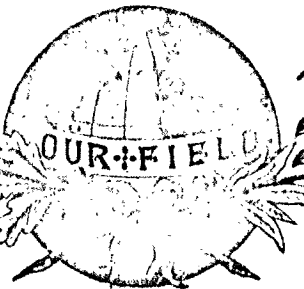


Adventist Review



AND SABBATH HERALD.



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

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"HINDER ME NOT."

Hinder me not! for fast the sands are wasting,
And months and years are quickly hurrying by;
A sinful world to its sad doom is hastening,
And winged moments now so swiftly fly.

The nations and the thrones of earth are reeling,
And men are filled with dread perplexity,
While God in mighty power is revealing
The blood of Christ to set the sinner free.

Hinder me not! for I would hear the story,
The precious story of redeeming grace;
Would learn of Him, the Lord, the King of glory,
And in his presence find a resting place.

Pain would I hide me in his bright pavilion,
Until the storms of life be overpast;
In him my life, my hope, my faith concentering,
Sheltered in safety in his home at last.

—Restitution.

Evangelism P.

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.

THE FAITH THAT WILL STAND THE TEST.

BY MRS. E. Q. WHITE. INDEXED

THE time has fully come when darkness is called light, and light is called darkness. We are living in an age when sham liberality is extolled; when those who scatter falsehood, false doctrines, and soul-destroying heresies are received and exalted by society, and the most terrible deeds of iniquity are glossed over and excused on the plea of charity. Even the voices from the pulpits of our land are saying, "It shall be well with the transgressor." Sin is not dealt with as a thing of fearful consequence, destined to bring inevitable ruin upon those who persist in its indulgence. It is not pictured in its abhorrent character before the people of the world. Smooth things are prophesied by false teachers, and the multitudes are resting in their sin, unmindful of the solemn warnings and examples of the word of God. The time has come when we should "sigh and . . . cry for all the abominations" that are done in the land.

While the law of God is being made void in our world, there is a decided testimony to be borne. The truth is to be presented in its native force and clearness, whether men will hear or whether they will forbear. This cannot be done without exciting opposition. Those who refuse to receive the love of the truth will not rest without attempting to retard its progress. They have been turned unto fables, and will unite with the great adversary of souls to bring the message of heaven into contempt.

The apostle Paul warns us that "some shall de-

part from the faith, giving heed to seducing spirits, and doctrines of devils." This is what we may expect. Our greatest trials will come because of that class who have once advocated the truth, but who turn from it to the world, and trample it under their feet in hate and derision. God has a work for his faithful servants to do. The attacks of the enemy must be met with the truth of his word. Falsehood must be unmasked, its true character must be revealed, and the light of the law of Jehovah must shine forth into the moral darkness of the world. We are to present the claims of his word. We shall not be held guiltless if we neglect this solemn duty. But while we stand in defense of the truth, let us not stand in defense of self, and make a great ado because we are called to bear reproach and misrepresentation. Let us not pity ourselves, but be very jealous for the law of the Most High.

Says the apostle, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." On every side we see men easily led captive by the delusive imaginations of those who make void the word of God; but when the truth is brought before them, they are filled with impatience and anger. But the exhortation of the apostle to the servant of God is, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." In his day some left the cause of the Lord. He writes, "Demas hath forsaken me, having loved this present world;" and again, he says, "Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words."

Prophets and apostles experienced similar trials of opposition and reproach, and even the spotless Lamb of God was tempted in all points like as we are. He bore the contradiction of sinners against himself.

Every warning for this time must be faithfully delivered; but "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves." We must cherish carefully the words of our God lest we be contaminated by the deceptive workings of those who have left the faith. We are to resist their spirit and influence with the same weapon our Master used when assailed by the prince of darkness—"It is written." We should learn to use the word of God skillfully. The exhortation is, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." There must be diligent work and earnest prayer and faith to meet the winding error of false teachers and seducers; for "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." Those words portray the character of the men the servants of God will have to meet. "False accusers," "despisers of those that are good," will attack those who are faithful

to their God in this degenerate age. But the ambassador of Heaven must manifest the spirit that was displayed in the Master. In humility and love he must labor for the salvation of men.

Paul continues concerning those who oppose the work of God, comparing them to the men who made war against the faithful in the time of ancient Israel. He says: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." We know that the time is coming when the folly of warring against God will be revealed. We can afford to wait in calm patience and trust, no matter how much maligned and despised; for "nothing is secret, that shall not be made manifest," and those who honor God shall be honored by him in the presence of men and angels. We are to share in the sufferings of the reformers. It is written, "The reproaches of them that reproached thee fell on me." Christ understands our grief. Not one of us is called to bear the cross alone. The suffering Man of Calvary is touched with the feeling of our woes, and as he has suffered being tempted, he is able also to succor them that are in sorrow and trial for his sake. "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned."

God has provided abundant means for successful warfare with principalities and powers and spiritual wickedness in high places; for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Bible is the armory where we may equip for the struggle. Our loins must be girt about with truth. Our breastplate must be righteousness. The shield of faith must be in our hands, the helmet of salvation shine on our brows, and the sword of the Spirit, which is the word of God, be wielded to cut our way through the ranks of our bitter foes. We must be ready, at the command of our Captain to follow where he may lead. We must be doers of his word, not deceiving our own selves.

If we look to self, and trust in self, we shall surely fall from our steadfastness. The terrible tempest that is gathering will sweep away our sandy foundation, and leave our house a wreck on the shores of time; but the house that is built upon the rock shall stand forever. We must be "kept by the power of God through faith unto salvation." The apostle spoke some plain words to his Hebrew brethren, that meet the condition of many of those who profess the truth for this time. "We have many things to say, and hard to be uttered, seeing ye are dull of hearing. [They were not quick to discern the things of the Spirit of God.] For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." [It is positively necessary for those who believe the truth, to

be making continual advancement, growing up unto the full stature of men and women in Christ Jesus. There is no time for backsliding and indifference. Each one must have a living experience in the things of God. Have root in yourselves. Become grounded in the faith, so that having done all you may stand, with unwavering confidence in God, through the time that will try every man's work and character. Exercise your powers in spiritual things, till you can appreciate the deep things of God's word, and go on from strength to strength.

There are thousands who claim to have the light of truth who take no steps in advance. They have no living experience, notwithstanding they have had every advantage. They do not know what consecration means. Their devotions are formal and hollow, and there is no depth to their piety. The word of God offers spiritual liberty and enlightenment to those who seek for it earnestly. Those who accept the promises of God, and act on them with living faith, will have the light of heaven in their lives. They will drink of the fountain of life, and lead others to the waters that have refreshed their own souls. We must have that faith in God that takes him at his word. We can have no victory without cloudless confidence; for "without faith it is impossible to please" God. It is faith that connects us with the power of Heaven, and that brings us the strength for coping with the powers of darkness. "This is the victory that overcometh the world, even our faith." "Faith cometh by hearing, and hearing by the word of God." In order to exercise intelligent faith we should study the word of God. The Bible, and the Bible alone, communicates a correct knowledge of the character of God and his will concerning us. The duty and the destiny of man are defined in its pages. The conditions on which we may hope for eternal life are explicitly stated, and the doom of those who neglect so great a salvation is foretold in the most forcible language.

Had the Bible been received as the voice of God to man, as the book of books, as the one infallible rule of faith and practice, we would not have seen the law of Heaven made void, and the swelling tide of iniquity devouring our land.

As men wander away from the truth into skepticism, everything becomes uncertain and unreal. No thorough conviction takes hold of the soul. No faith is exercised in the Scripture as the revelation of God to men. There is nothing authoritative in its commands, nothing terrifying in its warnings, nothing inspiring in its promises. To the skeptic it is meaningless and contradictory.

There are many among us who are not cultivating faith. They have a vacillating experience. They are "like a wave of the sea driven with the wind and tossed." Sometimes they seem strong in faith, then a blast of unbelief sweeps over them, and they are filled with gloom and doubt. They make no decided efforts to recover themselves out of the snare of the Devil, but are taken captive by him at his will. There are others who, when assailed by temptations of unbelief, flee to the word of God and to earnest prayer, and they are not left to the power of the enemy. The day is coming that will reveal whether we are building on the solid rock or the sliding sand.

If men could realize the blighting influence of doubt upon their minds, if they could but see into the future, they would realize the imperative need of cultivating firm trust in God and his promise in his promises. They would not sow one grain of unbelief; for every single grain blossoms into fruit. Satan is a living, active agent. It is his business to encourage skepticism, and every word of doubt is carefully nourished by the adversary of souls. While men sleep in indifference, suggestions that weaken faith are insinuated into the heart. Influences that confuse the perception of truth are brought to bear upon the life. In every way possible, Satan strives to turn souls from the narrow path that leads to heaven; and because men love darkness they follow the voice of strangers, and reject the call of the Good Shepherd who gave his life for the sheep. The plain, authoritative "Thus saith the Lord," is refused for some increased sophistry of error. Infidelity has increased in proportion as men have questioned the word and requirements of their Maker. They have taken up the work of cheapening character, and lessening faith in the inspiration of the Bible. Men claiming great wisdom have presumed to criticize and cut and cull the words of the living God,

and have started questions to make shipwreck of the happiness of their fellow men and to ruin their hopes of heaven. This is a work that is pleasing to the enemy of all righteousness. The arguments that men bring against the Bible are the result of the counsels of the evil one. The door of their minds was opened to his suggestions, and the more they drifted into error, the greater grew their desire to draw other souls into the same channel of darkness.

Many claim to believe the Bible, and their names are enrolled on the church records, who are among the most influential agents of Satan. The work they are doing they will not consider an honor to them in the day of Judgment. It will then be seen that every effort that weakened faith was made at a terrible loss. The tremendous price that must be paid will sink them into everlasting shame and ruin. The only safety is in rejecting instantly every suggestion of unbelief. Do not open your mind to entertain doubts, for even an instant; bid them a decided refusal as they come to you for admission. Fasten the mind upon the promises of God. Talk of them, rejoice in them; and the peace of God will rule in your hearts.

The fruits of doubt are not desirable. Oh! look around you and see what havoc has been wrought by the machinations of the evil one. Error and falsehood and heresy have held high carnival in the deceived hearts of men. From century to century the adversary has repeated his experiments with growing success; for, in spite of the sad records of lives that have gone out in darkness, as moths fly to the fire, so men rush on into the ruinous deceptions that he has prepared to entrap them. If you desire salvation, I entreat you to shun his insinuations concerning the truth of God's word. Come to the "sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." If that is not authoritative, what is? If the word of the Lord of heaven and earth is not solid rock upon which to build, then it is in vain to look for a sure foundation. "Heaven and earth shall pass away," but "the word of the Lord endureth forever;" and unwavering faith in his word is the only faith that will endure through the perils of the last days.

FIRE.

BY R. D. M. E. KELLOGG.

Fire is a very destructive element. It changes and consumes everything with which it comes in contact. We often witness its work, and the papers are filled with reports of its ravages. The Scriptures tell us that God is to use this powerful agent to destroy the wicked, purify the earth, and fit it for the abode of the saints.

But the fire which we wish now to consider, is of a different character. It is the kind mentioned by the apostle James: "And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." James 3: 6. It has been truly said that fire is a good servant but a bad master. And so we may also say of the tongue. We think we could not do without it. Its service to us is beyond all calculation. As a servant, its value cannot be overestimated. But when it gets control of the will, and from its position of a servant rises to become the master, and turns here and there as it pleases, then, indeed, it becomes a pest, a nuisance, a fire that often sets everything on fire around it!

How many neighborhood quarrels the tongue has instigated and fostered! How many hearts have been made sad, and lives embittered, by hateful words hastily spoken! And, alas! this kind of fire is not confined to the world, but it often gets into the church, where it finds a large sphere of action; for, like some people, it is no better for getting into the church. It is still "a world of iniquity," and often sets a whole church on fire. I have known a few hastily spoken and unkind words to kindle a fire of dissension so great as to burn the life out of a church, and to turn what might have been a stronghold for the truth into a stone of stumbling and a wide-spread cause of reproach to the work of God.

"What shall be given unto thee, or what shall be done unto thee, thou false tongue? Sharp ar-

rows of the mighty, with coals of juniper." Ps. 120: 3, 4. Oh that all might remember that it is the business of the Christian to hold his tongue in check! David prayed thus to God: "See, O Lord, watch, O Lord, before my mouth: keep the door of my lips." Ps. 141: 3. And again he says: "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." Ps. 39: 1. And James tells us that "if any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1: 6.

There is useful employment for the tongue. "Therewith we [can] bless God." "A word fitly spoken is like apples of gold in pictures of silver." Then let the tongues that have no better employment than to scatter "fire brands, arrows, and death," cease this unhallowed work, and speak things that make for peace, and that will help weary saints toward the kingdom of God. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3: 2. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Ps. 19: 14.

THIS AND THAT.

BY N. J. BOWERS.

DEATH ABOLISHED

The apostle in 2 Tim. 1: 10 declares that Jesus has abolished death. The word "abolish" is a strong one. It means "to do away with; to put an end to; destroy."—Webster. Death is the sad sequence of sin. It stands in the way of the full realization of the promises through Christ,—a bony giant, blocking the high road of hope. He must be done away with utterly, and an end must be made of him. The gospel is life. Jesus came to give life, and to give it abundantly.

Death is a law, and, like that of the Medes and Persians, changes not. It must be abolished, annulled. Its power must be broken, its authority neutralized, its king dethroned, humiliated, and destroyed. This, Jesus will do. Heb. 2: 14. The last enemy, death, will be destroyed. 1 Cor. 15: 26. When the saints arise in power and with immortality upon them, "then shall be brought to pass the saying that is written, Death is swallowed up in victory." Verse 54.

All hail the day of redemption! Fly on swift wings, ye moments that will bring the end of the reign of death and the beginning of the reign of life.

LIFE FROM WHENCE!

The gospel reveals the divine and the exalted Christ as our hope, and so the apostle declares that Jesus brought life and immortality to light through the gospel. 2 Tim. 1: 10. Immortality, then, is brought to light not through anything that science can reveal to us, nor through modern mediums that pop and that utter, nor through the philosophical dreaming of Plato and Cicero, nor yet through scenes in the death chamber, but through the gospel. We read that in Christ is life (John 1: 4); that in him the believer does not perish, but has everlasting life, and that this was the object the Father had in sending him (chap. 3: 16); that Jesus came that men might have life, and that abundantly (chap. 10: 10); that Christ is our life (Col. 3: 4); that eternal life is in the Son (1 John 5: 11); that "he that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5: 12); and that "the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

WAGES—GIFT.

The wages of sin is death; the gift of God, eternal life. Wages is the "price paid for labor; pay, recompense." In the service of sin the pay is death, loss—loss all around; loss of all—of life, that dearest thing of all. Strange pay. Fatal service!

Life, eternal life, is a gift. This cannot be earned, no equivalent can be rendered for it. Life being the most precious thing it is possible to possess, its value cannot be measured by any sum nor by any service rendered. "All that a man hath will he give for his life," is a true saying. Therefore if life at all is our blessed portion, it

will have to be given to us. It must be a gift. How precious, indeed, then, is life, and how few they are who strive for it. While we may not be able to do anything toward earning eternal life, we must not think we have *nothing to do* that it may be ours.

A rich man may promise us a valuable treasure upon conditions. The conditions to be complied with do not represent the value of the treasure, neither is it designed that they should; yet the conditions stand between us and the gift, and it is no less a gift because conditions are attached.

Our desire to make the gift our own, and our appreciation of its value, are measured by our acceptance or rejection of the gift, and the efforts put forth to possess it. Our worthiness to possess the gift is thus made manifest. The Lord offers us a gift, *eternal life*, a gift to be enjoyed with him, the Giver. We thus show our appreciation not only of the gift but of the Giver, by our accepting or our refusing it. If we deserve to have the life eternal, let us accept the offer, and obey the conditions, which are these: "Do his commandments, that" you "may have right to the tree of life, and may enter in through the gates into the city." Rev. 22 : 14.

HUMAN AND DIVINE AGENCY.

The finite and the infinite are often conjoined. The Lord sometimes takes the feeble arm of man, and makes it the arm of supreme strength. Moses stretches out his hand and rod over the sea, and it parts asunder, a highway is made through it, and the chosen hosts pass over dry-shod. Again he stretches forth his hand, and the mighty waves leap and dash obedient to divine command, and Egypt's proud and stern warriors meet their death amid the wild tumult of waters. What was there in the senseless rod, and in the hand that held it, that made both so potent?—Nothing. The secret of power lay in the use of both. It was not in the things themselves, but in the employment of the things according to divine command. There were other arms as strong as those of Moses, among the Israelitish hosts, but the Lord did not choose to use them. He united his strength to that puny arm of flesh, and, behold! what mighty displays. He can pour his strength along the channels of finite weakness, and thus work his wonders through humble and commonplace agencies.

Let us all remember this, that God is never shortened for means, but can use the weak things to confound the mighty.

WHAT TO REMEMBER

"Remember that Jesus Christ of the seed of David was raised from the dead." 2 Tim. 2 : 8. It is not, remember *the day* in which Jesus was raised from the dead. Those who adhere to Sunday would be pleased to have it read so, but it does not, and that is the difference. Remember *the event*, and not the *time* when the event took place. The *fact* is the important thing, and not the *day*. The Holy Spirit would have us keep in mind the resurrection of the adorable Redeemer as one of the great steps in redemption. When men rest on Sunday as commemorative of Jesus' resurrection, and when that rest involves violation of the Sabbath, such an offering to God is worse than vain in his sight.

NO BIBLE EVIDENCE FOR SUNDAY.

BY ELI. M. B. MILLER.

In a Catholic work entitled "The Faith of Our Fathers," by Gibbons, where the writer is endeavoring to prove that we need something more than the Bible for our guide, we find the following (page 108) :—

Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Not to mention other examples, is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.

To Protestants this is certainly a most sweeping testimony against Sunday sacredness, and a frank admission in favor of the true Bible Sabbath.

The Sermon.

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

THE DOUBLE WITNESS.

BY ELI. M. C. WILCOX.

TEXT: "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8 : 16.

This is the declaration the apostle makes concerning those who have been adopted into the family of God. It is a most important subject to the child of God. It is his assurance, double assurance (for there are two agreeing witnesses), of his acceptance with God. The force of this double witness may be better realized by a reference to the divine law of the past. There must be the double witness in all things. Whether to condemn one who is accused, or to substantiate a doctrine, there must be at least two witnesses. One or two quotations on this point from both the Old and New Testaments will suffice to show the universality of this law.

Deut. 19 : 15 : "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth : at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." Deut. 17 : 6, 7 : "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people."

The life of no one was to be put in jeopardy by one individual who might have enmity against the accused. Two, of course, might hold the same feelings against an individual, but the ancient custom of separate examination of the witnesses, as shown in the "History of Susanna" (see the Apocrypha), would very likely elicit such differences of testimony among false witnesses as would show the falsity of their testimony, the malice of their intentions, and the evil of the accusation. Not only did they have this safeguard, but in case of capital punishment, which was death by stoning, the witnesses must show the sincerity of their testimony in being foremost to visit the punishment upon the head of the offender.

The Christian dispensation has the same law. In dealing with an offending brother, it is the duty of the Christian to go to that brother alone, and, if possible, win him back by trying in a Christian manner (Gal. 6 : 1) to show him his sins. If he will not regard this effort toward peace and unity, then the Christian should take with him one or two more, in order that the brother may be won back to truth; or, if his brother will not hear these, then the church will have more than a single testimony to the sincerity and earnestness of the efforts put forth. "In the mouth of two or three witnesses every word may be established." See Matt. 18 : 15-18. The apostle Paul threatens the Corinthians with conviction under two or three witnesses if they do not repent. 2 Cor. 13 : 1, 2. The most important local officer in a church, must have his reputation guarded in the same way. No one individual who might have been reproved by a faithful elder, could bring a charge against that elder which would be entertained for a moment. "Against an elder, receive not an accusation, but before [margin, under] two or three witnesses." It is a wise law to heed.

OUR LORD'S MISSION.

The same law holds good in more important affairs. Our Saviour came to the world in lowliness and humility, to accomplish an exalted mission. But who would believe him? Who could see in the dusty, way-worn traveler, in the pleading suppliant, in the "man of sorrows," the divine Son of the Most High? Were the people to believe his words that he was the promised Messiah? He might be an impostor. Is John the Baptist to be believed? But he might be hired by Jesus, the son of Joseph. Such would be the real relevant objections which could be brought, were the testimonies of Christ and John all that were given to support the claims of Jesus to divinity. But were theirs all that testify to the mission of our

Lord?—No; by no means. God has given an unimpeachable twofold witness for the support of the confidence and hope of his people in the divine mission of our Lord and Saviour Jesus Christ :—

Witness first—the Scriptures of divine truth. John 5 : 39 : "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." What a witness!—testifying all the way from 1500 years before Christ, down to 400 years before Christ. For 1100 years this witness testified of the Messiah to come. This testimony is recorded by king, by prince, by priest, by scribe, by the herdmen of Tekoa, by men of every walk in life; and they all testified to the birth, the tribe, the life, the character, the mission, the time, of the coming Hope of Israel, the Messiah. And here was Jesus, the son of Joseph, not yet thirty years old. No one could possibly say that he had circulated these writings, that this man had inspired these prophets, unless he was divine. All believed, or professed to believe, the testimony of this witness, the Scriptures of truth.

Witness second—the works and life of our blessed Lord. John 5 : 36 : "But I have greater witness than that of John, for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." It was a great witness, not because it was great of itself, but because it was in harmony with the prophecies which went before. And how literal the fulfillment! how concordant the testimony! The Messiah came, and according to the witness of hundreds of years before, he was born of a "virgin" (Isa. 7 : 14), of the "seed" of Abraham (Gen. 22 : 17, 18), of the tribe of Judah (Gen. 49 : 10), of the family of Jesse and David (Isa. 11 : 1; Ps. 89, et al), in the city of Bethlehem (Micah 5 : 2). All these were fulfilled in Christ. He was to be manifested as the Messiah at the end of the seven weeks and sixty-two weeks. Dan. 9 : 24-27; Mark 1 : 15. He was to be a "man of sorrows;" his hands and feet would be pierced; vinegar would be given him to drink; he would love, obey, and magnify God's law, etc., etc. The blind would receive their sight, the lame would leap for joy, the deaf would hear, the dead would be restored to life, the broken-hearted healed, the prisoners of sin set at liberty. All these and more were met in Christ. How voluminous the testimony, how multitudinous its details, and yet the life and works of that wonderful Being met them all! Man never originated the first witness. Divinity only could fulfill its predictions. So when even John was in doubt, our Saviour had only to point him to the twofold witness, his own works fulfilling prophecy which had been given hundreds of years before. See Matt. 11 : 2-6. Praise God for the unimpeachable testimony! For 400 years Satan had the privilege of trying to fulfill the prophecies of God's word as an impostor, but it could not be done. Again and again has he tried since, but has signally failed. The mission of Christ, the divinity of our Lord, rests on testimony which cannot be shaken. It is to these two witnesses that Rev. 11 refers.

THE TWOFOLD WITNESS OF THE CHRISTIAN.

Has God given his people an evidence that they are his, or has he left them in doubt and uncertainty? He has not thus left us. "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8 : 16.

But what is this witness? Is it feeling, or emotion, or a certain ecstasy, as many in these days would have us believe? Is it within our own breast alone? Man may be deceived. "The heart is deceitful above all things." Jer. 17 : 9. "The way of man is not in himself." Jer. 10 : 23. Feeling, emotion, or ecstasy alone is no worthy evidence. It may be satisfactory to the individual who is thus exercised, but it is no evidence to others. He may call himself a child of God; another individual, walking in a different way, at variance with him, may also have experienced the same emotion and ecstasy, and may possess the same feeling. The one has just as good evidence as the other that he is a child of God, and yet they are at variance with each other, and are walking in different ways. Certainly one is deceived; both may be. And if one is deceived, then his evidence is not sufficient. He is depending on an impeachable, and, at the best, a doubtful witness. And yet it is upon just such evidence as this

that thousands of professed Christians are depending who are walking contrary to each other. Certainly some of them are deceived. The evidence is of no account. Surely God has given his children a better witness than feeling or emotion.

What is this witness? and what is its nature?—It is a twofold witness. The first witness is the Spirit of God. The Spirit of God knows the things of God, and reveals them to us, through his prophets and servants. 1 Cor. 2:11; 1 Pet. 1:11; 2 Pet. 1:21; 2 Tim. 3:16. It reveals to us the will of God. It makes plain the conditions on which man may become the child of God. It sets before us the great fact that all our sins may be forgiven. In short, it reveals God's will as regards man's condition, relationship to God, duties, privileges, blessings. Just what man should do is revealed by that Spirit through the word; just what should be manifested in the life of a Christian is there revealed. This all will admit. Therefore the word of God is the witness of the Spirit.

And what a witness! Unimpeachable, absolutely so! It came not by man. 2 Pet. 1:21. Man cannot by any means change the truthfulness of its testimony. What is written is written. God will not alter what is gone out of his mouth. Ps. 89:34. It is easier for heaven and earth to pass than for one tittle of his law to fail. See Luke 16:17. It is the *witness* of God's Spirit, alike to all who meet the conditions of sonship; for "God is no respecter of persons."

The second witness is the spirit of man. It is to be depended upon *only* when it is in accord, when it bears witness, with the Spirit of God. The spirit of man knows what is in man. 1 Cor. 2:11. And it is by this that we may know whether we are the children of God. As we learn his will and know what he requires of us, if our spirit is in harmony with that will, if we are submitted to God's will in all respects, if we find nothing in our hearts contrary to the word of his Spirit, then we may claim to be children of God. But before we claim this wonderful relationship, it is well for us to heed the advice of the apostle: "Examine yourselves, whether ye be in the faith: prove your own selves." 2 Cor. 13:5. But how examine? By what standard?—Only and always the infallible word of the Spirit. Man is not a standard by which to examine himself. See 2 Cor. 10:12. We could as reasonably talk of regulating a watch by itself, or a set of scales by themselves. They would be just where they were before. God's word, revealed by his Holy Spirit, is the only true, unchangeable standard. Take that, fellow-Christian, and let the examination be deep and thorough.

"Prove your own selves." How?—By doing as God requires. If on examination we find our hearts in harmony with all God's word, in accord with the revelation of his Spirit, may we not rest there?—By no means, unless our heart will endure the test. It must be put to the *proof*; and the proof is not in feeling or profession, but in obedience, in *doing* at all times, under all trials.

What is the testimony borne by the Spirit? Let its revelation answer; for we must be in harmony with this to know we are children of God. Says 1 John 3:18: "My little children, let us not love in word, neither in tongue; but in *deed* and in *truth*." This is the only true manifestation of love which the children of God can bear to their Heavenly Father. But our deeds, our doing, will be twofold—against sin, and for righteousness; in other words, negative and positive. The child of God possesses his Spirit, and will *put to death* the passions of the flesh. Says Paul in the very connection of our text: "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8:13. "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Gal. 5:24, 25. That is, if we *feel* in harmony with the Spirit of God, let us put it to the proof, and assure the evidence of our hearts by walking according to the revelation of the Spirit. We will put to death all low and base passions and desires, crucify intemperance, covetousness, gluttony, hatred, variance, envy, anger, impatience; in short, all evil passions, all sins of the heart, will be put away by humility, confession, self-denial, earnest, persistent warfare, till through the help of the Spirit of God, through the grace of Christ, the heart is cleansed of all its foul brood. Our spirit

to do will be in harmony with God's Spirit, which requires doing. What a blessed evidence it will be to us that we are his children! See Col. 3:5-8.

The child of God will prove his own spirit to be in harmony with the Spirit of God, by obedience to all the righteous commands of God revealed by that Spirit. He has in thus doing positive evidence. Says John (1 John 2:3-6): "And hereby we do *know that we know him*, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso *keepeth his word*, in him verily is the love of God perfected: *hereby know we that we are in him*. He that saith he abideth in him ought himself also so to walk, even as he walked." Nothing could be plainer than these words of the beloved apostle. Although such tender, loving accents fell from his lips, he also warns of their danger those who would presumptuously claim relationship with God. Unless they have a spirit of obedience which will obey, any claim to Christianity is false. The claim rests on no worthy evidence. It is witnessed only by their own mind. "A deceived heart" hath turned such aside. Isa. 44:20. They "feed on ashes."

Again John says (1 John 5:3): "For this is the love of God, that we keep his commandments; and his commandments are not grievous." What evidence is this to the Christian! He has received of God's grace; and that grace has taught him to deny ungodliness, and worldly lusts, and to live "soberly, righteously, and godly, in this present world." Titus 2:12. He is crucifying the works of the flesh—adultery, fornication, uncleanness, etc. (Gal. 5:19-21); he is bearing in his life the *fruit of the Spirit*—love, with all its blessed manifestations. Gal. 5:22, 23.

It is a witness. God's Spirit, with its holy, blessed influence comes into our hearts, and our spirit rejoices in those sweet and holy breathings; even more, the Spirit's righteous revelation is before us, revealing all of God's requirements; and our life—our thoughts, words, and deeds, the fruit of our life—manifests every day that the *Spirit witnesseth with our spirit* that we are the sons of God; the word—the mind of the Spirit—is in perfect accord with our every-day life, the revealing of our spirit.

"But do you not believe in feeling, in emotion?" says one.—Most certainly. We would not detract or abate one iota from the blessing, the peace, the joy which comes through connection with God and the grace of Christ. It is like cold water to a thirsty soul; it is balm to the bruised heart. It passes all understanding. The world cannot give it, the children of the world do not know it. But it is not always present, and it has its dangerous counterfeits; but it is not so with the twofold witness; it cannot be counterfeited; for its first part is beyond the power of counterfeiting, and the second must be in harmony with the first.

It is a most precious, comforting witness. Pain and disease may drive happy feelings away; the sight of misery and distress may destroy ecstasy or joy; failure in judgment may cause sorrow, suffering, want, woe; surrounding wickedness may bring sadness unutterable; the terrible power of the enemy and his temptations may bring darkness which will require the strongest pleading and faith to pierce; but the blessed assurance of the double witness ever abides. God's word is with us, and we may *know* whether our lives are in harmony with the revelation of the divine will. Darkness may come, but the witness abides; trials may overwhelm, but the child of God can look up through the trials, and in holy confidence take hold upon the arm of his Heavenly Father. Great men may fall, those who seem pillars in the faith may fall; but the true child of God rests on the twofold evidence. The multitude may turn from the way of truth; the learned may sneer, and lawless sophistry may endeavor to destroy the Christian's hope; but it is stayed upon the Rock of God's word. Just as long as a life of humility and earnest faith and obedience is maintained; just as long as the life of the individual is in harmony with the word, just so long the twofold witness abides. Praise God for his Holy Spirit which regenerates the heart! Praise God for the revelation of that Spirit, his holy word!

"Almighty Lord, the sun shall fall,
The moon her borrowed glory veil,

And deepest reverence hush on high
The joyful chorus of the sky.

"But fixed for everlasting years,
Unmoved amid the wreck of spheres,
Thy word shall shine in cloudless day,
When heaven and earth have passed away."

Choice Selections.

"Here a little, and there a little."—1-a. 28; 12.

MAKING THE TRUTH LIE.

ONE of the meanest modes of lying is by making the truth lie; by saying that which is true as far as it goes, but which intimates that which is utterly false. And while this mode of lying is a favorite mode with the willful slanderer and back-biter, it is not altogether abjured by thoughtless persons who are without malice in its using. It is strictly true, for example, of any woman, that "she is no better than she should be." Yet when this truth is uttered concerning any woman of ordinarily good character, it is equivalent to a foul falsehood against her. Explicit details of truth in a narrative may be given in such a way as to amount to a cruel and baseless lie. If a man were to say of another, that he saw him in the surf when a companion was drowning, yet, although he was a strong swimmer, that man never moved a hand to help his drowning companion, it would be equivalent to a charge of cold-blooded heartlessness, if not practically of murder. The concealed fact, however, being that the strong swimmer was just then struggling to save his own child from drowning—the truth, so far as it was told, was made to lie.

There is a great deal of this kind of lying by truth-telling in social comments on acquaintances and neighbors, and in incidental references to a preacher's or a teacher's utterances. "I never heard her say a hearty, enthusiastic word of anybody else;" or, "She never praises another woman's neatness," may be a literal truth while practically a lie; if, indeed, it be spoken by one woman of another whose characteristic is a peculiar quietness of manner and of speech on every subject, or who has an exceptional disregard of neatness for herself or for any one else. So, again, a hearer may practically lie by saying truly concerning a preacher or a teacher, "I never heard him say one word against gambling;" or, "In all the sermons I have heard from him, there has never been a single citation of a Bible text in explicit proof of the doctrine of the divinity of Jesus Christ." It is not enough that we guard our lips lest we speak that which is false; we must also guard our minds and hearts lest we make the very truth to lie, by our lack of a spirit of Christian love in all our utterances.—*Sel.*

RESIST NOT EVIL.

ANOTHER reason why we should not make it a principle of our conduct always to resist and resent evil, is that it makes us a judge in our own case, and a hasty judge, too; so that, in mistaking fancied injuries for real ones, or accidental encroachments on our rights for those that are willful or intended, we punish the innocent instead of the guilty; or, in cases where real wrong is intended, and the wrong-door may really deserve some punishment, by not considering properly the extenuating circumstances, we punish him more than he deserves. The world is full of trouble occasioned by mistakes which people make in their resentments—resenting innocent things through a misunderstanding, or making a great deal out of very little by a hasty and impetuous judgment.

A man in a great city provided himself with a revolver, and declared that if any burglar attempted to get into his house he would shoot him on the spot. He had a right, he said, to shoot a burglar. Perhaps it is not to be denied that he had such a right. Not very long afterward he heard, about midnight, a noise at his door. He crept to the parlor window, which projected a little, and saw from it a man at the front door, at work upon the lock, trying, apparently, to get in. He immediately raised the window and fired, aiming low, as he did not really wish to kill the burg-

lar, but only to wound him in the legs. The man sank down upon the stone step with a groan, while the gentleman, with his revolver still in his hand, shouted out to the police.

On going down to the door when the policeman came, the gentleman found that the supposed burglar was one of his neighbors, who lived in the same row, and in coming home late at night had mistaken the door, the houses in the row being all alike.

Now, such a case as this, under precisely these circumstances, is doubtless rare, though we very frequently receive accounts in the papers of innocent people being shot by persons who arm themselves with pistols and are always ready to use them promptly to resist aggression. But the world is full of cases which in all essential points are precisely analogous to this—that is, where persons acting hastily, in the resentment or resistance of supposed wrong, make mistakes and punish the innocent instead of the guilty. A boy sees another boy running off with his ball. He is angry, and throws a stone at him, not stopping to consider that perhaps the boy has made a mistake and thought it was his own ball. A person fails to receive a letter which he expects. He at once, in his own mind, charges his correspondent with neglect, without stopping at all to ascertain whether peculiar circumstances might not have caused the delay, or whether a letter may not have miscarried. A lady fails to receive a call which she had a right to expect, or an invitation, and she at once decides that a slight is intended, and begins immediately to devise some mode of retaliation. Thus a very large portion of the alienations, heart-burnings, and quarrels which fill the world arise from this hasty resenting of acts of supposed hostility because the law of prompt and ready resistance to wrong does not allow us the time to ascertain the true character of an apparent aggression. In other words, we are all continually shooting imaginary burglars.

There is one more reason why the principle of promptness in resenting and punishing injuries is wrong, and that is, that even where there is no mistake about the facts of the case, there is often a very honest difference of opinion about the right interpretation of them. The transactions which give rise to conflicting interests among men are very complicated. Each case has various aspects, and no two men—considering the limited powers and capacities of the human mind, and especially in view of the bias by which we are all more or less blinded when our own interests are involved—can ever see the same transaction from the same point of view. The man, therefore, who is doing what, to us, seems clearly wrong, may, from the aspect which the affair presents to his mind, honestly think that he is right. A sudden and resentful resistance on our part is the way, not to lead him to look at the subject from our point of view, but to fix him obstinately and perhaps furiously in his own.

And even where a man is acting clearly under the influence of angry and malignant passion, to meet him with a calm and forbearing spirit, without returning blow for blow or injury for injury, is the best way to soothe his disordered mind and bring him back to reason. It is an ancient proverb that anger is a short insanity, and this is much more literally true than is generally supposed. A great deal of the depravity of men is so connected with, or even dependent upon, a morbid condition, and perhaps actual malformation of the brain, generally perhaps functional, but often even organic, that it is a serious question with some moralists whether all crime ought not to be regarded and treated as insanity. There is no question that all outbursts of bad passion ought to be so treated in private dealings between man and man. When, therefore, we encounter an "ugly man," we must regard his ugliness as a disease; and, instead of bristling up in angry resistance against it, we must consider calmly what is the best mode by which it can be cured.

This is what Jesus meant by the precept which he expressed so tersely, we might almost say paradoxically—"Whosoever shall smite thee on the right cheek, turn to him the other also." That is, when you receive, or think you receive, a sudden injury, do not fall into a sudden passion of resentment and retaliation. Be quiet and calm till you can consider what is best to be done. Perhaps the wrong-doer will repeat the injury through

your forbearance. Let him do it if he will. Your not being eager to prevent him from doing it will often be your best protection; but if he should repeat the injury, you would better suffer the double wrong than to commit a wrong yourself by haste and inconsideration. Act mercifully and forbearingly with men in all your dealings with them. Make allowance for their errors and faults by considering how liable all men are, not only to be mistaken as to facts, but also to err in the interpretation of them. And even in the case of passion and crime, consider how much the circumstances in which the wrong-doer is placed, the training which he has received in the life in which his lot has been cast, and even his bodily organization, may have to do with his excesses, and do not allow feelings of anger or resentment to rise in your mind, nor eagerly and suddenly take measures to prevent a repetition of the wrong.

We must remember, however, that this principle of non-resistance to wrong-doing, though stated, like all of the other precepts of Jesus, in absolute and unqualified terms, is, like all the others, to be interpreted in accordance with the dictates of sound judgment and common sense, and not to be carried to absurd extremes. . . . Jesus announced the precept in a broad and unqualified manner, but that he did not intend it to be carried to an absurd or extravagant extent is abundantly obvious. Paul, when he was in danger of his life before a Jewish tribunal, did not quietly submit, but appealed to Caesar for protection; and when an insolent official commanded him to be smitten on the mouth, instead of receiving the insult and the blows without complaint, exclaimed, indignantly, "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" This was a case for resistance against wrong, and such cases constantly occur. As is the case with all other precepts of moral duty addressed to rational beings, the exercise of sound judgment, discrimination, and sometimes of great tact and a deep knowledge of human nature, are required to determine questions in respect to the proper application of it. But, when thus understood and thus applied, it is admirable in its working; while the old principle—the one which was almost universally enjoined and acted upon in the world before Jesus came; namely, that a man must stand up squarely and inflexibly upon what he supposes to be his rights, resisting promptly every aggression, returning blow for blow—is condemned as decidedly by the principles of a sound philosophy as it is by the authority of Jesus. In other words, it is as unreasonable as it is unchristian. Instead, therefore, of saying, as so many do, that this precept, though beautiful in theory, is impracticable in such a world as this, we ought to see that its chief excellence consists in the facility with which it can be obeyed and the beneficence of its operation.—*Jacob Abbott.*

NEWS VS. GOSSIP.

THE essence of news lies in the significance of the fact reported; if it means anything as illustrative of life, movement, change, progress, or retrogression, it is news; if it does not, it is gossip, and gossip is the food of small and vulgar minds. No person whose eyes have had any familiarity with objects worth looking at will cross a room to look out of a window into a filthy alley; on the contrary, such a person will take special care to avoid such a spectacle. No pure-minded man or woman of decent thinking power will read through the story of a disgusting scandal, or will listen to the telling of it without protest. These matters interest only the vulgar and low-minded; there is nothing in them of the slightest attractive power for decent people who give as much attention to the cleanliness of their minds as to the cleanliness of their bodies.—*Sel.*

—A great deal is learned by being too busy to hear busybodies.

—"Whiskey is the key by which many gain an entrance into prison. Brandy brands the nose of all who cannot govern their appetites. Wine causes many a man to take a winding way home. Ale causes many ailments. Champagne is the source of many a real pain. Beer brings many to the bier."

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.

HYMN FOR THE CLOSING YEAR.

O THOU that sealest up the past,
The days slip from us, and the years
Grow silent with their hopes and fears;
'T is Thine to keep all things at last.

We have not done the things we would,
A blotted page we render back;
And yet, whate'er our work may lack,
Thy work goes on, and Thou art good.

Thou movest in the moving years;
Wherever man is, there Thou art,
To overrule his feebleness part,
And bring a blessing out of tears.

We know what blessings had their birth
In Thy great purpose, and we see
What evil customs touched by Thee
Are crumbling ruins in the earth.

Thy hand has been in every age,
To mold the ways of men, and teach
The generations each to each
To leave a nobler heritage.

I know the word is in Thy breath
That guides the wheels of time; I know
'T is Thou that guidest them, although
They bear me toward the Vale of Death.

And as the silent seasons pass
Along their well appointed way,
Nor any hand is raised to stay
The falling sands, the emptying glass,

I own Thy promise; for I find
In all Thy dealings evermore,
Thou teachest that the things before
Are better than the things behind.

—*Samuel V. Cole.*

LOSING LIFE.

GUY BOYNTON had a battle to fight, and he had gone up into his sanctum "to have it out," as the boys say. It was not an occasion that called for "coffee and pistols for two," but one of those of which Paul was thinking when he wrote, "The weapons of our warfare are not carnal;" "We wrestle not against flesh and blood."

That sanctum was a curious place for a battle, the little room over the front door, that had been appropriated by the one boy of the family. It had witnessed all the developments of Guy's taste, and, I might add, of his character, for other battles had been fought there before this August evening. Cabinets of sea-shells, and birds' eggs, and minerals, a printing-press, a scroll saw, and various other interesting and useful things in which boys delight, had reigned in turn. There was not room for a piano in the sanctum, and perhaps it was just as well to-night that there was none in sight; for it was the piano, or rather, the music that it represents, that was one of the interested parties in this conflict.

If ever there was a boy who was full of music, it was Guy Boynton. It seemed to flow from his very finger tips, while he could sing like a bird, and whistle like a whole forestful of them. Mother Boynton always knew when school was out by the sounds of music from the parlor, and she could generally tell whether it had been a happy day or not. She had a way, too, of taking her knitting and slipping down into the parlor for a half-hour's rest in the Sleepy Hollow chair, alone with Guy and his music. His sisters said that Guy would rather play than eat, and it is very certain that he would rather play than solve an algebra problem or master a Latin conjugation. All these things being taken into consideration, the Boynton family had agreed that Guy should have the best musical advantages that were within their reach, and it had gradually come to be understood that music was to be his profession in life. It had cost Mother Boynton more than any one knew to accept this conclusion; but after a few quiet talks with Guy, and a good many earnest prayers for submission to whatever the Father who had given her this one boy, should choose for him, she had patiently laid aside the hope that had grown up with him from his cradle, and was always full of loving sympathy in his musical studies and successes.

But somehow that question that had seemed to

Bureau has carried on almost to completion the investigation begun last year concerning the moral, physical, and economical conditions of the working women of great cities, and has continued its investigation into the cost of the distribution of great staple products. It has also undertaken, according to congressional instruction, the collection of statistics of marriage and divorce in the United States, a report of which may be submitted before the close of the present session of Congress. —Chicago Times.

The Mission Field.

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

THE WATERED LILIES.

THE Master stood in his garden,
Among the lilies fair,
Which his own right hand had planted,
And trained with tenderest care.

He looked at their snowy blossoms,
And marked with observant eye
That his flowers were sadly drooping,
For their leaves were parched and dry.

My lilies need to be watered,
The heavenly Master said;
Wherein shall I draw it for them,
And raise each drooping head?

Close to his feet in the pathway,
Empty, and frail, and small,
An earthen vessel was lying,
Which seemed of no use at all.

But the Master saw and raised it
From the dust in which it lay,
And smiled as he gently whispered,
"This shall do my work to-day.

"It is but an earthen vessel,
But it lay so close to me;
It is small, but it is empty—
That is all it needs to be."

So to the fountain he took it,
And filled it full to the brim;
How glad was the earthen vessel
To be of some use to him!

He poured forth the living water
Over his lilies fair,
Until the vessel was empty,
And again he filled it there.

He watered the drooping lilies
Until they reviv'd again;
And the Master saw with pleasure
That his labor had not been vain.

His own hand had drawn the water
Which refreshed the thirsty flowers;
But he used the earthen vessel
To carry the living showers.

And to itself it whispered,
As he laid it aside once more,
"Sust with I be in his pathway,
Just where I did before.

"Close would I keep to the Master,
Empty would I remain,
And perhaps some day he may use me
To water his flowers again."

—Sel.

THE PACIFIC ISLANDS AS A MISSION FIELD.

(Continued.)

THE MUTINY OF THE "BOUNTY."

WHERE God speaks, his word will be fulfilled. Although finite minds may not see just how he will accomplish it, yet it will assuredly be brought about in his own time and way. Sometimes only a small, and almost insignificant event leads up to the accomplishment of a divine purpose. The case of Joseph's being sold into Egypt by his brethren is to the point. A famine soon spread over the land, which was foreseen by Joseph in his captivity; and by the wisdom given him of God, he was enabled to provide against the seven years of extreme necessity brought to the entire land by the failure of crops. We all remember what followed;—how Joseph's brethren, feeling the famine in Canaan, went down to Egypt to buy corn; how to their surprise and consternation they found in the ruler of Egypt their lost brother whom their perfidy had sacrificed to their own ambition.

Feeling humbled, and repenting of their treacherous act, they and their households were brought to Egypt to live. Little did they know what succeeding generations must pass through before

the purpose of God should be met. After over four hundred years of abject slavery, their descendants were brought out of Egypt and replanted in Palestine, where their career was a checkered one. Now they have a king who fears God, and enforces his precepts throughout the land; soon another arises, who cares naught for God, but leads all the people into idolatry, like the heathen nations whom God abhorred.

Terrible wars were fought, in which thousands were slain, and iniquity prevailed to a fearful extent. And yet through this very people, God gave to the world his Son from heaven. His holy precepts, also, and the precious promises to those who would believe in the Lord, were committed to the world through that people. In the first act of the great drama that has already covered thousands of years of the world's history, who could have divined the significance with which it was laden?

It is just the same in minor affairs connected with God's work. In the prophecies we are told that "the isles shall wait for his law." Have they not, indeed, waited? And how are they to receive it? We are inclined to believe that when the period to which the isles were to wait has fully come, God will indicate it by some move that will carry significance with it, and one that his faithful people will understand. To this part of the subject, however, we will again call attention. We must now notice an historical event which has led up to one of the most prominent indications of God's directing providence seen in his work for the last days.

In the year 1787 King George III., of England, equipped a small vessel of 215 tons, called the "Bounty," and sent it to the South Pacific Ocean in search of bread fruit trees, that had been reported in existence there by Captain Cook and other navigators. These trees the king designed to have transplanted in his West India possessions. There sailed from England in the "Bounty" forty-six men, all told. We will mention only the names of those who will afterward in this narrative be found acting a prominent part in the singular drama that was shortly to arouse the indignation of the British authorities.

William Bligh was in command, and his chief mate was Fletcher Christian. Among the midshipmen were Mr. Young, Mr. Stewart, and Peter Heywood. The last-named was only a young boy, but one of marked ability. Leaving port the 23rd of December, 1787, they made Adventure Bay, on the east side of Tasmania, on Aug 19 of the following year. Having taken in wood and water at the last-mentioned place, they again steered direct for what was then called Otahite, now known as Tahiti, one of the Society Islands.

The circumstances at Tahiti were rather unfortunate. Five months stay there, in gathering the bread fruit tree, had given some of the men a desire to remain in that island. As the charms of society allured them, the captain became severe and tyrannical with the crew. This brought about an alienation, and with mutual feelings of ill-will they again put to sea with their cargo.

Flogging his men, and putting them in irons, were resorted to by the captain, but this only made matters worse. He then assumed the rôle of absolute monarch, and took, at his will, from the men whatever they had, to be used for his own convenience. Matters went on from bad to worse, and Mr. Christian, the mate, felt that he could not endure such treatment longer. He said afterward that he had almost concluded to throw himself into the sea and perish. But upon talking the matter over with others, he changed his mind in regard to destroying himself, and a conspiracy was soon formed to seize the ship. Accordingly, when between Tofoa and Kooto, two of the southwesternmost of the Friendly Islands, the mutiny broke out, and twenty-five of the crew, with Mr. Christian at their head, secured control of the vessel, by binding the captain and eighteen others.

They might now have killed all their captives, and so destroyed any knowledge of their mutinous conduct. But this they did not choose to do. Instead, they took the ship's launch, a boat only twenty-three feet long, six feet nine inches broad, and two feet nine inches in depth, and placing in it nearly three hundred pounds of food and drink, put the nineteen men, including the captain, into the boat, and turned them adrift.

The boat was so crowded that the men had not room to lie down, but must sit upright night and day till they either were rescued or perished. Then the boat was so laden with its living freight that only seven inches of the boat's rail remained above the water. The least disturbance of the waves was liable to fill the boat, and sink it. To be left in this way at sea, in an open boat, was little short of a living death.

But these men did not lose courage. They immediately agreed with the captain that if he would steer the boat toward England, they would work with all their powers, and consented to live on one ounce of bread a day. Sixteen days in succession it rained and blew, and with almost superhuman effort the boat was kept from sinking. Their sufferings were terrible; but with the awful tenacity with which one struggles against death, these men succeeded in sailing westward past the northern coast of Australia, and reaching the Dutch settlement at Coupang, on the Island of Timor, in the Indian Ocean.

They had at last reached a place of safety. And now they had opportunity to sit and think at leisure of the terrible ordeal through which they had passed, but which none could describe. In forty-one days these unfortunates had sailed a distance of nearly 4,000 miles, in an open boat, through a stormy, trackless ocean, and with scarcely provisions enough to last them five days, had they eaten only the ordinary quantity. Such a voyage is unparalleled in the history of navigation. When we learn all the results of this voyage, we can perhaps see the providence of God in permitting these men to escape a watery grave, and to act a further part in creating an interest in those whom they left in the "Bounty" at the time the outcasts were set adrift in the open boat.

After remaining awhile at Coupang, wealthy men interested themselves in behalf of Captain Bligh and his unfortunate companions, and purchased them a small vessel in which to return to England. But upon reaching Batavia, the men found their strength insufficient for the task, and so abandoned their project. They sold their little schooner, the "Resource," and shipped for England in two detachments, where twelve of the original nineteen, who were put adrift in the boat, landed in safety.

Of course, when Mr. Bligh reached England, he did his utmost to blacken the characters of the mutineers, and exonerate himself. He soon rode on the high wave of popularity, and became the hero of the hour. On the other hand, the indignation of the empire was aroused against the mutineers, and the cry resounded throughout the land: "Find the scoundrels and hang them."

But what the mutineers in the "Bounty" were doing during this time will be the subject of another chapter.

J. O. COLLINS.

DISTRICT NO. 3, WISCONSIN.

IN connection with the work at Lime Ridge, I have visited nearly all the societies in the district, and had some profitable meetings. We have found plenty of work to do, and calls for labor come in from every quarter. We would gladly labor in all these places, but cannot at present. Our district secretary has given much valuable help in educating new librarians and assisting older ones. The quarterly meeting at Sand Prairie was good. Six societies were represented. Resolutions were adopted which, if they are put in practice, will prove a blessing not only to the cause but to the individuals. The T. and M. work seems to be rising, and its friends are coming to realize that they must work or else lose many blessings they might otherwise enjoy. Brethren and sisters, let us take hold anew, and do our first works again, that we may have said to us the welcome words, "Well done."

W. S. HYATT, Director.

— One Spirit—His

Who wore the plaited thorns with bleeding brows—
Rules universal nature. Not a flower
But shows some touch in freckle, streak, or stain,
Of his unrivaled pencil. He inspires
Their balmy odors, and imparts their hues,
And bathes their eyes with nectar.
Happy who walks with him! whom what he finds
Of flavor, of scent, in fruit or flower,
Or what he views of beautiful or grand
In nature, from the broad, majestic oak
To the green blade that twinkles in the sun,
Prompts with remembrance of a present God.

—William Cowper.

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 10, 1888

ORIAN SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
GEO. I. BUTLER, } CORRESPONDING EDITORS.
S. N. HASKELL, }

"YE SHALL NOT SURELY DIE."

THE *Voice* of Oct. 18, 1887, speaking of the death of John B. Finch, consoles itself and its readers with the assertion that he is not dead, but is raised to a higher sphere of activity, and can do more for the cause of temperance in his new condition than he could ever do before. From the article we quote one paragraph which reads as follows:—

Nor is death a deprivation of the presence and help of the righteous dead. They pass beyond the veil out of our vision into the inner world, where the forces that change and mold affairs originate. Christ was the first-fruits of the resurrection. As he died and arose, so do those arise and live who die in him. Said he, "I go away for your sakes; it is necessary for you that I go, but I will come again." So those who die in him are taken away for our sakes, that they may help us all the more. Had John B. Finch a marvelous, instinctive knowledge of his nature? He knows man now better than ever. Had he the genius of combination and lightning-like execution? He never could plan so wisely and execute so surely as to-day. The dead are near and more potent allies than ever. We are surrounded by a multitude of witnesses and of helpers. The stars in their courses fought against Sabea. The dead in Christ, glorified and magnified, fight with us in this righteous war. Ye faltering, unbelieving ones, lift up your hearts, and be brave.

Let's see; it strikes us that we have heard somewhere sentiments uttered very similar to these here expressed; we have an impression that these are taught in connection with some wide-spread movement of the present day. Oh! we have it now; it is Spiritualism!

No more direct Spiritualism could be taught than is here set forth. If J. B. Finch who died, can now plan more wisely and execute more surely than ever before; if he is near the living and a more potent ally than ever; then the serpent's declaration to Eve, "Ye shall not surely die," was true; and the Bible, not the Devil, is the deceiver of the world.

From these indications we see how widely that first great error introduced by the tempter has become diffused, and how well the way has been prepared for the crowning delusion of Spiritualism. May the honest be saved from the snare.

A STORM OF OBLOQUY.

AN epidemic of falsehood and slander regarding Seventh-day Adventists, seems just now to have struck the papers of the land. In the Washington (D. C.) *Post* of Dec. 31, 1887, we find the following. Under the heading, "Faith that Holds Fast," it says:—

It may seem ludicrous to the careless observer, but the thoughtful mind elements of the sublime in the faith with which the Second Adventists cling to their delusion. In spite of frequent and bitter disappointments, in the face of merciless ridicule and with nothing to uphold them but their belief that they are right, these people are again preparing for the second coming of the Saviour of mankind. At Battle Creek, Mich., they have prepared their ascension robes and have trimmed their lamps, in order to be ready for the great, the long-hoped-for and confidently expected event.

In further attestation of their sincerity, these Battle Creek believers—as well as others in smaller numbers in many places, aggregating two or three thousand persons—have sold or given away their property of all kinds, stipulating only for the use of their homes a few days longer. All their available cash is being used in an effort to convert their neighbors and thus save them from the fearful doom they think is impending. Lucrative positions have been surrendered, and those unfortunate devotees, letting go their hold on all things earthly, are clinging to their faith with the enthusiasm and zeal of martyrs.

Similar utterances come to us in papers from Detroit, Chicago, Marshall, Mich., and other points. We are represented as sitting up nights, waiting in momentary expectation of the end of all things, with many other absurd representations.

Now, if our contemporaries will unblushingly declare that Adventists in Battle Creek "have prepared their ascension robes," where from 800 to 1,000 living believers stand ready to repel the contemptible aspersion, is it any wonder that the same slander should be bandied about respecting those who lived

nearly half a century ago in the great movement of 1844? But one is just as true as the other.

It would perhaps be too much to expect that the average newspaper would pay enough attention to the matter to learn the distinction between Seventh-day Adventists, and other Adventists who have been repeated time-setters, or that it would pay much attention to it, if it did learn it. Nevertheless, some will have the discernment to see, and the candor to acknowledge, that Seventh-day Adventists do not belong to the class referred to; that they have not been subjected to "frequent and bitter disappointments;" that we have something more to uphold us than the mere belief that we are right; that evidence is daily accumulating in support of our position, and that it does not take so much faith now to walk this way as it did a few years ago; for in some things we are beginning to walk by sight.

Meanwhile we shall continue to utter to the world the reasonable and scriptural warning that the end is near, and exhort all men to prepare for the great day. Some will hear and obey; more will behold, and perhaps wonder at the work the Lord is working in the earth in their day; but they will not believe, though it is faithfully declared unto them, choosing instead to despise and perish. Acts 13:41.

A THOUSAND YEARS APART.

IN THE *REVIEW*, Vol. 64, No. 31, we offered some criticisms upon an article written by Eld. J. W. Morton, to controvert our views on the subject of the sanctuary. To this he has replied in a pamphlet of 32 pages, 14 of which are devoted to this subject. It has been, and still is, our purpose to notice some of the misapprehensions under which Mr. M. still labors in reference to our position. We shall, however, at this writing take time to notice only one point, introduced in a "Note" on the last page of his pamphlet. He says:—

Though it is outside of my subject, I cannot forbear calling attention to a remarkable discrepancy between Mr. Smith and Mrs. White. The latter teaches, in the closing chapter of her "Great Controversy," that the wicked dead, then lying unconscious in their graves, will be judged by Christ and the glorified saints, during the "thousand years" that shall follow his second coming, and that then they shall be raised from the dead and utterly destroyed. The former says that "when Christ appears," the righteous and the wicked, "in a moment, in the twinkling of an eye," shall be divided, and that, in the same moment, the righteous shall be "made immortal and the wicked given over to destruction." Who can reconcile these clear and unequivocal, but contradictory, statements? Truly, the Propheetess and the denominational Editor are "a good way—at least a thousand years—apart."

That is true; we were just about a thousand years apart, and Mr. M. labors hard to find a contradiction between us, by strangely representing that we speak of one and the same time. The wicked living on the earth at the time Christ appears, at the commencement of the thousand years, are surely a different company from the entire multitude of the wicked who will be raised from the dead at the end of the thousand years, most of whom will be in their graves at the second advent. When we speak of the righteous being changed in a moment, in the twinkling of an eye, at the appearing of Christ, and the wicked being given over to destruction, we refer only to the righteous and wicked who will be alive on the earth at that time; and it never occurred to us that it was possible for any one to misapprehend that point, and think that we referred to the company who come up in the second resurrection, a thousand years later.

Having made this distinction, which we trust all will now understand, let us look at the events which take place at the second coming of Christ. Before some of the circumstances which here appear, every system of theology must stand confounded and dumb which does not provide a place for a preliminary or investigative Judgment before Christ appears.

In 1 Cor. 15:51, 52, the apostle says: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." In verses 53 and 54, he goes on to explain what this change is: it is the exchange of corruption for incorruption, and mortality for immortality, so far as our physical bodies are concerned. This is made certain by what the same apostle writes to the Philippians (3:20, 21): "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who

shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

But we do not know but some may deny that the time of the last trump, spoken of in Corinthians, is the time of the second coming of Christ. If there are any such, we invite them to read 1 Thess. 4:16, which inseparably connects the coming of the Lord with the general resurrection of the righteous dead: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall first rise."

From these plain unequivocal declarations of Scripture, these facts appear; namely, 1. Not all of the church were to "fall asleep," or die; a remnant would be living on the earth when the time should come for the Lord to return to this earth for his people; 2. Accompanied by the all-penetrating notes of the last trump, and the voice of the archangel, the Son of God appears at his second advent to this world; 3. Then these righteous persons who are living and looking for him (Heb. 9:28), do not go down into the grave at all, but are changed from corruptible to incorruptible, from mortality to immortality, having their bodies fashioned like unto the glorious body of their Lord; 4. At the same time all who are sleeping in the grave, who have "died in Christ," and who are "the dead in Christ," are singled out from the great multitude of the dead, and raised incorruptible; 5. This change upon the living righteous takes place instantaneously, "in a moment, in the twinkling of an eye," and immediately in connection therewith, the righteous dead are raised.

It will be seen that the final line is here drawn between the righteous and the wicked; the two classes are separated and set apart respectively to their eternal destiny. Now we submit it to any man to tell us if this is not a part of the judgment which is to pass upon all men, and if all such decisions are not based upon an examination of the records of the deeds done in the body. Dan. 7:10; 2 Cor. 5:10; Rev. 20:12. Then we ask further if any such work of investigation of character and decision of cases is brought to view in connection with the second advent; and is there a moment of time allotted for any such work? Every one knows there is not. Then another question inevitably follows; namely, *When* did the investigation and decision, inseparable from this bestowal of immortality, take place? Christ appears, and in the twinkling of an eye every righteous person alive upon the earth receives the stamp of immortality, and is set apart for eternal life. *When* was this decision made in their cases, and they accounted worthy to receive this boon? And without any special lapse of time after Christ appears, at any rate without any Judgment work in connection with his coming, touching their cases, all the righteous dead are raised incorruptible, receiving, like the righteous living, the stamp of immortality. With reference to these also, we raise the question, *When* was the decision made in their cases, and they accounted worthy of a part in the first resurrection?

To this question we shall insist upon an answer. When Christ appears, these great results instantaneously appear subsequently to that event—all the righteous living are changed to immortality, and all the righteous dead are raised. *When* were these classes so far judged that they were set apart to this blessing of immortality? It must have been *before* the appearing of Christ. This conclusion is absolutely inevitable. Now let any system of theology which does not have any place for any part of the Judgment before Christ appears, as Mr. Morton's does not, wrestle with this problem. We say there is a beautiful and harmonious solution of the matter furnished us in the Scriptures, but it is only in connection with the subject of the sanctuary, which brings out in clear light the fact that the last work of Christ as priest is to confess to his Father the names of all those who have accepted of him as their Saviour, before he comes with "his reward with him, to give every man according as his work shall be" (Rev. 3:5; 22:12), to confer upon them the gift of immortality.

In our former article we used the expression respecting the wicked that they were "given over to destruction," when the righteous were made immortal. Mr. M. construes this so as to make us say that the wicked are destroyed in a moment, in the twinkling of an eye. No fair construction of the language would lead to any such conclusion. To be "given over to

destruction," and to be "destroyed," are two things. Look at the situation: here is the world teeming with population when Christ appears. Some are to be saved, the remainder to be destroyed. Rev. 19: 20, 21. He comes, and in a moment, in the twinkling of an eye, all who are to be saved out of this mass of living beings are changed to immortality. When this is done for the righteous, what does it just the same instant declare for the wicked?—It declares that they are lost; their fate is sealed; they are given over to destruction. In due process of time their destruction follows (but that is only the cutting off of this mortal life), and they take their place with the other wicked dead who are not to live for a thousand years. Rev. 20: 5. During this time the saints, in conjunction with Christ (Rev. 20: 4; 1 Cor. 6: 2), examine their cases, not to determine whether they shall be saved or not (that question being already settled), but to determine the amount of punishment which will be proportioned to their guilt. This being determined they are brought up from the dead to confront the record of their lives, and to die, not this time in Adam but for their own individual sins, receiving indignation and wrath, tribulation and anguish, according to their deeds written in the books. Rom. 9: 8, 9; Rev. 20: 12. This is the view we have always held and maintained; such is also the view taught by sister White; and the "editor" and the "prophetess" are in the most complete accord.

It would save a good deal of confusion on the subject of the Judgment, if men would remember that the trial through which we are passing for eternal life is conducted with as much wisdom as trials in earthly courts. Here we have the investigation, the decision, and the execution. So in the divine Judgment, there is the same order: examination is had, decision is rendered, and the sentence is executed. But in the divine Judgment these several particulars appear in two stages. First, there is an investigation to determine how many have accepted the work of Christ. This must be determined before Christ's priesthood ends, for it is a part of that work, and is his closing work in that office. This determines the number of the saved; and up to this point the sentence is then executed, by Christ's coming to reward every man as his work shall be; that is, to take to himself and crown with immortality those who have been decided to be his, leaving all others to be food for the second death. The saints having now themselves passed the test, are made associate judges (Rev. 20: 4), and another period of investigation, or judicial examination, follows, in which all cases are reviewed, to apportion the amount of reward due to the righteous, and the amount of punishment due to the wicked. The sentences here rendered are executed at the end of the thousand years, when the wicked perish in the lake of fire (Rev. 20: 14, 15), and the righteous enter upon their full reward, hearing from Christ the words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.

Then the great work and the great period of the Judgment are completed. With the view here presented, we find a place for everything and all the parts come in consistently and in order. With any other view unsolvable problems meet us at every turn, and the subject is lost in chaos and confusion.

HUMAN REASONS VS. DIVINE.

ARMED by a few words of explanation, our readers will be much edified as they read the following arrangement of the arguments for Sunday-keeping, taken from the Cincinnati *Commercial Gazette*, of Jan. 1, 1888. The explanation is this: A correspondent of the *Herald and Presbyter*, writing from Kansas, asked the corresponding editor of that paper, "C. E. B.," the following question:—

"By whose authority was the Sabbath changed from the seventh to the first day of the week? Do we who keep the first day, violate the fourth commandment, either in spirit or letter? The Seventh-day Adventists, who have been preaching here, say that the change was not made until the third or fourth century, and by Roman Catholic authority."

To this the said "C. E. B." undertakes an extensive answer, accusing the early Christians who kept the Sabbath of being a few troublesome Judaizers, whose testimony was set aside by the apostle Paul; alleging that it was only the proportion of time, after all, that was required, and not the particular day; then that

the Lord met with his disciples on the first day of the week, he declaring that he was its Lord, and they calling it "the Lord's day;" and, finally, that since the time of Constantine, A. D., 321, at least, it has been observed by the followers of Christ.

It is this argument of the *Herald and Presbyter* which the *Gazette* takes in hand, with ponderous logic and often stinging sarcasm; and from this reply of the *Gazette* we make the following extracts:—

"Such was the church of the disciples of Jesus, which is lightly wiped out as 'a few Judaizing Christians' who 'were always troubling the apostolic church' with the things of the law which God spake by Moses, whose chief troublesome notion was the Sabbath. . . . The learned editor then pronounces the generally shifting property of the commandment:—

The Sabbath was made for man. He needs to rest one day in seven. He also needs that seventh day for worship—for attending to the interests of the soul. The particular time is not the essential thing in the institution of the Sabbath, but the proportion of time.

"This may be better than God's commandment, but it is different. That is distinguished from the other nine by giving the reason, and the reason fixes the seventh day and is not shifty. It is unalterably fixed to the six days' work of the Creator:—

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

"Hallowed it," i. e., made it holy time, on which to do any work is a mortal sin; not because it trenches on man's need of rest, but because it is a 'desecration' of God's holy time. Therefore, 'the seventh day is the Sabbath of the Lord thy God.' Not that day or some other day; not man's Sabbath, because the Creator winds him up to run just six days in all circumstances; but the seventh day, 'the Sabbath of the Lord thy God.' Therefore, 'thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates.'

"The commandment does in terms make 'the particular time the essential thing in the institution of the Sabbath,' and it has nothing of 'the proportion of time.' . . .

"This is not to contend that C. E. B.'s dictum is not better [!] than the Sabbath commandment, but to note that the two are opposed and are not interchangeable. Also, to note that when he knocks off as troublesome Judaizing Christians all those who kept to the Sabbath commandment and the rest of the law as given through Moses, he knocks off the church of the disciples of Jesus, and a long period of the life of the church which is thought nearest to the life and light of Jesus. . . .

"God fixed the seventh day as the Sabbath, and gave his reason for it, which is not the reason given by C. E. B., although his may be better [!]. But even if it were merely for rest to man from work, or for a day to resume the 'interests of the soul,' a fixed day would be requisite. Else every man might say he would take the seventh of time according to his body and soul occasions, and in the absence of uniformity the Sabbath would disappear.

"The learned editor, having knocked off the church founded by the disciples of Jesus, and the continuing chief apostolic church for a century or two, by his own fearful dictum, comes down to answer his inquirer's question: 'By whose authority was the Sabbath changed from the seventh to the first day of the week?' He says of Jesus:—

The Saviour, while conforming to the law and customs of the old dispensation to a certain extent, came to introduce a new, a higher, a more spiritual dispensation. He declared that he was Lord of the Sabbath. He arose from the dead on the first day of the week. He met his disciples on that day again and again, between his resurrection and his ascension. They called it the Lord's day, and on it were accustomed to assemble for worship and the celebration of the Lord's Supper.

"Many still think the Gospels good historical authority. They show that Jesus kept the law of Moses in every particular. When the Pharisees charged his disciples with Sabbath-breaking because in going through the wheat field they had plucked and rubbed the heads of wheat and eaten the grains, Jesus justified it by the example of David, who in stress of hunger had eaten the shew-bread. He was much accused as a Sabbath-breaker, but he justified his acts by their own laws, not by casting them off.

"He declared that he is 'Lord also of the Sabbath.' But does this mean that he had abolished the Sabbath? Does not Christendom hold that he is also the Lord who gave the Sabbath commandment to Moses? True, he said, 'The Sabbath was made for man, and not man for the Sabbath.' But does this abolish the Sabbath, or make it man's in the property that man may spend it as he pleases? Does it shift the day? Did his rising from the dead on the first day of the week abolish the fourth commandment, or shift it to the first day? Did he meet his disciples more on the first day than on other days of the week? Not according to the Gospels. And if so, did that abolish or shift the commandment?

"Is it not held by believers that the redemption of mankind by the sacrificial death of the Son of God

was the great part? This was on the sixth day of the week. If the commandment has become movable from one day to another to celebrate events according to notions of relative importance, the argument for the sixth day is the stronger. But such argument is to let it slide. The Gospels tell of the re-appearance of Jesus after the resurrection as on 'the first day of the week.' They do not call it 'the Lord's day.' And, if they did, would it abolish the Sabbath commandment or shift it to another day?

"Was it on the first day that Jesus appeared to seven of the disciples, when they had fished all night and caught nothing, when he wrought the miraculous draft of fishes, and then ate with them, and then pronounced his great commission to Peter? Was not that the most important of his re-appearances? Were the disciples assembled keeping the first day holy when Jesus appeared to two of them as they journeyed to Emmaus? Did not the disciples withhold from embalming Jesus till the first day of the week, because it would break the Sabbath if done on the day after his death? . . . The 'Acts' have no sign that the disciples were accustomed to assemble for special services on the first day, but, on the contrary, that they kept the law of the Sabbath. And is God's commandment so weak that its engraving on stone was effaced by their assembling on any day? The 'Acts' have no evidence that the disciples 'called it the Lord's day, and on it were accustomed to assemble for worship and the celebration of the Lord's supper.' The last supper of Jesus with the twelve before the crucifixion, was on the fifth day. If that supper made any day holy time, or transferred the fourth commandment, would it not be the day on which Jesus held it, instead of any day on which the disciples might happen to commemorate it? . . .

"This is not to question that 'C. E. B.' is higher authority [!] than the history in the Gospels and Acts, but to note that he differs with them, and that the two are not interchangeable. But he then comes down to the authority of the State and the Catholic Church, citing the decree of Constantine, A. D. 321. And by a queer slip-flap of reasoning, he construes the arbitrary decree of that despot expunging the Sabbath, into proof that the Sabbath controversy had disappeared. Thereupon he lifts the matter into the realm of his faith by this:—

From A. D. 321, without any doubt, and from A. D. 93, as I believe, the followers of Christ have observed the first day of the week as the Sabbath of the new dispensation.

"Here is a debatable margin of nearly three centuries coming out at the arbitrary decree of a tyrant who was a pagan till near the end of his life, and who looked upon paganism and Christianity as merely political means, and in whom it would be characteristic to splice the ancient day dedicated to the pagan sun-god to the new religion of the State. But this fetches the learned expounder round to an admission of what the 'Adventists' allege; namely, 'that the change was not made till the third or fourth century, and was made by Roman Catholic authority.'

"Herein is the sad case of an expounder who, in a matter so grave as the canceling of the fourth commandment, cites the example, tradition, and authority of a church which he holds to be anti-Christ, Babylon, the scarlet woman, the beast of seven heads and ten horns, and the rest; a church so corrupted by errors in faith and iniquities in practice that it is not now the church of Christ, and, therefore, never was; for 'the gates of hell shall not prevail against' the real church.

"And if these be the attributes of the Roman Catholic Church of this time, with its well-ordered system, its ancient and wisely-sifted traditions, its great learning, its deliberate councils, its unquestioned spiritual jurisdiction, and its wise and conservative pronouncements, kept strictly within the domain of faith and morals,—if with all these attributes the Catholic Church is anti-Christ, and its decrees things to be rejected, what shall be said of its authority in the early centuries, when it was split into disputes of indefinable doctrines, when one part was excommunicating the other part, when that which is now heresy was declared the true doctrine by a Church council, when the most of the bishops were unlearned men, and when Constantine, vacillating between paganism and Christianity, commanded church councils to record his decrees in matters of faith? . . .

"But does all this expounding leave the Sabbath commandment abolished? Does it shift the commandment from the seventh to the first day? Has it all any relevancy to the question? Will the learned editor undertake to declare the fourth commandment abolished and the first day made a Sabbath by the authority of the Catholic Church? The church which can do that is stronger than 'the gates of hell,' and they who thus recognize its authority to revise God's command, and then call it vile names, would better look to those gates. . . .

"God's command cannot be played fast-and-loose with in such a way. If the first day is the Sabbath of the commandment, every doing which Moses declared a violation is now a violation. . . . If it is not the Sabbath of the commandment, by what authority do men impose it on others, while they adapt it to their own convenience?

"The first day is either the Sabbath of the com-

mandment, or it is not a day of holy time by any divine authority. The attempt to make it the Jewish Sabbath by man's decree is the greatest hinderance to the formation of rational customs and rules which shall secure that Sunday may be a day of rest to the toilers, and a day when poor as well as rich shall be at liberty to spend the day for their best physical and moral welfare."

This closing paragraph contains a "dead fly" which gives a bad odor to his position after all, notwithstanding he has so thoroughly demolished the Sunday argument so far as any scriptural ground is concerned. It is the intimation that Sunday could properly enough be set apart as a day of "rest" and "rational" observance, provided it does not set up any claims to "divine authority," or scriptural grounds, but rests upon a civil foundation. And in this direction many a zealous Sunday advocate is leaning who has become convinced that there is no shadow of proof for the institution in the Scriptures. Give us laws, they say, for Sunday as a civil institution for the good of the State. On this line the heaviest batteries of their sophistry will be planted; and we shall have at last presented before us the anomaly of an institution purely religious, sustained by authority that is purely secular.

THE APPOINTMENT OF A FINANCIAL AGENT.

AMONG other matters of importance noticed at the late General Conference, the consideration of the subject of finances in its various phases was one of the most important. Our work is becoming so extensive, reaching to so many distant fields and embracing so many different phases, that it is difficult to keep all the agencies involved in its progress and management well in hand. Much careful thought and planning are necessary. Our foreign and domestic mission work, the entering of our large cities, keeping up the circulation of our periodicals, and the scattering of them to all parts of the world, our extensive educational interests, sustaining our general enterprises, caring for the poor and needy, as well as the proper support of all our ministers, and other laborers engaged in the work in different fields, are some of these important branches of the cause.

Last week we presented a new plan for sustaining our missionary work in foreign lands. We trust this will receive most careful consideration by our people. We shall send to all our Conference committees a circular letter presenting suggestions for carrying out this plan, and reasons why such steps are necessary.

Among other points in our financial policy which were introduced at the General Conference, was the appointment of a financial agent. The writer was authorized to select some person to act in this capacity. Many will desire to know what is the nature of the work to be done by such an agent, and what ends are hoped to be accomplished by his appointment. Let me say that the Conference in considering the field, have discerned an extensive amount of work that could be done with great profit to the cause. We have been long convinced that the cause of present truth has suffered the loss of a great many thousand dollars every year, because some matters which should receive attention have been neglected up to the present time. There is among us quite a large class of aged, feeble people who do not hope to live long, and who have means in their hands which they would gladly have devoted to the cause they love. Individuals of this class have a few hundred dollars, and some of them have thousands of dollars' worth of property. Some may have children to whom they have given all that they think it would be best thus to bestow. The balance they feel ought to go into the cause of present truth. Their interest is in this work; they feel that their soul's salvation is dependent upon present truth. They long to see the work go forward; their whole interests are really connected with it. But perhaps they are not persons who have carefully considered the best methods of making this money over to the cause. They are in danger of making mistakes if they undertake it. They have not a critical knowledge of the law concerning wills, and very likely if they should make a will it would not be legally worded. There are others who have quite an amount of property that they must use for their support while they live, which they would gladly have go to the cause at their death. But they need some income from it, from which to support themselves and make donations from time to

time as they feel able. They are exceedingly anxious that the cause should have the benefit of this property when they no longer require it for their sustenance. Others have considerable property in their hands, but perhaps they have not a faculty for selling and disposing of the same. They would gladly give a portion of their property to the cause if they could only turn it into cash. If they had some means by which they could do this, some assistance from a person of good judgment and experience, they would gladly give hundreds or thousands in this way.

There are questions constantly coming up of such a character that could the attention of a person of good, sound judgment and business habits, who has a fair understanding of the law, and knows what steps to take to meet sharp worldly men and secure the payment of wills and property which has been left in the form of legacies, etc.—could the services of such a person be secured to see that the cause has its rights and receives its proper attention, much good would be done. The questions involved in such matters are often of an intricate and difficult character. They require patient thought and careful management, time and attention; yet if they were attended to they would bring a large amount of money into the cause which is now lost for lack of consideration, because we have no man in a prominent place that can really give time to it. The members of the General Conference Committee are ministers, and if they did have a knowledge of business matters, they have not the time to give to such things without taking it out of the work that they are appointed to do. It is not really proper that they should devote themselves to such secular business. Persons who are placed in responsible positions in our publishing houses are not in a condition to attend to it. They now have more than they can attend to.

We believe the time has come, and that stage of the work is reached, where the cause can afford to employ a person to give time and thought to these matters; and that when they can be worked up sufficiently, and our people learn concerning this subject, there will be many who will wish to counsel with such parties concerning their financial matters, and to place their property under their management, so that the cause may receive the benefit of it. We are fully satisfied that there is no lack of property in the hands of our people to carry on the work of God and meet all the openings of his providence and requirements of the cause, if it is consecrated to his work, and we labor intelligently to avail ourselves of the means that may thus be reached. Hence we think that the proposal of the General Conference for the appointment of such an agent is a timely move.

After a careful consideration of the matter, we have appointed Bro. Harmon Lindsay to this position for the remainder of the present Conference year. He will soon move to Battle Creek, and within a comparatively short time will be ready to work in this new field. He has good business qualifications, and his experience in business transactions is quite extensive; and we trust that this appointment is in the order of God, and will result in pecuniary assistance to the cause.

In the meantime we ask our brethren in various parts of the field, especially those who are aged and feeble, and who really desire to help in the work of God, to correspond with myself or Bro. A. R. Henry (the Chairman and Treasurer of the General Conference Association) concerning their desires in any such matters; or to talk with their Conference officers, and they will communicate with us if such do not feel like writing.

Dear brethren and sisters, the time has come for advance moves in the cause. We believe the end is drawing very near, and that if we are ever going to use our means in the cause of God, we must soon do it. If we can read the future aright, we shall see many openings of God's providence, and advance moves will soon take place. We hope you will think of the wants of the cause, and feel your responsibility as stewards of the Lord, that the means which he has intrusted to you to use for high and noble things shall be so managed that you may at last hear it said, "Well done, thou good and faithful servant."

Geo. I. BUTLER, *Pres. Gen'l Conf. Ass'n.*

—If man is faithful to truth, truth will be faithful to him. He need have no fears. His success is a question of time. —*Prof. Phelps.*

WITHHOLDING OF THE TITHES FOR USE IN BUILDING MEETING-HOUSES.

We have had within the last year or two quite a number of applications from different churches, asking the consent of the Conference committee to retain their tithes to be used in some very necessary benevolent undertaking, where funds were not supplied in sufficient amount to carry on the work desired. Especially has this been so in regard to building meeting-houses. Some of our churches commence to build a house, and they find after having invested considerable, and when they have it partly completed, that there is a failure to obtain the necessary funds to carry on the work to completion. And then having learned that in some instances in the past some church has withheld its tithe for this purpose, they send in a request to the Conference officers for the same privilege.

We would not wish by any means to criticize the motives of those making such requests, or feel any lack of sympathy with them in their good undertaking; but there seems to be a misunderstanding on this point, and we write this article to correct it. In all the references to tithing in the Bible, we are not able to find one single instance in the Scripture that would indicate that the tithing was ever appropriated for such purposes. The object kept constantly in view where reasons for paying tithes are given, is that they should be used in supporting laborers who work in the cause of God. We consider this the sole object for which the tithe is to be devoted, according to the Scriptures. We have never heard of a single exception to this rule. If it were necessary, we might refer to many scriptures which would imply this. If this is not disputed, the conclusion seems certain that it would be a misappropriation of funds to use the tithing for building meeting houses or for other purposes for which it was not designed.

This matter of appropriating funds to the object for which they were given, should ever be kept in mind as one most important. Some of our Conferences and tract societies have made a mistake here by taking or borrowing funds bestowed for a certain purpose, and appropriating them for some other object. Their motives perhaps were good; at least they thought that under special stress of circumstances it would be right to thus apply them. But we consider this a great mistake, which has caused serious difficulties, and in some instances great dissatisfaction, and financial loss to the cause. We should ever use means which has been given by our people, for the object for which it was given. When people find that their money is being used for some other purpose than they designed, it creates a lack of confidence, and they soon become unwilling to give. They do not know but the object for which they have given their money has never received it, and, of course, they would not feel like bestowing means under such circumstances.

It is the privilege of every person who gives to the cause, to tell where he wishes his means to be used, and expect that it will be used in that way. What is given for tithes, as is well understood, is designed for those that labor. We would never think it right to take money that was raised for the College, and place it in the Sanitarium, or bestow it upon the South African Mission, or give it to some of our publishing associations. Then what right has any Conference committee to take money which the word of God plainly indicates is designed to support the laborers in his cause, and say that it can be used for building meeting-houses? We have no such right, and when requested to exercise our authority in such directions, though we would gladly help in every worthy enterprise, we cannot see that we have any power to grant such requests. Funds for such purposes must be raised in some other way. We sympathize most deeply with our brethren who are struggling to build meeting-houses where there is a lack of funds to do so; but they themselves can see that it would be inconsistent for us to consent to or advise the use of funds contrary to that which the word of God teaches is right, and which were bestowed for other purposes. Years ago some such steps were taken, and we ourselves, before we fully understood the matter and had received that light from God's word concerning it that we now have, may have consented to such a course. But now that light has shone upon this subject more fully, we feel confident that the position taken above is the only correct one.

Progress of the Cause.

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

WHO WILL WARN?

BY MRS. L. O. HUTCHINS.

"On that mine head were waters,
Mine eyes a fount of tears,
My days I'd spend in weeping,"
Cried Israel's prophet seers.
My days and nights in weeping
For wayward daughters slain,
And for the loved ones slaughtered,—
For vengeance comes again.

Now Wisdom gives the warning,
And cries, "Return, repent."
Now Mercy stays the weapon
In wrathful anger sent.
Thus Zion stands securely,
And proudly sits her King,
While wicked priests, presumptuous,
Unhallowed offerings bring.

An oft-told tale his wailing,
Or as a pleasant song,
Blinded and deaf and drunken,
They madly rush along.
Nor listen to the warning
As carefully they go,
And Zion's maids are thoughtless,
Nor reck of coming woe.

But vengeance comes with burning—
Their glorious house laid low;
O'er scorching sands, foot-weary,
The weeping captives go.
Harps hung upon the willows,
They wail because of woe,
Nor sing the songs of Zion
By sad Euphrates' flow.

As Juda's daughters, sleeping,
Dreamed not of coming woe,
The world and church are jolting,
A pleasant path to go.
Nor hearken to "the message"
That goes to all the earth,
But fancy in their dreaming,
They're heirs of heavenly birth.

Few those who wake to watching,
Or weep for coming ire,
And thus the church is trailing
Her garments in the mire.
Lord, rouse thy slumbering people
To work with holy fear,
To loud proclaim the message,
"The Judgment hour is here."

The winds of strife are blowing,
Will scatter as is meet,
And pile the chaff for burning,
From out the winnowed wheat.
Then wake to watching, weeping,
O sister, brother, friend,
And gird thee for the battle,
And seek the grace to stand.

Thou art thy brother's keeper,
Then swell the warning cry,
And tell with love and weeping,
The end is surely nigh.
As brands plucked from the burning,
Or wails from watery grave,
So rouse thee from thy stupor
The perishing to save.

NEW ZEALAND.

AUCKLAND AND KAKO.—The organization of a church in Auckland has been the event of greatest interest to us in New Zealand. Some began to talk of baptism and organization as soon as we began building our church edifice last May. The matter was deferred, however, six months, giving all ample opportunity to carefully examine all points of our faith, and consider some of the crosses and trials connected with this message. As reported previously, ten or twelve found the way too narrow, and turned back. At the same time more than twenty concluded to unite with us in keeping the Sabbath.

We finally came to a point where nearly all felt anxious to be immersed and unite in church fellowship; and it seemed to me the time had come for such steps to be taken. Accordingly, we met Sabbath, Oct. 15, to form a church. This day will long be remembered by nearly all who were present. The Lord was with us by his Spirit. Sixty-seven names were enrolled on the church covenant as the charter members. Five have since been added. There are a few keeping the Sabbath who do not see their way clear to unite with us at present. We felt much of the Lord's presence while administering the ordinance of baptism. Forty-nine were immersed. A number had been baptized, and a few more will go forward at the first opportunity. It was an affecting scene to see the aged and the youth going into the water to

be buried with their Saviour. In a number of cases nearly whole families went together. We used the baptistry in our new church, and had a large attendance from the city.

The Auckland people are beginning to conclude that our truth has come to stay. At first, many who opposed us consoled themselves with the hope that the work, would all die out as soon as the tent was taken down. The ministers talked this in the pulpits. But by the help of Israel's God, they have proved to be false prophets. We have been growing stronger every month. Our members are more in earnest, and more people are inquiring. There are many omens of encouragement which I would be pleased to mention, were it not for making my report too long. We know that the Spirit of God is working; for man cannot make some of the changes we have seen.

We are now with the Kaco church. One or two have turned back during the year, but the rest are of good courage and firm in the truth. Perhaps I should state that all of the Hare family are true and firm. We are having good meetings, with a little outside interest. There are so few people living here that there is but little material with which to work. We shall return to Auckland in a week or two, where we expect to begin tent meetings the first of January. The spring thus far has been too wet and cold to hold tent meetings. We design to pitch the tent on the opposite side of the city from where we had it last summer. We feel very anxious about the work, and desire the prayers of those who love the cause. The end never seemed nearer, and the Third Angel's Message never seemed more important to us than at present. We have no other plans on hand than the dissemination of this truth. We are constantly impressed with our Saviour's words: "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

Nov. 30.

A. G. DANIELS.

KANSAS.

HURON AND PALERMO.—In response to the notice in the REVIEW, some of the friends from Huron and Troy met with the Palermo church on Sabbath and Sunday, Dec. 24, 25, to dedicate their new church building, and to hold their quarterly meeting. The brethren and sisters expressed themselves as well pleased with the meetings, especially with the Christmas exercises, which were repeated at Huron on Wednesday evening, Dec. 28. At Palermo the contributions for missions were \$46 80; at Huron, \$20. A part of the Troy contribution was put in with that at Palermo, and a part with that at Huron. Remember this part of the harvest field in your prayers.

Jan. 1.

R. F. BARTON.
GEO. W. PAGE.

NEBRASKA.

STEARNS PRAIRIE.—It was my privilege to attend the good meeting held at this place Dec. 17-21. The deep moving of the Spirit of God was felt by all. For some time slight difficulties had existed in the church; but confessions were made and wrongs were righted, and we are sure that if the good resolutions formed are carried out, the Lord's blessing will rest upon this little flock. Eld. Gardiner did most of the speaking, and enjoyed much freedom in telling our brethren what they must do to be saved. They showed their appreciation of God's goodness by making pledges to forward the work. Eld. Cudney was expected, but circumstances were such that it was impossible for him to be present. Near the close of the meeting Bro. Hurr came to assist Bro. Gardiner.

W. C. BOYNTON.

PINE GLEN.—After our last report Bro. Lessenger and myself continued the meetings with fair interest until the camp-meeting, when the series of lectures closed. Up to this time four persons had accepted the truth, one of whom has joined the class of workers at Grand Island, and is now canvassing and giving Bible readings.

For a few weeks after camp meeting, myself and wife visited those living in the country surrounding Ainsworth and Pine Glen, who we thought were interested and would yet serve God. We loaned them reading matter, and sold \$7.65 worth of books and tracts. Five more decided to obey God's law. No Sabbath school or meetings will be held this winter, as the people are too widely scattered.

Dec. 21.

G. E. LANGDON.

VIRGINIA.

MARKSVILLE.—I met with this church Dec. 17-26, the week of prayer. The weather was not favorable for holding meetings, and the congregations were not as large at first as desired, but they increased, and the interest deepened. The meetings were a source of great encouragement to the brethren and sisters. The house of worship lately dedicated by Eld. Huffman will help much to strengthen our people here. Two came forward for baptism, and I think others will soon follow their Saviour in that

ordinance. We could all see the great importance of missionary work in foreign fields as we listened to the readings from day to day, and considerable was donated to that work. May God bless the good cause of the Third Angel's Message.

Dec. 26.

HENRY A. RIFE.

MR. GILEAD, LOUDOUN CO.—We closed our meetings at this place last evening, with a good interest. Many wept because the meetings had closed, when they saw us taking down our charts for the first time in ten successive weeks. It takes hard and continued labor and earnest prayer to convince people of the truth here in Virginia. But the truth has done great things for these dear brethren and sisters. It has rejoiced their hearts; and if they will live faithful to their calling, and hold the beginning of their confidence steadfast until the end, God will bless them, and will add to their number others who are already convinced of their duty. We have ordered a club of five *Instructors*, to be used in their Sabbath-school, which was organized before we left them. Fourteen have signed the covenant, and several are keeping the Sabbath who have not yet signed it. A good number will take the REVIEW AND HERALD sometime in the future. We expect to visit them again soon.

Dec. 26.

G. A. STILLWELL.

NORTH DAKOTA.

We believe that God is blessing the efforts put forth in this field for the advancement of his cause. There are no reasons for discouragement, but omens of good appear in all directions. God has blessed the canvassing work the past summer, and many hundred dollars' worth of books have been sold. We feel sure that in the near future, the fruit of this effort will appear. A church of eight members has recently been organized at Lisbon, where the tent was pitched the past summer. All are firm and decided for the truth. Others are keeping the Sabbath there who we hope will soon join with us. A good Sabbath-school is sustained.

The work in Fargo is onward. New ones are embracing the truth. Six were recently baptized there, and nine united with the church. Quite a number of others are keeping the Sabbath there, who it is likely will soon unite with us. All seem to be of good courage in the work. Eld. M. M. Olsen now takes my place in the mission, and as director of Dist. No. 10. All business pertaining to the tract society or the mission should be directed to him, Box 1105, until further notice. In harmony with the action of the General Conference, I now go to South Dakota to labor in that field. I humbly ask the prayers of all our brethren and sisters. We take with us many pleasant remembrances, and I trust we may all be so faithful to God and his work that we may at last have eternal life.

W. B. WHITE.

TENNESSEE.

SPRINGVILLE.—On returning from the General Conference, I appointed a general meeting to be held at this place Dec. 24 to Jan. 1. At this meeting the work was not as well represented as we would have been glad to see it, yet the interest was quite good on the part of those who did attend. Almost all of our canvassers were present, and while we tried to look after the general wants of the cause, the canvassing work seemed to be the most prominent, and almost all of our time was taken up in considering that branch of the work. In the sermons we tried to show our brethren the necessity of getting our publications before the world. The Lord came very near to us in all our meetings. We are satisfied that here in Tennessee, where there are so few to preach the message, and money among us is so scarce, we must get the truth before the people by putting our books in their houses; and I have never seen the way open for this work as it has in our State. Our canvassers have worked but a small portion of the time in the last two months, yet they have sold and delivered 500 copies of the "Marvel of Nations." What we need here in Tennessee is not more ministers, but more canvassers who have the love of souls in their hearts. I am sure that Heaven looks with as much respect upon men and women who are engaged in canvassing, as upon those who proclaim the truth from the desk.

Eld. E. E. Marvin attended this meeting, and assisted in the work with much zeal and earnestness. We are finding precious jewels scattered all through our State. Who will go and engage in searching them out? "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Jan. 3.

J. M. REES.

INDIANA.

BOURBON, PLYMOUTH, AND DENVER.—Since my last report I have held meetings at the above-named places. Nov. 30 to Dec. 5, I was with the little company at Bourbon. We were kindly given the use of the Presbyterian house of worship for our meetings. The attendance was quite good most of the time, consider-

ing the state of the weather. We tried, both by public efforts and visiting from house to house, to get the people to see the importance of taking a firm stand for the truth. There are a few here keeping the Sabbath who have not united with the church, but we hope they will soon decide to do so. We have a few faithful brethren and sisters in this place who are firm in the truth, and exerting a good influence in the community. May the Lord bless them and add to their number such as shall be saved.

Dec. 12-18, I labored at Plymouth. There are also a few precious souls here who are doing what they can to hold up the banner of truth. Nine discourses were given, mostly of a practical nature. However, some points on the important themes of the signs of the times and the last message were brought to bear upon the minds of those who came to hear. Two or three have commenced the observance of the Lord's Sabbath, and we hope they will soon unite with the little company at this place. As we have no church building here, the meetings were held in a private house. But the attendance was good, and the interest increased to the last. Should other meetings be held here in the near future, we think good would result. I spent the fast day with this company, and the Lord came very near as we tried to humble ourselves before him. It was truly a good day. At the two last-named places I have sold about nine dollars' worth of books.

I have spent a part of the week of prayer with the church at Denver. Services were held every day, and those who attended seemed greatly blessed and strengthened in the truth. We feel that it has been a good week for God's dear people. These precious seasons ought to be greatly appreciated by us as a people, in every part of the field. I feel like humbling myself before the Lord, and laboring more faithfully in his cause.

B. F. PURDHAM.

Dec. 27.

SULLIVAN AND WALDRON.—After our good camp-meeting, I labored first with the friends who embraced the truth near Sullivan last spring. A good interest was manifested, and the country around was much stirred. We succeeded in establishing them on a firmer basis, as by farther investigation the truth looked brighter to them. They talked very strongly of building a church house as soon as the weather opened in the spring.

Nov. 25, I came to Waldron, Shelby Co., where I have been laboring for the last four weeks. A little more than a year ago, Brn. Huffman and Godmark pitched their tent at this place, and as a result upward of twenty commenced to observe the Bible Sabbath, mostly women. Being shut out of almost all places to hold their Sabbath-school and meetings, which for a time were carried on exclusively by the sisters, they with a commendable zeal began to build a church house, and by enlisting their husbands in the enterprise, they erected and completed a very neat and pleasant house of worship.

Dec. 8, Eld. M. G. Huffman arrived here from Virginia, and on the 11th Bro. Covert came from Indianapolis, on which day the house was solemnly dedicated to God. Three services were held during the day, and the house was filled with attentive listeners each time. In the afternoon we repaired to a stream, where seven willing souls were buried with their Lord in baptism. The interest was such that it was decided that I should remain and follow it up. I did so, closing last night with a full house. Four more were added to the church, and many more are in the valley of decision, for some of whom, at least, we have hope. Sold \$23.75 worth of books, and received in collections \$30. We completed the organization of a church of twenty-five members. All were much encouraged, and as we leave, many express regrets that the meetings should close. Feeling that it has been a profitable meeting, we go away much encouraged, and with a renewed determination never to shun a hard place in the work of God. I desire to be a humble follower of the Lord, that my work may be accepted of him, and that I may at last hear the "Well done." I go next to Boggstown for a short time.

D. H. OBERHOLTZER.

Dec. 26.

WISCONSIN.

OTTER VALE, VERNON Co.—I commenced work here Dec. 15, and spent one week in visiting from house to house. I have held four meetings. Last evening the house could hardly accommodate those who came. There seems to be a deep interest, and the prospects are promising. Some labor had already been bestowed in this field by Brn. Sanborn, Olds, and Johnson, but I think there are jewels here yet for the Master. Quite a number have told me that if I can show them that the seventh day ought to be kept, they will keep it. Brethren, pray for the work here.

ROBERT J. WHITE.

LIME RIDGE.—The work at this place has slowly advanced since our fall camp-meeting. The interest has been quite good. Several Germans, living three or four miles from here, had become interested, and as they desired meetings at their homes we have tried to meet these demands by going from house to house, holding meetings and Bible readings. As the

result, several have embraced the truth. There are now in this vicinity about twenty-five keeping the Sabbath of the Lord.

We have had considerable opposition, sermons having been preached, lectures given, and articles written against us. We have paid but very little attention to these, and have tried to keep the mind of the people on the great truths for our time. By this course of action we have gained the good will of many. We engaged the U. B. church for our meetings, and as we were about to hold the second service the house was closed. This caused a stir, and the advice of many was to "build a church." After prayerfully considering the matter, we decided to see what could be done. A beautiful lot was offered us, and money was pledged to such an extent that we were satisfied it was the Lord's plan for us to build. This we have done, and now have a neat house 24 x 36 ft., not finished, but in such a condition that we can use it for the winter. As we look over the summer's work, we have reason to thank the Lord that he has been so merciful to us, and granted us so many favors. We are now obliged to leave this place for the present, but Bro. Hartwell will remain to look after the work.

W. S. HYATT.

F. H. WESTPHAL.

Dec. 26.

NORTH LAKE AND MILWAUKEE.—Last Sabbath it was my privilege to visit North Lake after a month's absence. Some seem to be growing in grace and in the knowledge of the truth. Bro. Webster has remained with them since we closed our series of meetings, and has been much help to them. There are about eighteen in this vicinity keeping the Sabbath, and others are almost persuaded. We have an interesting Sabbath-school of about twenty-five members.

The work is still onward in Milwaukee. We now have over forty-five adult Sabbath-keepers in the city, and others are deeply interested. The majority of our members are German, and the interest is almost entirely among that nationality. The Sabbath-school is increasing in interest as well as members. We hope to see the work continue to advance in this city till the message shall close in triumph.

W. W. SHARR.

AMONG THE CHURCHES.—I commenced meetings at Coloma Corners Nov. 10, and continued over two Sabbaths and first-days, holding our meetings in the union meeting-house. There are three families of Sabbath-keepers within from one to three miles of the place where the meetings were held. Quite a good interest was created by the truth in several families, so that they took reading matter freely; and we trust that, like the Bereans of old, they may believe and obey the gospel. I would have remained there longer, but had arranged to visit quite a number of churches before the week of prayer. I believe some sheaves will be found there, if more labor can be bestowed before long, which I will try to do.

I spent three evenings at Royalton, trying to set before that church the nature of the work that God has given us to do at this time, and the importance of attending faithfully to the work assigned us during the week of prayer. All seemed to think it was an important work, and that they would strive earnestly to engage in it. Bro. Fletcher, the elder of the church, is giving Sunday evening lectures on different points of our faith, with good effect. His hearers are principally his old neighbors, who listen very attentively, and he hopes to win some of them to the service of God. We pray that he may be successful.

From Royalton I went to Maple Grove, eight miles north of Seymour, and spent Sabbath and first-day with a little company that came out under the labors of Bro. Reed, who lives at Seymour. I think if he continues his labors there, as he may be able to do, others will become settled in the truth, and an organization may be formed there in the future.

I next went to New London, and spent three evenings with that church, laboring to show them what good works the Lord had ordained for those to walk in who had been "created in Christ Jesus." All seemed to take new courage in the work before them.

From this point I went to Ogdensburgh with Bro. Joseph Westphal. This is where Brn. Snow and Westphal held tent meetings last summer. I found an interesting little company of Sabbath-keepers. They have the free use of a good meeting-house in which to hold their meetings. I had two very interesting meetings with the believers and many of their neighbors. If there could be a good protracted meeting held at this place this winter, it would establish the believers and bring new recruits into their ranks. I left Ogdensburgh Dec. 5, for Humblrd. I commenced services that evening, and closed on first-day evening, having spoken seven times. I found most of this church striving for the victory, and I think they are making progress in the right direction. But some of the young people are sadly in the dark, and unless they now make a great effort, they will find themselves completely separated from the work of God, without hope and without God in the world. I do pray that they may heed the counsel given them, and recover themselves, and live soberly and righteously in this present world.

I next visited the little company living three miles from Augusta, and spent three evenings with them. They have been somewhat discouraged. They have not paid their tithes for some time, but have promised that they will again do so. I trust they will fulfill their promise; for those who refuse to bring all the tithes into the Lord's store-house, will surely not receive the great blessing promised in Malachi 3. Ananias and Sapphira professed to believe what God had instructed them to do, and professed to do it; but they did only a part of it. They dissembled and tried to deceive; but God showed his disapproval of their folly by taking the lives of both of them. And the Spirit of God now declares that all who bring to the Lord only a part of their tithes, and not the whole, are practicing deception, and will finally meet the same fate that overtook Ananias and Sapphira. How any Seventh-day Adventist who professes to keep the commandments of God and the testimony of Jesus, can on the sly use tobacco, tea, or coffee in any form, and refuse to pay his honest tithe, and yet expect to be heard when he prays, or to be saved when Jesus comes, I cannot understand. The Israelites failed to enter the promised land because they did not believe God. He says, "They could not enter in because of unbelief." Heb. 3:19. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Chap. 4:1. Is it not the worst kind of hypocrisy for any to do thus? We read, "Woe unto you, . . . hypocrites"; "Cursed be he that doeth the work of the Lord deceitfully," or as the margin reads, *negligently*. Jer. 48:10. Dear brethren and sisters, let us be careful or that curse may fall on us. It is already pronounced on those who keep back their tithes. See Mal. 3:9.

I. SANBORN.

Dec. 14.

THE WEEK OF PRAYER AT TRAEER, KANSAS.

We commenced services Friday evening before fast-day, Dec. 17. Eld. J. H. Rogers was with us. He came on Thursday, and called on some who had become discouraged. He labored with us until the following Tuesday, when he was obliged to leave to help others. We continued our meetings during the week, closing Sunday, the 25th. The good Spirit of the Lord seemed to be present with us from the very first, as is evident from the fact that previous to this there were only two families who met together for Sabbath-school; but before the meetings closed, there were seven families that took part and bore testimony to the goodness of God.

One family who during the past summer had moved to Oberlin, are expecting to return. They will be a great help to us, as well as an encouragement to their children who are living here, who are all in the truth. Although we are all poor, and thought we could do but little, if anything, for the missions, yet at the close we raised and sent five dollars for this purpose, and three dollars tithe. I have been an S. D. Adventist for seventeen years, but have never witnessed such heartfelt confessions and consecration as were manifested at this meeting. Oh that we might have these weeks of prayer oftener! We believe this season will never be forgotten among us. We failed to get the daily readings, but we are sure that if we could have had these, they would have added greatly to the interest of the services. May the Lord bless and push forward this great work.

Dec. 26.

WM. H. BROWN.

GRAND ISLAND, NEB., MISSION.

Our work here is still progressing favorably, and we are grateful for the measure of success that has attended our efforts thus far. Since our last report some have decided to obey the commandments. We do not hold as many Bible readings now as at first; but those we do hold are with an interested class of people, and we feel assured that God has some more honest souls in Grand Island. Eld. O. A. Johnson was with us for a few days, and conducted services in the Scandinavian language, which were well attended. Those laboring among this nationality are of good courage, and some who have become interested through their efforts, have made donations to the mission. On Christmas night we endeavored to carry out, as far as practicable, the suggestions of the late General Conference. The chapel was prettily decorated. Standing in bold relief from a background of blue on the wall behind the rostrum, was an arch formed by the words, "Our field is the world," traced in gilded letters; while like rays of light emanating from it in characters of various hues, were the names of the different countries where our missions have been established. The effect was all that could be desired, and brought forcibly home to the minds of the audience the world-wide character of our work, and our object in asking for contributions.

The letter from the corresponding secretary was well received, and drew forth many interesting replies to the questions. The texts cited seemed in this connection to have a new and living meaning to them; and all seemed to catch the spirit of giving something to Jesus. After the historical sketches of the foreign nations, a poem, entitled "A Starless

Crown," was recited, while directly in front of the speaker lay a golden crown, entirely destitute of stars. Different ones then proceeded to receive contributions in little silver-colored, star-shaped bags, which, as soon as laden with money, were hung upon the crown, thus carrying out the thought contained in the poem, that for every effort we make which helps to lead souls to Christ, we shall be rewarded by having a sparkling jewel in our crown of rejoicing. The total amount received was fifty-five dollars. The house was well filled, and we think those present caught a clearer glimpse than ever before of the magnitude of the Third Angel's Message.

The work in the surrounding country is still being carried forward, and is now drawing to a close. Our brethren there have done considerable toward sustaining the mission by donations of provisions. A series of lectures has been presented, and considerable Bible-reading and colportage work accomplished. There are others in the vicinity who we trust will ere long identify themselves with the people of God. We are of good courage, and feel assured that the seed scattered will not all fall on barren ground.

D. NETTLETON.
P. T. MAGAN.

"HISTORICAL SKETCHES" A BLESSING.

At the General Conference in 1886, the importance of our people reading the book entitled "Historical Sketches of Our Foreign Missions," and becoming acquainted with the history of our missions, was urged upon us by Elds. Butler and Whitney, and also by a communication from Sr. White. At last the different tract societies represented at the meeting consented to purchase quite a stock of these publications, though I think that in most cases it was done reluctantly, as the feeling prevailed among the delegates that there would be a difficulty in disposing of them. These difficulties usually appear when they are expected, and in this case we realized our fears. We found the book had been sent to nearly all our churches, which only increased our embarrassment in disposing of what we had purchased. After we had the stock in store for nine months, we found that not more than one fifth had been sold. Not desiring to have them remain as dead stock on our hands, and knowing that our people ought to have them to read, we presented the subject before a council which had convened about the first of November. Our ministers and State agent agreed to make an effort to have the brethren and sisters purchase these books, and acquaint themselves with what Seventh-day Adventists are doing to get the Third Angel's Message before the nations of earth. These brethren did what they agreed to do, and we find that we have a real blessing in "Historical Sketches."

This book has in it the very information to inspire our people in our work. The manner in which our missions are described, makes the work really entertaining and instructive. In addition to the above-mentioned excellence, there are addresses from Sr. White, which are so well calculated to inspire the reader with a missionary spirit that we regard this volume as one of our most profitable books. We are certain that none who love the truth should be without a copy.

I will here give an extract from a letter written by our State agent a few days ago. He says:—

Bro. J. and I have ordered fifteen copies each of "Historical Sketches." I have sold thirteen of mine. Bro. J. had five copies remaining when I left him at Idaville. I find our people enjoy it almost the best of anything I have sold them. . . . If our ministers put forth an effort, we can sell all of them in a short time. . . . I wrote Bro. P., asking him to order some more, as he would meet with several of our churches before the State meeting. I believe the "Testimonies" we have can be sold if an effort is made, but if no effort is made they will remain on our shelves. Our directors as well as our ministers ought to do such work. . . . I sold "Historical Sketches" to Bro. R. He can scarcely quit reading it when bed-time comes. He says he would not have missed getting it for anything. Bro. P. took one home with him to look at. His wife became so interested in it that she almost forgot her work; and although she is not a member of the church, she asked him to buy it, which he did. Bro. R. never knew our people had such publishing houses in Europe, until he learned it from this book. Every family of Adventists in the State ought to have one. I have read it through, and highly appreciate it.

He ordered ten more copies. I do believe that if this book was thoroughly read by all our people, it would be the means of bringing in thousands of dollars to the support of our foreign missions.

WM. COVERT.

MORE CANVASSERS WANTED.

MUCH has been said about the canvassing work in the past; but what we want in the future is work to correspond with so many good resolutions. This branch of the cause is not moving in our State as it should. A few earnest, devoted agents are working and doing much good; but many more might enjoy more spirituality, and be a blessing to others, if they would only devote themselves to this branch of the work. Brethren, if you believe the Lord is coming,

why not do something to get his saving truth before the people?

The prophet has said: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." Eze. 3: 17-19. I fear that many who now have good intentions will be condemned in the Judgment for not giving the warning to those within their reach. After duty has been made plain, and the way to work made easy, many are as well satisfied at home as were the people of Meroz when invited out to do battle for the Lord. It seems to me that where brotherly love exists, there also must exist a desire to help our brethren; not only a desire to help our brethren in the church to carry out a good effort, but also a desire to help those who are now in darkness to see the light of present truth.

Many are glad to see others do this work, but few have faith to take hold themselves. We must admit that the Lord has blessed all who have persevered in the work. In the language of "Testimony No. 29," page 23, I would say: "I am astonished, that with the examples before us of what man may be, and what he may do, we are not stimulated to greater exertion to emulate the good works of the righteous. All may not occupy a position of prominence, yet all may fill positions of usefulness and trust, and may, by their persevering fidelity, do far more good than they have any idea that they can do."

We are not only in need of canvassers, but we are especially in need of leaders. We want those with a missionary spirit and also ability to organize and direct the movements of a company. More workers can be secured if they can find a place with a leader who will instruct and encourage in the work. Who will take hold now and help in this closing work of carrying the truth to every family in the land?

JOHN W. COVERT, Gen'l Ag't.

Special Notices.

COLORADO, NOTICE!

If our brethren and sisters of Colorado have uncollected numbers of any of our publications, either in the English, German, or Danish language, that they cannot use, they will confer a favor by sending the same to me, to be used in tract distributors. My address is Sterling, Logan Co., Col.

SYLVIA NICHOLS.

IOWA, ATTENTION!

We wish to secure the services of a man and his wife for each of our canvassing companies to be composed of young gentlemen and young ladies; and it being impossible for me to ascertain by letter whom I can secure to engage in this work, not knowing to whom to write, I will take this plan of ascertaining who there are in this State who can and will commence this work immediately, and also who can do so later. I would like to have all such who can take charge of a canvassing company, now or later, inform me at once. I would also like to hear from all who can engage in the canvassing work, either in a company or alone. We are in great need of canvassers. This being one of the most important branches of the work, and the principal way the message must go to the world, it becomes necessary for us to have a large corps of workers. The most of those who are now canvassing are having good success, and under the present system of canvassing in companies, it does not take long to learn how to canvass; also the expenses are so much less that almost any of our young brethren and sisters can engage in this work. Trusting that our good brethren and sisters feel the importance of this work, I shall expect to hear from a goodly number. Address me at Knoxville, Iowa.

W. R. SMITH, State Ag't.

TENNESSEE CANVASSERS, ATTENTION!

As our canvassing work has now been fully set on foot in our State, we wish to take every precaution to guard against financial hinderances. Many times have T. and M. societies been rendered almost totally inefficient, simply by injudicious management.

We are very anxious that Tennessee shall make no such mistakes. Our society, through which our canvassers all obtain their books, is still young and small, and its interests must be jealously guarded by all. Our credit is good at our offices of publication, and we cannot afford to have it otherwise.

Doubtless all our canvassers know the present pressing demand for funds at our publishing houses; but perhaps all do not know that we are in debt to

the offices for the very books they are selling. Now, in view of the great need of means with which to carry on the publishing work, we urge every canvasser to send in the money for the books just as soon as the books are delivered. This will give the very poorest a chance to work, and will be better by far in every way, both to the canvasser and the society, and also to the office.

We have now some outstanding debts which were contracted by failing to follow this simple rule, and the result has been to discourage the debtor, cripple the society, and embarrass the office in proportion to our delinquency. Let every one who knows himself to be indebted to the society, make a special effort to settle at the earliest possible date, and take hold again with renewed zeal and courage, and not slacken the effort till the "Marvel of Nations" is in every neighborhood in Tennessee. Canvassers are wanted now,—men and women who will make it a business and stick to it. For terms, territory, and instructions, address W. D. Dortch, Gen'l Ag't. Springville, Tenn. TENN. CONF. COM.

PENNSYLVANIA STATE MEETING.

It has finally been decided to hold this meeting at Jamestown, N. Y., at the time already announced, Jan. 12-16. Elds. G. I. Butler and R. A. Underwood are expected at this meeting. We are desirous to see a good attendance of our brethren and sisters, and shall expect it, especially from the central and western parts of the Conference. Come, brethren and sisters, and enjoy the labor of these experienced servants of the Master, and unitedly seek a fitness for the great work before us.

Important matters will be considered. We shall want to hear from such as desire labor in their vicinity this winter. It is requested that as many as can shall come prepared to care for themselves as far as provisions and bedding are concerned. Be sure to reach the place of meeting early enough on Thursday to get settled and ready for the commencement of the meeting Thursday evening, Jan. 12. We would request all our tithe treasurers who attend the meeting, to bring the tithe of this quarter with them, or send it as far as practicable. PA. CONF. COM.

A WORD TO BROTHERN AND SISTERS IN INDIANA.

There is, or should be, a mutual interest among us for the cause of God to prosper. We are furnishing help for our churches just as fast as we can, and are trying in every way to encourage and instruct them. We hope that our efforts are being appreciated. While this is being done, we would kindly remind the friends of the cause in Indiana that the Conference treasury is lacking in funds, which is seriously embarrassing the work. We learn of some who are falling behind in the payment of their tithes, and we fear that very many are in this condition. Now, while this is so it is utterly out of the question to impart that courage in the work which might be imparted were all doing their duty in this respect. Those who are not faithful in paying their tithes cannot enjoy the labor of the minister as they would if they were not withholding from the Lord's treasury that which is his. Most of those who are retaining the Lord's portion will acknowledge it, and promise to pay it promptly in the future, yet it is not done.

We frequently converse with persons on this subject who are in debt, and they desire to first get out of debt before faithfully paying the Lord what is his. We cannot conceive how persons can hope for the approbation of God in so doing. They generally claim that it would be better for the honor of the cause for them to pay their creditors what they owe them. They seem never to have learned that God can give them the true honor, if they are faithful to his cause. "The Lord is with you, while ye be with him." "Draw nigh to God, and he will draw nigh to you." "Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty." There are many more scriptures like in character to these, interspersed all through the word of God. What do they mean? Neither the Bible nor observation proves that an S. D. Adventist can pay his debts with the Lord's money, and have the approbation of God in doing so. You will do much better to "render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's."

Come, brethren, and help now. You want the help the Lord can give through the minister; then let every one in the State pay up every cent of tithe that has been withheld, and see what the Lord will do for us. We have been seeking God for light and knowledge. In many ways he has shown us his displeasure at this course. Pay up with a willing heart, brethren, if you would reap the blessing. Do not perform this duty grudgingly. When you have done your duty, then believe and accept what the Lord has in store for you. IND. CONF. COM.

NOTICE FOR ARKANSAS.

We wish to say to the brethren in Arkansas that Eld. J. P. Henderson, of Indiana, has been directed

by the General Conference to go to that State, and devote his entire time to laboring in that field. Bro. Henderson informs me that he will be ready to enter his new field of labor for active work, by the first of February. It is expected that Arkansas will be organized into a Conference in the spring, and Bro. Henderson desires to become acquainted with the brethren in the State, and to labor during the winter to build up the churches and companies of Sabbath-keepers where such labor is most needed, preparatory to the organization of a Conference.

Sabbath and Sunday, Feb. 4, 5, Bro. Henderson will meet with the church at Springdale, and will probably remain through the following week and over the second Sabbath and Sunday. Other ministers may also be present. All the churches in the northwestern part of the State should be represented at this meeting. If the members cannot all attend, they should send representatives who can become acquainted with Bro. Henderson, and make known to him the wants of their respective churches or companies. All churches, unorganized companies, and scattered brethren located in distant parts of the State should correspond with Bro. Henderson, addressing him at Springdale, stating (1.) whether they have a church organization, and if so, (2.) the number of members, and (3.) whether they pay tithes. If there is no organization, (4.) how many Sabbath-keepers there are in the vicinity, and (5.) is there any interest to hear in the town or neighborhood? All who wish meetings held in their vicinity should write at some length, giving the number of Sabbath-keepers in the neighborhood, the number of people interested, the amount of missionary work done in the past, whether a house can be had for meetings, etc. You will be pleased to know that a minister is sent to devote his entire time to the work in your own State, and we are glad for your sakes and for the sake of the work in your State that it is so; and we ask for him the hearty co-operation and support of every Sabbath-keeper in Arkansas.

DAN T. JONES.

PERIODICALS WANTED!

ANY of our brethren having clean *Signs*, *Reviews*, *Sentinels*, or tracts, and wishing to put them where they will be judiciously used and do good, will please send them to me, at Fostoria, Ohio, Box 401.

JOSEPH W. COLLIE.

NAMES WANTED.

DANISH NORWEGIAN, Swedish, and German names are wanted immediately by the Battle Creek Vigilant Missionary Society. Please send the names of such persons as would be interested to read our publications. Address Fred Jensen, REVIEW AND HERALD, Battle Creek, Mich.

NOTICE!

THE next term for instruction in Bible work in connection with the Des Moines mission will begin Jan. 16, and continue fourteen weeks. Daily recitations will be conducted in present truth, Bible geography, manners and customs, and English grammar. For further particulars address at once Eld. J. H. Morrison, Knoxville, Ia., or S. D. A. Mission, 603 E. 12th St., Des Moines, Ia. IA. CONF. COM.

MISSOURI SABBATH-SCHOOLS.

As our present secretary has left the State, it becomes our duty to appoint a successor. The former secretary, Sr. Vita Morrow, of Salisbury, Chariton Co., Mo., has very kindly consented to take the office for the remainder of the term. Sabbath-school secretaries will please send all reports, etc., to Sr. Morrow. Let all take note of this, so that no mistake will be made.

JAS. KLOSTERMYER, Pres. Mo. S. S. Ass'n.

News of the Week.

FOR WEEK ENDING JAN. 6, 1888.

DOMESTIC.

—A \$100,000 fire occurred in White Street, New York, Monday night.

—Over \$67,000,000 were invested in new buildings in New York City last year.

—The reduction in the public debt for the year past amounts to \$117,016,000.

—Twenty houses were destroyed by fire at Louisa Court House, Va., early Saturday morning.

—The public school directors of St. Louis have stricken out German from the course of study.

—The union railway depot at Atchison, Kan., was destroyed by fire Friday. Loss, \$125,000.

—It is reported that there are thirty-seven cases of typhoid fever in the penitentiary at Jackson, Mich.

—A crucible containing molten brass broke in a New York foundry, Monday night, seriously injuring four men.

—The fire loss for December of the past year is estimated to be \$10,308,000, nearly one million less than for December, 1886.

—A premature blast, Thursday, on the line of a new railroad near Laurel Run., Pa., killed four Italians and injured several others.

—Twenty-one buildings were burned at Salida, Col., Monday, with a total loss of \$200,000, about one third covered by insurance.

—During a general fight among school-boys at Allegheny City, Pa., Monday, revolvers were drawn and a boy ten years old was fatally shot.

—A disastrous railway collision occurred Saturday, a few miles west of Meadville, Pa. Five persons were killed and sixteen badly injured.

—The greater portion of the town of Hicksville, Ohio, was destroyed by fire Saturday, the loss reaching \$100,000. Many of the citizens are suffering.

—Nearly all the glass factories east of the Allegheny Mountains have shut down, and it is estimated that 15,000 glass-workers are idle in consequence.

—A call has been issued for the sixth annual meeting of the "United States Law and Order League," to be held in Philadelphia on Feb. 21 and 22 next.

—The navigation building at the Brooklyn navy-yard was destroyed by fire early Friday morning, entailing a loss of \$200,000. Many valuable maps and designs were burned.

—General Master Workman Powderly, the figure-head of the Knights of Labor, is reported to be in a very critical condition healthwise, with the probabilities betokening his non-recovery.

—An embryo volcano is said to have been discovered near Zollesville, Pa. The report says that dense smoke is issuing from the ground, and lumps of hot clay have been thrown up.

—From 15,000 to 30,000 miners are on a strike in the Reading coal district of Pennsylvania, owing to the reduction of eight per cent in wages, which the company insists upon making.

—Fire losses for December amount to \$10,308,000, against \$11,200,000 for the same month last year. The total loss for 1887 is \$129,264,000, which is about \$13,000,000 greater than the loss for 1886.

—According to the *Railway Age*, of Chicago, nearly 13,000 miles of new railroad were constructed in the United States during the year 1887. No less than 150,000 miles of railway are now in operation in this country.

—The *Inter Ocean* reports that the Wichita Board of Trade, after a thorough investigation, has declared that there is not a single authentic case of death from cold or starvation in Southwestern Kansas during the recent cold weather.

—The great pressure upon the base of the Washington monument is beginning to be manifest in seams and cracks in the large marble blocks upon which the shaft rests. The people of Washington, it is said, are beginning to doubt its stability.

—A terrible collision took place Dec. 31, on the Cincinnati Southern Railway, near Greenwood, Ky., resulting in the immediate death of six persons and the serious injury of fifteen others, several of whom it was thought would probably die.

—The craze for the formation of odd clubs appears to have reached its climax in the "Sudden Death Club" of Philadelphia, composed of men, who have heart disease or some other malady which brings man's existence to an abrupt termination.

—The great objective thirty-six-inch lens has been successfully mounted in the Lick telescope, on Mount Hamilton, Cal., and it will not be long before the public will learn what aid the monster telescope is capable of giving to the great science of the study of the heavens.

—Mayor Hewitt, of New York, has written a letter to Gov. Hill, saying that no portion of the Union is safe from the danger of contagious diseases while the present quarantine regulations at the port of New York remain in force, and recommends submitting them to the legislature for improvement.

—The first white settler of Dakota, Proteau by name, was found frozen to death recently near Fort Bennett. He was ninety-three years old, and had acted as scout and interpreter for Gen. Custer and other frontier generals, as evidence of which he carried on his body the scars of twenty wounds caused by Indian arrows.

FOREIGN.

—A sharp earthquake shock disturbed the City of Mexico Tuesday morning.

—A railway collision is reported on the Dutch State Railroad, in Holland, Jan. 4. Twenty-six were killed and many others injured.

—A dispatch from Winnipeg reports a collision of two freight trains on a high trestle near Middleton, Wednesday. Six persons were killed and a portion of the trestle destroyed. Loss, \$180,000.

—In the election at Toronto, Monday, the temperance party were defeated by large majorities, losing their candidate for mayor, and a law to reduce the number of taverns and shop licenses.

—Aquadilla, a small port of Porto Rico, recently met disaster from the effects of a huge wave, which swept away fifty-three houses, broke the masonry in the cemetery, and washed a number of bodies out to sea.

—Dispatches from China state that a great powder explosion occurred on the 21st of November, at Amoy, killing fifty soldiers and several hundred of the inhabitants, and laying in ruins many buildings of the town.

—The British iron-clad "Hercules" touched a reef off Ferrol, Spain, Jan. 2, and was with difficulty brought into the harbor of that place, where at last reports she was gradually sinking, all efforts to stop the leak having proved unavailing.

—A dispatch from London, dated Jan. 4, reports a violent hurricane raging in the Irish Channel, with great damage to property and shipping. Two large vessels were reported wrecked on the Irish coast, with the probable loss of all hands.

—A brig which arrived at San Francisco Jan. 4, from Honolulu, reports Hawaiian affairs in a very unsettled condition, the king being strongly disposed to take matters into his own hands. The presence of several English and American war ships alone preserved the peace.

—It is reported that Hon. Joseph Chamberlain has succeeded in persuading the Canadian government to modify its demands relative to the fisheries dispute, and the commission at present pronounced a failure, will again assemble, with good prospects of successful negotiations.

—It is reported that Mr. Bevan, who has lately returned from Papua, has discovered two large rivers in Southern New Guinea, which he named, respectively, the Douglas and Queen's Jubilee. He reports them well adapted to navigation, and penetrating far into the interior, where only shallow streams were supposed to exist before.

RELIGIOUS.

—The Peter's pence collected at the Jubilee Mass in Rome, amounted to 80,000 pounds.

—The Syndic of the city of Rome has been dismissed for asking the vicar of Rome to convey to the pope the city's Jubilee greetings.

—Mr. Spurgeon, speaking at a recent prayer-meeting, said that at the close of the year he would have preached his two thousandth sermon.

—The czar has sent a friendly letter to the pope, in which he expresses a hope for better relations between the Greek and Catholic churches in Russia. Doubtless this wish is heartily seconded by the pontiff.

—The congratulatory address of the Catholic hierarchy of this country to the pope, referring to his success in reconciling the discordant rulers and peoples of Europe, says it almost seems as if those "happy times" had returned in which the "Roman pontiff was looked upon as the father of all princes and all nations who glory in the Christian name." Which shows that the Catholics can see with great clearness what few Protestants can discern even when it is pointed out to them.

—In addressing a crowd of pilgrims at Rome, Tuesday, Pope Leo remarked that "the popes have always been the greatest friends and benefactors of Italy." How strange, then, that with all the friendships and benefactions of the pontiffs for hundreds of years, Italy, Spain, Mexico, and other countries which during this time have most fully basked in the sunshine of the papacy, should be so far behind those countries which have long been in rebellion against this same "greatest friend and benefactor!"

Appointments.

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

THE quarterly meeting for Dist. No. 2, Mich., will be held Jan. 27-29, at Hillsdale. The meeting will commence Friday evening, at seven o'clock. As important changes have been made in the district, it is especially important that each church should be represented.

WM. C. SISLEY, Director.

PROVIDENCE permitting, I will meet with the churches at Wilton Junction, Atalissa, and Brick Chapel, Iowa, as follows:—

Wilton Junction,	Jan. 14, 15
Atalissa,	" 19-22
Brick Chapel, (where Bro. Wilson may appoint),	" 25-29

Hope there may be a large attendance at all of these places.

H. NICOLA.

NOTHING preventing, I will meet with the churches in Iowa, as follows:—

Waukon,	Jan. 20-24
Village Creek,	" 26-29
Elgin,	Feb. 1, 2
West Union,	" 3-5
Sumner,	" 7, 8

The meetings at each place will commence on the evening of the first date. We hope to see a general attendance.

R. C. PORTER.

PROVIDENCE permitting, the district quarterly meeting for Dist. No. 6, Kan., will be held with the Louisville church, where the brethren there may direct. On Sunday, Jan. 15, we desire a good attendance at this meeting. Hope

to see every librarian present with a full report from their respective societies, and prepared as far as possible to settle all their indebtedness to the district. May the blessing of the Lord attend our meeting and rest upon our work.

L. A. E. MATTHEWS, Director

The district quarterly meeting for Dist. No. 8, Iowa, will be held at Atalissa. Meetings will commence on Friday evening, Jan. 13, and continue over Sunday. We trust there will be a general attendance. Especially do we desire the librarians to be present with their books, as we expect our district secretary will be there, and he very much desires to see the books of all our librarians, and to meet the librarians themselves at this time.

J. W. ADAMS, Director.

Obituary Notices.

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

STRETCHER.—Died of croup, Dec. 30, 1887, Lillie, youngest child of Peter and Mary Stretcher of Grand Prairie, Neb., aged 1 year, 10 months, and 14 days. Lillie, although so young, was remarkably intelligent, and the pride of the home. Her death causes sadness in the family; but the blessed hope of a soon-coming Saviour is a comfort to the parents in this hour of affliction. Words of comfort were spoken from Titus 2:13.

CHAS. N. HARR.

ROWLAND.—Died of consumption, at the home of his sister, Mrs. Lloyd Tingley, at Dundee, Mich., John C. Rowland, aged thirty-two years on the 20th of October, 1887. He was baptized by Eld. Conright at Alma, Mich. For some years he lived in a backslidden state, but for a year before he died he turned again to the commandments and repented of his past life. He died in hope of coming forth at the first resurrection. Funeral sermon by Eld. Moffit (Methodist).

Mrs. F. TINGLEY.

CLINGLER.—Died at Sherman City, Kan., Dec. 4, 1887, Mr. Mattie Clingler, aged forty-three years. Sister Clingler leaves a husband, one child, and many friends to mourn their loss. She embraced the truth under Eld. Blanchard's preaching, in 1872. A little over a year ago, she took a severe cold, which settled on her lungs, and consumption followed. She died firm in hope of a soon-coming King who shall resurrect his sleeping saints to a glorious immortality and eternal life.

G. S. SWART.

BROWER.—Died very suddenly of spinal meningitis, at Browerville, Todd Co., Minn., Nov. 29, 1887, Nellie D., daughter of Bro. and Sr. J. S. Brower, aged 12 years and 8 months. She was a quiet, pleasant child, faithful in Sabbath-school, and ever ready to lend a helping hand to those in need. Her parents, brothers, sisters, and friends deeply mourn their loss, but hope to meet her again when the Life-giver comes. A large number of her school mates and sympathizing friends attended the funeral, held under the direction of the teacher, in the village school-house. Remarks by the writer, from Jer. 31:15-17.

H. F. LAMBER.

FARLEY.—Died in Blaine, Arrostook Co., Maine, Dec. 3, 1887, Sr. Sarah S. Farley, aged 79 years, 8 months, and 27 days. Sr. Farley made a profession of religion when she was quite young, and united with the Free Christian Baptist Church, in the Province of New Brunswick. She embraced the Third Angel's Message about eight years ago, while the text was pitched at Milline Corner, and continued to observe the Sabbath till the day of her death. She longed to be laid away to rest till the Saviour should come to gather his people home. Words were spoken at the funeral, from Job 14:10, by the writer, to a goodly number of neighbors and friends.

S. J. HANSON.

PILLBRICK.—Died at Van, Boone Co., W. Va., Sept. 12, 1887, my dear husband, Chas. R. Pillbrick, aged 35 years, 3 months, and 5 days. His death was caused by a log rolling over him. He lived about ten hours after he was hurt, and was conscious until the last. He was a faithful Christian, and a kind husband and father. He united with the Seventh-day Adventist church at Belle Centre, Ohio, under the labors of Eld. O. F. Guilford. A short time before he died, he praised God for his goodness to him. His sufferings were intense, but were borne without a murmur. He leaves a wife and four small children. We deeply feel our loss, but we are confident that he sleeps in Jesus, and that if faithful, we shall see him soon, no more to be parted.

Mrs. S. S. PILLBRICK.

LINDSEY.—Eld. and Mrs. D. E. Lindsey have been called upon to mourn the loss of their bright little daughter, Mabel, who died on Monday, Dec. 19, near Bowling Green, where she had been visiting for a few weeks. Mabel had gone to spend a short time with friends at the above place, while her father was in California. Two days before her death she was attacked by whooping-cough and membranous croup. Her parents were sent for, and Mr. Lindsey arrived at her bedside before her death; but she was unable to recognize him. Mabel was a very bright and affectionate child, and her loss is a sad bereavement to her fond parents. The remains were buried at Bowling Green on Wednesday, services being conducted by Rev. G. L. Bender, of Findlay.

BARTLEY.—Died at his home near Wolf Lake, Indiana, Dec. 4, 1887, of typhoid fever, Bro. Charles Bartley, aged 44 years, 9 months, and 23 days. Bro. Bartley was among the first to embrace the Sabbath at Wolf Lake in 1875. At the time of his death, he was elder of the Wolf Lake church, by whom he was so highly esteemed that they all, even the children of the Sabbath-school, seemed to be mourners. Bro. Bartley leaves a wife and two children, who deeply feel their loss. May God help them so to live that they may meet him in the bright morning of the resurrection. He was raised in the community where he died, and all knew him as a man of sterling integrity and moral worth. At his funeral, the church at Wolf Lake was filled to its utmost capacity, many being obliged to stand during the services, while their sobbing and freely flowing tears showed their tender regard for him. After remarks from 1 Cor. 13:2-6, we bore our brother to his last resting place, to await the trumpet which will soon call him forth with the glad shout, "O death, where is thy sting? O grave, where is thy victory?"

T. M. STEWARD.

EVANS.—Died Nov. 9, 1887, at her home near Spring Mills, Allegheny Co., N. Y., of paralysis, our dear mother, Lois Evans, aged 83 years, 9 months, and 16 days. Mother was converted when about ten years old. In 1849, she was married to Joseph Evans, with whom she lived until Jan. 25, 1874, when they were separated by his death. In early life they united with the Methodist Church, and retained their connection with that church until about 1840, when some papers were read by them, in which were presented some of the evidences of the soon-coming of Christ. They soon became firm believers in the doctrine. In 1868, they accepted the Third Angel's Message, under the labor of Elds. Ingraham and Loughborough, and began the observance of the sabbath of the fourth commandment, and united with the people of this faith, with whom they retained their connection until death severed the tie. We have parted with a kind mother, whose heart was open to sympathize with the afflicted, and whose hands were ready to minister to the wants of the sick and needy. She died peacefully, and without a struggle. Funeral discourse by Eld. J. Kenyon (Seventh-day Baptist). We have laid her in the grave, to rest until the morning of the first resurrection. She leaves six children and a large circle of friends to mourn their loss. May we so live and do the will of God that when Christ shall come to break the letters of the tomb, we may be permitted to greet our loved ones who sleep in Jesus, where partings will be unknown.

d. P. EVANS.

CLEVELAND.—Died near Alton, Osborne Co., Kan., Nov. 29, 1887, Sr. Lodema Cleveland. Had she lived till the next day, she would have been just sixty-nine years old. Mother Cleveland was born in Hocking Co., Ohio, in 1818. She joined the Missionary Baptist Church in 1838, although her religious experience began several years earlier. About the year 1869 she, with other members of her family, embraced the Sabbath and associated truths. This was in Piquette Co., Iowa. She came into the truth by reading, and was since that time made use of the missionary channel, by rambling reading matter, as a means of reaching others. At the time of her death she was a member of the Alton society, and was usually in her place in the church and the Sabbath-school. She was very conscientious, and distrustful of self, and tried to do the will of God. Her death was sudden, but not unexpected. She came into the house in the morning, suffering intensely in the region of the heart. She lay down, and soon expired. She leaves a large circle of relatives and brethren and sisters, who mourn, but not without hope of a final reunion in the great gathering day. There being no minister of the faith available, the usual funeral services were deferred, prayer being offered at the house and the grave.

N. J. BOWMAN.

GREENMAN.—Fell asleep in Jesus at Clyde, Sandusky Co., Ohio, Dec. 2, 1887, Sally Greenman, aged 85 years, 10 months, and 3 days. Sr. Greenman was born in Madison Co., New York, Jan. 29, 1802. She moved with her parents to Ohio in 1836, and settled on the same farm where she died, having resided there fifty-one years. She was the oldest of nine children, five of whom survive her,—four sisters and one brother. They mourn not as those who have no hope; for she walked worthy of her high calling. During her last sickness she gave evidence that God had accepted her, and that she would have a part in the first resurrection. Although a great sufferer, her clothing raving caught fire, burning her so severely before the fire could be extinguished that it at least hastened her death, she would sing snatches of hymns, and repeat passages of Scripture which were a source of comfort and consolation to her. Sr. Greenman's parents being S. D. Baptists, she kept God's Sabbath from her infancy, and being nearly eighty-six years of age, professed to have observed it longer than any other person in the State, or in the United States. She united with the S. D. Baptist church at Greenman, Genesee Co., New York, some sixty years ago. She was among the first in our State to accept present truth, being a member of the Green Springs church before the Clyde church was organized. She afterward became a member of the Clyde church. Words of comfort were spoken by the writer, from Rev. 12:11, the theme of the discourse being redemption.

J. S. HARR.

EARLE.—Fell asleep in Jesus at Earleton, Alachua county, Fla., Sept. 25, 1887, our much esteemed sister, Mary Earle, wife of Gen. Elias Earle, aged sixty-two years. Sr. Earle was born in Chester, South Carolina, Aug. 6, 1825. At the age of sixteen she graduated with first honors at the Female Seminary of Columbia, S. C. Seven years later she married, and after a few years' residence in her native State she removed to Florida, in the year 1862, by the advice of an eminent physician of Paris, France. Although the diagnosis of her disease at this early day showed clearly that one lung was totally consumed, yet the influence of this climate so buoyed her up that she has enjoyed a reasonable degree of health and strength during her thirty-five years' residence. Contracting a cold which settled in her remaining lung, she passed away after an illness of only five days. Sr. Earle was reared a Presbyterian, but after some years of careful study she became convinced that the Bible taught that immersion is baptism; and as conviction of duty, with her, meant the performance of it, without hesitancy she moved out in the additional light so graciously given to her, and thus became connected with the Baptist faith. When the claims of God's holy Sabbath were presented to her the next summer, by Eld. Fulton and the writer, she began its observance at once. Becoming interested in our peculiar views, she provided herself with our publications, and after a careful investigation became thoroughly convinced that our positions are all sustained by the Bible. She expressed herself accordingly on her death-bed, and rejoiced that the Lord had spared her to see the light that is now beaming from the word of God on this generation. She did not fear death. She looked forward to it with the same degree of composure and cheerfulness that she would have done to the coming of a dear friend. Her expressions of faith and confidence gave every assurance of her acceptance with God. Her last moments were blessed. "Precious in the sight of the Lord is the death of his saints." She leaves a husband and three married daughters. The living mourn her loss. Their old slaves, who since their freedom, have settled around them, and who have had her care, and whom she sought out with liberal hand, will hold her in honored memory. The whole community, colored and white, showed their appreciation of her virtues by completely filling the church on the occasion of her funeral. Tokens of condolence and sympathy were everywhere visible in the audience. Touching remarks by Eld. King (Baptist). "Peace to her ashes."

L. H. CRISLER.

Publishers' Department

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

BUSINESS NOTICES.

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

WANTED.—To rent a farm of 200 acres, 100 acres improved; rent for cash or on shares. A Sabbath-keeper preferred. Call on or address Wm. J. Williamson, Gettogen, Mich.

RECEIPTS

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

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

Books Sent by Express.—W. J. Kirk, Mrs. Rosina Newcombe, Mrs. L. A. Sawyer, J. B. Matthewson, C. F. Jenkins, L. B. Andigler, W. H. Williams, John M. Ellis.

Books Sent by Freight.—Robert Poston, Mm T and M Society, Pacific Press.

Cash Rec'd on Account.—Neb T and M Soc \$200; Ind Ed fund per Ind T and M Soc .67; Ind T and M Soc 140.64; Mo T and M Soc 300; Tenn T and M Soc 100; Ohio T and M Soc 231.10; Mich T and M Soc 120.03.

S. D. A. E. Soc.—Rachel Shaw \$10; Ind T and M Soc 2.

S. L. Academy.—Ind T and M Soc 60 cents.

Scandinavian Mission.—J. O. Ulpala \$1.

International T. & M. Soc.—Ind T and M Soc \$6.48, Amanda Warner 1, T. J. Hartgrove 3.20, Mich T and M Soc 6.24.

Foreign Missions.—Mich T and M Soc \$5.

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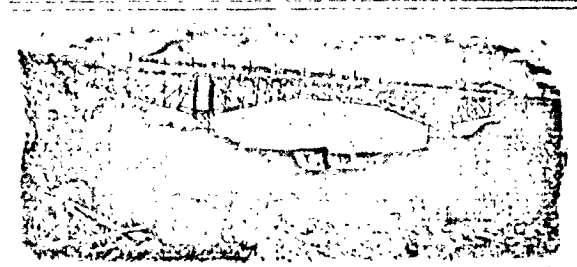
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Travelers' Guide.



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MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, listing stations like Mar. Exp., Day, N.Y., Att'n, Night, Exp., Ar., Det., Ann Arbor, Jackson, Marshall, Battle Creek, Kalamazoo, Niles, Mich. City, Chicago, and Dep. Ar. with corresponding times.

Or, Rap & Kal. Ex. via Kal'm'zoo 6.45 a. m., Bat. Creek 7.31, Marshall 1.57, Jackson 9.15, Ann Arbor 10.33, ar. Detroit 11.00 a. m. Returning, leaves Detroit 4.00 p. m., Ann Arbor 6.30, Jackson 7.10, Marshall 8.20, Battle Creek 8.52, ar. Kalamazoo 9.45.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

Table with columns for GOING WEST and GOING EAST, listing stations like Chgo Pass, Mail, Day, Expt, Exp, Dep, and Arr with corresponding times.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Through A. commutator, Battle Creek Passenger, Chicago Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.

Passes, Limited, Day, and Atlantic Expresses, daily. Sun Day Passenger, Sunday only.

GEO. H. BEEVE

W. J. SPICER

The Review and Herald.

BATTLE CREEK, MICH., JANUARY 10, 1888.

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In an article in the *Western Christian Advocate* of Dec. 22, 1887, we find this expression: "The theological wars of the last century are almost at an end, and the armies of the Lord are coming into one spirit if not into one organization."

Why are these theological wars so nearly at an end?—Because Protestantism is turning traitor to its principles, and surrendering its past victories; and this, instead of being a fact over which to glory, is the "Ichabod" of the Reformation, so far as Christendom is concerned, save as it is to live in a little remnant who are waiting for the Lord from heaven. If, as suggested, all should come "into one organization," what would that organization be? Protestants ought to know that Catholics will never surrender, or even modify their own. But this is the very state of things that must exist to bring about that theological anomaly and fraud—an "image to the beast."

SPECIAL NOTICE.

Those having occasion to do business with the General Conference Association, should be careful to address their communications to "General Conference Association of the Seventh-day Adventists," Battle Creek, Mich., not to REVIEW AND HERALD, as general business for the office is to be addressed. Addressed as above directed, their letters will go directly into the hands of the Assistant Secretary, who is to have charge of the funds and accounts of said Association. This will save some delay in the transaction of the business, and avoid the passing of it through different departments and various hands.

IMPORTANT CIRCULARS.

The members of every State Conference committee will soon each receive an important circular, which we desire them to read with special care. It relates to suggestions for carrying into effect the plan recommended by the General Conference concerning the weekly donations for the foreign missions. We have prepared this circular under many difficulties and with some labor, because we feel that it is a matter which should receive prompt and most earnest attention. We hope all these brethren will read and con-

sider well this circular letter. We also direct that quite a number of these circulars be sent in bulk to each Conference president, to be distributed to all the ministers of the State at a proper time, and such other brethren as said committee shall deem best. We trust all our people have read the article in last week's REVIEW concerning this important plan, which we hope will be carried into effect in all our churches and by all our members.

G. I. B.

THE YEAR BOOK COMMITTEE FOR 1888.

THE preparation of our Year Book each year is a matter of much importance. It has involved much perplexity at each Conference, since no one has had charge of it during the year preceding. Many statistics have to be secured which could easily have been gathered had the parties known in time that they were to serve; but not knowing it, they have to search for things which should have been gathered as they transpired. Many mistakes occur, also, and important items slip through which might have been retained. Besides, the getting out of the Year Book is greatly delayed. It has been suggested by those who have those difficulties to meet, that it would be much better to have such a committee appointed at the beginning of the year; then they could be gathering their material all through the year, and be ready in season to get the book out immediately at the close of our anniversary meetings, so all could have it before the new year commenced. We venture, therefore, to appoint a committee of five, as follows, to look after this matter and have everything ready for the close of 1888: F. E. BELDEN, Battle Creek, Mich.; W. C. WHITE, Oakland, Cal.; Henry HOLSER, Basel, Switzerland; G. W. MORSE, Mary Stewart, Battle Creek, Mich. We trust all these will consent to serve, and that those interested in having a good Year Book will try to help them to such material as they need. GEO. I. BUTLER, *Pres. Gen'l. Conf.*

"FIFTY YEARS IN THE CHURCH OF ROME."

DOUBTLESS many remember the notice and indorsement of the above-named publication that recently appeared in the REVIEW, to which we will add that there has been a reprint of the book, and it can now be obtained for \$2.25. It is nicely and strongly bound. Persons purchasing this work will secure probably one of the best publications extant setting forth the dark, silent workings of Rome, and will assist a worthy brother who has the agency and is a good canvasser, to reach a point financially where he can turn his attention to the sale of our publications. Orders can be sent to us at the mission, 910 Magazine St., New Orleans, La. THOS. H. GIBBS.

ORGANIZATIONS FOR 1888.

THE new Boards chosen for 1888, have organized by choosing the necessary officers, for the proper transaction of business.

PUBLISHING BOARD.

Of the Publishing Board of the central publishing house at Battle Creek, Eld. Geo. I. Butler is chosen *President*; H. W. Kellogg, *Vice-President*; W. H. Edwards, *Secretary*; A. R. Henry, *Treasurer*; C. Eldridge, *Auditor*; Geo. I. Butler, U. Smith, F. E. Belden, *Publishing Committee*.

EDUCATIONAL BOARD.

The Educational Board of Battle Creek, has organized by choosing Eld. Butler, *President*; W. W. Prescott, *Secretary*; A. R. Henry, *Treasurer*; and W. C. Sisley, *Auditor*.

EDITORS.

The Publishing Boards and the General Conference Committee have made such appointments of editors for the coming year, as fall within their jurisdiction, respectively, as follows:—

FOR REVIEW AND HERALD: U. Smith, *Editor*; L. A. Smith, *Assistant Editor*; Geo. I. Butler, S. N. Haskell, *Corresponding Editors*.

YOUTH'S INSTRUCTOR: Mrs. M. J. Chapman, Miss Winnie E. Loughborough, *Editors*.

GOSPEL SICKLE: G. W. Morse, G. I. Butler, U. Smith, G. W. Amadon, R. F. Cottrell, *Editorial Committee*.

SIGNS OF THE TIMES (Oakland, Cal.): E. J. Waggoner, A. T. Jones, *Editors*; S. N. Haskell, G. I. Butler, *Corresponding Editors*.

AMERICAN SENTINEL (Oakland, Cal.): E. J. Waggoner, A. T. Jones, *Editors*; J. H. Waggoner, *Corresponding Editor*.

PRESENT TRUTH (London, Eng.): S. N. Haskell, D. A. Robinson, *Editors*; U. Smith, Geo. I. Butler, M. C. Wilcox, *Corresponding Editors*.

BIBLE ECHO (North Fitzroy, Melbourne, Australia): Geo. C. Tenney, *Editor*; Miss E. J. Burnham, *Assistant Editor*; S. N. Haskell, J. O. Corliss, E. J. Waggoner, *Corresponding Editors*.

LES SIGNS DES TEMPS (French, Basel, Switzerland): B. L. Whitney, *Editor*; U. Smith, G. I. Butler, J. H. Waggoner, *Corresponding Editors*.

SANDHEDENS TIDENDE (Danish): J. G. Matteson, *Editor*; Fred Jensen, N. Clausen, *Assistant Editors*; O. A. Olsen, Lewis Johnson, *Corresponding Editors*.

SANNINGENS HAROLD (Swedish): A. Swedberg, *Editor*; G. A. Carlstadt, *Assistant Editor*; J. G. Matteson, O. A. Olson, J. P. Rosqvist, *Corresponding Editors*.

WOLFF DER WAHRHEIT (German): J. H. Waggoner, *Editor*; T. Valentiner, A. Kunz, *Assistant Editors*; L. R. Conradt, B. L. Whitney, U. Smith, *Corresponding Editors*.

BIBELLEZER (Holland): John Kolvoord, U. Smith, G. W. Amadon, *Editorial Committee*.

ABOMINABLE FRAUD.

ABOUT the meanest and most contemptible kind of imposition which has come to our notice of late, is that species of religious fraud which is occasionally practiced upon small children through the medium of Sunday-school lessons and children's papers. At that age when they rely implicitly in all matters upon the statements of those to whom they look up as parents or teachers, they are led to imbibe the most serious errors by lying assertions which those who make them know to be untrue, and which they would not dare make to those who had arrived at years of understanding. Here is a case to the point, taken from the *Little Folk's Paper*, published at Albany, N. Y., a copy of which was sent us by a correspondent:—

One Sunday (1) Jesus and his disciples were walking through a field, and picked some grain and began to eat it, for they were hungry.

If the person who wrote this knew anything at all about the subject, he must have known perfectly well that the day on which this event occurred was not Sunday, but Saturday; yet that the infantile minds to which his words are addressed may early become established in the belief that Sunday is the Sabbath, he takes advantage of their simplicity and confidence to instill into them a deliberate falsehood! Such persons would do well to read and ponder what Christ said to his disciples about offending "one of these little ones."

L. A. S.

LESSON PAMPHLET.

AT the late session of the International Sabbath-school Association, the following recommendation by the Lesson Committee was adopted:—

That the lessons for 1888 be written immediately and, after approval by the Executive Committee, that they be published in two pamphlets, of twenty-six lessons each, for the use of Sabbath-school officers and teachers.

The lessons for the Senior Division for the first six months of 1888 are now ready, and orders for the first of the above-mentioned pamphlets may now be sent in. This pamphlet will also contain the lesson that has been prepared for the use of the Senior Division at the camp-meetings, together with "Hints on Teaching," etc.

It should be borne in mind that this pamphlet is only "for the use of Sabbath-school officers and teachers." It is not designed for general circulation. Sabbath-school scholars will receive their lesson week by week as heretofore, and that is sufficient for their needs. But the committee recognized the fact that it is often an advantage to teachers to know what is coming. By means of this pamphlet, moreover, ministers who are traveling from place to place, visiting churches and attending camp-meetings, may always be able to join with the school in the lesson for the day, although they may not have received any *Instructor*. Whenever a minister visits a school, the officers and teachers expect help from him, and valuable suggestions in regard to the lessons; and they have a right to expect this. But very often they are disappointed, because he "did not have any paper, and therefore could not learn the lesson." They will no longer have this excuse, and the schools may hereafter feel perfectly free to call upon a minister to teach a class whenever he visits them.

We would suggest that the superintendent of each school ascertain at once just how many copies of these lesson pamphlets are wanted in his school, and then order all to come in one package to one address. Price, post-paid, 10 cents. Send all orders to *Pacific Press*, Oakland, Cal.

C. H. JONES.