christ. It is the privilege of every child of God to store his mind with divine truth; and the more he does this, the more vigor and clearness of mind he will have to fathom the deep things of God. He will be more and more earnest and vigorous, as the principles of the truth are carried out in his daily life.

We should all be workers together with God. No idlers are acknowledged as his servants. The members of the church should individually feel that the life and prosperity of the church are affected by their course of action. Those in the church who have sufficient talent to engage in any of the various vocations of life, such as teaching, building, manufacturing, and farming, generally should be prepared to labor for the upbuilding of

the church by serving on committees or as teachers in Sabbath schools, engaging in missionary labor, or filling the different offices connected with the church.

God requires that the first, the best, and the most useful talents shall be employed to carry forward his work upon the earth. The same zeal and energy, tact and order which are exercised in counting-rooms and shops, and in the fine arts, should be brought into the religious life and exercised in the work of God. All are responsible for the talents given them of God to use to his glory. He calls for them to come up to the help of the Lord against the mighty.

Many will give money because it costs less self-denial and self-sacrifice than to give themselves. Some say, "My business claims all my time. So numerous are my engagements and so pressing their demands, I cannot give my time." Of what avail is means without agents to use it? Ministers cannot do a tithe of the work necessary to be done at this time to save souls and preserve the vitality of the church.

God wants, not only that his followers should give of their means, but that they should give themselves. He claims their personal interest, their talents. The very best and most vigorous thoughts should be devoted to his cause and to glorifying his name.

What revelations will be made in the day of God, when each individual will see his life as God sees it! What opportunities lost to save souls! How many precious hours wasted in following inclination instead of discharging duties! How much greater advancement might have been made in the knowledge of the truth! How much talent that was given of God for wise improvement, to be spent in his service, has been buried in the cares and allurements of this world! How much strength and courage might have been given to the individual members of the church, had they dedicated to God their talents, and used them to his service and glory! And how many souls might have been saved, had they been wise, and sought first the kingdom of God and his righteousness?

What can we say to arouse those who profess to be the followers of Christ, to a sense of the solemn responsibilities resting upon them? Is there no voice that shall arouse them to work while the day lasts? Our divine Master gave his life for a ruined world. Who will deny self, and make some sacrifice to save souls for whom Christ died? He has left us an example in his life, that we might follow in his steps and secure the approval of Heaven.

Contemplating things of eternal interest will give true perception of the things of God. The respect and reverence due to God will be exhibited in the daily life and character. The soul will be brought into harmony with Heaven. The entire character will be elevated and transformed. The believer will be made Christ-like, and finally obtain an entrance into the city of God.

### COVERING UP THE TRACKS.

BY ELD. S. S. SHROCK.

WERE it not so serious a matter, it would certainly provoke laughter to observe how Sunday advocates exert themselves to cover up their crooked tracks. If there is a word said about keeping holy

the seventh day of the week, we are sure to hear the cry of "change," and Acts 20 : 7 is held up broadside before us, in order to eclipse the testimony of God's law ; but who ever heard this text quoted when an appeal was made for a better observance of the "Christian Sabbath" (Sunday)? They know full well how weak and powerless such texts are, and realizing that Sunday has no claims to sacredness, their only hope is to make those who will not regard the day feel that they are under the condemnation of the fourth commandment. In order to accomplish this, the following ingenious course is pursued :—

1. The first step is to designate the day as "Sabbath," and not "Sunday." Not long since, Rev. J. R. Latimer treated this subject in the *Christian Statesman*. He says : "Surely there is a sad lack of propriety and of scientific accuracy (not to state it more strongly) in calling it Sunday rather than by one of the names which the Spirit of inspiration has given it. Such practice on the part of Christian people seems to me to show a disrespect for the day little short of criminal (not to say blasphemous), as well as inexcusable ignorance respecting it." Further on he exclaims : "What is 'Sunday'? The sun's day, or, as the Latins termed it, *dies solis*, day of the sun ; *i. e.*, the day devoted to the services of sun-worship. The practice of worshipping the sun prevailed extensively in ancient heathendom, and the first day of the week was devoted to this purpose. Hence the name is purely heathenish in its origin, and commemorative of idolatrous practices."

Can we wonder that his nerves are a little sensitive? If, however, the name "Sunday" is criminal on account of its heathen origin, what must it be in the sight of God to substitute such a day for the true Sabbath, and rob the holy institution of both its name and influence?

2. The second step is to use the title "Sabbath" whenever admissible. Do not say "Sunday-school" but "Sabbath-school." Thus Prof. Mc Allister, in an article on this subject, exclaims : "Shall a school which is in perfect harmony with the institution of the Sabbath be known by a name which properly implies that it is conducted without regard to the fourth commandment? I know it is said,—

"What's in a name? That which we call a rose,  
By any other name would smell as sweet ;"

but certainly to change the violet to a sunflower we would have to lay great stress on the name. It is gratifying to know that one of the most remarkable features of the best of many good books recently published on this subject of the Sabbath, is their careful discrimination in the use of these words."

3. The third step is to apply the fourth commandment rigidly, as though they had the true seventh day Sabbath. Thus I read again in the *Christian Statesman* : "The most flagrant forms of Sabbath desecration are connived at as though the decalogue were of no force, and as though we were ready to confess that we have no right to enforce a purely Christian law.

"No State can gain or retain this divine favor which is so essential, unless it be a Sabbath-keeping State. God has said so, and his words are as vital to-day as when first proclaimed in Israel. He is especially jealous for the Sabbath, and unless the State bends to his scepter in its observance, it will be broken with his rod of iron. The law of the Sabbath, then, should be the law of the State, because it is the law of God.

"The Sabbath comes down to us as a religious institution, from within the gates of the lost Eden. Marriage and the Sabbath are the only remaining vestiges of man's unfallen bliss. It was re-enacted amid the thunders of Sinai, illustrated and enforced under the Old Testament economy as almost no other in the decalogue was, and approved and enforced by our Lord and Master, both by precept and example ; and therefore, not only not repealed, but in the very nature of the case unrepealable, and just as binding on the nation as on the individual. If the fourth commandment is not binding by divine authority, no other precept is."

Statements like the above could also be given from other sources. The ministers of Lockport, N. Y., being grieved at the great desecration of Sunday in that city, made a strong appeal to the common council. Here are their concluding words : "In conclusion, we express the conviction that the law of Moses (Ex. 20 : 10, 11), would be an adorn-

ment to any modern city charter, and that a mayor like Nehemiah of Jerusalem (Neh. 13 : 15-22), would grace any modern city government with honor and safety."

Should Nehemiah appear as mayor of Lockport, or any other modern city, I fear this "Pastor's Union," with God's holy Sabbath under foot, would have the benefit of an experience similar to that of the "nobles of Judah" in Nehemiah's time.

Thus they come in these "latter days," and "think to cause my people to forget my name by their dreams, which they tell every man to his neighbor, as their fathers have forgotten my name for Baal." Jer. 23 : 27. Who is Baal?—The sun. Thus they are substituting the Sunday—sun's (Baal's) day—for God's holy Sabbath.

But lo! after they have said "Sabbath, Sabbath," called their Sunday-school "Sabbath-school," and employed the fourth commandment in support of their false practices, and even challenged one of the holy prophets, the bare fact remains unchanged ; viz., that they celebrate a day which God never sanctified, and for which no command is found in Holy Writ.

Surely, "of making many books there is no end," but the "conclusion of the whole matter" remains to "fear God, and keep his commandments ; for this is the whole duty of man." Eccl. 12 : 12, 13.

### NOW AND THEN—HERE AND THERE.

BY M. WOOD.

THIS world is a world of danger, a scene of spiritual conflict. From one end of the world to the other end thereof, temptation is found. Prosperity tempts the soul to wander from God, and to love the world ; adversity tempts to repine at the dealings of God. Youth and age, poverty and wealth, health and sickness, all have temptations peculiar to themselves ; and even the zealous discharge of Christian duties and the possession of elevated Christian graces may be connected with temptations to indulge in those odious sins, self-righteousness and pride. And while in every circumstance temptation may exist, the great enemy of God and man "as a roaring lion, walketh about, seeking whom he may devour."

But on the other side of Jordan, in the beautiful mansions prepared for God's people, no inward corruption harasses ; no anger, no shame, no envy, no ambition, is ever felt ; and there is no temptation forevermore for the redeemed host, for they left danger, sin, and iniquity behind when they left the precincts of mortality. The sufferers have forgotten their sorrows, the endangered are forever safe. Here on earth Christians struggle for important victory ; there they possess the crown and wave the palm of triumph. Here Christians run the race that is set before them, but there the race is ended. Here they are, as it were, on a battlefield, struggling against numerous foes ; but there are no fields of battle there. Here the saints of God are tossed on a stormy sea ; there they are safe in a haven of eternal rest. In that better country they hear no complaints, shed no tears, feel no corruptions, anticipate no evils ; instead of sin (1 John 3 : 4) there is holiness ; instead of danger and temptation, safety ; instead of weakness, strength ; instead of languishing, beauty ; instead of painful separations, eternal unions, unutterable joy, and a life which measures with that of the holy One of Israel.

How great such a change, from the scenes of earthly care and labor to the company of perfected saints and the blessed society of holy angels ! The happiness of heaven will be augmented by the perfection and holiness of its blessed inhabitants. Those who possess spotless characters before God, compose the general assembly and church of the first-born. The Lord Jesus will be glorified in his saints, and admired in all them that believe. He will change their vile bodies, that they may be fashioned like unto his most glorious body. It doth not yet appear what they shall be, but when Christ appears, they shall be like him, and see him as he is. He will present to the Father the whole company of the redeemed as a glorious church, not having spot or wrinkle or any such thing, but holy and without blemish.

How rapturous will be this scene of holiness and happiness!—an immense assemblage of happy beings, forming one glorified family in the presence of their God and Redeemer ; the angels and saints

now brethren in Christ Jesus ! Not one defect, not one blemish in the character of this vast multitude which no man can number ! Not one error in their conduct ; not one defective disposition ; not one unkind feeling ever experienced ; not one impure thought ever known ! Every countenance glowing with heavenly beauty, and every heart full of heavenly love ! Every eye the index of a soul adorned with all the lovely excellencies of its redeeming Lord ! All in their measure resembling him in glory ; all like him, and all so resembling him in character and disposition that his all-piercing eye shall not discern one defect in all his happy family, but even in his sight they shall be unblamable and unreprouvable ! Happy are they who form a part of such a family. What a work is before us as the remnant church !

### WHAT SHALL THE END BE ?

BY ETHAN LANPHEAR.

COMPLAINT after complaint comes up all over our land, of a lack of church interest in its membership. Ministers complain that the Sabbath is becoming desecrated more and more (meaning Sunday, of course) ; that people are organizing into clubs and societies, secret and otherwise, all over our land, so much so that it is almost impossible to hold the church together ; and the attractions for the young are such that it is difficult for them to find time to attend the meetings of the church. The newspapers of the day are so filled with advertisements of all manner of corrupt shows, pugilistic fightings, Sunday excursions, etc., to call the attention of the rising generation from better things, that they get discouraged. The world is full of reading matter of a corrupt nature, that leads the young astray from the path of virtue. The politics of the day have become so corrupt that the masses think more of their party and partisans than they do of godly men and the gospel of Jesus Christ, and prefer place and position and the emoluments of this life, gold and silver, etc., to the blessings of eternal life and salvation in the world to come.

Wicked men and politicians are honored at death more than holy men that have spent their lives in God's service and the salvation of men. Thousands upon thousands of dollars are spent for monuments for politicians, while the men of God scarcely are remembered with a slab to mark the place of their burial. The politician's widow is pensioned by the Government, and endowed with thousands of dollars by the public, while the minister's widow is left to eke out her own existence, or to be sent to some old ladies' home to end her days, and possibly be buried in a potter's field ; and all this in a professed Christian land ! All these things seem to increase year by year, while the increase of Christianity does not keep pace with the increase of population in our land.

Strange as it may seem, it is said "that in about one hundred messages and letters of condolence received by Mrs. Logan since the death of her husband, only two made any reference to the consolations of religion." "Of these two, both said, 'May God comfort and sustain you.'" Thus it is to be seen which way the tide of the American people is drifting.

There must be a cause for this declension in the religious aspect in our land, and we turn to inquire and find that cause. And what do we find? We find that to-day the professed men of God, as of old, have departed from him, and are teaching for doctrines the commandments of men. They are telling the people that Sunday is the Sabbath in place of the seventh day, the holy day of God, made for man, thus accepting heathen and pagan institutions in place of God's word ; that there is no resurrection of the dead ; that there is no death ; that man never dies ; that man only passes at death to another state of living existence ; that there is no second death to the sinner ; that there is no destruction for the wicked ; that man is immortal without the gift of God ; that eternal life is inherent in man's nature ; that the serpent, rather than God, told the truth ; that man may break the law of God and yet never die ; that God was mistaken, though he shut man out of the garden and from the tree of life, lest he should eat and live forever. It makes no difference, according to much of the popular teaching ; man must live through an endless eternity, whether redeemed by

the blood of Christ or not. The most of the churches substitute sprinkling for baptism, thus discarding the doctrine of John the Baptist and Christ's immersion as an example. Many other plain teachings of the Bible also are laid aside by many of the ministers of to-day, and then they wonder that the world and church are becoming so skeptical and sinful!

Men of the world are intelligent beings, and know that where there is no law, there is no transgression; and when they hear preachers teach for doctrines the commandments of men, they are led to say that "either the Bible is false or these preachers, or both." And when religionists lose faith in God to defend his truth, and resort to legislation and amendments to State and national constitutions to maintain their religion against God's or Christ's religion, it is no wonder that they are in the fog of despair to reform the church and the world. "Return unto me, and I will return unto you, saith the Lord of hosts."

### SOME "WHOSOEVERS."

BY EUGENE LELAND.

"WHOSOEVER will, let him take the water of life freely." Rev. 22:17. We love to read this passage. All men give it a broad application, making it include all people, Christian and heathen, Jew and Gentile. We send our missionaries to foreign lands and extend the invitation to all, because "whosoever will" may come. But what are the conditions upon which all may "come?" They could certainly be nothing short of our doing our whole duty.

Solomon says: "Fear God and keep his commandments: for this is the whole duty of man." Eccl. 12:13. Observe that the application of this passage is broad. The "whole duty of man," is not the whole duty of a particular class of men, but of all men. Hence every one who would come, must keep the commandments.

John says: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." This passage shows the universal obligation of the law. "Whosoever" means anybody, whether Jew or Gentile, civilized or barbarian, just as in the passage first quoted. Were this passage not universal in its application, it would lead to the absurd view that no one could commit sin except those to whom the law was given.

We notice further that every part of the law is equally binding upon all men. Our Saviour says: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5:19. It makes no difference which of the commandments is considered the least, whosoever breaks that one is the least in the kingdom of heaven; or, as another has expressed, "shall have no part in the reign of heaven." With such a statement as this, how can any one apply the obligation to keep all or any one of the commandments, to one class of people to the exclusion of all others?

The apostle James speaks on the same point. He says: "Whosoever shall keep the whole law, and yet offend in any one point, he is guilty of all." Chap. 2:10. He does not specify any particular class of people, but his application covers all men and all time. Whosoever: that means me; it means you; it means everybody. And there can be no mistaking the law to which he refers; for the next verse reads, "That law [margin] which said, Do not commit adultery," etc. One point in that law which says "Do not commit adultery" and "Do not kill," is, "The seventh day is the Sabbath of the Lord thy God." Will it relieve any one from his duty to keep the whole law, and permit him to offend in this one point by saying, "It is Jewish"? W-h-o-s-o-e-v-e-r does not spell Jewish nor any other ish. It spells whosoever, and means you and all other men, of whatever nationality or ish or ism.

Notice again: "The Sabbath was made for man." Mark 2:27. And when we consider that the Sabbath command is one of those which constitutes "the whole duty of man," in connection with the passages above noticed, showing the broad application of the law, we can but conclude that whosoever accepts the invitation to "come," must also keep the commandments, the Sabbath commandment with the others.

### HOME OF THE BLEST.

BY ELD. L. D. SANTEE.

My soul with unspeakable longing is filled,  
To reach that bright home where love never is chilled;  
From the shadows of time, with its sorrows and blight,  
I turn my eyes homeward to mansions of light.

I think with delight of that home of the blest,  
Where the world-weary pilgrims forever shall rest,  
Where sin cannot enter, and grief is unknown,  
And the heart-ache of earth-life forever is flown.

When Heaven's rich tenderness breathes over all,  
Where joy is unbounded and tears never fall,  
Where the saints of all time shall with Christ ever be,  
And joy fills the earth as the waves fill the sea.  
*Chanute, Kan.*

### FALSE WITNESSES.

BY W. A. COLCORD.

WHEN two or more disagree upon some question, it is proof positive that all but one must be wrong; one may be right. But the fact that they disagree does not of necessity imply that even one is correct; all may be wrong.

Thus it was in the case of condemning the Saviour. In giving testimony against him, some testified to one thing, and some to another. Thus Mark bears record: "And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together." Chap. 14:55, 56. It thus appears that there was no lack of witnesses; but their testimony could not be accepted as valid, because of their lack of agreement. The testimony of one destroyed that of another. But it is a fact worthy of notice that, notwithstanding the disagreement in the testimony of these many witnesses, they all agreed to one thing, and had but one object in view, and that was to crucify the Saviour. Through a prevailing custom they were granted the release of a prisoner at the feast of the passover, but it must not be Jesus, though a robber and a murderer be let loose among them instead. "And they cried out all at once, saying, Away with this man, and release unto us Barabbas." Luke 23:18.

A strikingly similar course has been taken by the opposers of God's Sabbath and advocates of the first day of the week. Should we put some of them upon the stand, we would have testimony something like the following:—

1. *The Catholics.*—There is no authority whatever in the Scriptures for observing the first day of the week, or Sunday. But the pope can dispense above and in contradiction to the law of God, and even to the precepts of Christ. We are commanded to hear the Church, and the Church says, "Keep Sunday;" therefore we keep Sunday.

2. *The Methodists.*—The law of God has not been abolished, but Christ so changed the fourth precept of that law that we now are to observe Sunday as the Sabbath; therefore we keep Sunday.

3. *The Presbyterians.*—The law of God has neither been changed nor abolished, but a seventh part of time is all the fourth commandment requires, and Sunday is a seventh part of time; therefore we keep Sunday.

4. *The Disciples.*—The law of God has been abolished, and we now have no Sabbath; but we are to observe "Lord's day," and Sunday is Lord's day; therefore we keep Sunday.

The cases might be multiplied, but these are sufficient to illustrate the point. It will be readily noticed that notwithstanding the diverse and contradictory positions taken in reference to the law of God, the conclusion arrived at is the same in each instance. All bring in a verdict in favor of Sunday-keeping; all are unanimous in condemning the Sabbath; and although the methods resorted to are so divergent and incoherent, all unite in saying of the Sabbath, "Crucify it; but as for this Sunday, though a robber and a murderer, release it unto us."

As in the trial of the Saviour the want of agreement among the witnesses proved their testimony fraudulent, so of these we may likewise say, They are false witnesses, because they agree not together.

But we are led to inquire into the cause of this. Why are such arguments resorted to in defense of Sunday-keeping? It certainly cannot be the result of defending the truth, for truth never drives

its adherents into inconsistent and untenable positions. Truth is consistent with itself, and ever moves in a straight line. But we think the case is not difficult of solution. In the first place, it might be stated that such arguments are resorted to because there are no better. But the real reason is this: when one finds himself in error, the first and most natural thing for him to do is to begin to excuse himself. It is so much easier than to make a frank confession of having been in the wrong, and begin the work of reformation. This is forcibly illustrated in the fall of our first parents. Each, when questioned, offered an excuse. Adam, when asked if he had eaten of the forbidden fruit, said: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." And coming to Eve a similar answer was received, "The serpent beguiled me, and I did eat." Thus we see, each to justify a sinful course, offered an excuse. And their children, it seems, have not forgotten the foible.

But the Bible, which all these claim to follow, says: "Put not thine hand with the wicked to be an unrighteous witness." The change of the Sabbath has been brought about by wicked hands. The masses have been led into error. But we have the command, "Thou shalt not follow a multitude to do evil." When shown our faults, how much better to take the advice of Pope, "A man should never be ashamed to own he has been in the wrong, which is but saying in other words, that he is wiser to-day than he was yesterday." Truth is the abiding religion; all else must sooner or later fall.

*Des Moines, Iowa.*

### HINTS TO SABBATH-SCHOOLS.—NO. 5.

BY ELD. O. A. JOHNSON.

HELPS TO SABBATH-SCHOOL STUDY.

CHRIST was the model teacher. We shall do well to imitate him. "He taught them many things by parables," and "without a parable spake he not unto them." Mark 4:2, 34. He illustrated his teachings by objects with which the people were familiar. We find him speaking of the sower, the shepherd, the vineyard, the marriage feast, etc. By this method he was better able to unfold to the understanding of the multitude the divine truths which he came to teach. In the Old Testament, also, we have a record of how truths for that time were taught. When the Lord appeared unto Habakkuk, his instructions were, "Write the vision, and make it plain upon tables."

Can we not from these sources draw lessons of value on the art of teaching in our Sabbath-schools? Let us make the teaching simple and plain, illustrating it by objects familiar to all, thus impressing it more deeply on the mind. For this purpose we may also use "tables"—blackboards—large or small, as the circumstances may be. It would be well if every teacher had a blackboard, a small, light pasteboard one, that he could use in the class recitation. Especially is this a benefit in classes composed of small children. Study how to illustrate the lessons well, so that they may be instructive and interesting to the little ones.

Every school should be well supplied with maps of Bible lands, and they should be used on proper occasions. Let the location of cities, countries, and rivers that may be mentioned in the lessons, be pointed out. Let the school learn the location of them; for it will help all to understand and remember the lessons. Again, a good Bible dictionary, as well as other reliable histories and commentaries, will be found very useful, especially to the superintendent and the teacher. That we are justified in studying useful and reliable books aside from the Bible, and using them on proper occasions to explain certain points of Scripture, to confirm Bible truths, or to substantiate facts, may be seen by the following scriptural incidents: Paul once took the inscription on an idolatrous altar, namely, "To the unknown God," for a text. Acts 17:23. He also quoted the language of a Grecian poet to confirm a Bible truth: "As certain also of your own poets have said, For we are also his offspring." Verse 28. He quoted the Cretian prophets, or seers, also. Titus 1:12. In harmony with these statements of Paul, we find that he studied books aside from the sacred Scriptures; for we read that he wished Timothy to bring

his "books" and "parchments" that he had left at Troas. 2 Tim. 4 : 13.

Some Sabbath schools have a library from which the members can draw books, and retain them a week or two. Of course many of these books may be foreign to the Sabbath-school lessons or the Sabbath school work; yet they may be good and useful. Great care should be exercised in selecting good books for our Sabbath-school libraries.

#### SABBATH-SCHOOL SINGING.

Singing is a part of the worship of God. The inhabitants of heaven praise God and Christ with the song and harp. The redeemed will sing a new song of deliverance, which none but they can sing. Rev. 5 : 8-12; 14 : 2, 3. In the Old Testament we read that they praised the Lord in the song, "with the timbrel and dance" (margin, pipe), and "with stringed instruments and organs" Ps. 150 : 4. We also read that there were in Israel "singers with instruments of music, and such as taught to sing praise." 2 Chron. 23 : 13. In the New Testament we read that we should teach and admonish "one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3 : 16. Singing is a part of worship. We should try to sing intelligently, with the spirit, and with the understanding, also. Put forth earnest efforts to have good singing. If there are none in your Sabbath-school that can sing or teach singing, then try to procure a sober-minded Christian man or woman to come and teach you how to sing. Let us learn how to praise God in song, and thus make melody to the Lord in our hearts. Let us learn to praise God and Christ in song here, that we may sing among the redeemed to his praise in the long hereafter.

#### PUNCTUALITY AND ORDER.

God has appointed the Sabbath for rest from secular labor and for his worship. It is important that we should be punctual at the house of worship. We know how aggravating it is to have to wait and wait for some one to do a certain job of work at a specified time, and where several are engaged in the same work, what a disappointment to be compelled to wait for a tardy workman! How much more important when we do work for Christ! When we make an appointment to meet for worship of any kind, we ought to remember that God has promised to meet with us, and we may rest assured that he will be true to his promise; it must therefore be an offense to him, for us to be late. Coming in after the school has opened causes confusion and disturbance also. The Bible says, "Let all thing be done decently and in order." 1 Cor. 14 : 40. "For God is not the author of confusion [margin, tumult or unquietness], but of peace." Verse 33. Again, "Be not slothful." Heb. 6 : 12.

It would be well if teachers would come from ten to thirty minutes before the hour of Sabbath-school arrives, and take their places in their classes, that as soon as the scholars come in they may take them into the class. This will help the order of the school very much. If any must move, move quietly. Be not careless or boisterous. Remember that God has promised to be there, and that holy angels are there; hence respect the presence of God, and walk carefully before him. Parents should not allow their little children to run about in the house of worship during Sabbath-school exercises, nor should they be allowed to do so at any time in the house of God.

It is not well to permit the members of the classes to whisper to one another, nor to enter into conversation or argument. All conversation during the recitation should be directed to the teacher, and to no one else. If it is not thought best to permit whispering in common schools, why should it be practiced in the Sabbath-school? If any difference should exist, it should be this: that the order and conduct of the Sabbath-schools should be much better than in the common school.

Having been connected with the Sabbath-school work for some time, and having tried to study the Bible with a view to learn from it how we all might improve our Sabbath-schools, I have been led to the conclusions which I have here presented. I am aware that the subject is an extensive one, and that much more might be said upon it; yet I trust that what has been said in these articles may lead the reader to consider and study this matter more carefully. Perhaps there are few better missionary fields than the Sabbath-

school. Above all, forget not the spiritual part of the work. May God bless this branch of his work to the salvation of many in his kingdom.

#### "IS MY NAME WRITTEN THERE?"

BY A. SMITH.

WHEN any accountable human being repents of sin to the degree of being accepted of God, we understand that his name is then written in the book of life in heaven. See Luke 10 : 20; Phil. 4 : 3; Rev. 3 : 5; 13 : 8; 17 : 8. The name thus written is not necessarily the name given by parents or guardians, which is often very inappropriate, but the name given from heaven, and by which the individual will doubtless be known throughout eternity. See Rev. 3 : 12.

The names given in the Bible were significant of the character of the individual, or the circumstances attending his birth. See Gen. 2 : 23; 3 : 20; 17 : 5; 32 : 27, 28. In the matter of naming offspring it is quite likely that the human race have gone wrong as in a thousand other matters. In the new earth probably but one language will be spoken (see Zeph. 3 : 9), and every name will be found to harmonize with its idiom.

"I will write upon him my new name." Rev. 3 : 12. This name is given to the individual besides the name written in the book of life. The name thus to be written is doubtless the title conferred upon Christ when he shall have finished his mediatorial work and assumed his vestments of royalty. Rev. 19 : 16.

Individuals of the church of Philadelphia (Rev. 3 : 7-12) who overcome, will be numbered, together with the overcomers of the Laodicean church (verses 14-21), among the 144,000 of Rev. 7 : 4; and of these it is said, They "follow the Lamb whithersoever he goeth" (chap. 14 : 4), and are to sit with Christ on his throne. Chap. 3 : 21. In human parlance, they will be, as it were, the body-guard, cabinet, or council of the King of kings, and in some way will wear his distinctive royal title.

Think not, reader, that feeble, spasmodic efforts to overcome our sins will ever raise us to a place in that privileged company. If we cannot now, by the grace of God, completely subdue and rule over our carnal natures, we shall then be found unfit for a position of honor over the nations of the redeemed in the kingdom of God. And to be so unprepared with the light we now have, will be not to be saved at all.

#### COMING AND GOING.

BY A. W. ROTHWELL.

How often we hear the popular religionists of the present day, teaching that as soon as life becomes extinct in our bodies, the real, living, thinking man, which they term the immortal soul, is released from its mortal clog, the body, and soars away to the realms of joy and bliss, even to heaven, where God is. We ask them if it is there to bask in the sunlight of his divine presence throughout the cycles of eternity? or is it only to the day of Judgment? Will they answer?

If this theory be true, I have often wondered why the Bible, our source of information on this all-important question, has not stated it in so many words. Let us take, for example, the case of David. Certainly if any one of all who have lived on the earth, was worthy of going to heaven at death, he was; for of him we read that he was a man after God's own heart (Acts 13 : 22); his general course was that which was right in the sight of the Lord (1 Kings 15 : 11); and of all his sins he sincerely repented. Ps. 51.

In 1 Chron. 17 : 11, I read: "And it shall come to pass, when thy [David's] days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom." It is God who is speaking here through the prophet Nathan. Verse 3. But God is in heaven, the place where they tell us the souls of good men go when death releases them. Now mark: he does not say, "Thou must come to be with thy fathers," which would be the proper way of expression if his fathers were in heaven; but, "Thou must go to be with thy fathers."

From this expression it is evident that David

was going to some place where God was not. Let us for a moment imagine ourselves in the place occupied by God, with our limited understanding of language, and surrounded by the immortal souls of David's fathers, as we are told God is, and we would certainly speak of David as coming to his fathers, not going. That the death of David is referred to in the text before us, please compare 2 Sam. 7 : 12 and Acts 13 : 36. Does this look like going to heaven?—Nay, verily; for corruption is not found in heaven.

But further, unless Universalism be true, what inextricable confusion the advocates of popular theology find themselves involved in, when they come to look into this matter a little more closely. The same reasoning that consigns the soul of David to immortal bliss at death, performs the task for all mankind irrespective of character; for in 1 Kings 2 : 1, 2 we read that he was to "go the way of all the earth." Do all men go to heaven at death? These same teachers would have us believe that the wicked at death are plunged into the fiery vortex of a never-ending hell; or is it only to the day of Judgment? Will they answer this also?

But admitting the popular dogma of consciousness in death to be correct, what do we next find confronting us? Take the case of Abraham. His demise certainly was no different from that of David. Of him, also, it is said that he was "gathered to his people." Gen. 15 : 15; 25 : 8. Were the souls of Abraham's fathers carried to heaven at death? In Josh. 24 : 2 we read that they were idolaters, and Paul tells us that idolaters have no part in the kingdom of God. Gal. 5 : 20, 21. Then, if both theology and the Bible be true, Abraham must have had two souls: one which at death went to heaven, and the other to hell. Or, if he had but one, part of it must have gone to heaven, and the other part to hell. Then we have the marvelous spectacle of a deformed soul in heaven, to all eternity. How absurd!

Is it not by far the wisest way to take the plain teachings of the word of God, that "David is not ascended into the heavens" (Acts 2 : 34), but, with the countless millions of prophets, saints, and martyrs, is quietly sleeping in the silent sepulcher, waiting for the voice of the Archangel that shall rend the tomb and call from their dusty beds the dead in Christ, to a life incorruptible and immortal, and a glory that fadeth not away?

*Willow Hill, Ill.*

#### "THY WILL BE DONE."

BY S. K. PEARSON.

I HAVE just read a passage which seems so good and true that I can but feel that other readers of the REVIEW will be interested in it. It is this: "The privilege of saying 'Not my will, but thine, be done,' should not be falteringly embraced, but should ring from our hearts as a pean of grateful praise."

What can be so sweet, so blessed, to the child of God as the will of his gracious Heavenly Father? He knows all our wants. All our joys, our griefs, our sorrows are marked by him. And He who numbers the hairs of our heads, and without whose notice not a sparrow falls, will surely tenderly lead his own in ways the best for them, and will never leave nor forsake them. What, then, if sorrows come and the way seems hard, is it not the discipline our Father sees is necessary to mold us and fashion us according to his own will? and will not a sense that our Father sees best, and an unconditional surrender of our wills to his, make every burden lighter, and bring the blessing of God into our hearts and lives?

One writer truthfully says: "If the will of God is our will, and if he always has his way, then we always have our way also; and we reign in a perpetual kingdom. He who sides with God, cannot fail to win in every encounter; and whether the result shall be joy or sorrow, failure or success, death or life, we may always, under all circumstances, join in the apostle's shout of victory: 'Thanks be unto God, which always causeth us to triumph in Christ.'"

He loves me. Shall I fear to say  
Thy will be done from day to day?  
He leadeth me by crystal streams,  
And into pastures pure and green.  
Then in his promises I'll rest;  
Ever for me His will is best.

## The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

### A SONG OF REST.

O WEARY Hands! that all the day  
Were set to labor hard and long,  
Now softly fall the shadows gray,  
The bells are rung for evening song.  
An hour ago the golden sun  
Sank slowly down into the west;  
Poor, weary Hands, your toil is done;  
'Tis time for rest!—'tis time for rest!

O weary Feet! that many a mile  
Have trudged along a stony way,  
At last ye reach the trysting stile;  
No longer fear to go astray.  
The gently bending, rustling trees,  
Rock the young birds within the nest,  
And softly sings the quiet breeze,  
'Tis time for rest!—'tis time for rest!"

O weary Eyes! from which the tears  
Fell many a time like thunder rain—  
O weary Heart! that through the years  
Beat with such bitter, restless pain,  
To-night forget the stormy strife,  
And know what Heaven shall send is best;  
Lay down the tangled web of life;  
'Tis time for rest!—'tis time for rest!  
—Florence Tyler.

### A FLAW IN THE WEDDING LINK.

THE wedding was a very pleasant one, and full of promise. The bride was as clearly formed for "attractive grace" as Milton's Eve. Her bright face glowed with the white and red which "Nature's own sweet and cunning hand laid on." The man at her side was every inch a man; and his face flushed with honest pride when her softly spoken "Yes, I do," fell upon his ear. The link that day welded before God with prayer, seemed so bright, and firm, and strong that no eye could detect a flaw.

A few weeks after, when the bridal tour was over, we saw them at church, side by side. A good beginning, thought we. It was the Sabbath for celebrating the Lord's supper. When the time came for distributing the bread and wine, the non-professors either changed their seats or left the church; not all, but many of them.

The young bridegroom rose reluctantly, halted a moment, then took his hat and went over to a side pew, and sat by himself. The bride was left to commemorate the love of her Saviour *alone*. It was their first separation, and in a moment a "great gulf" seemed to open between them! Ah, thought we, there is a flaw in that wedding link already; they are one toward each other, but toward God they are *two*! How can two walk together toward eternity when they are going in opposite directions? Which of them will draw the stronger? If God gives them a household to rear up, which will the children follow sooner, the praying mother or the irreligious father? Will it not be a house divided against itself?

Looking around the church, we saw other separations just as wide and melancholy as this one. Husbands and wives were there that day who, during the previous week, had dwelt lovingly together. They had sat at the same table at home; they had wept and rejoiced together in the sorrows and joys of one common fireside; but, at the table of their divine Lord and Redeemer, *they parted*. To human eyes but a narrow church aisle divided them, yet, in God's sight, they were spiritually as wide asunder as the poles. Looking at this scene of separation, the question came up to our mind, "In the great day, when Christ the Judge shall separate souls, as a shepherd divideth his sheep from the goats, will the wedding tie hold then? or will there be found a fatal flaw in the link that will leave husband and wife to break asunder with a parting that shall never again be followed by a meeting?"

To many a loving wife who will read these lines, this is a sore and tender subject. What shall I do to save my husband's soul? has been the burden of her own soul for more than one anxious year. We would reply to such as she, You can *pray* for him. But to make your prayer of any avail, be careful not to contradict it by your life. Do not ask God to direct him to the Saviour, and

then yourself stand in his way. You can do more than pray for him; you can *draw* him. By driving, you cannot move him one inch heavenward. You cannot force him to the church, to a prayer-meeting, to his Bible, or to the Saviour. But if, in the name of Jesus, you fasten the silken hawsers of affection to him, and apply the persuasions of earnest lips, still more, of a holy, sweet-tempered, noble life, you may be delightfully surprised to see how he will "go after you." As a huge man-of-war on its way down out of the harbor, seems to say to the little steam-tug, "*Draw* me, and I will go along with you," so has a resolute will and carnal heart been won along steadily toward Christ, by the gentle power of a sweet, prayerful woman's life. The positive efforts that you make for your husband's conversion must be made wisely. There is a sort of holy tact in this business. Watch your opportunities. Do not approach him with it when he is out of temper. Do not *worry* him with teasing talk, or with taunts; do not assume the tone of pity,—it will only irritate. Watch your chances and aim to co-operate with the Spirit of God when you see the heart moved by the truth, or by affliction, or by any event of Providence; then *work with the Holy Spirit*.

One good illustration is often worth a hundred counsels; and an actual incident we have somewhere met, fits our case exactly. During a period of general religious interest in the city of B—, a wife of devoted piety persuaded her husband to go with her one evening to her church. He tried to think himself an infidel, and made sport of religion on every opportunity. "I will never go again," said he angrily to her. "I was provoked and insulted; that sermon against infidelity was aimed at me." She saw that the shots were striking, and said nothing. But prayer was made for him, without ceasing, by herself and a few friends.

One evening the wife kindly said to him, "Dear, will you grant me one little request?—go with me to-night to meeting." "I will go to the door, and no further," he answered. With true womanly tact, she says, "Very well, that will do." He goes with her, he parts with her at the door, stays out in the cold, while she goes in and breaks into fervent prayer for him as soon as she reaches her seat. She is trying not only the strength of her marriage link, but of that mightier link that binds her faith to the God of promise.

Presently the door slowly opens; a man walks straight to her seat and sits down beside her! He listens; goes home quietly; she meanwhile, talking more with God than with her husband. The next evening, after tea, as they sit chatting by the fire, he rises, and with some emotion says, "Wife, is n't it most time to go to church?" She springs from her chair; it is entirely too early, but she will not risk delay; and hurrying on hat and cloak, they are off. A happy evening was that to her yearning, loving heart! For his stubborn soul melts down under the truth, like wax in the flame; his infidelity is conquered, where it only can be vanquished—at the cross of Christ!

From that evening he is a new man. His home is a new place. There is an altar at his fireside. "Behold, he prayeth!" And ever after, through their happy lives, there was no *flaw in the link* that bound them in their daily walk toward heaven. "What knowest thou, O wife, whether thou shalt save thy husband?"—Rev. Theodore L. Cuyler.

### HINTS ON EARLY TRAINING.

GATHERED FROM LIFE.

How to guide children that they shall learn to control themselves, is a vital question to mothers. Many earnest, praying mothers have lacked the wisdom to guide their children into paths of peace and righteousness. The mother of the Wesleys, it is said, held influence over her boys as much by the wisdom she exercised in granting as refusing requests, and to her habit of praying and reading with them: "She was very beautiful, and was married at nineteen to a country clergyman. She bore him nineteen children. To the end of her long life her sons, especially John, looked up to her and consulted her as the best friend and wisest counselor they could have. The home over which Mrs. Wesley ruled was free and happy, and full of healthful play as any home in the holidays, and yet orderly and full of healthful work as any school. The 'odious noise' of the crying of chil-

dren was not suffered, but there was no restraint on their gleeful laughter. She had many wise rules, which she steadily kept. One of these was to converse alone with one of her little ones each evening, listening to his childish confessions, and giving counsel in his childish perplexities. She was the patient teacher as well as the cheerful companion of her children. When some one said to her, 'Why do you tell that blockhead the same thing twenty times over?' she replied, 'Because if I told him only nineteen times I should have lost all my labor.' So deep was the hold this mother had on the heart of her son, that in his early manhood she had tenderly to rebuke John for that 'fond wish of his, to die before she died.' It was through the bias given by her to her sons' minds in religious matters, that they acquired the tendency which even in early years drew to them the name of Methodists. In a letter to her son Samuel, when a scholar at Westminster, she said: 'I would advise you as much as possible to throw your business into a certain *method*, by which means you will learn to improve every precious moment, and find an unspeakable facility in the performance of your respective duties.' This 'method' she went on to describe, exhorting her son 'in all things to act upon principle;' and the society which the brothers John and Charles afterward founded at Oxford, is supposed to have been in a great measure the result of her exhortations."

The power of prayer for and with children cannot be estimated: "The loving instruction of a mother may seem to have been thrown away, but it will appear after many days. 'When I was a little child,' said a good old man, 'my mother used to bid me kneel down beside her, and place her hand upon my head while she prayed. Ere I was old enough to know her worth she died, and I was left too much to my own guidance. Like others, I was inclined to evil passions, but often felt myself checked, and, as it were, drawn back, by a soft hand upon my head. When a young man I traveled in foreign lands, and was exposed to many temptations; but when I would have yielded, that same hand was upon my head, and I was saved. I seemed to feel its pressure as in the happy days of infancy: and sometimes there came with it a voice in my heart, a voice that was obeyed: "Oh, do not this wickedness, my son, nor sin against God."'"

Coddling, pampering, and gratifying every wish of a child is more the result of selfishness than love. A love that cannot see in present discipline future good, is both narrow and stupid. True love can deprive the present minute of pleasure for future hours of good, and pure happiness. "I try so hard to make my children happy!" said a mother one day with a sigh, in despair at her efforts. 'Stop trying,' exclaimed a practical friend at her elbow, and do as a neighbor of mine does.' 'And how is that?' she asked dolefully. 'Why, she simply lets her children grow and develop naturally, only directing their growth properly. She has always thrown them, as far as practicable, upon their own resources, taught them to wait upon themselves, no matter how many servants she had, and to construct their own playthings. When she returns home from an absence, they await but one thing—their mother's kiss. Whatever is bought for them is bestowed when the needed time comes. Nothing exciting is allowed them at night, and they go to bed and to sleep in a wholesome mental state, that insures restful slumber. They are taught to love nature, and to feel that there is nothing arrayed so finely as the lily of the field, the bees, and the butterflies; that there is nothing so mean as a lie, nor anything so miserable as disobedience; that it is a disgrace to be sick, and that good health, good teeth, and good temper come from plain food, plenty of sleep, and being good."

Let a child learn early that future good is worth the sacrifice of a momentary pleasure that will not bring lasting gain.—*Christian Union*.

### THE EARLY LIFE OF CHRIST.

WE think, I apprehend, too little of those quiet domestic years of secluded, unpretending piety of Jesus, at Nazareth. Our eyes are dazzled by the outward glory which surrounded his path when he burst from his long concealment, and showed himself as the Son of the Highest. And yet there is a sense in which we should have more interest in

the earlier, than in the later period of his life. It is like the life we have ourselves to lead. The Jesus of Nazareth is more a pattern to us than the Jesus of Gethsemane and the cross. He was not less the Son of God in the one case than in the other; nor less in the one character than in the other, has he left us an example that we should follow his steps. It was thus the great lesson of his life at Nazareth, as interpreted by his sayings in the temple, that we should be about our Father's business, in the counting-house, in the workshop, at the desk, as much as in the higher or more public walks of Christian or philanthropic effort; that a life confined and devoted to the faithful exercise of the simple, humble offices of daily domestic duty, if it be a life of faith and love, may be one as full of God, as truly divine and holy, as Christ-like and as honoring to Christ, as a life devoted to the most important public service that can be rendered to the church on earth.

In the quiet and deep-lying valleys of life, all hidden from human eye, who can tell us how many there are who, built up in a humble trust in Jesus, and animated by their hope in him, are performing cheerfully their daily tasks because a Father's wisdom has allotted them, and bearing faithfully their daily burdens because they have been imposed by a Father's love, content to live and labor and endure, and die unnoticed and unknown, earthly fame hanging no wreath upon their tomb, earthly eloquence dumb over their dust? These are they, the last among men, who shall be the first in the kingdom of the just—*Dr. Hanna.*

### Our Tract Societies.

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

#### THE CONSECRATED WILL.

Laid on thine altar, O my Lord divine,  
Accept my gift this day for Jesus' sake;  
I have no jewels to adorn thy shrine,  
Nor any world-famed sacrifice to make;  
But here I bring within my trembling hand,  
This will of mine, a thing that seemeth small,  
But only thou, dear Lord, canst understand  
How, when I yield thee this, I yield my all.

Hidden therein, thy searching eye can see  
Struggles of passion, visions of delight;  
All that I am, or love, or pain would be,  
Deep love, fond hope, or longings infinite.  
It hath been wet with tears and dimmed with sighs,  
Clenched in my grasp till beauty it hath none;  
Now from thy footstool, where it vanquished lies,  
My prayer ascendeth, "May thy will be done."

Take it, O Father, ere my courage fail,  
And merge it so in thine own will that e'en  
If in some desperate hour my cries prevail,  
And thou giv'st back my gift, it may have been  
So changed, so purified, so fair have grown,  
I may not know, or feel it as my own;  
So one with thine, so filled with peace divine,  
That gaining back my will, I find it thine.

—Sel.

#### INDIANA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1886.

|   |         |
|---|---------|
| No. of members.....   | 422     |
| " reports returned.....   | 306     |
| " members added.....  | 20      |
| " members dismissed.....  | 21      |
| " letters written.....  | 237     |
| " letters received.....   | 38      |
| " missionary visits.....  | 749     |
| " Bible readings held.....  | 217     |
| " subscriptions to periodicals.....   | 304     |
| " pp. books and tracts distributed.....   | 324,789 |
| " periodicals distributed.....  | 8,547   |
| Cash received on tract fund, \$371.27; on periodical fund, \$201.70; on reserve fund, \$677.27; on tent fund, \$192.50; on Christmas offerings, \$435.44; on other funds, \$153.32. |         |

EMMA GREEN, Sec.

#### SOUTH AMERICAN TRACT SOCIETY.

Report for Year Ending Dec. 31, 1886.

|   |       |
|---|-------|
| No. of members.....                         | 8     |
| " members dismissed.....                    | 4     |
| " missionary visits.....                    | 65    |
| " letters written.....                      | 52    |
| " letters received.....                     | 36    |
| " weekly subscriptions.....                 | 7     |
| " monthly subscriptions.....                | 1     |
| " quarterly subscriptions.....              | 2     |
| " Bible readings held.....                  | 58    |
| " average attendance at readings.....       | 12    |
| " pp. tracts and pamphlets distributed..... | 2,454 |
| " periodicals distributed.....              | 1,560 |

No. of periodicals sold..... 24  
Cash received on book and periodical sales, \$1.24; on subscriptions to periodicals, \$3.12; on donations, \$4.25; on tithes, \$.93; on pledges, \$.60, making a total of \$10.14. Our expenditures for books, stationery, bell for out-door meetings, lights, etc., and what we have paid to a colporter, leave us a balance of \$4.24.

GEO. H. AMSTERDAM, Sec. and Treas.

#### MISSIONARY WORK.—NO. 6.

##### GENERAL MISSIONARY WORK.

BEFORE entering into the details of how to do general missionary work, it may not be out of place to say a few words in relation to our duty as laborers together with Christ. God has so ordered his work in the earth that all can have a part to act, and all can be co-laborers with Christ and the angels in the salvation of men. The truth of the gospel when received, should cause us to act, as it did the disciples of old. When Philip first heard of Jesus, he became anxious for the salvation of others; he went in search of Nathanael, and brought him where he could receive instruction in regard to his eternal welfare. Those receiving the light of the Third Angel's Message should manifest the same spirit as did Philip. All have at least one talent, and we are admonished to put it to use. Should we fail in this, we must come under the same condemnation as did the unfaithful servant in the parable of Matt. 25:14-30.

No people since the days of Adam have had greater light than the people of this age. Prophecy is fast fulfilling, and light from Holy Writ is flashing its rays all along our pathway. The truth of the Third Angel's Message is to do its work. It is world-wide, and those accepting it cannot get out of reach of responsibility. There will be no starless crowns in heaven.

All should realize the shortness of time. The opportunities to labor will soon be past; therefore the necessity of laboring with earnestness, love, and faith in gathering precious sheaves into the garner of the Lord. Our own salvation depends much on our activity to rescue our fellow-men. The spiritual life of the church depends much on the amount of missionary work it does. Christ set us an example of activity. His efforts for the good of others were unceasing, and even while on the cross he prayed for his enemies.

The tract and missionary society has been established in the providence of God, that all receiving the truth may become useful. Every society should feel the responsibility of doing its share in giving the warning message. The territory in their immediate neighborhood should be districted, and each member apportioned a share of the work. Every house should be visited, and a thorough work done. There are various ways and means by which the work can be accomplished, and it should be the duty of every one to make it a study how best to approach the people in order to gain their respect and good will. To accomplish this, our own lives must be in keeping with the religion we profess. Our every-day life must show that we have been with Christ and learned of him. We must have a tender and meek spirit, which will leave an influence wherever we go. This is obtainable only by seeking the Lord by confession and putting away wrongs. When we arrive at this state of perfection, then we shall feel a constant need of divine help, and before engaging in our work we shall feel the necessity of going to the Lord and imploring divine aid in our undertaking. Some are qualified for one branch of the work and some for another, while all can circulate our publications.

There is a way that seems to work well in all communities, and is least embarrassing to the worker; and that is to use packages of tracts. Especially is this so in cities. Make up the packages of thirty-two pages each, from the following named tracts, in the following order: No. 1, "Is the End Near," "Millennium," "Coming of the Lord"; No. 2, "Present Truth"; No. 3, "Sufferings of Christ"; No. 4, "Why not Found Out Before?" "Elihu on the Sabbath," "Which Day Do You Keep, and Why?" No. 5, "Is Man Immortal?" "Thoughts for the Candid," "End of the Wicked"; No. 6, "Spiritualism a Satanic Delusion." If desirable to continue the visits, other tracts may be used. Around these packages put a printed wrap (obtainable at any of our offices), which has the following inscription: "Please preserve. This reading matter is furnished by the

International Tract and Missionary Society. Our colporter will leave this package with you for one week, and on the returning visit will exchange for others; or should you prefer to retain it, you can do so for — cents. All means thus obtained will be used to extend the work."

The first visit should be very brief. After passing the usual compliments, hand the package directly to them, saying that you will leave it with them for one week; and as soon as it is in their possession, bid them adieu, and make your exit as quickly as possible, giving no opportunity to refuse. The reason for making the first visit short is, that they may have had their minds prejudiced against the doctrines that we hold, not knowing what the Bible does teach on these points; while if they have an opportunity to read, they can see that our teachings are according to the word of God. In making the first visit in cities, where the houses are compact, one hundred packages may be left in two or three hours. This may be too many for an ordinary worker, unless he is giving his whole time to the work.

The reading on the wrap will give them all necessary particulars, and your mysterious visit will lead to a curiosity to know of the contents which the wrap contains. The second visit will be of greater interest than the first; for there will be an anxiety to know how the reading matter was received. It is always best after the first visit, to enter the homes of those whom you are visiting. This will lead to an acquaintance, which is very necessary to success. It is the genial sympathy that wins the heart. Kind and tender words have influence. Should there be affliction in the family, offer a helping hand. We show them by such actions that we have the same spirit that our Master had when he went about doing good. When visiting those in affliction, much can be done by real sympathy to win them to Christ.

On entering a house, it may not always be best to enter immediately into conversation upon the subject of your mission. There are many things to speak of which will create a friendly interview, and thus gain access to the heart before introducing the real object of the visit. At the proper time, introduce this by inquiring if they have read the package of tracts left with them. Should objection be raised to the position taken by the writer, it would be best to remove this as far as possible, taking care to avoid controversy. When it is evident that the difference of opinion cannot be removed, it is always best to change the conversation, and talk on that which is agreeable. The circumstances of the visit will have to determine how you shall further proceed. Should the parties enjoy the reading of the publications, then duty would be plain to exchange for package No. 2.

There may be cases where package No. 1 has been read and objections raised, when after a few words of explanation it may be read the second time with profit. People need time to consider new points of truth that may be introduced. We must bear in mind how slow we were to accept of ideas contrary to those formerly taught us. Some are slower than others to accept new positions. It is not always those who accept Bible truth on the first introduction that stand the firmest. Patience will have to be put in practice by the worker. It is for the souls of men that our efforts are expended, and we should not readily give up a subject that we are laboring for. If they cannot be reached in one way, there may be other ways that will accomplish the work; and as long as there is a ray of hope, we should continue to hold their cases up by faith to our Heavenly Father, who is long-suffering and not willing that any should perish. It is well to keep our publications before them, and that will insure other visits.

Our visits should be made just as agreeable as possible. The children should be noticed and a good word given them. If an *Instructor* is not at hand, promise them one at the next call; and we should be always careful to fulfill our promise, because the children will be expecting it. In this way we not only gain the good will of the children, but that of the parents also. If there are flowers on the premises, we know they are lovers of the beautiful, and can enter into their feelings on these things. It is often the case that impressions can be made by introducing the beauties of the new earth, and associating them with the Christian's hope.

WM. INCS.

Basel, Switzerland.

## Special Mention.

### ARKANSAS SENATORS ON THE SUNDAY LAW.

As noticed last week, the exemption clause of the Arkansas Sunday law, in favor of observers of the seventh day, has passed the Senate of the Legislature of that State. When the bill came up for action, not a few of the senators made vigorous remarks and scored some good points in favor of repealing the old law. Assured that our readers will be interested in perusing their words, we give the following from the *Daily Arkansas Gazette*, of Little Rock. Of course before the bill becomes a law, it must pass the House, and receive the Governor's signature. But with such an influence in its favor, as is indicated by the remarks of the senators, there seems to be a good prospect that it will succeed, a consummation much to be wished:—

"Senate bill No. 58, a bill to amend the law relative to Sabbath-breaking, was read the third time. The bill proposes to restore the Sabbath law of the State as it was before the Act of 1885, so that religious organizations can keep any day of the week for Sabbath, provided that one day of the week is kept.

"Senator Peters made a long speech in favor of the bill. He believed the bill to be eminently proper for a class of people who are hampered by the law as it now exists. He drew a vivid picture of the advancement of the age, showing how the sun-beam is analyzed, how steam controls the commercial world, and how man plucks the lightning from the clouds to subserve his interest. He regarded Sunday as an advantageous day set apart by man for rest, recreation, or jollity. He showed how all nature demands rest, and how at an early day, man learned this important truth and set apart the seventh day as a day of rest. Then how the idea of the seventh day finally had its effect on the seventh year, and then the seventh son was regarded with peculiar favor, and the seventh son of the seventh son possessed extraordinary advantages sufficient for the people to believe that he possessed the power to heal diseases.

"He could not tell exactly when man saw fit in his wisdom to change the Sabbath from the seventh day of the week to the first day of the week. But when the Jewish nation became incorporated into the Roman nation, and when the Roman Catholic Church grew into power, it saw fit to change the Sabbath day and to enforce its mandates. Many cruelties were practiced. He referred to the history of the Catholic Church, calling attention to many of its deeds in Europe; also to the persecutions that drove the Puritans to America. He showed that this observance of the Sabbath is the only relic of the ancient customs left to us except the custom of circumcision. This latter custom he showed by ancient historians was introduced in Egypt seventeen thousand years ago as a sanitary measure. It was adopted by Abraham, and given to the Jews as a divine ordinance, and is still so considered by them. He then drew conclusions that the Sabbath has a very ancient origin, and has become part of our religion, just as circumcision became a part of the Jewish religion. He believed that our Sabbath will continue as long as our civilization remains. He believed in a Supreme Being. His references to the beauties of nature that compel him to recognize the power of a divine hand, were beautiful and impressive.

"He regarded the law as it now stands as unconstitutional, standing in violation of the bill of rights, and tending to prevent men from pursuing their own happiness and worshipping God according to the dictates of their own consciences, as the Constitution guarantees. He then, in conclusion, showed that in the beginning the seventh day of the week was the Sabbath. Now it is the first day of the week, which fact alone shows that man has made this change. If man has the power to change the day, it is not so guarded by divinity as to compel its observance by penal law. And as there are many classes of good citizens who desire to observe some other day than the first day of the week, he hoped the bill would pass.

"The Chair asked the Senate if it was ready for the question.

"The question—question!" was called by several voices.

"Senator Crockett arose. He had hoped that the voices of Senator J. E. Williams, Senator Byrne, and other able orators on the floor would be raised in favor of the bill. 'I take shame to myself,' he said, 'upon the Act that was passed by the Legislature of 1885, upon this matter. It was unwise and hasty legislation that has worked much damage to the State. Some time ago I visited the Northern States to represent to those people the beauties of our sweet Southern Arkansas. I told them of our climate; of our prairies; of our forests; of our flowers; our rich alluvial soil; our social, friendly people; and I induced many of them to come and settle among us. They have built up homes, and many of them would be happy if it were not for their religious opinions. Many of them belong to churches known as Seventh-day Adventists and Seventh-day Baptists. They came here expecting that they would receive the same protection in Arkansas that is accorded them in England, in all the states of Europe, as well as all the States of the United States except the State of Arkansas. These people conscientiously believe that the divine Sabbath is the seventh day of the week. They go farther. They propose to strictly obey all of the ten commandments. They hold that the mandate 'Six days shalt thou work' is as binding as 'Thou shalt keep the seventh day holy.' Therefore they are an industrious people, making most excellent citizens.

"He showed that an old gentleman at the head of a family had been thrown into prison, and his only horse and only cow sold to pay fines for working on the first day of the week. He had kept the seventh day holy, and believed that he was obeying divine will by laboring on the first day of the week.

"Another, a young man who had just married, he induced to come to the State. The young man was able to buy a small home. He was a Seventh-day Baptist, and worked on the first day of the week. He was arrested for violating our Sabbath law, tried, and fined. Being unable to pay the fine, he was sent to jail. His young wife, left at home alone, grew weary waiting his return. The rosy bloom of health left her cheeks, to be replaced by the pallor of disease. The end was that she lay down and died. When the young husband was released from jail, he hurried home to find his neighbors bearing the remains of all that was dear to him on earth, to the grave. He went with them mournfully, and kneeling down upon the grave he wept as none but a broken-hearted man could weep; and when he arose, he bade a last farewell to his beloved wife and to Arkansas, where he had been so cruelly treated under the operation of law.

"The senator regretted that he voted for the change in the law made in 1885. It had worked many hardships, and he appealed to the Senate to pass the bill, so that these oppressions would cease.

"He concluded with: 'I love these people whom I am defending. Many of them came here through my influence. I made them promises that in Arkansas they could enjoy peace as well as prosperity. But under this law these promises cannot be fulfilled; and I appeal to the senators here to come to my relief—to help me pass this law, if for no other reason, that I may keep my promises to these people.'

"Senator Hudson spoke but a short time. He was proud to see Senator Crockett converted. The law as it stood before 1885 was as it should be. It permitted religious organizations to keep as their Sabbath any day of the week, so that one day in seven was kept. 'When the amendment to the law was offered at the last Legislature, I opposed it. I then attempted to show that it would work hardships upon religious organizations that did not hold the first day of the week as their Sabbath. The bill passed then in spite of my efforts. The gentleman from Arkansas voted for that bill, and I am glad to find that he now is anxious to have it repealed. I hope this bill will pass without a dissenting vote.'

"Senator Martin regarded the bill as one of great importance. He deeply felt its importance, because it affected the religious liberties of a large class of the best citizens of the State. They had been arrested, dragged into court, fined and imprisoned for doing what they believed to be their religious duty. 'I know heads of many good, industrious families who are now watching the action

of this Legislature. If this bill is passed and becomes a law, they will remain with us. Being valuable citizens of the State, we should grant them this relief; for, I tell you, that if this bill is not passed, they will pay their fines now levied on them and leave the State.' He hoped the bill would pass.

"Senator Byrne felt that the bill would pass by a large majority; but as many of his constituents were expecting relief under it, he felt that he would fail to represent them properly if he remained silent. He indorsed all that the senator from Arkansas county had said, and urged the Senate to pass the bill unanimously.

"Senator Smith showed that the law as it stood before the Act of 1885 had been the law of Arkansas since it first became a State. It was originally framed with due regard to the bill of rights. He turned to the bill of rights and read the clauses regarding religious liberty. He then read the law as it stood before being amended. It provided that any day of the week might be kept as Sabbath, so one of the seven days was kept. He regretted that the Act of 1885 had been passed. He remembered that it was introduced to cure certain moral defects of the city of Little Rock, but he had been informed that it had utterly failed. He hoped the bill would pass.

"Senator Crandall, after hearing the arguments, was convinced that the bill should pass, and would support it heartily.

"Senator Fletcher, at one time, had intended to offer the bill. He would be glad to have certain amendments to it, but had decided to vote for it since hearing the arguments offered.

"The bill passed.

"Ayes—Senators Byrne, Baxter, Cazort, Crandall, Crockett, Dunaway, Fletcher, Hammons, Hanna, Hudson, Johnson, Jones, Logan, Martin, Meek, Peters, Pope, Simmons, Smith, Stayton, Tate, Thompson, Thomasson, J. E. Williams, J. H. Williams, and Mr. President—26.

"Noes—Senators Copeland and Gardiner—2."

### A CONDENSED LETTER WORTH READING.

UNDER this heading a recent number of the *Sentinel*, published in Chicago, gives the following extract from a letter from Kansas, with accompanying comments:—

"Carey Smith, of Kansas, who says he has been a member of the church for thirty years, writes us, making the following points in regard to Miss Willard's address recently published in the *Sentinel*:—

"Our obligation to keep the Sabbath is an obligation to God and not to man; hence man has no more right to legislate upon the subject of observing the Sabbath than upon that of baptism or washing the feet.

"It is dangerous, as tending to unite church and State.

"It would inevitably lead to persecution.

"The right to work on Sunday is optional. Men are not obliged to work that day, but should not be debarred from it if they choose. As some observe Saturday as a day of rest and worship, while others observe Sunday, any interference with the right is a violation of the Declaration of Independence.

"The pretense that the proposed Sabbath observance law is to reach saloon-keepers, is not good; for if it is wicked to sell liquor on Sunday, it is wicked to sell it on any other day.'

"Mr. Smith refers to the laws already adopted by the States of Massachusetts, Arkansas, and Tennessee, against working Sundays, and says:—

"One old man, sixty-eight years of age, is now lying in the county jail at Paris, Tennessee, on a stone floor, with little bedding, and at last accounts was in poor health on account of exposure in the prison. His term of imprisonment is six months. *The sole crime of this old and inoffensive man is simply that of working on Sunday, after resting on Saturday.*

"We confess that we did not know that such laws existed in those States. Much less could we have been made to believe that officials could be found in this whole country who would be bigoted, intolerant, cruel, and damnable enough to perpetrate such an outrage in the name of law.

"In closing, Mr. Smith says that 'as a matter of fact, we have neither religious nor social liberty;' and we guess he is right.

The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 15, 1887.

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ALL THINGS ARE READY.

FROM the lips of that majestic angel at whose feet John reverently fell that he might worship him, he received this command: "Write, Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19: 9, 10.

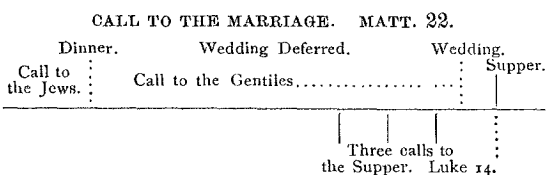
By the Lamb is meant our Lord Jesus Christ; and a marriage supper implies a marriage or wedding in which he bears a part as one of the principals. Such a wedding, as connected with himself, Christ sets forth in two of his impressive parables. In Matt. 22: 1-14, we have the first of these parables. Thus verse 2 states that a certain king—God—made a marriage for his son—Christ. The festivities to be connected with this occasion are referred to in verse 4: "Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage."

The parable proceeds to state that the invitation was rejected on the most frivolous grounds, and made light of, and the servants who brought it to them were spitefully entreated and slain. Then the king was wroth, and sent forth his armies, and destroyed those murderers, and burned up their city. Verse 7. That is, the Jews, to whom the gospel invitation was first graciously sent, by rejecting it, and crucifying the Son of God, incurred God's displeasure, and subjected themselves to his threatened judgments. Jerusalem was destroyed, and they became wanderers on the face of all the earth.

Then the invitation was extended to others. The servants were sent out into the highways; that is, the gospel invitation was offered to the Gentiles; and the remainder of the parable covers all the gospel dispensation to the end of the world.

In Luke 14, under the symbol of a great supper which a certain man made, is doubtless brought to view the same marriage feast that is spoken of in Matt. 22: 4, as connected with the wedding of the king's son, inasmuch as it is given in connection with the subject of our eating "bread in the kingdom of God" (verse 15), by which, presumably, reference is made to the marriage supper of the Lamb. But here in Luke it is called a "supper," whereas in Matthew it is called a "dinner." The use of these terms would seem clearly to imply that the scene described in the parable in Luke transpires at the very close of the gospel day, and is wholly confined to that closing period; but the work in Matt. 22 commenced much earlier, in point of time, at, so to speak, the dinner hour of the day, though it extends down through and covers all the time embraced in the parable of Luke 14. The call in Matt. 22 is embraced in two great divisions; that in Luke in three special and briefer calls, corresponding, as would seem most probable, to the three messages of Rev. 14.

The relation of the two parables may be illustrated by the following diagram, in which the spaces above the line represent the parable of Matt. 22, and those below the line, the parable of Luke 14:—



The call to dinner being rejected, the wedding is deferred, the gospel is sent to the Gentiles, and the call then becomes a call to supper. It culminates in three special invitations, sent out to notify all that it is supper time and everything is ready.

It is said to have been a custom of the East that when one made a feast and sent out his invitations, he did not content himself with that, as people now do, leaving the guests to keep in mind the appointed hour and come at the designated time; but he sent out a special message when the preparations were all made, notifying the guests that the time had come for them to assemble.

This fitly illustrates the gracious manner in which

we are dealt with by the gospel. It is not left merely with a general announcement that the marriage of the Lamb is sometime coming, and that sometime we are to come to the marriage supper; no, but when the time has come a message is sent forth which is at once a warning and an invitation that the time has come, all things are ready, and now or never the invitation must be accepted. Just this last call has been ringing for years in the ears of the present generation.

And to what are we invited?—To the marriage supper of the Lamb. We enter upon no argument here to show that Christ's induction into his glorious office as king of this purchased possession, his reception of the throne and dominion, is the marriage of the Lamb. This is susceptible to the clearest proof, and gives the subject additional interest in the light of the fact that Christ's priesthood is near its close and the time when he is to take his kingdom is at hand. The marriage supper follows—symbol and sum of all the blessedness and bliss of heaven. And to this we are invited with an invitation full and free.

But, strange to say, men at once set about framing a set of the most frivolous reasons why they should be excused from accepting this invitation. Their course shows that they have no faith in what is promised, and no confidence in the integrity of Him who sends the invitation to them. The parable (Matt. 22: 5) says, "They made light of it." "Oh, well," says one, "that does not apply to me. I have never got so low as to make light of religion." But have you accepted the invitation?—"No." Why? Is it not because you esteem that more lightly than you do something else? And as long as you esteem it of less value than something else, and reject it, are you not making light of it?

Especially does this appear when we consider the nature of the excuses, which are all false and contradictory. One says, "I have bought a piece of ground, and I must needs go and see it." But no reasonable man would buy a piece of ground before he had seen it. But if he had, could he not go to see it after the feast as well as before? At all events it shows that he thought more of the land than he did of the invitation to the supper.

Another said, "I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused." Equally frivolous with the excuse about the land. He should have proved his oxen before he bought them; or he could prove them as well some other time.

A third said, "I have married a wife, and therefore I cannot come." Mr. Moody says that this is the worst excuse of all; for he might have known that his wife would enjoy the festival as well as himself, and should have taken her along with him. Another, giving the excuse a little different turn, says it proves that a wife pulling in the wrong direction is stronger than five yoke of oxen; for whereas that man only asked to be excused, this one was ready to assert positively that he could not come on any consideration.

But these are only types of a thousand other excuses that men are ever framing to allay their fears under the last solemn warnings of truth, or to quiet their consciences for not receiving the pressing invitations of the gospel. Says one, "There are hypocrites in the church, and therefore I will not join it." It is unfortunately too true that there are hypocrites in the church. It is impossible under the limitations of human discernment to keep entirely free from such characters. But are there no hypocrites in the world? Is there nothing there which is only a sham and a fraud? And where will you find the most of these? From what divisions will the largest number enter heaven at last? From the world or the church? And how much wisdom or honesty does it indicate to say, I am so afraid of hypocrites, so opposed to hypocrisy that I will stay with the world, where there are the more hypocrites, rather than unite with the church, where there are the fewer? I will stay with the world, out of which few, if any, will enter heaven, rather than unite with the church, out of whose numbers the great mass of the redeemed will be made up? If you should accept the invitation, would you be a hypocrite? If not, there would be one more genuine church member if you were one. Come, then, and show us what a true church member should be.

Another says, "I am good enough as I am; there is no need of my doing anything more." How do you know you are good enough?—"Why, I am as

good as such a one." Yes, but where has God said that any one like ourselves is to be the standard by which we are to be judged? Is there any standard but Christ? Are you like him, if you will not heed his words, "Come unto me"? Have you any special connection with him? If not, how can you expect salvation while the declaration remains, "There is none other name under heaven given among men, whereby we must be saved"?

Another will perhaps urge this plea for not accepting the invitation: "I am not good enough to come." But the invitation does not say, Come all ye who are suitably prepared, but, Come all, poor, lame, halt, and blind. Christ came not to heal the whole, but the sick; not to call the righteous, but sinners, to repentance. To stay away on this ground is as if a person who is begrimed with mire and dirt should refuse an invitation to come to the fountain and wash and be clean, on the ground that he was not clean enough to come and wash; he must first scrub himself over with the mire of the street to make himself clean enough to come to the fountain and wash; or as if a starving person invited to a well-spread board, should say, "I am too hungry to come and eat; I must first supply my wants till my hunger is quite fully satisfied, then I will come and eat." But Christ is the only fountain that can cleanse, the only one who has the food that will supply our spiritual hunger.

Others will say, "I do not feel as I want to. I would come if I only felt like it." Would you offer to an earthly friend an excuse like that? Should some one kindly invite you to an entertainment, and you should reply, "Well, I do not know; I will see how I feel," what would he think of you? "What is the matter? sick?" he would probably ask; and you say, "Oh, no: but I will see how I feel!" Would he not reply, "I did not come to ask you about your feelings; what I want to know is if you will accept my invitation." That is what the Lord wants to know of us: and he who sets his feelings above the value of the invitation, rejecting it because he does not feel like accepting it, is throwing away his opportunities on the most unreasonable pretext of all.

"I pray thee have me excused." Is that still the language of your heart? The Lord will excuse all who persist in seeking to be excused. He compels no one to accept his offers of mercy. But he sends out his invitation to all, and declares that "all things are now ready."

TREMBLING EUROPE.

THE reason why there is so much said about affairs in Europe to-day, is that there is a good deal to say. When the internal force which is to rend a boiler in fragments has about reached that point where resistance is no longer possible, could that fact be known, it would be a moment of most intense excitement. Politically, Europe is in that condition now. Just how and where the break will begin is not known; but all seem to feel that the explosion is inevitable, and are waiting in trembling expectation for the decisive moment. Under these circumstances everything that will throw light on the situation, and better prepare a person to understand the revolution when it does come, will be acceptable to every intelligent reader. The Peterborough (England) *Express* of Jan. 5, 1887, under its "Current Topics," has the following relative to the European situation:—

"The dying year is leaving us with a more than bounteous legacy of unrest, domestic and foreign. Short of actual war, there could not be a greater disturbance of the public mind throughout Europe. All the powers are arming to the teeth. Recriminations are producing the usual crop of those provocatives which lead only too easily to hostilities, even when there is no substantial cause of quarrel. France is suspected by Germany of increasing her armaments for the purpose of striking a sudden blow, and there are wild stories of huge masses of troops concentrating all along the frontier. Frenchmen have shown no special passion for 'la revanche,' and a statesman of M. Clémenceau's influence laughs at the bare idea; but Europe persists in being alarmed, and ominous rumors grow apace. Prince Bismarck has raised apprehension almost to fever heat by demanding a large increase of the German army, and Marshal von Moltke has broken a long silence in a speech in which very acute ears detect the bay of the dogs of war. The czar is supposed by many persons to be nearly crazy, and circumstantial stories of the shooting of one of his aids-de-camp, whose cigar he mistook for the as-



sassin's pistol, are gravely discussed by the foreign correspondents and believed by the *Times*. Russia, too, is supposed to be massing troops. The Turks are said to have been urged to overrun Roumelia. Even little Montenegro is preparing for the fray with military movements which seem rather like a burlesque of her big neighbors. And the Bulgarian delegates are wandering through Europe on a pilgrimage of mendicant patriotism, begging for aid which is not likely to be granted, and denounced as fire-brands wherever they go.

"All this feverish tension is due, as usual, to a phase of the *everlasting Eastern Question*. Prince Alexander of Battenberg, whose recent visit to the Queen is regarded as an additional fagot in the pile of combustibles which is presently to be all ablaze, thrust the Bulgarian problem on unwilling statesmen by a resolute effort to unite Bulgaria and Roumelia, and escape from the dominance of Russia. This independence was treated as an unpardonable affront by the czar, who was still more irritated by Prince Alexander's triumph over Serbia, and the personal prestige which he obtained both in diplomacy and in battle. Some Bulgarian officers, actuated as they said by pure love of their country, seized the prince one night in his bed, made him sign an illegible document supposed to be an abdication, and hurried him out of the country with every circumstance of indignity. For this outrage Russia was diplomatically supposed to be irresponsible; but Russian feelings were irritated, not by the treachery of the prince's officers, but by the counter revolution which was promptly and successfully organized by his friends, and by the rapidly accumulating proofs that the Bulgarian people had an invincible belief in their capacity to manage their own affairs without Russian advice.

"It was expected that these events would overstrain the alliance of the three empires; but this apprehension was shown to be premature, by the conduct of General Kaulbars, who was sent into Bulgaria as the special envoy of the czar, and whose eccentric ideas of policy and manners excited no remonstrances either at Berlin or Vienna. Hungarian irritation moved the statesmen of Vienna and Pesth at last to make oracular statements which were assumed by the unsophisticated to be warnings to Russia; but there were unmistakable signs that, short of a military occupation, Austria was prepared to connive at any procedure the czar might think fit to employ to bring the Bulgarians to what, at St. Petersburg, is dignified by the name of reason. Prince Bismarck is much less concerned about Bulgarian liberties than about the danger of a *rapprochement* between Russia and France, and the Bulgarians have received from him nothing but the curt advice to accept with gratitude whatever terms the czar is pleased to offer. But the Bulgarians are an obstinate people, and extremely shrewd, to boot, and they succeeded in balking General Kaulbars, who at last left the country in disgust, taking with him all the Russian consuls, whose absence from Bulgaria, strange to say, has in no wise disturbed the tranquillity of the principality, which is governed with complete success by Prince Bismarck's *bête noir*, a freely elected parliament, and an executive who has displayed firmness, resolution, and skill that the great chancellor himself cannot afford to despise.

"The powers have been more successful in handling another troublesome little nation. Greece was very warlike, and threatened to stand the hazard of the die in a war with Turkey. As good advice failed to convince M. Delyannis of the folly of this enterprise, the powers organized a naval demonstration, which had the effect of cooling the Greek ardor. This little Eastern flame was stamped out for awhile, but the Bulgarian blaze has so far baffled all the Captain Shaws of diplomacy. France has justified her reputation as the chief fire-work of Europe, by expelling the princes, overturning M. de Freycinet, and setting up as a popular idol a rollicking *farceur* on a black horse, who is an indispensable minister of war. The French are fond of nick-naming their eminent personages with particular dates. Napoleon III. was the Man of December. The pyrotechnical display which surrounds the performances of General Boulanger, would entitle him to personify the Fifth of November, if that date had in France its English associations. The General is not in any sense a serious person, but it pleases a great many Frenchmen, who do not in the least want to fight, to see him prancing in the face of Europe, and giving Prince Bismarck a bad quarter of an hour."

#### THE CIRCULATION OF THE "AMERICAN SENTINEL" AND "MARVEL OF NATIONS" AMONG THE INFLUENTIAL CLASS.

It will be noticed in the report of the Greenville meeting, that the Michigan Board of Directors recommended the selection of suitable persons to canvass the Legislature, and the leading men in various cities, for the *Sentinel* and "Marvel of Nations." We believe some of our sister Conferences have already commenced this good work, and we feel that Michigan ought not to be behind any of them in undertaking such an enterprise as this. The time has come when something of this kind should be done. We heartily agree in the importance of circulating the *American Sentinel*, in view of the shape that things are assuming in the Sunday movement now in progress. It is evident we have no time to lose. The so-called National Reform party are making diligent and strenuous, but in a certain sense very quiet, efforts to attach themselves to other movements now in progress, so that when the proper time comes they can bring means and influence to bear in behalf of their pet scheme, the advancement of the heathen Sunday.

Seventh-day Adventists by this time ought to see what such a movement means. We ought to learn something by our experience in Tennessee, Arkansas, and other States where our brethren have been imprisoned, and suffered, some of them, the utmost hardships, being stripped of their property, and harrassed in every possible way by bigoted Sunday observers, not because they desecrated the Sunday, but because they observed the Sabbath, which their opponents hated. Where the laws permit such outrages, we need expect nothing but trouble. But we hear in every direction of efforts being made, even in our most northern States, to enforce Sunday observance. These things are all around us, and if we are so blind, and so cold, and so dead that we cannot sense the danger of these things, may the Lord have mercy upon us, and show us where we are!

We have also learned that under the present state of things these laws cannot be enforced if the real facts are understood. We are happy to say that the effort we have made to bring before the Legislature of Arkansas the truth relative to the oppressive law enacted there two years ago, has had its effect. Several of the members who took prominent action in repealing the law at that time, have said that if they had conceived of the effect it would have had upon the citizens of that State, they never would have indorsed its passage. They see the effect these things have had upon scores of our brethren who have been prosecuted and persecuted by religious bigots in their various communities; and now the prospect is bright that the law will be repealed and an exemption clause passed for those who observe the seventh day as the Sabbath. This, of course, we understand is only a release for a time, as all through the country the current is setting strongly in favor of the Sunday institution. But we want to take time by the forelock, and bring these things before the people and show them their real meaning, that the honest in heart may be aroused, and may see the real animus behind this Sunday movement.

The crisis is upon us, and we do feel that it is important that all our legislative bodies should be able to realize these things in their true light. To this end we propose to send one of our most intelligent brethren, one who has taken a special interest in watching this Sunday movement, to the Legislature of the State of Michigan, and have him become acquainted with prominent men and bring before them this class of literature, that they may realize the import of these things. We believe this should be done in every legislature in the land. This will require no ordinary canvassing, but should be done by men of intelligence and good address who understand the ways of society and will command respect. Not only do we consider this step necessary, but we want to make a general effort in all parts of the field to circulate these works among the intelligent of all classes.

Here in Michigan we have adopted this plan: Each director will make a vigorous effort in every church in his district, to secure suitable persons to canvass the leading men of the village or city where they live, and in others also. It is believed that in most of our churches there are good, honest persons who are respected in the community where they live, who might go out and talk with their neighbors of influence and intelligence, and set before them the real object of these publications in a manner that would interest

them. Many subscriptions could thus be obtained. In one village in the West, recently, a brother who never had thought of canvassing became interested in the subject, and went among the lawyers and some of the other leading citizens of the place, and presented these works to them and obtained a large number of subscriptions. He was surprised with the ease with which these were obtained, and felt most happy and encouraged in the work. This we believe could be done in thousands of instances if the trial were made. It would be a blessing to those who would engage in it, as well as to those who received these valuable works, and many cold hearts would be warmed if they were enlisted in this kind of work.

There are two systems which may be used for the circulation of such publications as the *American Sentinel*, both of which are good; yet we have quite a preference for the one over the other. The first is the sending out of specimen copies to business men, obtaining their names in various ways, and then sending them a circular letter calling attention to the periodical sent them. This may be a good plan where there is no better, and no doubt will accomplish good; but it is subject to these objections, that business men, the class before whom we wish especially to bring this literature, have but little time to give to circulars or copies of papers sent to them in this way. They take, perhaps, a half dozen or more other periodicals, and a stray paper of this kind, we fear, will most generally be thrown aside, and never afterward receive attention. They will merely glance at it, and then throw it into the waste basket. We know from experience and observation that this is the case with those who receive a large number of papers, and who are constantly driven with business. Some, of course, will notice them and receive good from them, but the large majority will not. Then, again, it is money expended for which there is little probability of receiving any remuneration.

Now, we believe that personal effort is preferable, where we can get suitable persons that will go out and interview the lawyers and other business men who are interested in public enterprises. If they are persons that are respected, they will listen to what they say, and they can bring an influence to bear that will make an impression ten times as favorable as though they should receive specimen copies, not knowing from whence they came. Then, if they can secure the subscription, they not only save the expense, but make the difference between the wholesale and retail price; and the paper will be far more appreciated by the subscriber if purchased rather than presented.

It is just such labor that will benefit those who perform it, and just such that we want to encourage. It is to be regretted that large numbers of our good, stanch brethren who are farmers, or engaged in some other honorable vocation, and who are respected for honesty and integrity, do not use the influence acquired by years of exemplary lives, to go out and bring our views before others, and try to interest their neighbors in the truths that are so dear to them. God would bless their work, and they would find their own hearts encouraged, and many others would be benefited. If we could only get our brethren to thus interest their neighbors in the *Sentinel*, the *Signs*, the *Review*, the *Sickle*, and the books of interest that are published by our people, what a vast increase in the missionary spirit we should see, and what an amount of good would be accomplished!

Brethren, let us not be so cold; let us show to the world that we have a truth that we love, and one that we believe will do the people good. We should not press these things upon them in a way that will make them feel unpleasantly toward us, but should show them that we feel an interest for them and their welfare. Instead of being so tied up with our worldly business that we cannot see what is transpiring around us, let us awake to the times in which we live, and do what we can to help in this work. We should make the most of the present favorable opportunities, and work while it is called to-day; for the night cometh in which no man can work.

G. I. B.

#### THE CANVASS FOR "THOUGHTS ON DANIEL AND THE REVELATION."

WE greatly desire that the sale of "Thoughts on Daniel and the Revelation" be largely increased the coming year. Past experience has demonstrated the success and importance of the sale of this book. It reaches a class of readers that no other volume can

reach. There is a large number of the most intelligent persons, some of whom are members of churches, who are just on the borders of infidelity. They see the corruptions which exist even among religious bodies, the worldly condition of the churches, their straining after popularity, their desires for the praises of men, their lack of piety and devotion, prevalent everywhere. They are affected more or less by the so-called liberal spirit of the age, until they stand in that critical position between belief and skepticism where they are liable at any time to be turned in the wrong direction. We are constantly meeting persons of this class. Let such people peruse "Thoughts on Daniel and the Revelation" and receive the light that is there shed upon the prophecies and the history of the past, and the wonderful Scripture predictions as set forth in that volume, and they will be led toward the truth and be saved from the great destruction impending.

Quite a number of individuals who have already embraced the truth were gained to the cause by reading "Thoughts on Daniel and the Revelation." We have recently had conversations with two of our brethren who accepted the truth by this means. One of them is editing one of our periodicals, translating our works into an important language, and filling a position that we trust will be of great importance to the cause. The other is a State agent in one of our most important tract societies. If these brethren are faithful and devoted to the work, who can tell the vast amount of good they may accomplish? and who can measure the ever-increasing results of the volume that called the attention of these men to the present truth, and which was the means of bringing them where they accepted the doctrines in which they now rejoice? We know of another brother who has served for several terms as instructor in our college, and of still another who is taking charge of a very important department in the work, both of whom were brought into the truth by this same instrumentality. We do not doubt but that scores may be found with a little effort, who are filling positions of responsibility in the cause to-day, who owe their interest in this truth to "Thoughts on Daniel and the Revelation."

There is no question in our minds but that thousands of intelligent persons might be reached in this way if our brethren would circulate this most important book. We cannot express the interest we feel in such persons as our dear Bro. Arnold, who has devoted his life to the sale of this work, and who has gone to a far-distant land, where he is selling thousands of copies of this book. Here is a field of usefulness that we are sorry to see so few anxious to enter upon. We think that persons who labor with faithfulness in such a capacity as this, are doing just as much good as our ministers, and more than many of them. Shall we not awaken to the importance of the circulation of this valuable work? During the first two years for which it was canvassed, some ten thousand copies were sold, and we can only regret that other plans were adopted which injured the canvass for this important book. We have become satisfied that a great rush on one particular point, and pressed by all our leading brethren until many come to think it about the most important thing in the cause, is not the wisest way of working. The growth of each and all the parts should have their proper attention. No doubt persons should be trained to take some special work for which they are best qualified, but we believe that to have each part have its proper place and attention, is better than to make a great rush on any one point and leave the rest to be neglected. This is God's method of progress. A tree does not grow in one particular place, while all the rest stops; but the whole advances by a regular process. This process of growth is, on the whole, the safest and best. The team that draws the heaviest load does not go by jerks, first one animal and then the other rushing ahead and then falling back, but the load is drawn by the steady, united efforts of both.

The canvass for "Thoughts" has been greatly injured by certain rushing moves which promised great success on certain works. But we hope now that this book will be given its proper position in the work of God. We trust that our State agents will not neglect the canvass for "Thoughts" in their efforts to advance the canvassing work. We do not ask them to set a large number of persons at work with this book whether or not they are fitted for it; but we do most earnestly urge them to select persons who are sensible, judicious, devoted workers, who

will make this book a specialty, and who will work with it until they learn how to sell it, and make a success of it.

It has been proved beyond all question that "Thoughts on Daniel and the Revelation" can be sold with profit by persons suitable for the work. It is being done in different parts of the world. No doubt it will take an effort; but it is an effort that is worthily employed, and most precious results have already been accomplished by the little exertion that has been made in that direction. Shall we not increase our interest in the canvass for "Thoughts"?  
G. I. B.

#### IMPORTANT ON POSTAL REGULATIONS.

No class of individuals can better afford to be open, frank, and honest, than Christians. The Saviour expressly declares that they are the light of the world. A city set on a hill cannot be hid. Their course of action in all things will be so different from that of the world, that those of all classes can see that they are actuated by an entirely different principle. But we have learned that in some parts of the field there have been mistakes made by our brethren respecting postal matters. They have not understood the postal laws, and in some instances have pursued a course which we fear may possibly bring about such a state of things that many of the privileges which are now granted us in this matter will be taken away. We do not attribute it to any dishonesty on the part of our brethren, or any design to cheat the Government, but to a failure to properly understand the postal regulations in the matter of re-mailing our periodicals to those who are not subscribers. Concerning the postal regulations on second class matter, we quote the following from an article which appeared in the REVIEW of Feb. 19, 1884:—

"1. Second class matter is defined as follows: 'Mailable matter of the second class embraces all newspapers and other periodicals, publications which are issued at stated intervals and as frequently as four times a year. It must bear a date of issue, be numbered consecutively, and be issued from a known office of publication.'

"2. All 'second class matter must be so covered or wrapped that the ends may be exposed and the contents readily seen. Second class matter cannot have any marks after printing, to call special attention to any part of the same, except to the date when the subscription expires.' Second class matter can have no advertising sheets, notices, memoranda, or circulars enclosed therein, excepting a supplement, which must be issued at the office of publication.

"3. But the most important question which relates to our work is, who are entitled to send out periodicals at publishers' rates of postage?—Second class publications can be mailed in bulk by publishers to news dealers and agents at the pound rates, and may be re-mailed at the same rates by such agents or news dealers to other news dealers, or to a branch of their own office, or to their subscribers. 'Only publishers and news dealers have a right to send their publications at pound rates.'

"4. But who are news agents?—It is evident from the law that news dealers and agents are different terms applied to the same office, and are defined as follows: 'No person is a news agent within the contemplation of the law by virtue of his acting simply as a local or traveling agent for a publication. He must be engaged in business as a news dealer or bookseller in order to be entitled to send newspapers and periodicals' at pound rates.'

"5. Who are regular subscribers?—A regular subscriber is a person who has paid, or promised to pay, a subscription price for a periodical, or for whom such subscription price has been undertaken to be paid by any other person. In the latter case it must be with the consent or at the request of the person to whom such a periodical is sent. From the above it is evident, (1) That to entitle our brethren to send periodicals through the mails at pound rates, it is necessary that they be more than simply a tract society secretary or agent for our periodicals. They should be dealers in books, papers, or stationery; in short, be a news agent. Those societies, therefore, that have no depositories and keep nothing for sale which would give them the name of a news dealer, are not entitled by the rulings of 1884 to send out matter at pound rates of postage. (2) In order that our agents work within the province of the law, it is necessary that those who receive the paper at pound

rates first be visited, or in some way their consent to receive it be secured. (3) The plan recommended by the International Society of canvassing the country for short-term subscriptions for our periodicals, seems to be the most feasible course to pursue where the papers are sent at pound rates of postage."

We know of no changes in the law that effect what was written at that time. Our brethren should use great caution in re-mailing our periodicals to learn, first, that the party to whom a paper is sent, providing they go from local agents, has consented to receive the paper, and, secondly, that no writing is upon the paper thus sent, and that no circular letter accompanies it in the same wrapper, if it be sent at pound rates. Care should be taken in wrapping the paper. Wrap it neatly. Write the address distinctly, so that it will commend itself to the postmaster and all concerned. If the law should be violated by our brethren in sending out sample copies, even ignorantly, and should there be postmasters who are disposed to take advantage of it, it might result in our losing the privileges which have been granted us. There are those in official positions as postmasters, or connected with the postal department, who are not our friends, while there are others in these positions who are friendly to us as a people. To avoid any possibility of those who are unfriendly toward us taking advantage of any mistakes which might arise through ignorance of these conditions, great care should be taken by our people to do everything justly and righteously before God and man. None of our State agents should send any paper to the address of any person, without first ascertaining whether or not it will be taken from the office. A word to the wise is sufficient.  
S. N. H.

#### OUR GOOD MEETING AT GREENVILLE, MICHIGAN.

THE general meeting recently held at Greenville, was, we trust, a profitable occasion to all who attended. But few of the ministers of the State were present, though a large representation from the surrounding churches came in, and most of them stayed until the close of the meeting Monday night. The weather was unpleasant on account of the rain which continued most of the time during the meeting; but we did not let that hinder us. Eld. Farnsworth and myself did the preaching. The Spirit of the Lord was present in our social meetings, and also gave great freedom in preaching the word. On Sunday afternoon a large number came forward for prayers, and many very feeling testimonies were given. There seemed to be at the first of the meeting a coldness and lack of spirituality, but this we trust was overcome, and their former zeal very much quickened. Many expressed themselves greatly blessed and benefited by the instruction they had received.

We had a quorum of the Board of Directors present, and important business relating to the tract society was transacted. One interesting feature in connection with the meeting was the canvassers' class organized through the efforts of the district director, Bro. M. B. Cyphers. This class was commenced about two weeks previous to this meeting. The State agent, Bro. F. E. Belden, had been with them, giving them instruction in the canvassing work. A great effort was made to impress upon the hearts of those present who desired to labor in this field, the necessity of being thoroughly consecrated and devoted to the work of God. The Board of Directors unanimously recommended the plan of having canvassers' classes in different districts throughout the Conference, to be properly instructed by the State agent, thus developing canvassing material, which seems to be quite plentiful in this large State. This feature is one of great light and encouragement; and we are sure if it would be adopted throughout the field, it would result in bringing hundreds, and even thousands, of devoted men into the work of circulating our excellent books in all parts of the country. What great possibilities lie in this move if properly carried out and the real spirit of the work is fully impressed upon the hearts of these workers! How the hearts of all the true friends of the cause would rejoice to see the work spreading in this manner, by a well-developed, systematic effort of intelligent canvassers, selling such books as "Thoughts on Daniel and the Revelation," "Great Controversy," "Marvel of Nations," "History of the Sabbath," "Man's Nature and Destiny," etc.! We feel sure that our brethren will see the importance of this subject, and begin to move in this direction.

Another recommendation of the Board was to employ a man of real ability, one used to mingling with men of intelligence, to go to the Legislature of the State and circulate the *American Sentinel* and "Marvel of Nations" among the members of that body and other influential men in the capital, as well as in other large cities of the State. Of this we will speak more fully elsewhere in the REVIEW.

We remained at the hospitable home of Bro. Fargo a day after the meeting closed, to plan business connected with the tract society and other parts of the work. We were present at the church meeting of the Greenville church Tuesday afternoon. M. B. Cyphers and J. A. Dispelder were elected elders, and the former ordained. Sister M. L. King was elected clerk. This election had been postponed until the time of this meeting. This general meeting has had an encouraging influence upon the brethren in the surrounding country, and was a season of real interest. This gives us courage to hope that all the meetings that are appointed for different parts of the State may be very profitable to the cause.

G. I. B.

**THE SABBATH-SCHOOL AND THE SOUTH AFRICAN MISSION.**

We suppose all understand that at the time of the General Conference the Sabbath-school Association voluntarily undertook to sustain our mission in South Africa. We felt greatly pleased at this generous offer on the part of this Association. With the many burdens pressing upon us in the line of missions at the present stage of our work, and the difficulty of obtaining means to carry them on, we hardly knew which way to turn for help in establishing this new mission. But the Sabbath-school Association came to the rescue. Our laborers selected by the General Conference to go to that field, are rapidly making the necessary preparations, and it will not be many weeks before they will start on their journey. It is difficult for them to leave their former fields of labor, where they have a special interest, and it is also a great sacrifice to go to that far-distant land.

So we shall soon have one Sabbath-school mission, in which every child, youth, and adult who contributes from a penny up to much larger sums, will have a special interest. All the children will be interested in this mission. They can say, "It is our mission." All the souls gathered into the fold through that mission will be fruits of the efforts of the Sabbath-school scholars of America. We feel sure that generous and noble impulses will warm the hearts of many, at least, of the Sabbath-school members throughout the length and breadth of our great country. We feel confident that the South African mission will be a success, and that many souls will be gathered into the truth in that distant land. What a blessed privilege the Sabbath-schools enjoy in contributing of their means to sustain this branch of the work! We hope that this will be borne in mind every Sabbath by all the Sabbath-schools throughout the country. They are not now contributing a few pennies to buy some equipments for their school, as papers, stationery, etc., but they are bringing the truth of God to precious souls in that far-distant land. We are sure this thought will greatly increase their contributions.

Let all the dear children think before they expend their money for little trifles and things which they could get along without, that they can use this means to send the truth to those in a far country. The money thus saved and given for a noble purpose will not merely benefit those that receive the truth, but it will greatly benefit the giver, because it cultivates noble principles of sacrifice and interest for others, compared with which the gratification of the appetite is a very weak and unsatisfying object. Let our brethren and sisters encourage their children in this work. It will be a blessing to them to help in this same way. And let the parents encourage the children by setting a good example and giving liberally themselves. Do not let us talk about penny contributions, and such small sums, except in cases of great want; but let us put in large sums—as much as we can possibly afford—every Sabbath, and we shall see a great amount of good accomplished. When this mission becomes self-supporting, and a paper is published there, and hundreds of souls have embraced the truth, it will be one of the brightest spots in the history of the Sabbath-school Association to think of the assistance it rendered this work at the time of its infancy. The remembrance of it will be precious, and the blessing of God attending the liberal giver will be more precious still.

G. I. B.

**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.

**CASTING ANCHOR.**

THE night is dark, but God, my God,  
Is here and in command,  
And sure am I, when morning breaks,  
I shall be "at the land;"  
And since I know the darkness is  
To him as sunniest day,  
I'll cast my anchor Patience out,  
And wish, but wait, for day.

Fierce drives the storm, but winds and waves  
Within his hand are held,  
And trusting in Omnipotence,  
My fears are sweetly quelled.  
If wrecked, I'm in his faithful grasp,  
I'll trust him though he slay;  
So letting go the anchor Faith,  
I'll wish, but wait, for day.

Still seem the moments dreary, long,  
I'll rest upon the Lord;  
I muse on his "eternal years,"  
And feast upon his word.  
His promises so rich, so great,  
Are my support and stay;  
I'll drop the anchor Hope ahead,  
And wish, but wait, for day.

O Wisdom infinite! O Light,  
A Love supreme, divine!  
How can I feel one fluttering doubt,  
In hands so dear as thine?  
I'll lean on thee, my best beloved,  
My heart on thy heart lay,  
And, casting out the anchor, Love,  
I'll wish, but wait, for day.

—Baptist Weekly.

**SOUTH AMERICA.**

We hail with joy the decision of the General Conference that steps be taken to strengthen the work of the Third Angel's Message in this far Southern field. We feel grateful to God for his tender care over us, and to loving friends across the water who have shown an interest in our spiritual welfare. For the encouragement of those who have heard of the spread of present truth in British Guiana, I give a report of labor done in the Georgetown circuit for the year ending Dec. 30, 1886. It does not appear large, yet in consideration of the few laborers who have had the care of the work here, with but little leisure to devote to it, and hindered by pecuniary embarrassment, it speaks well for the cause. Since last I reported through Bro. G. H. Amsterdam, I have been actively employed in holding out-door meetings in the vicinities of Georgetown, and Plaisance, Buxton, and Victoria, villages in the county of Demarara. At Georgetown I have been given a place to hold meetings by an overseer for a timber merchant in this place, where we speak twice per week, on Friday and Sunday evenings. On Tuesday we meet with the children, and on Wednesday we hold our Bible-reading class, the subjects for this quarter being, The Second Coming of Christ, and The Law and the Gospel. These meetings are well attended. A few have subscribed for our periodicals, and others desire to fit themselves for the work.

At Buxton, Dec. 8, 9, I held three meetings. On Sabbath evening I presented the Sabbath question. On first-day, in company with Bro. Trim, a speaker of the Independent Methodists, I started to visit the towns of Non Parell, Enterprise, Bachelors, and Adventure, places destitute of ministerial help, where I held interesting meetings. At Non Parell our periodicals were introduced, and we expect to do some work selling low-priced books and pamphlets. The work in Berbice county, represented by Bro. Thos. E. Amsterdam, is in an encouraging condition. The spirit of opposition has been aroused among the popular ministers, some of whom preach long sermons against the truth, and try to influence the people by long articles in the columns of the press. We have succeeded in getting our pioneer sheets into the different offices, and have asked in return the privilege of copying a few articles from the pens of various authors on the Sabbath question. We hope to be able in exchange to have a mail edition of our daily.

JOSEPH R. BRATHNAIK.

**MINNESOTA.**

NORTHFIELD VICINITY.—We came to this neighborhood from the general meeting at Minneapolis, and began meetings Jan. 19, in a comfortable Baptist church, in the country, seven miles west of the village. On account of the extreme cold weather at times, the congregation has been quite variable, ranging from ten to nearly one hundred. This is a quiet, orderly, and quite intelligent community, and our meetings have been of the most orderly character,

and the best of attention has been given. The people show the utmost kindness toward us, and the Lord has graciously helped us in presenting the truth to them. Some seem to be investigating and inquiring, and we can but hope that they will be able to see the importance of the things to which they listen, and give heed to them while there is opportunity. We have held nineteen preaching services and two public Bible readings, and hold private readings as opportunity offers.

D. P. CURTIS.  
A. H. VANKIRK.

Feb. 7.

**MISSOURI.**

HALF ROCK AND GREENTOP.—From Oct. 7 to Nov. 4 I labored in company with Eld. D. T. Jones, in a tent meeting at Half Rock. The only especially discernable interest developed by this meeting was a bitter spirit of opposition to the truths presented. Nov 9 I began a meeting at the Wayman school-house. This is a new field and a difficult one to labor in. I gave forty-nine discourses and three Bible readings, and did much visiting in order to talk to the people concerning the truth. Nine accepted the truth, and others are interested and investigating, some of whom I expect will obey. From Dec. 28 to Jan. 6 I was with the church at Half Rock, assisting the brethren in the services of the week of prayer and preaching at night at the school-house in an adjoining neighborhood.

Jan. 14 to Feb. 2 I was with the brethren near Greentop. The attendance of those not of our faith was good. I realized the help of God, and had freedom in presenting the claims of his truth. The brethren were encouraged, and expressed a determination to consecrate themselves anew to the service of God and press on. I am now near Atlanta, Macon Co., which will be my address for a few weeks.

Feb. 4.

N. W. ALLEN.

**MAINE.**

AMONG THE CHURCHES.—Jan. 8 I met with the Norridgewock church. Church officers were elected, and the ordinances were celebrated. I held one social meeting. The Spirit of the Lord seemed to be present with us, and the meeting was a good one. I was glad to meet once more with the church in this place. Jan. 11, I met S. H. Linscott in Bangor, and made arrangements with him about taking the general agency of the canvassing work in Maine, which position he accepted.

Jan. 14 I rode in one of the severest snow-storms of the season, a distance of twelve miles, to Canaan, to attend a general meeting Sabbath and first-day. Sabbath the roads were impassable until afternoon, and there were no meetings until the next day, when we held three, Eld. R. S. Webber being present. At 7 P. M. we held our general tract and missionary meeting. But few were present from abroad, but those who were, manifested an interest.

Sabbath and Sunday, Jan. 22, 23, I met with the church in Portland. The weather was unfavorable, and only a few attended, but they seemed to be encouraged by the meeting. Jan. 25, 26 I visited the Sabbath-keepers in North Windham, and obtained two subscribers for *Good Health* and three for the *True Educator*. Found the brethren of good courage.

J. B. GOODRICH.

**WEST VIRGINIA.**

BEREA, KANAWHA, WALKER, AND KETTLE.—We visited the church at Berea, beginning our meetings Dec. 11, and remained there about ten days. The church was greatly encouraged, and four were added to their number. We next visited Kanawha, and remained there nearly the week during the holidays. The Christmas offerings of the church amounted to about twenty dollars. All felt encouraged, and resolved to consecrate their lives more fully to God and his cause the coming year. Two were added to this church.

Our next place of labor was Walker, where we spent about two weeks. Twelve signed the covenant, and a Sabbath-school of twenty members was organized. Jan. 3 we started on foot for Kettle, in Kanawha county, a distance of seventy-five miles. The journey occupied three days, and we remained there two weeks. Sixteen signed the covenant, and we organized a church of twelve members. Two of the company were ministers in the First-day Adventist church. We sold about eight dollars' worth of books. We left here Jan. 20, and visited the little company in Jackson county, all of whom are earnestly engaged in the work. This little company pledged fifty dollars on our tent fund. We traveled over one hundred and fifty miles on foot in making these visits, but were greatly encouraged with the results.

W. R. FOGGIN.  
J. S. ILES.

**TENNESSEE.**

SPRINGVILLE.—We came to this place Jan. 27, and remained till Feb. 3. The preaching was mostly of a practical nature, and was well received. One sister

embraced the whole message, and was baptized. She had come from Arkansas to visit friends, and now rejoices in the truth of God. Truly God is good. Several others expressed their faith that these things are so, but as yet lack courage to take their stand for the truth. The bitter persecution which these brethren have suffered, has only served to quicken their zeal for the work, and accordingly several of them have gone to canvassing for "The Marvel of Nations," and are meeting with marked success. Truly it is as it was when Saul of Tarsus persecuted the primitive church of Christ, the members of which were scattered abroad and went everywhere preaching. They can do nothing against the truth, but for the truth. Over \$70 were pledged on the tent fund. It was also arranged to secure the names of State senators and legislators, and order to each of them the *American Sentinel*. Two tents will be used the coming season. It was further decided that E. E. Marvin should go to Nashville and canvass these parties for "The Marvel of Nations." Pure air and proper food have already restored to health our brethren who were taken sick in prison. May union, harmony, love, and earnest zeal continue to direct this live church into the patient waiting for Christ.

J. M. REES.  
E. E. MARVIN.

#### KANSAS.

**VALLEY CENTER, EL DORADO, AND BRAINERD.**—Dec. 9-21 I was with the church at Valley Center. As the brethren were anxious to have an effort made to present the truth to outsiders, a hall was procured and fitted up for meetings. Nine discourses were given. There being no apparent interest, the meetings were not continued. Quite an interest in the missionary work was found to exist in the church. If they earnestly seek the qualifications of which Christ speaks in Matt. 10:16, exercising faith and love in their labors, they will reap in due time, if they faint not. Dec. 23 to Jan. 6 I spent in visiting the scattered members of the Clarion church, holding the quarterly meeting with them at El Dorado Jan. 1, 2. About half of the members were present. This was quite a good attendance, considering the scattered condition of the church and the inclemency of the weather. All present felt encouraged to go forward.

Jan. 6-10 I was again at Valley Center. There the district quarterly tract and missionary meeting was held. Jan. 10 I came to Brainerd, expecting to give a course of lectures in the village. But as no place could be obtained for that purpose, we commenced meetings in a school-house five miles northwest of the place. About eight years ago the truth had been presented there, and as a result a little company were brought into the truth. A few have tried to live faithful, although at times they have been much discouraged. Much prejudice existed. I began the work by dwelling upon practical themes, and soon saw that an interest had been awakened which ought not to be left. Thirty-two discourses have been given. Eight have signed the covenant, all of whom are grown persons, and there is hope for others. The donations received amounted to \$7.60. One new subscription for the REVIEW was obtained. A club of five *Instructors* are taken. For these results I feel to thank God and humble myself before him, that he may use me for the advancement of his truth.

Feb. 7. JAMES A. MORROW.

#### IOWA.

**ATALISSA AND WILTON JUNCTION.**—I spent Jan. 22-27 at Atalissa. I found most of this company growing in the truth. Two or three had failed to count the cost before embracing the truth, and so endured but a short time. The temperance work had received proper attention at previous meetings, so that no time was taken for that work during this meeting. The meetings were timely, and all that attended, seemed much encouraged.

At Wilton Junction the brethren are all of good courage in the work. I spoke on the subject of temperance before a crowded house. Some of the brethren who had been using tobacco expressed a determination to lay it aside. Some young men at this place are preparing to enter the canvassing work. The Spirit of God came into the meetings, and encouraged the hearts of all to press on in the Lord's work and try to be more faithful to him.

Feb. 6. R. C. PORTER.

**ICONIUM AND CONFIDENCE.**—I returned to Iconium Jan. 4, and spent a few days with the brethren at that place. I then went to visit the brethren at Confidence, but found the Disciple church which we had formerly occupied, closed against us, and the Baptists carrying on meetings in their church, so that we could get no suitable place in which to hold meetings. I therefore did not remain. I returned, however, on the 21st, and obtained the Baptist church, and commenced revival meetings, which continued over a week. The Lord came very near to us, and as a result twelve new converts were added to the covenant, and one other promised to keep the Sabbath. There are still a goodly number who acknowledge the truth, who we hope and believe will soon see the importance of it, and obey. I am now on my way to spend a

short time at Walnut City. Book sales have amounted to \$33.95. I am of good courage. My post-office address, until further notice, will be Confidence, Wayne Co., Iowa.

MATTHEW LARSON.

Feb. 2.

#### OHIO.

**LEESBURG.**—Eld. O. H. Guilford came to this place Jan. 20, and began a series of meetings which lasted until Feb. 6. The meetings were largely attended by those not of our faith, until revival efforts were started here by the M. E. church and the Quakers, which drew away a large number. Notwithstanding this, however, we had a profitable meeting. Nine were added to the church, most of whom were just making a start. Five were buried with their Lord in baptism. The church was greatly encouraged, and we hope for better times. We now go to Hillsboro, to begin meetings on the 10th.

Feb. 7.

WM. GREENTREE.

**YOUNGSTOWN AND GREENSBURG.**—Jan. 21-26 I was with the Youngstown church. On account of the exceedingly muddy roads, but few could come to the meetings, and the most I could do was to visit the brethren and sisters. The members of this church are very much scattered, and only a few attend the meetings on the Sabbath. One commendable thing in the church is a children's T. and M. society, consisting of children and youth from eleven to fifteen years of age. They take a club of *Signs*, and send them out to all parts of the State. I obtained one subscription for *Good Health*, and also succeeded in securing one agent to canvass for it.

I next visited the Greensburg church. On the 30th of January their new meeting-house was dedicated. It is a neat, tasty structure, 28 x 42, and would be a credit to any organization. On account of the bad roads, the attendance at the meetings was small throughout. The Sabbath meeting was a precious season, and God helped in presenting the dangers and duties of the present time. One order for *Good Health* was taken, and two persons promised to devote some time to canvass for it. A club of nineteen *Sickles* was ordered. I trust that these dear brethren may walk in the counsel of God, and go safely through the time of trouble just before us.

E. H. GATES

#### NEW YORK.

**WATERTOWN.**—Since my last report I have held meetings with the friends at Auburn, Syracuse, Utica, Mannsville, Adam's Center, and in this city and vicinity. The work here is still in a prosperous condition. Several have accepted the truth since my last report, and there are many more who seem interested to know the truth; but it requires much labor to remove wrong opinions concerning the teaching of God's word, and enable the people to become established in the message. I have learned that it is "not by might, nor by power," but by God's Holy Spirit that the work must be done. The work on the church building will be begun in a few weeks.

Feb. 7.

J. E. SWIFT.

**AMONG THE CHURCHES.**—Since our State meeting held at Rome Jan. 7-11, I have met with the churches at Roosevelt, Pulaski, Adams Center, and Williamstown, spending Sabbath and Sunday in each place; also held one meeting with part of the church in Syracuse, and two meetings with some of the brethren and sisters at Watertown.

My principal object in these places has been to find canvassers to engage in selling our publications, and to give them instruction in regard to the work; but I have also labored to encourage our people generally in these places to take a more active part in spreading the truth. I have enjoyed a measure of God's blessing in these meetings, and have reason to believe that good has been done. In nearly every place I have found some who will become canvassers as soon as the necessary arrangements can be made to leave home; while some have already gone out, and are meeting with marked success. One brother reports seventeen orders for "Great Controversy," taken in one and one half days. Another brother, I learn, took eight orders for *Good Health* in a few hours, on his first trial in this branch of our work. He and his wife have recently embraced the truth, and wish to aid it all they can. Having previously canvassed for other articles, they now intend to devote their time to the work of the Lord. My own courage has been increased to see the readiness with which some take hold to help in the cause. Plans are made in one church to organize a company of canvassers to go into several large towns near them, and stay until they are thoroughly canvassed.

I would like to hear from all the canvassers now at work, and any one who wants a share in the labors and rewards of this branch of the cause. My address for a few weeks will be 548 Fargo Ave., Buffalo, N. Y. All orders for books should be sent to J. V. Willson, Rome, N. Y.

H. E. ROBINSON.

#### ILLINOIS.

**HUNT CITY.**—Our meetings are still in progress at this place. We have now given fifteen discourses.

Our work has been hindered considerably by other appointments being thrown in ahead of us. We have to give the house one night each week to a literary society which meets there. Two weeks ago we gave way to a Mr. Wood, of Mattoon, this State, who filled his regular appointments on Saturday night and Sunday. Some of the members of the Presbyterian church tried to make an appointment for a protracted meeting for Mr. Wood, and thus crowd us out entirely. The directors, however, ruled against them, and we continued services. We immediately after presented the Sabbath truth, which so exercised the minds of the people, that they sent for Eld. Tate, a Disciple, to come and refute our arguments. He preached three discourses. Eld. T. is considered quite a champion in this part of the State, and to the minds of many his Antinomian theory appeared quite plausible. We preached two review sermons, contrasting truth with error, causing his seeming objections to vanish. The minds of the majority seem to be that we have the truth, and we hope to see some obey. The interest continues about the same as when we last reported. The Lord has greatly blessed us in presenting the truth, for which we praise his name. We have no cause for discouragement. Have sold a few tracts, and received some donations.

Feb. 2.

GEO. THOMPSON.

A. W. ROTHWELL.

**DISTRICT No. 9.**—I came to St. Anne Jan. 28, since which time I have spoken five times, held three Bible readings, obtained two subscriptions for *Good Health*, sold one copy of "The Marvel of Nations" and four copies of "Helps to Bible Study," and made several missionary visits. Last Sabbath and Sunday Bro. Paul E. Gros and I visited the little company west of this place. I spoke once, and held one Bible-reading. Sold one copy of "Helps to Bible Study," and tried to present the importance of every one's doing something for God. Last week I visited Bro. Hollenbeck at Kankakee, and found him of good courage, and meeting with excellent success in the "Thoughts" canvass. His efforts have opened up an excellent field for Bible-work, and it seems that workers should enter Kankakee as soon as practicable, and introduce the *Good Health* and hold Bible readings in the homes, especially of those interested in "Thoughts on Daniel and the Revelation."

I would like to hear from all the librarians and T. and M. workers of our district, just as soon as possible, and have a report of your work, and of how each society is doing. There is a very large field of labor now opening up in our district. Let us, therefore, earnestly seek to put forth efforts to help forward the cause in every way we can. I sincerely hope all who can, will attend the meeting in Chicago. Let not one society fail to provide a representative.

We should arouse all our energies, and improve the precious opportunities now afforded us in the kind providence of God, for obtaining a preparation for a good work in the future. I know there are many who are willing to work for God. Dear brethren and sisters, let us do all we can to bring about a thorough reform in our own hearts and homes, and help others to put forth earnest efforts to serve God. Any item of interest that will be helpful in renewing the interest in the T. and M. work, will be thankfully received. Let all our T. and M. workers be careful to send in their quarterly reports, whether large or small. God will bless us if we take hold unitedly just where we are, earnestly seeking his help. My address will be Box 44, Onarga, Ill.

CHAS. E. STURDEVANT.

#### MICHIGAN.

**ST. CHARLES.**—The interest during the week has steadily increased, although I have been absent two days to Mt. Pleasant, to attend the funeral of Bro. Dibble. Several more have made a start, so that there are now twenty or more who stand for the truth; and there is apparently a more healthy interest than at any previous time. On Thursday evening nearly one hundred signed the tobacco pledge, and seventeen subscriptions for *Good Health* have been sent away this week. The ministers of other denominations join in the temperance efforts. At the last meeting I had the pleasure of securing the subscriptions of two of them for the health journal. I am enjoying my work very much, and have precious seasons while seeking the Lord for the baptism of his Spirit.

Feb. 7.

A. O. BURRILL.

**CARLTON CENTER, BARRY CO.**—We have now been here three weeks, and have held about nine meetings a week. The whole country has been stirred up for miles, and the interest in the meetings has steadily increased till the present time. People say there never before has been such a deep religious interest here. We have also used Dr. Kellogg's charts with good effect, in lecturing upon health and temperance subjects. We feel confident that if this subject were to receive the attention it deserves, by being spoken upon at an early point in each series of meetings, and be illustrated by the use of these charts, there would not be so much difficulty in getting people to adopt the principles of health reform, and there would not be so many who would still cling to bad habits after coming among us.

We had an excellent meeting last Sabbath. About seventy-five were present. Tears flowed freely, and deep solemnity rested upon all as some of the best people in the community publicly took their stand for the truth. Among these were the superintendent and one of the teachers of the M. E. Sunday-school. Eight or ten have commenced the observance of the Sabbath, and many others are in the valley of decision. The Methodist pastor preached against the Sabbath last Sunday evening, before a small audience. He was unfair and unchristian in his treatment of us. We reviewed him the Wednesday night following, and victory for the truth was gained. They declared that our work must be stopped; so in addition to the pastor of the church, who will preach against us this evening, and the presiding elder, who is advertised to speak on the Sabbath question Monday night, speakers are also expected from Hastings, Ionia, and Freepport. They seem determined to break up our meetings, if possible, and thus save their church from dissolution.

We have the sympathies of the people, and we know that God is on the side of his word. But we feel like humbly seeking the Lord for his Spirit, and we ask the prayers of God's people that the error may be defeated, and the truth of God be victorious here.

Feb. 6.

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

## INDIANA.

HARTFORD CITY.—The meeting as appointed in the REVIEW, was held at Hartford City, Jan. 27-31. In company with the writer, Elds. Henderson and Hill attended and took part in the services. Quite a number came in from surrounding churches. Their house of worship was dedicated to the service of the Lord. This is the second building erected on the same ground, the first being burned before it was dedicated. Various hinderances at times retarded the work, but at last they have a house 26 x 40 ft., neatly finished, and free from debt. Two were added to their membership during the meetings. Some others have lately commenced to keep the Sabbath, and still others are interested for whom we hope. The preaching was largely of a practical character. The house was filled with interested listeners on Sunday afternoon, when Eld. Henderson delivered the dedicatory sermon. He had pitched a tent at this place between three and four years ago, and felt thankful to see the work now so well established.

Much of the time during our stay was occupied in giving instruction in relation to the tract and missionary and Sabbath-school work. The Sabbath-schools present voted to endeavor to carry out the recommendation voted at the State meeting, to donate three fourths of their offerings to the South African mission. The T. and M. society, so far as it was represented on this occasion, seemed willing to give at least one half of their offerings to a State periodical fund, with the understanding that they would more than double the amount of their offerings of the past. This move bids fair to greatly increase the missionary interest in the State. Over \$100 were pledged to the tent fund at the meeting.

WM. COVERT.

AMONG THE CHURCHES.—Since my last report I have been laboring among the churches in Southeastern Indiana. The Lord blessed in all our meetings; and as I bade each company farewell, I could but praise God for what he had done for the precious souls in this part of the State. I visited Yorktown, the place where I with many others first heard the Third Angel's Message, preached by Eld. W. W. Sharp. Although ten long years had elapsed, yet, to my surprise, on my return I found a great interest to hear more preaching on our points of faith. By request of the good people of that place, I preached two evenings. The first evening we were refused the use of the Methodist church, which is the only house of worship in town; so the friends rented a large hall. I could but thank the Lord to see the people crowd the house till many were compelled to stand for want of seats. The second evening the doors of the church were open, and we were invited to hold our meeting there. The house was filled, and there was the very best of order. One man offered a lot on which to build a church, and \$25 in money, and others said they were ready to help. Many think that if tent meetings could be held there, a good church would be raised up. May God bless the people of Yorktown. I have a deep interest there; it is the place where one that was near and dear to me lies silent in the tomb, awaiting the coming of the Life-giver.

I held meetings over Sabbath and Sunday, Feb. 5, 6, with the brethren at Rochester. This closed my labors in this State. I want to say to the dear brethren and sisters in Indiana, especially those for whom I have labored, Be faithful; and may the Lord help each one to do his whole duty, which is to do all possible to send far and wide the glorious tidings, and to warn the world of the soon coming Saviour. In order to do this, you may have to make many sacrifices. Many of you may be called upon to give of your means and time; others may find it their duty to leave father, mother, and friends; but we have the promise made by our Saviour that if we will do this, we shall receive "a hundred-fold now in this

time, . . . and in the world to come eternal life." May God bless the cause in Indiana. I have spent many pleasant hours with the good people of that State, and as I go to my field of labor I hope to be remembered at a throne of grace, that God may bless the efforts that may be put forth in Virginia. I will spend a few weeks at the Battle Creek College, and will start to Virginia about the first of April.

Feb. 8.

M. G. HUFFMAN.

## WISCONSIN.

AMONG THE CHURCHES.—From the State meeting I returned to Madison, and stayed over Sabbath and Sunday. The readings for that time seemed to make deep impressions on the minds of all. While there are but few here who could do anything toward helping the cause financially, yet \$124 were raised on Christmas offerings, \$75 being raised by brethren in the city. From there, in company with Bro. Cady, I have visited the following places: Loyal, Maple Works, Humbird, Neenuah, and Poy Sippi. We were at Loyal during the week of prayer. The enemy had been at work there, which had caused much trouble. It became necessary to hold a church trial, which resulted in disfellowshipping one, while others were led to confess wrongs of the past. This brought in a better state of feeling. We did not see all we desired, yet we think, on the whole, the meetings were very profitable; and if the brethren will heed the advice and counsel given, and carry out the good resolutions formed, they will have no further trouble.

We began meetings at Maple Works Jan. 4. Although it was a very busy time with some of the brethren, yet they laid aside their work and continued meetings through the day-time and evening, closing Thursday evening. We do not know when we have seen the brethren at Maple Works manifest a more tender feeling than at this time. One brother who has had much with which to contend, said it seemed like old times. We were at Humbird Jan. 8, 9. This church is much scattered, yet a good representation was present. The ordinances were celebrated. A good interest was manifested in the business of the T. and M. society. From a membership of thirty-nine, thirty reports were returned to the librarian, showing a good work done during the quarter. Those who reported, set a good example for others. Jan. 15, 16, we were at Neenuah. The church being nearly all Scandinavians, the preaching was done mostly by Elds. H. R. Johnson and J. C. Neilsen. The interest in the work was seen by the new house of worship, which was dedicated at this time. The dedicatory services Sunday were conducted in English. The house was quite well filled with citizens from the city, who seemed interested in what was said. No call for means had to be made, as everything had been provided for by the brethren, and the house was dedicated free of debt.

Jan. 22, 23 we were at Poy Sippi. An interest has been awakened among the brethren there to do more in the T. and M. work than has been done in the past. Clubs of papers were taken as follows: *Signs* 15, *Sichte* 20, *American Sentinel* 20, *Tidende* 20, which are taken for their own use, besides which a club of 50 *Tidendes* was subscribed for at the meeting, to be sent to Bro. Drew, in England, to be used for missionary purposes, on ships going to all parts of the world. The director of the district was at the meeting, also the brethren from Eureka. There seems to be a growing interest in this part of the State. Several earnest calls for help were made at this time, which we shall look after as soon as possible. All the directors are actively engaged in the work this winter, and interesting reports come from every part of the State. The State agent is now in the field, and thus each branch of the work is receiving attention. We never have felt more hopeful for the work in Wisconsin than now. Let the good work go on.

A. J. BREED.

## DIST. NO. 4, OHIO, GENERAL MEETING.

The general meeting for Dist. No. 4 was held at Norwalk, Dec. 30 to Jan. 4, according to appointment. Brethren were present from Clyde, Camden, Cleveland, La Grange, Greenwich, and Troy. This meeting was devoted quite largely to giving and receiving instruction, only two discourses being given. The tract and missionary, Sabbath-school, and canvassing work, were among the prominent subjects discussed. Bro. Lucas was present, and conducted a Sabbath-school convention, which was very interesting and instructive. Several devotional meetings were held, in which nearly all took an active part; and while we tried to seek the Lord, we found him precious to our souls. Union and harmony prevailed throughout the meeting. The names of ten persons were enrolled as canvassers for *Good Health*, and a club of ten copies was taken by the Norwalk church. They have a club of the *Signs* and ordered another club for the Toledo mission. They report that their monthly collections are much larger than their quarterly collections formerly were, and that their society is out of debt, and have quite a credit. This is as it should be. This church in some respects is in advance of many of our societies. All seemed encouraged by the meeting, and went to their homes

with renewed energy and zeal to work for God more faithfully in the coming year than in the past. Our hearts were also encouraged, and we consecrate ourselves anew to God.

E. H. GATES.  
W. J. STONE.

## GENERAL MEETINGS IN DAKOTA AND MINNESOTA

This meeting was held Jan. 18-24. This gathering of God's people was very much enjoyed. Our congregations were composed of about equal numbers of Americans, Danes, and Germans. Although so mixed, so far as nationality was concerned, yet I could plainly see that there was one Spirit that made all hearts one; and this gracious Spirit was with us to help and encourage. I think it is not too much to say that the meeting was a real success. The hall where it was held, was too small for our congregations, and we were much crowded, which was somewhat of a hinderance; and we learned that some from the village were kept away on account of it. There was a good interest manifested by the people, who seemed to enjoy our meetings well.

The work of the Conference and missionary society, and the canvassing work, received a large share of the attention and thought of the brethren present at the meeting. Plans were laid which, if carried out, will greatly extend the circulation of our books, and also *Good Health* and the *American Sentinel*, and, in fact, increase almost every branch of the cause. Our brethren seemed determined to arouse and do their best to carry on the work. They have chosen a State agent to superintend the canvassing work, and we shall expect to see much more done in that direction than in the past.

Jan. 28-31 I attended a general meeting at Good Thunder, Minn. This was more of a local meeting than others we have held, yet it was nearly as largely attended. The brethren there have recently erected a new meeting house, which was dedicated Sunday afternoon. The house is neat and modest, and a credit to our people. There, as at Parker, the outside interest was good, and the house was well filled most of the time.

Dist. No. 2, of the Minnesota T. and M. Society held a quarterly meeting at this time, some features of which were most interesting to them and should be to others. This district, like many others, is in debt to their State tract society; and some way the brethren did not seem to realize but that that was just about as far as the matter went. But when it was seen that if they were in debt so much to the State society, then, in all probability, the State society would owe the REVIEW AND HERALD Office the same amount because of that indebtedness; and that these little dues all over the country, when collected in one grand whole, reach the enormous sum of \$50,000 that the Office is carrying for our societies,—when this was seen, it was realized to be no insignificant thing; and especially was this so when it was known that much of this was needed to help foreign missions. The brethren said, if these things are so, we will get out of debt; and they pledged a little less than \$300 to apply in this direction, and promised that their old periodical debt also should be liquidated at the earliest possible date. I believe these brethren will do this; and we say to all others who are indebted in this way, Go thou and do likewise.

It has been a great pleasure to me to labor with Bro. Tenney in these meetings. God has given his servant great freedom at times, and we do rejoice. Bro. Grant was with us at Good Thunder. We much enjoyed his labor and counsel. In all these meetings we have felt the tender Spirit of God with us, and have been made to rejoice thereby. The meetings have been a blessing to us, and, we believe, also to the brethren and the cause.

E. W. FARNSWORTH.

## THE GENERAL MEETING AT MINNEAPOLIS.

BRN. FARNSWORTH and Underwood have reported the meeting quite fully, but there are some points of interest which will perhaps bear a more particular notice. The attendance of leading brethren, and of laborers in the different departments of the work, was perhaps larger than at any meeting of the kind ever held in our Conference. The accommodations for the meeting were far superior to anything we have had heretofore, the new church affording a place which was both convenient and comfortable. It meets a want which we have long felt, and one which I trust will be properly appreciated by our brethren throughout the entire Conference. The weather during all but the last day of the meeting, was excessively cold, the mercury ranging from 20 to 45 degrees below zero. But the warm and comfortable house, made still more so by the warm and cheerful hearts of the brethren and sisters in attendance, more than compensated for the cold without, and made the occasion very enjoyable, while the valuable instruction given by Brn. Farnsworth, Underwood, Tenney, and others, made it one of great profit to all present and to the cause in the State. The general morning meetings were seasons of interest to all, and the special meetings for ministers and workers were occasions which will long be remembered.

The preaching was of a character to inform the mind and also to move the heart. The spiritual nature of God's law was set forth in a clear and practical light, and its obligations were presented and enforced with great plainness. On Sabbath afternoon the movement in the congregation in response to a call for all who desired and were willing to seek for a closer connection with God, was almost unanimous with ministers and lay members, as well as those who had never given themselves to the service of Christ.

Many questions of great interest and importance were considered, embracing our missions, both home and foreign, the canvassing work, city missions, the health and temperance work, the circulation of the *American Sentinel*, etc., all of which were brought before the meeting by the Committee on Resolutions. On the subject of city missions, it was recommended that a training-school for workers be established as soon as practicable, in connection with the St. Paul mission.

The following preamble and resolution, presented by the Committee, called out an animated discussion, and was referred to the Board of Directors of the T. and M. society, to report a plan for action:—

*Whereas*, It is believed that an effort will be made in the Legislature of our State, at its present session, to repeal the clause in the Sunday law exempting those who observe the seventh day; therefore—

*Resolved*, That means be provided, and persons selected, to place the *American Sentinel* and the "Marvel of Nations" in the hands of every member of the Legislature, and every editor and lawyer in the State, as soon as possible.

The Board recommended that Bro. Allen Moon go to St. Paul and procure the names and addresses of the parties mentioned in the resolution, and spend as much time there as may be deemed advisable; and that a copy of the *Sentinel* be sent to them for a term of three months, and the expense be apportioned to the districts *pro rata*, as the general expenses of the society have been in the past.

The Sabbath-school interests received some consideration, though time was too limited to give all these questions the attention which their importance demands. All seemed to feel as did Peter on the mount of transfiguration, "Lerd, it is good for us to be here." D. P. CURTIS.

#### AN APPEAL TO THE CHURCHES OF OHIO.

ALL the brethren of Ohio are doubtless interested in the success of the mission work in this State. We have a few workers who are trying to disseminate the light of present truth in every possible manner; but we find that our facilities for reaching the people in these cities of great darkness are wholly inadequate, and unless we can have the help of God and our brethren in the State, we fear that the missions will not accomplish the object for which they were established.

While we need an enlarged corps of earnest workers, we are in great need of more of our periodicals for our workers to use. Experience has taught us that the most successful way to gain an entrance to the hearts and homes of the people of our large cities, is by placing our periodicals regularly before them. We have especially found the *Signs* to be an excellent forerunner of good in the city of Cleveland, and as our supply of this and other papers is unequal to the demand, we therefore appeal to the brethren of Ohio to assist the mission of this city, and other missions of the State, by sending clubs of the *Signs* and the *Stickle* to us. We must have fresh, unsoiled papers to accomplish any good in our missions, for unless they are so the people will not accept them.

We also want an agent for *Good Health* in each church of the State. May we not expect that each church member will secure at least one subscriber for this journal? Let us hear from you, brethren. Those who will send us clubs of papers, please address me before sending them, and I will give directions how and to whom they should be mailed.

E. H. GATES.

#### TO OFFICERS AND MEMBERS OF THE VERMONT TRACT SOCIETY.

You will notice in a late number of *REVIEW*, the call of your State agent, Bro. P. F. Bicknell, for workers in the canvassing field; and I trust that it will meet with a ready response among the churches of Vermont; not in a spasmodic effort, but in a long, strong, united pull, till the work is made a success.

In order that this business may be a success, men and women must devote themselves to it with all the energy and faithfulness required in other trades and professions. We want some men who will stick to it till they thoroughly know their business, and make it, by God's help, a grand success.

Everything connected with God's work is noble, and God's blessing rests upon the faithful, earnest laborer, in whatever field Providence may open before him; but it seems to me that the Great Jehovah must regard with peculiar favor those servants who are ready to lift where the work goes hardest, asking only "Where is help most needed?"

Just now we need canvassers in Vermont, more than any other workers,—men and women who will support themselves by selling our books, and at the

same time placing the priceless treasure of present truth before the people. Others have presented the importance of the work before you better than words of mine can do. I simply urge our church elders, directors of tract societies, and, in short, all our people, great and small, to help our State agent in every possible way, to obtain and keep canvassers in the field. The address of myself and family is 32 Cherry St., Indianapolis, Ind. H. PEEBLES.

Feb. 7.

## News of the Week.

FOR WEEK ENDING FEB. 12.

### DOMESTIC.

—The decrease in the public debt for January was \$9,515,696.

—The New York banks now hold \$20,464,750 in excess of legal requirements.

—Senator Ingalls has received hundreds of letters commending his speech on the Canadian fisheries question.

—The circulation of the standard silver dollar is steadily decreasing. The number out-standing is 58,634,267.

—A strong Mormon lobby recently left Salt Lake City for Washington to work against the Edmunds-Tucker bill.

—A car load of beer sent by Keokuk brewers to two saloon-keepers in Des Moines, was seized Saturday by the authorities.

—The Pennsylvania House Wednesday passed a joint resolution for submission to the people of a prohibitory amendment.

—The United States Senate on Monday passed, without debate, two bills appropriating \$21,000,000 for modern ordnance and coast fortifications.

—The Clothing Exchange of Philadelphia locked out their cutters, numbering 1,000, Monday morning. Probably 12,000 persons are affected by the lock-out.

—The capital punishment commission appointed by the governor of New York, is about to report in favor of exterminating murderers by electric shocks.

—Owing to a difference of opinion with the superintendent, the employees of the South Boston horse railroad struck in a body Monday, and up to last accounts no compromise had been reached.

—The legislative coil is gradually tightening about the Mormon monster. Both houses of the Nevada Legislature on Wednesday adopted resolutions disfranchising the Mormons in that State.

—The Crematorial Association of Philadelphia is about to erect the largest crematory in the world about two miles from Germantown Junction. It will cost \$40,000, and be completed by the last of July.

—The Secretary of War, in a communication to Congress, reports the unorganized militia of the United States at 7,655,592 men. It appears that Arkansas, Oregon, Tennessee, and Mississippi have no organized forces.

—A negro named Calvin Garmany has been found near Greenville, S. C., who has just discovered that he is a free man. He has been working for a brutal master, and had not heard of the emancipation proclamation.

—The New York *World* says it is a startling fact that the pension list of the United States for the current year, amounting to \$76,000,000 represents the interest at three per cent of a public debt of over \$2,500,000,000.

—A bill has been introduced in the Nebraska Legislature, providing that all railroads doing business in the State shall, on the 1st of January of each year, issue annual passes to the State officials and members of the Legislature.

—A bomb supposed to have been intended for the assassination of the great singer, Patti, exploded prematurely in the gallery of the Grand Opera House in San Francisco Wednesday evening. Only the would-be assassin was injured.

—The Lutheran Church and many dwellings at Greensburg, Pa., were wrecked Friday by wind. The Third Presbyterian church at Wheeling, W. Va., was unroofed, and the Mound City Hotel at Moundsville, W. Va., was partially destroyed.

—The recent terrible disaster on the Vermont Central Railroad, by which about fifty persons lost their lives, revives the discussion on the question of heating railway cars otherwise than by stoves. Other methods are already in use on several roads, and the accident will probably hasten their further adoption.

—Dr. Howard Crosby lectured on temperance Thursday night before the students of the Theological Seminary at Rutgers College. He said he didn't believe in the pledge, and created a great sensation by remarking that a man who could afford to drink claret with his beefsteak and refrain from using the wine, was a fool.

—Jesse Arnot's livery stable at St. Louis was destroyed by fire Wednesday night. Between two and three hundred carriages and buggies were consumed, and over one hundred horses were burned to death. A number of firemen and others were caught under a falling wall, and two or three men were fatally injured. One man, it is thought, is buried in the ruins. The financial loss is probably \$125,000.

—Extensive floods have prevailed during the past week in

Illinois, Indiana, Ohio, and Michigan. At Rockford and Elgin, Illinois, cellars were submerged, and factories compelled to shut down. The flood occasioned by the rise of the Grand River, Mich., appears to have been the most serious. Most of the cellars of Grand Rapids were under water, and at the towns of Lyons and Muir, on opposite sides of the above river, the water stood four feet deep in the streets. The Ohio River rose at Cincinnati so that steamers had great difficulty in going under bridges.

—The unwelcome cyclone appears to have gotten the start of the season this year, and takes the place of the Western blizzard down in Ohio. The towns of Wooster and Louisville in that State were visited by the aerial monster Friday morning, and sustained heavy damage, though no lives were lost. Buildings were wrecked at both places, and the inhabitants were panic-stricken.

### FOREIGN.

—Maspero, the Egyptologist, has completely cleared away the front of the old Sphinx at Ghizeh.

—A proposition to increase the Presidential term to six years is exciting much interest in Mexico.

—The *Viedomosti*, of Moscow, says that no compromise is possible between Russia and Austria.

—Stanley's expedition for the relief of Emin Bey, will comprise twelve hundred men, including eighty blacks.

—Count de Lesseps is about to make another visit to the Isthmus of Panama. He never makes this voyage, it is said, unless compelled to by business complications.

—Prussia is negotiating for a loan of 150,000,000 marks, ostensibly to cover the deficit and complete certain railways. Krupp has received a large order for field-guns under the new credit.

—Big Bear, the most bloodthirsty actor in the half-breed war of the Canadian Northwest, has been pardoned after an imprisonment of eighteen months. Premier McDonald will make use of this as a campaign argument.

—At a meeting of the Oriental Congress in Vienna, the chaplain of the British Embassy produced some sun-dried bricks, with Babylonian inscriptions, which it was claimed dated back to the time when Abraham left Ur of the Chaldees for the land of Canaan.

—At a recent conference of the Scotch Liberal Association, resolutions were adopted declaring in favor of reform in the land laws, in favor of local self-government, the dis-establishment of the church, and state control of the liquor traffic. The association voted confidence in Gladstone.

—The police attempted to disperse a socialist meeting at Stettin Feb. 7, but failed. A force of military was then summoned, and with fixed bayonets drove the people from the hall. Several of the people were wounded by bayonet thrusts, and one man is reported to have been killed. The hall was completely wrecked. At Magdeburg twenty-four socialists were arrested on a charge of belonging to an illegal society.

### RELIGIOUS.

—A movement is on foot to provide a memorial for the late Bishop Hannington, who was killed in Eastern Africa.

—The Sunday law passed by the last Louisiana Legislature has been declared constitutional by the State Supreme Court.

—It is stated that the pope intends, in a special brief, to express his satisfaction at Germany's efforts to establish good relations with the Papal See.

—Two Persian students were ordained Tuesday night at Drake University, Des Moines, and will immediately return to Teheran to take charge of the Christian mission.

—The Buddhist Archbishop, whoever he may be, advises the people of Burmah to give up resistance and accept British rule, as does also the lately-deposed King Theebaw.

—Col. Denby, United States Minister to China, after recently visiting the principal American missions there, says that they are doing immense good to China, and, indirectly, to the whole civilized world.

—The pope is improving the opportunity offered him by the division in the German government. He proposes to help Bismarck carry his septennate army bill, in return for the friendship and influence of the German chancellor.

—The Chinese Government has offered the Methodist Episcopal Missionary Society the sum of \$28,000 as a compensation for the driving away of the missionaries in last year's riots, which offer the society has accepted with pleasure. The "prompt action of the government," says Secretary Reid, "is an assurance of protection hereafter."

—Joseph Cook began at Boston, Monday, his new series of Monday lectures. He condemned the future probation theories of Andover Seminary; criticised Henry Ward Beecher, remarking that "he would have lived a great deal longer had he died a great many years ago;" and hoped that the condemned Chicago Anarchists would not be pardoned.

—In the course of the numerous indictments served of late on polygamous Mormons in and about Salt Lake City, some marital phenomena of a queer order are brought to light. Thus the other day a man was brought before Commissioner McCay who had, it appeared, never married more than one living woman, but who had often solemnized the contract with deceased females, whatever form of ceremony that may require, that thus, as the Mormon idea runs, they might be saved by him in the resurrection and help to build his eternal kingdom. As the Edmunds law was not construed to cover *post-mortem* polygamy, he was turned loose, much to his relief.

Obituary Notices.

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

LIFE'S SEASONS.

BY M. ALICE HARE.

LIFE has its winter when hope's flowers die, When withered and strewn on our pathway they lie, When but relics remain, Which some fragrance retain, Showing spring-time must fade to the gay passer-by.

So sure as the blossoms awake fresh and sweet, So surely they die—their existence is fleet. He who enters, though blithe, This great stage of life, His exit must take when his part is complete.

Ah! true we have seasons; they swiftly pass by; We live and we love, we fade and we die; But sweet is the thought He who lives not for nought, Will greet endless spring "in the sweet by-and-by."

FOSTER.—Died at her home in Camden, Ohio, Jan. 14, 1887, St. Mary Foster, aged eighty-four years. Sister Foster was born in England in 1802. She came to America in 1824, and settled near the place of her death. In the year 1879 she attended meetings held by Eld. O. F. Guilford, and embraced the faith so dear to S. D. Adventists. She was baptized by Eld. St. John, and united with the Camden church at its organization. She was held in high esteem by her brethren and sisters and all who knew her. Funeral services were held at Brighton, in the M. E. church, conducted by the writer. W. J. SRONE.

ROWLEY.—Died of consumption, at Fabius, N. Y., Feb. 3, 1887, Daniel Rowley, aged 53 years and 7 months. Bro. Rowley had not enjoyed good health since his boyhood, but for the last eleven months he had failed quite rapidly, during which time he suffered much until the closing hours of his life, which were free from pain. Bro. Rowley's Christian experience dated back to his youth. He was connected with the Baptist and the F. W. Baptist churches until about eight years ago, when through reading and the influence of his family he embraced the present truth, the principles of which he endeavored to carry out fully in his life. His self-sacrificing spirit and kind-heartedness toward all endeared him to all who knew him, and the entire community mourn for him. He leaves a wife and five children to mourn his loss; also an aged mother-in-law, who leaned on him for support. But these will receive earthly comfort from two sympathizing brothers, and rich and abundant heavenly blessings from Him who is a Father to the fatherless, and the widow's God. May they all be prepared to meet him in the grand reunion, when the last trump shall sound. Nearly five hundred persons attended the funeral at the M. E. church Sunday, Feb. 6, at 2 p. m. Discourse by the writer, from 1 Sam. 20: 3, last clause. J. E. SWIRT.

DIBBLE.—Died of congestion of the lungs after a confinement to the house of only three days, near Mt. Pleasant, Michigan, Bro. D. B. Dibble, aged 56 years and one day. Bro. Dibble was a pioneer settler there and a much respected citizen. About eight years ago he embraced present truth, together with his family, under the labors of Eld. L. A. Kellogg. When the church was organized, he was one of the first members; and when the meeting-house was built he contributed liberally. His home has always been open for the entertainment of the Lord's people. The church feel that they have lost one of their most worthy members. It was my lot to spend several days with the family only a short time before his sudden death. It seems that he had set his heart in order for the change. His greatest anxiety was that he might see his sons walking in all the ways of the Lord. He leaves a widow, two daughters, and three sons. On the funeral occasion, the Adventist church was filled to overflowing by his numerous neighbors and friends. Words were spoken by the writer, from Rom. 8: 28. A. O. BURRILL.

CHRISTIAN.—Died of Bright's disease and heart difficulty, at his son's residence in Grinnell, Iowa, Feb. 2, 1887, D. W. Christian, aged 73 years, 4 months, and 19 days. Bro. Christian was born at Albany, N. Y., Sept. 18, 1813. He was always a believer in religion. His first religious experience was due to the preaching of Wm. Miller and others. He received with joy the doctrine of the soon coming of Christ, and with others shared in the sad disappointment that followed when the time passed and the Lord did not come. He did not harbor a sectarian spirit. In about 1855 he united with the Plymouth Congregationalist Church in Chicago, where he then resided. In about 1879 he removed from Kansas to Grinnell, Iowa, where he went into business with his son. In the latter part of the summer of 1882, when the tent was pitched at Grinnell, Bro. Christian, not having lost all of his interest in what he had heard prior to the year 1844, attended the meetings held in the tent by Eld. L. T. Nicola and others. On hearing a discourse on the subject of the Sanctuary, he saw his way clear and fully embraced the Sabbath and all the doctrines held by S. D. Adventists, in which faith he remained firm, delighting to dwell upon those things in his thoughts and conversation. He was fully devoted to the truth, ever willing to help with his means. The cause was very near and dear to him. He, being a carpenter by trade, helped in the erection of the church edifice, and with his own hands did the inside finishing and making of the seats. He was highly esteemed by his brethren and sisters. He passed quietly away, trusting in his Saviour. We mourn, but not as those without hope. Funeral services at the church where he was a beloved and worthy member, were conducted by Eld. L. T. Nicola, from Rev. 22: 17. We laid him away to sleep a little while, until his best friend, the Life-giver, shall come and call him forth. I. W. BAKER.

Appointments.

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

I HEREBY cancel my appointments for Brighton, Keota, Sigourney, and Wellman, Iowa. L. Mc Coy.

I WILL be at Marion, Ia., Feb. 15, 16. Meetings will be held in the forenoon and the evening. Will be at Winthrop Feb. 19. Will give a temperance lecture in the evening. I expect to commence a series of meetings near Bro. Christianson's the 20th. R. C. PORTER.

THE church at Elk Horn, Shelby Co., Ia., will hold its quarterly meeting March 26, 27, and will hold their quarterly meetings this year, the last Sabbath in every quarter. MARTIN PETERSON, Clerk.

THE quarterly meeting for Dist. No. 4, Minnesota, will be held in connection with the general meeting at Pleasant Grove, March 19, 20. Brethren, let us have a large attendance of missionary workers at this meeting. ALLEN MOON, Director.

MEETINGS will be held at Milton Junction, Iowa, commencing Thursday evening, Feb. 24, and continuing over the following Sunday; at Atalissa, Tuesday, March 1, continuing into the following week. Bro. J. Adams, the director of the district, will be with me to assist in the work. H. NICOLA.

I WILL attend the meeting to be held at Alden, Minn., Feb. 19, 20, and will conduct a canvassers' drill during the following week. I hope all canvassers, and those contemplating canvassing, who live within reach of this meeting, will come prepared to stay till Thursday, Feb. 24. Come seeking God's blessing upon this branch of the work. C. M. EVEREST, Gen. State Ag't.

A GENERAL meeting for Dist. No. 8, Pennsylvania, will be held with the Waterford church, Feb. 26, 27, and continue as long as the interest demands. We would request the following churches to make arrangements at once to be fully represented at this meeting: Bear Lake, Lowville, Waterford, and Edinboro, and the companies at Blooming Valley, Coletown, and Venango, together with all scattered Sabbath-keepers in Erie and Crawford counties. Ample provision will be made for all that come. Brethren who come with teams should bring feed for their horses; hay and straw will be provided. Rooms will be provided for all who attend, therefore come prepared to care for yourselves as far as possible. Eld. D. B. Oviatt will be with us at this meeting. Let there be a general rally.

Will hold a series of meetings with the Lowville church at the close of the above, and then with the Bear Lake church, and finally with that at Mill Village. Dear brethren, pray much for the success of these meetings. J. G. SAUNDERS.

Publishers' Department.

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

MRS. F. M. PALMISTEY, Volney Center, Oswego Co., N. Y., wishes the address of Sarah A. Taggart Brown, formerly of Verona, Oneida Co., N. Y.

The address of the Nebraska Tract Society will hereafter be 1505 E St., Lincoln, Neb.

RECEIPTS.

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

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Books Sent by Freight.—John S Edwards, M W Neal, E E Marvin, R A Burdick, L T Dyer.

Cash Rec'd on Account.—Iowa Conf A E Hanson \$4.30, Fla T & M Soc per Lysle Reynolds 5., N Y Conf per C E Fairman 1., Iowa Conf per Almira Sterling 1.50, Penn T & M Soc per L C Chadwick 1.50, Ohio T & M Soc per E H Gates 12.00, So L Academy Dak T & M Soc 18., Mo Conf per B Findall 5., Minn T & M Soc 600., Ind T & M Soc 50., Fla Conf per Mrs N W Allen 5., Mich T & M Soc per H H 83.78, Mich C M Fund 50., So L Academy H J W Hunt 5., Ind Ed Relief Fund Dr Wm Hill 50., N E Conf per M E Peckham 2., Pak T & M Soc 251.

General Conference.—A Friend \$4., Iowa Conf 700., Minn Conf 519.86.

International T. & M. Soc.—Vt T & M Soc \$50, Dak T & M Soc 8., Mary J Johnson 3.

Christmas Offerings.—Vt T & M Soc \$394.50, Fred & Jennie Harrington 2.65, Lysle Reynolds 16., Cross Plains Tenn ch 10., Mich T & M Soc 7.50, H J W Hunt 2., Mary E Peckham 3., Rowland W Colvin 1., Mr Wm Clark 50, Mrs Wm Clark .50, John Decdon 2., Nils Peter Ericson 5., Pottsville Mich ch 30.26, Ohio T & M Soc 364.34, Kan T & M Soc 608.89, Canada T & M Soc 7.50, Christina Colvin 1.

Arkansas Relief Fund.—Vt T & M Soc \$12.65, C E Fairman 5., Harriet N Hicks 5.

English Mission.—Vt T & M Soc \$10.50, N E T & M Soc 136.89.

European Mission.—Dak T & M Soc \$8., N E T & M Soc 136.88, S J Lecklider 10.

Scotch Mission.—S Isadore Miner \$10.

O. H. I. D. Fund.—Vt T & M Soc \$120., Dak T & M Soc 200.

South African Mission.—Geo & Jennie Walker \$5., Jericho Vt S S 8.17, C E Fairman 5., Belleville Ont S S 2.75.

Scandinavian Mission.—Vt T & M Soc \$28.94, Dak T & M Soc 20., John Nygvist 2.90, N E T & M Soc 136.88.

Australian Mission.—Vt T & M Soc \$15.50, Dak T & M Soc 25.

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A FEW SUGGESTIONS

TO THOSE WRITING ARTICLES FOR PUBLICATION IN THE REVIEW.

- 1. MAKE your article as intelligible as you can, by writing plainly, with pen and ink if possible, on one side of the paper only.
2. Do not send in an article written on several different kinds of paper, or on odd scraps sewed together.
3. With few exceptions, an article should not exceed in length ten or twelve pages of ordinary note paper, and should always be shorter than this if possible. Articles of fifteen, twenty, or twenty-five pages are invariably laid aside for a more convenient time, an occasion always in the future.
4. In writing Progress reports, avoid exhortations and matters of an incidental or irrelevant nature. Let them be clear, concise, and connected.
5. Never accompany an obituary notice with verses of poetry. Obituaries of infants of a few days or months should not be sent to the Review.
6. All appointments, and other notices of a limited time, should be sent in as early as possible, and must reach us at least three days before the date of the paper in which they are to appear.
7. Notices for the Review should not be sent on the same page with business letters, making them liable to delay or loss.
8. All articles for the REVIEW should be sent directed "REVIEW AND HERALD;" not to any individual. The letters "M S" should be written on one corner of the envelope, unless the letter contains business also.
9. Each article should be accompanied by the writer's name and address, written at the close. Anonymous articles will not be published in the REVIEW.
10. Persons wishing their articles returned, should send stamps.

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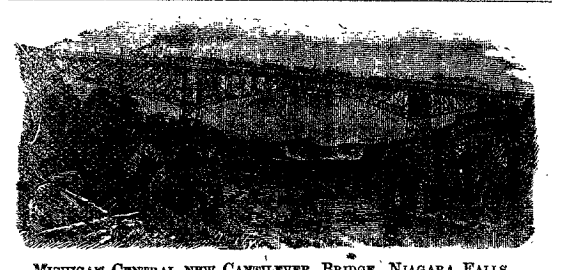
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S. BROWNSBERGER, A. M., President.

Healdsburg, Cal.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

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

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Table with columns for GOING WEST and GOING EAST, listing stations (Chicago, Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, BATTLE CREEK, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, Chicago) and train times.

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The Review and Herald.

BATTLE CREEK, MICH., FEB. 15, 1887.

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A telegram received since the fore part of this paper was made ready for the press, states that the Sunday law exemption bill has passed the House in the Arkansas Legislature by a vote of 55 to 16. It now only waits the signature of the Governor.

We call attention to Eld. Haskell's remarks in another column on postal regulations. Let these matters be carefully considered. We would add that tracts and pamphlets cannot be included in the same wrapper with papers, and go out at pound rates. Be careful also that all papers sent are clean and in good condition, and properly protected by the wrapper.

Several inquiries have come in respecting some statements in the *Instructor* lesson on the Ten Virgins, to which we would say that the figures 1843 were a typographical error. It should have been 1844. The two disappointments were in the spring and autumn of 1844. Midway between these two points the midnight cry of the parable was given, "Behold the Bridegroom cometh;" which being rejected was almost immediately merged into the second message of Rev. 14.

GENERAL MEETINGS TO BE HELD AT WRIGHT AND BANCROFT, MICH.

In carrying out the plan formed at the Ithaca general meeting for a series of these meetings in the State, we now appoint a general meeting to be held at Wright, commencing Sabbath evening, March 4, and one at Bancroft, commencing Sabbath evening, March 11. These meetings will continue until the Tuesday following, and are designed not only for the places where they are held, but for a general attendance of the friends of the cause in the surrounding churches. We plead for a large representation of our people in these vicinities. We expect to have Eld. Farnsworth with us, and as the time is approaching

when it will be necessary for him to go to England, we may not have such an opportunity again for a long time, if ever. Bro. F. E. Belden, will probably be present, to assist in the instruction in, and the development of, the canvassing work. We trust classes will be formed in the districts in which these places are located.

Our general meetings thus far have been seasons of solemn interest. But above all things else, we need, we must have, a spiritual reviving. Many of our people are in a cold and formal state. We must be aroused and stirred, or souls will be lost, and their blood will be upon our skirts; and this condemnation may be ours to receive, if we are not awake and alive in the cause of God. We are living in a solemn time. Oh may we realize it, and make the needed effort to escape the coming storm! We shall expect to meet a general attendance at these meetings.

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

MICHIGAN, NOTICE!

LAST week notice was given that the general meeting appointed for Allegan, Mich., Feb. 18, would be held instead at Monterey. Notice is hereby given that it will be held as at first appointed, at Allegan.

GEO. I. BUTLER.

TO THE MINISTERS AND LICENTIATES OF THE MICHIGAN CONFERENCE.

DEAR BRETHREN: Having been placed in the position of President of this Conference by you and others, and being somewhat unacquainted with the different localities, and desirous of having an intelligent conception of what is transpiring in this State, the success of the cause, etc., I request you to write me freely in regard to your work as often as once in three or four weeks at least, that I may know how you are prospering, with what success you meet, the difficulties in your way, and the condition of the cause in your various localities, etc. Please address me at Battle Creek, Mich.

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

THE NEW PROSPECTUS FOR "GREAT CONTROVERSY, VOL. IV."

We have now four denominational books prepared especially for the canvassing field,—"Thoughts on Daniel and the Revelation," covering the general scope of our views on the prophecies, both doctrinal and practical; "The Marvel of Nations," presenting particularly that part which the United States is to act in the fulfillment of prophecy, which sooner or later will be of vital interest to every individual living in this country; "Great Controversy, Vol. IV." and "History of the Sabbath." Each of these books has a field of its own, and all are well adapted to the objects for which they are prepared. We cannot speak too highly of any of our canvassing books. There are no works which can ever take their places. But we wish particularly to speak at this time of the new prospectus which has recently been prepared for the canvass of "Vol. IV."

"Great Controversy" occupies a field peculiarly its own, being a presentation of the history of the work of God in past ages, from the destruction of Jerusalem, and carrying the church through its present crisis to its final triumphant reception in the City of God. It is prepared according to the mind of the Spirit of God, to bring before religious people our present position; and the crisis which is just upon us, is so interwoven with the past experience of the church of Christ, that it cannot be separated. The new prospectus which has been prepared for this work, is larger than the former prospectus, being an entire copy of the new edition of the work, bound in morocco, also showing samples of leather and cloth bindings, with gilt, marbled, and red edges. In the back part are prospectus sheets for over four hundred names.

The new edition of "Vol. IV." is larger than the old, and contains numerous illustrations, some of which have been newly prepared. It is sold in four different styles of binding, prices ranging from \$2 to \$4.50; and those who are unable to pay even the lowest of these prices, may have the old edition at the former price. The appearance of the book renders it a fitting ornament for the parlor or drawing-room table, and with the present prospectus the canvasser can hardly fail to make a favorable impression upon the individual to whom he is exhibiting it. We look

forward to the time when there will not only be fifty thousand copies of this work sold, but hundreds of thousands of copies be placed in the hands of the people. Churches everywhere should be instructed to take hold of the canvassing work in some phase. The entire country should be canvassed, and the attention of the people called to the work in which we are engaged.

S. N. HASKELL.

SENDING MONEY TO REVIEW AND HERALD.

All parties sending money to this Office, take notice. Instead of personal checks, send drafts on New York, Boston, Detroit, or Chicago banks, as it costs from 25 to 35 cents to collect private checks. Or send by money order or express order, which are just as good and cost but a trifle.

REVIEW AND HERALD.

NOTICE.

OWING to delay in receiving the paper manufactured expressly for our new hymn and tune book, the first edition of which is exhausted, we shall be unable to fill orders for the same for at least four weeks. As many orders have been received, some of which have been duplicated, we will, to save confusion, cancel them all, and give notice through the REVIEW and SICKLE when the books are ready for delivery, at which time we shall be pleased to receive a renewal of your orders.

REVIEW AND HERALD.

IOWA, TAKE NOTICE!

BRO. J. B. CHAMBERS has been appointed general agent for the canvassing work in Iowa. All correspondence in regard to that branch of the work will receive prompt attention if addressed to him at 608 E. 12th St., Des Moines, Ia.

It is greatly desired that the work shall not be longer delayed. Let those who desire to act a part in carrying the truth in the form of our publications, to the homes of the people, especially aid now, by renewing their efforts in this direction with increased vigor, and by availing themselves of every opportunity which will make them more efficient in the work.

J. H. MORRISON, *Pres. Iowa Conf.*

ECCLESIASTICAL POWER IN POLITICS.

JUST now there is considerable stir being made in this country over the part which the pope is attempting to act in American politics, in connection with the case of the deposed priest, Mc Glynn. The general sentiment of the people is that the pope is not wanted in American politics, and this sentiment is expressed in very decided language. It is clearly recognized that the pope has no right to make his power felt in shaping our political affairs, and that such a proceeding on the part of any foreign ecclesiastic cannot be tolerated for a moment. The *Advance*, of Chicago, voices the general opinion on the subject, as follows:—

"The pope in American politics, in connection with Dr. Mc Glynn, is a matter which merits all the attention it has received, and more. It is one of the most significant of recent events. It will not be wise for Americans to be indifferent to outside dictation of this sort, from whatever quarter it may come. The American spirit may be counted on to resent it. Bismarck once said he would 'never go to Canossa.' He has since changed his mind, and every time he gets into a strait in his attempts to dominate the policy of the German people, he hurries off, bare-footed and hat in hand, to Canossa, to beg the pope to please be kind enough to interfere on his behalf, and dictate to Catholics in Germany what their political policy shall be. We want nothing of that sort in America."

This is all very good so far as it goes. No foreign ecclesiastical power must interfere in our politics, but how about those within our own borders? The press is prompt to disclaim against papal influence at our ballot-boxes, but what is said about our Protestant ministers who boast of the number of votes they can control at an election in behalf of some dogma of the church? What is said about the work of the National Reform party, an ecclesiastical organization which openly seeks to gain not only an influence, but a controlling influence, in American politics? Why go across the Atlantic in search of a mark at which to fire this great republican principle, when there is a much more prominent mark at home? Why is the influence of one at the ballot-box any more objectionable than that of the other? To us, both are equally objectionable. The invitation to the pope and foreign ecclesiastics to keep out of American politics, we would extend to ecclesiastics at home. We do not want to see the pope taking a hand in American politics; neither do we want to see any power here controlling legislation in the interest of the pope; and the Sunday is the last of papal institutions which we would desire to see established in our land by this means.

L. A. S.