

# ADVENTIST REVIEW AND HERALD

OUR FIELD

## AND SABBATH HERALD.

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

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#### PROSPICIENCE.

'T is the New Year, my heart, and on before thee  
What can thy curious, anxious gaze deary?  
Not e'en one day of life's eventful story  
Its page unfolds of sorrow or of joy.

Yet, as the past sweet mercies still hath brought thee,  
And to his word thy God hath faithful stood,  
By joy, by sorrow, blessed lessons taught thee,  
All things together working out thy good;

So, in the future, all from thee conceal'd,  
Goodness and mercy close shall follow thee,  
Till his great purposes all stand reveal'd,  
And thou, believing now, at length shall see.

Thy sins remember! - how in hours unguarded  
Thy foot from his plain path hath gone astray;  
How He who would not have thy guilt recorded,  
In precious blood hath washed the stain away!

And as, with shaft unerring, Death hath striken  
High, low, rich, poor, within the year that's past,  
So may the thought thine inmost being quicken,  
The year that greets thee now may prove thy last!

New trials, new temptations, may await thee,  
A cup more bitter, and a path more rough;  
New strength shall succor, and new hope elate thee,  
His grace in all things prove for thee enough.

'T is the New Year, my soul, from home yet distant,  
Thy pilgrim staff seize with yet firmer hand;  
Press on with eager hope and faith persistent,  
Till thou shalt gain in joy the heavenly land.

—H. T. Heywood, in New York Observer.

### 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.

#### INDIVIDUAL ACCOUNTABILITY.

BY MRS. E. G. WHITE.

THERE ARE many professors of religion who claim to be servants of God, and yet are filled with spiritual pride and self-exaltation. They make high pretensions to holiness, and feel that they are "rich, and increased with goods, and have need of nothing." They are like the fig-tree which put forth its boastful foliage, but when the Master came seeking fruit upon it, he found nothing but leaves. They are ever ready to advance their opinions, to display their attainments, and to interpret the meaning of the word of God. They claim to be led by the Spirit, but they turn away their ear from hearing the law of God. Says the psalmist, "Thy law is the truth," and "all thy commandments are righteousness." The Spirit of God will lead us in the path of the commandments; for the promise is, that "when he, the Spirit of truth, is come, he will guide you into all truth." We should try the

spirits by the test of God's word; for there are many spirits in the world. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Some of these false teachers occupy prominent positions in the churches, and they influence others to swerve from the path of humble obedience. God holds every one of us to an individual accountability, and calls upon us to serve him from principle, to choose him for ourselves. We should not hang our souls upon the words and actions of another; for Satan uses men as his agents, and clothes his ministers in garments of light. Not one of us can pardon the sins of any other. In the day of Judgment, when the question comes to you as to why you did not obey the commandments of God, you cannot make an acceptable excuse on the plea of another's disobedience. If your words and example have led others in the path of sin, you alone must bear the responsibility of your actions and influence. Because a man who professes to love God, disobeys the plain word of instruction, you will not be justified in neglect of duty. We should every one ask, How shall I keep the commandments of our God?

God will not lightly esteem the transgression of his law. "The wages of sin is death." The consequences of disobedience prove that the nature of sin is at enmity with the well-being of God's government and the good of his creatures. God is a jealous God, visiting the sins of the fathers upon the children to the third and fourth generations of them that hate him: the results of transgression follow those who persist in wrongdoing; but he shows mercy unto thousands of them that love him and keep his commandments. Those who repent and turn to his service find the favor of the Lord, and he forgiveth all their iniquities and healeth all their diseases.

In earthly affairs, the servant who seeks most carefully to fulfill the requirements of his office, and to carry out the will of his master, is most highly valued. A gentleman once wanted to employ a trusty coachman. Several men came in answer to his advertisement. He asked each one how near he could drive to the edge of a certain precipice without upsetting the carriage. One and another replied that he could go within a very perilous distance; but at last one answered that he would keep as far as possible from such a dangerous undertaking. He was employed to fill the position. Shall a man be more appreciative of a good servant than is our Heavenly Father? Our anxiety should not be to see how far we can depart from the commandments of the Lord and presume on the mercy of the Lawgiver, and still flatter our souls that we are within the bounds of God's forbearance; but our care should be to keep as far as possible from transgression. We should be determined to be on the side of Christ and our Heavenly Father, and run no risks by heady presumption.

What reason have men for thinking that God is not particular whether they obey him implicitly or take their own course? Adam and Eve lost Eden for one transgression of his command; and how dare we trifle with the law of the Most High, and frame deceitful apologies to our souls? We do it at a terrible peril. We must keep all the law, every jot and tittle; for he that offendeth in one point is guilty of all. Every ray of light must be received and cherished, or we shall become bodies of darkness. The Lord Jesus declares, "Whosoever therefore shall break one of these

least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." We should magnify the precepts of heaven by our words and actions. He that honors the law shall be honored by it in the Judgment; but he that treats it with contempt shall be condemned by it before the Judge of all the earth.

Before the flood swept upon the world, God sent a message through Noah to warn the people of the coming deluge. There were those who did not believe the warning; but their unbelief did not stay the showers, nor prevent the waters of the great deep from submerging a scoffing world. And today, while the last message is being heralded to bring God's servants into harmony with every precept of his law, there will be scoffers and unbelievers; but every soul must stand in his own integrity. As Noah was faithful in warning the antediluvian world, so we must be faithful to the great trust that God has given us. Although there are scoffers and traducers on every side, we must not shrink from presenting the truth of heaven to this generation.

I have not come to cry peace; you can hear this voice wherever you go. There are those who will be glad to lull you to sleep in your carnal security; but I have a different work. My message is to alarm you, to bid you to reform your lives, and cease your rebellion against the God of the universe. Take the word of God, and see if you are in harmony with it. Is your character such as will bear the search of the heavenly investigation? Remember, Jesus says that not every one that says, "Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Paul said to the elders of Ephesus, "I have kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Repentance must be exercised toward God because we have all sinned, broken his righteous law, violated the rule of his government, and brought discord into his harmony. We must exercise faith toward Jesus Christ because he has become our sacrifice and surety. He has died that we might have "remission of sins that are past," and obtain grace and help so that we may keep the commandments of the Lord our God. Faith in Jesus does not make void the law, but establishes it, and will work the fruits of obedience in our lives. Faith in Christ means that you are to do whatsoever he commands; it means that you are to follow in his footsteps. "He that saith he abideth in him ought himself also so to walk, even as he walked." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

We want to impress upon you the necessity of cleansing yourselves from every stain of sin. The church that Christ presents before the throne of his glory is without "spot, or wrinkle, or any such thing." Do you want to be among those who have washed their robes of character in the blood of the Lamb? then, "cease to do evil; learn to do well;" walk in the commandments and ordinances of your God blameless. You are not to ask whether it suits your convenience to keep the truth of Heaven. You are to take up your cross and follow Jesus, cost what it may. You will find that his "yoke

is easy, and his burden is light." When you broke his law and incurred the penalty of death, God did not spare his only begotten Son, that you might be brought from the path of transgression into the way of life and holiness; and will you neglect so great salvation, and refuse to comply with the conditions of eternal life?

One of God's commandments reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: 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." You are robbing God when you refuse to give that day to his service, abstaining from your own work. He has sanctified the seventh day, but you ignore its holiness, and thus cast contempt upon the Law-giver. Still the forbearance of God is exercised toward you. Make up your mind that from henceforth your feet shall go in the path of obedience. The darkness that binds you, like a thick cloud, will part asunder, and heavenly light will shine upon all those who will have the truth at any cost.

The Lord understands all about your trials; and however impossible it may seem to live for God, you will find that the way will appear. When your faith has been tested, as the Lord opened the Red Sea, so the waters will divide, and his providence will make a path for your feet. It is safe to serve God. It may not be to your worldly advantage to keep God's ways; but the transgressor will be at an eternal loss. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." We must walk carefully and humbly before the Lord in these precious hours of probation. We must draw close to Jesus till his light is shed upon us. It is the desire of our Saviour that we should be the light of the world, reflecting every ray that shines upon us. What straight paths should we make for our feet, so that the lame may not be turned out of the way! This is an age of light. The Lord of heaven is sending the rays of light into the homes of the world. A special light is shining upon the commandments of God. The door of the most holy place of the heavenly Sanctuary stands ajar, and within, as in the most holy place of the ancient sanctuary, is the ark of the testimony. The law of the Most High is beneath the mercy-seat. The light of this law is shining upon the world, penetrating the moral darkness that has covered the people.

John beheld an angel flying through the midst of heaven, warning men of the final judgments of God. He proclaimed the position of those who heeded his warning, and who would escape the seven last plagues. He announced them as God's people, and called attention to their peculiar character: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The time for the fulfillment of this prophecy has come. We hear the sound of this very message calling the attention of men and women to the broken law of God, and demanding repentance and reform.

The children of light are to be as a city set upon a hill that cannot be hid. The world will be condemned by the testimony of those who follow the light as it shines upon their pathway. "This is the condemnation, that light is come into the world, and men loved darkness rather than light." The servants of Jesus are to bear the precious truth to the world, and to present the claims of God to every soul, not pandering to custom, or lessening the responsibility of any soul, but declaring the whole counsel of God.

When the book of the law was found in the house of the Lord, in the time of ancient Israel, it was read before Josiah, the king. And he rent his garments, and bade the men in holy office to inquire of the Lord for him, and for his people; for they had departed from the statutes of the Lord. He called together all the men of Israel, and the words of the book were read in the hear-

ing of the congregation. The sin of the rulers and the people was pointed out, and the king stood up before them, and confessed his transgression. He manifested his repentance, and made a covenant to keep the statutes of the Lord with his whole heart. Josiah did not rest until the people did all that they could to return from their backsliding, and serve the living God.

Is not this our work to-day? Our fathers have transgressed, and we have followed in their footsteps; but God has opened the book of the law, and backslidden Israel hear the commandments of the Lord. Their transgression stands revealed, and the wrath of God will be upon every soul that does not repent and reform as the light shines upon his pathway.

When Josiah heard the words of warning and condemnation because Israel had trampled upon the precepts of Heaven, he humbled himself. He wept before the Lord. He made a thorough work of repentance and reformation, and God accepted his efforts. The whole congregation of Israel entered into a solemn covenant to keep the commandments of Jehovah. This is our work to-day. We must repent of the past evil of our doings, and seek God with all our hearts. We must believe that God means just what he says, and make no compromise with evil in any way. We should greatly humble ourselves before God, and consider any loss preferable to the loss of his favor.

Christ left all to save man from the consequence and penalty of the transgression of the law. The way from the manger to Calvary was marked with blood. The Son of God did not deviate from the path of unwavering obedience, even to the death of the cross. He endured all the woe of man's sin; and shall we turn away from the commandments of the Lord because it involves the loss of friends, position, or worldly gain? Will you not take away your feet from trampling upon the Sabbath of Jehovah? Will you continue to rob God of his holy time? You cannot afford to do this work of making void the law of God. It is at an eternal loss that you rebel against the truth of Heaven. I beseech you, in the name of Christ, that you confess your sins, and reform your ways, that your name may not be blotted out from the book of life, but may be confessed before the Father and before his angels. Jesus is pleading his blood before the Father, and now while mercy lingers and probation is prolonged, seek the approbation of Heaven. Delay not to keep the commandments of the Lord. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

#### ETHICS OF EATING AND DRINKING TO GOD'S HONOR AND GLORY.

BY A. W. BARTON.

The nature of God is creative, not destructive, and that creative attribute is a beneficent one. Isa. 45:19. Righteousness is the law of his being—the development of his will. In him is primordial life and intelligence; hence all other forms of life are derivatives from, or creations by, him. Eternal in himself, the products of his will are necessarily eternal. As a mass of matter launched into space will, by the inflexible process of natural law, forever follow the same orbit, so the righteous decrees of God can never have an end, but must be eternal, though for a time they may be thwarted in their purposes by some abnormal agency.

In man we find a structure made in the image of God, originally designed with a limited degree of his Maker's character, possessed of a superior directive and creative intelligence. Created with dominant attributes, he was made Lord over all inferior natures. His was a normal directive force, acting in harmony with the character of his Creator. In his sphere inventive and directive, and being in the nature and in the image of God, these attributes were all inspired by original and untarnished uprightness. And again, the principle of good, being an indestructible essence, enforces the law of itself upon the substance or agent which it animates.

The principle of good implies a possible opposite, known as evil. This fact is asserted when God gave certain commands to our first parents ere they disobeyed. The requirement to obey his

Creator, implied an opposite, or disobedience, evil or sin. The moment that Adam was struck with the leprous touch of evil, the superb structure of innocent purity was shivered, henceforth a stately ruin, around and in which the weeds of sin would flourish. "Dying, thou shalt die." Sad contemplation! Yet we see that it was not owing to the failure of the means, or agency through which he was to be immortal, but to that opposite agency, evil, which has corrupted the good, insinuating its poison into the original healthy nature, planting the germs of disease and mortality. Man in his innocent condition, had a nature which could have been preserved to measure with the life of God. He was cast from the hand of his Maker into the orbit of obedience. His face would ever have been toward the central Sun of righteousness. His intelligence was admonished not to yield to the centrifugal direction of sin, which, being a direction without law, would eventually result in hopeless disaster; but he permitted himself to enter its unhallowed influence, and, according to the law of sinful gravity, came to rest—in death.

If it now be asked what relation this reasoning has to the duty of self-preservation, we think we have not gone too far back for the premises from which to draw the conclusion we seek. If God is the sum and fount of good, and good, from its nature, is self-preservative, it follows that an unmixed good must, from the nature of the case, exist eternally; but the leaven of sin once introduced, will riot in the fullness of unwholesome growth, to end in loathsome decay. Sin in its every feature is death, and it bears the seal of death. It consumes all upon which it preys, immaterial as well as material; hence, that intelligent entity, possessing a sinful tendency, and having a knowledge of God's will, and desirous to act in harmony therewith, will conserve his moral force, and employ it against the evil of his nature. It will enlarge its moral capacity to a maximum, and reduce the evil to a minimum, and thus prolong his ability to assist in God's eternal purpose—the production of good. He will become a co-worker with God within and without,—within, by repairing his disordered moral organization; without, by the application of his increased efficiency. By eliminating the evil, he perpetuates his capacity for the performance of good. Prov. 12:28; 4:22.

Every sin is an obstruction to God's purpose in and through us. Now, it follows that sinful man, knowing himself to be such, and desiring to remedy his condition, will be careful to remove every hinderance to his best moral and spiritual development. He is in willful variance with God's will, unless he does this. As it was and is God's purpose that man should possess a nature without sin, and hence secure an everlasting existence, it follows that now, possessing a sinful nature, he should do all that his ability permits, to restore himself, as nearly as possible, to his first estate. It is his duty to prolong his life in righteousness to the utmost extent possible.

How is this intention best effected and perpetuated? It is vitally necessary that every thing that blinds the discovery of sin should be removed. This leads us to consider the influence of physical sins upon our mental and moral faculties. The principle of evil, influencing every department of our being, attacks the sense of taste, and perverts a normal desire to an abnormal purpose. Man's nature is now self-destructive. Though inheriting death, he voluntarily hastens it by the undue and frequent exercise of the evil tendencies within him, which at best will, in spite of himself, wear out his physical mechanism. It is the conservation or preservation of his life forces in his relation to God and Christian duty, that demands our attention. Abstractly, we have seen that in order to restore a lost harmony between himself and God, he must recover as far as possible his original nature, and thus partake of God's nature.

We come now to consider how the Christian—the only one who can have an enlightened knowledge of God's will—must direct himself in relation to a correct appetite. He professes to have espoused Him who only can help and lead him back to an approved state of purity. We know that the origin of our unhappy condition rests in disobedience to a command restricting indulgence in appetite, and resulting in every form of license against God's will. As a natural result, the unwarranted indulgence of the sense of taste has greatly developed since that first act, so much so

that God, cognizant of its hindering effect in connection with his work, has restricted it to certain sanitary limits, which commend themselves to the sanctified intelligence; and they result in our good and his glory by assisting us, as we shall see, to a more perfect degree of obedience. Evil exists in principle. It becomes crystalized in actions. It was a *good* command or principle that forbade the eating of an *evil thing*. But man having yielded to the temptation to partake of the forbidden thing, a continued desire has followed to partake of evil things, because they seem pleasant. All uncleanness is sin. To this we are not called, or permitted access. 1 Thess. 4:7. As the perfect keeping of God's law in the letter, in this dispensation, comes through the spiritualized desire of the heart, so will the same sanctified mind hasten to cleanse the soul's temple of all that defiles. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Cor. 6:19. "If any man defile the temple of God, him shall God destroy." 1 Cor. 3:17. The Lord says, "Ye shall be holy unto me." Why?—"For I the Lord am holy." That is to say, If I should indulge the unclean, I should no longer be holy, or clean; hence, if you do, you cannot be holy, or clean. Do as I do, and you will be holy as I am. "I have severed you from other people." Lev. 20:26. "Who gave himself for us that he might redeem us from all iniquity [anomia—transgression, lawlessness], and purify unto himself a peculiar people, zealous of good works." Titus 2:14.

It certainly follows, then, that the partaking of any article of so-called food or drink confessed to be inherently vile, is a direct sin against the God of heaven who formed us, and against the presence of the Holy Ghost, which seeks to dwell in us. It is a sin of the most overt character, and no more to be permitted than any other sin. They all defile, and that upon the first contact. How can one profess to keep the commandments of God, and yet break the sixth in gradually weakening his power of body and mind in pernicious indulgence? Killing himself! Can he justly claim or feel that God has pardoned him? Can a single indulgence be approved? We are left without room to suppose it. It is simply presumption. It is no less a sin against the sixth commandment because a dire effect is not at first produced. The ultimate result may require more or less time, but the criminality is none the less. An aggregate evil is being continually approached, and the time it requires has no relation to the degree of guilt, to mitigate it. The house that is gradually consumed by decay, has produced as much heat as if it had been consumed by flame in a night.

We will consider now the *rationale* of the scripture requirement to glorify God in the spirit, as well as in the body, and to eat and drink to his honor and glory. How does it directly tend to his honor and glory?—1. By abstaining from pernicious indulgences, and thus avoiding an evil effect of an evil thing; and, 2. Because spiritual things are spiritually discerned, how can God glorified while we minister to a *sensuous desire* in those inherently harmful foods and drinks which obstruct the normal functions of the body, and benumb that acutely sensitive and complex system, the nerves,—those fleshly wires along which are conducted to the central office—the brain—the sensations which are there elaborated into thought and intelligence?

How can that subtle, holy principle, the Holy Ghost, breathe its influence upon a paralyzed medium? How can we then present that colic condition that will thrill with the slightest breathing of that Spirit, which, like the wind, may not be seen, but felt? How can we reach that condition in which we can "think God's thoughts after him"?

To eat and drink to his honor and glory, is to eat and drink that which will least obstruct the spiritual perception. Hence, we perceive that the more fully we preserve our bodies from the defilement resulting from a debased desire, the closer approach we make to a condition that will permit us to come into harmony with the mind and character of God, that condition that will least obstruct the perception of his will, and at the same time lead us to be the most willing to obey it; for the less we possess of carnality, the less opposed are we to the leadings of the Spirit: "The flesh lusteth against the Spirit." We present to God a fleshly temple which he will gladly fill with his

presence. It is thus we eat to his honor and glory, and we can easily see in the restrictions put upon indulgence, the wisdom of God, and his love and care for those who would be his.

AN IMPORTANT QUESTION.

BY J. M. HOPKINS.

"MARKED not that I said unto thee, Ye must be born again." John 3:7.  
"Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13:5.

Oft does this question come to me,  
At early dawn, at twilight hour,  
Have I indeed been "born again,"  
Quickened by Thy redeeming power?

Am I indeed a child of grace,  
Accepted at the Saviour's throne?  
Have I with his dear saints a place?  
Am I with God and Christ made one?

Father, I love thy holy word,  
Thy blest commands I would obey;  
Yet do I ever upward press,  
And always keep the narrow way!

Ah, no! 'Tis this that pains my heart,  
And drives thy Spirit from my breast,—  
That I so oft from thee depart,  
And coldly treat that heavenly Guest.

I know that thou hast often heard  
My feeble cry, and strengthened me;  
Yet I so oft neglect to pray,  
And thus, again, depart from thee.

Sin and repent, repent and sin!  
And this is why I ask to-day,  
Have I indeed been "born again" ?  
Have ever known the better way!

In mourning deep I prostrate fall  
Before thy sacred blood-stained cross,  
And pray, Be thou my all in all;  
Help me to count all else but dross.

I "hang my helpless soul on thee,"  
No other refuge here I know;  
Thy power alone can make me free,  
And give me strength to meet the foe.

Thy Spirit's quickening power bestow  
In constant measure from above;  
That I in grace and strength may grow,  
And ever walk in light and love.

Chatfield, Minn.

THE COMING MILLENNIUM.

BY ELD. R. F. COTTRELL.

Much has been said about a millennium of peace and righteousness about to come upon this sin-cursed earth; so much that many are determined to have it so, in direct contradiction to the word of Christ,—who said of the wheat and the tares, the righteous and the wicked, "Let both grow together until the harvest;" "The harvest is the end of the world,"—and in the face of the present position and prospects of the nations, and the demoralized condition of the world. And how are they to bring it about?—By electing Christ as king. They speak as follows:—

"Thy kingdom come." To have this petition answered is what National Reformers are working and praying for. If these things are true, how can any lover of Christ, any one that understands the Lord's prayer, withhold his influence, sympathy, prayers, and money from this glorious work? The short and only road that leads to success desired by all reformers, is the National Reform route. All true reformers ask Christ to be their help, to crown their labors with success. This is right, but the work you ask him to do is the work of a king. Christ is king by the Father's appointment, but he will not exercise his authority and put forth his power to rectify the evils which abound in this or any other land, until he has been acknowledged as Ruler by the nation. George Washington and Abraham Lincoln were great statesmen, but they never could have saved our country without being called to the work by the franchisees of the people. So Christ will not save our country till we as a people express our desire for his help, as our nation expressed desire to have Washington and Lincoln to save the country. This they did by putting the government into their hands.—John A. Dodds, in *Christian Statesman*.

Here we have it. We must elect Christ as king, "as our nation" elected Washington and Lincoln; that is, we must vote him in as ruler. So the writer imagines that Satan will be "dislodged and cast out." "Then," he says, "Christ will be acknowledged as King of kings and Lord of lords, and his law will be accepted by a willing people. Then will the gospel have power to overcome the wickedness of man; but not to any great extent before this time."

So all that is lacking to give power to the gospel, and bring in the fabled millennium, is to vote

Christ in as the ruler of the nation! We say, *fabled millennium*; for the Scriptures promise no age of glory for this earth till it is made new a thousand years after the personal coming of Christ and the end of the world. But our writer holds that "when a nation elects to submit to the authority of Christ, . . . then in that nation the gospel will have 'free course and be glorified.' Justice and judgment will have their habitation there. Sinners will be saved in multitudes until the people are 'all righteous.'"

What glorious results, then, may come from an election in the United States! Rather, what stranger hallucination could take possession of men of mind! Like the scribes and Pharisees in the time of Christ, they must be given over to mental blindness. All the terrible results in past ages, arising from the attempt to compel men in religious matters, by the aid of civil law, are ignored by them; and they are bound to try the experiment again. Are they so void of understanding as to believe they are doing God service? or are they *intending* to persecute those who do not accept their creed? Let all who desire such a millennial reign as was had in the Dark Ages of papal supremacy, unite with the self-styled National Reformers in their work. Their "route" lies precisely in that direction.

But Mr. Dodds fancies that when the nation shall by vote take Christ as their ruler, each one will love his neighbor as himself; they shall not learn war any more; all will submit to the reign of the Prince of Peace; swords will be beaten into plowshares; nothing will hurt or destroy; and, in short, there will be "no more curse." What astonishing results are looked for, provided a wicked nation can by any means be induced to say in its constitution that Christ is king!

TRANSPOSITION OF TERMS.

BY MRS. ADA D. WELLMAN.

It is a notable experience in our work, and, in truth, a potent fact in the history of God's people ever, that those accessions to our numbers of whom we would reasonably expect most, render in some cases virtually no aid, if we deduct from their services the efforts expended, first, in their behalf, and later, to controvert their detrimental influence. And again, in contrast to this, unpretentious persons who have entered the ranks unheralded, have in numerous cases developed into most valuable workers.

Instances have been repeated in which individuals have been credited with fitness for responsible positions in our organizations, on account of former experience in secular or other enterprises, who have proved inefficient, and been succeeded by unassuming persons, whose attainments had scarce occasioned note, but who, in the service of God, seemed gifted with exceptional prowess.

Cases are continually recurring in which wholly unanticipated success in the work of God has accrued from the efforts of unsophisticated, self-distrustful persons, who know no policy but fidelity, no philosophy but the truth, and no impediment but the Creator's "Thou shalt not;" while the sophistry, eloquence, and craft of the most gifted have returned to him void. The phenomenon is further confirmed at the egress of some who had been luminaries in the church of God; but, as they depart from him, their brilliancy wanes, and their powers retrograde.

In accord with this is the algebraic proportion which requires that, when the terms of an equation are transposed, positive signs must be changed to negative, and negative to positive. And, in verity, the whole theme is epitomized in the words of one wiser than we: "After . . . the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. . . . Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

—There is always time enough for the study of God's word if first there is a will to study it.

—When we are most filled with heavenly love, and only then, are we fitted to bear with human infirmity, to live above it and forget its burdens.—*Maria Hare*.

## 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 SECOND COMING.

TEXT: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1:7.

In reading the chapter, we observed how the beloved John saluted the seven churches in Asia with "Grace and peace be unto you." Blessed men scatter blessings. When the benediction of God rests on us, we pour out benedictions upon others. From benediction John's gracious heart rose into adoration of the great King of saints. As our hymn puts it, "The holy to the holiest leads." They that are good at blessing men will be quick at blessing God. It would seem from the chapter that the adoration of John was increased by his expectation of the Lord's second coming; for he cries, "Behold, he cometh with clouds." His adoration awoke his expectation, which all the while was lying in his soul as an element of that vehement heat of reverent love which he poured forth in his doxology. "Behold, he cometh," said he, and thus he revealed one source of his reverence. "Behold, he cometh," said he, and this exclamation was the result of his reverence. He adored until his faith realized his Lord, and became a second and nobler sight.

I think, too, that his reverence was deepened and his adoration was rendered more fervent by his conviction of the speediness of his Lord's coming. "Behold, he cometh," or is coming. He means to assert that he is even now on his way. He has gone away to the Father for awhile, and so he has left us alone in this world; but he has said: "I will come again, and receive you unto myself;" and we are confident that he will keep his word. Sweet is the remembrance of that promise.

I. May the Holy Spirit help us while we remember that our Lord Jesus Christ comes!

The announcement is thought worthy of a note of admiration. As the Latins would say, there is an "Ecce" placed here—"Behold, he cometh." As in the old books the printers put hands in the margin, pointing to special passages, such is this "Behold!" It is a *Nota Bene* calling upon us to note well what we are reading. Here is something which we are to hold and behold. We now hear a voice crying, "Come and see!" That same Jesus who went up from Olivet into heaven, is coming again to earth in like manner as his disciples saw him go up into heaven. Come and behold this great sight. If ever there was a thing in the world worth looking at, it is this. Harken to the midnight cry, "Behold, the bridegroom cometh!" It has practically to do with you. "Go ye out to meet him." This voice is to you, O sons of men. If we read the words of our text carefully, this "Behold" shows us, first, that his coming is to be vividly realized. Have you and I ever realized the coming of Christ? Perhaps we believe that he will come. I should hope that we all do that. If we believe that the Lord Jesus has come the first time, we believe also that he will come the second time; but are these equally assured to us? Do we now say to each other, as we meet in happy fellowship, "Yes, our Lord cometh"? It should be to us not only a prophecy assuredly believed among us, but a scene pictured in our souls, and anticipated in our hearts. Would God that I lived more completely under the influence of that august event!

This coming is to be zealously proclaimed; for John does not merely say, "He cometh," but he vigorously cries, "Behold, he cometh." Just as the herald of a king prefaces his message by a trumpet blast that calls attention, so John cries "Behold!" He throws his heart into the announcement. He proclaims it loudly, he proclaims it solemnly, and he proclaims it with authority: "Behold, he cometh."

And next, it is to be unquestionably asserted, "Behold, he cometh." It is not "Perhaps he will come," nor "Peradventure he may yet appear." "Behold, he cometh" should be dogmatically asserted as an absolute certainty, which has been re-

alized by the heart of the man who proclaims it. "Behold, he cometh." All the prophets say that he will come. From Enoch down to the last that spoke by inspiration, they declare, "The Lord cometh with ten thousand of his saints." All the promises are travailling with this prognostication, "Behold, he cometh." We have his own word for it, and this makes assurance doubly sure. He has told us that he will come again. He often assured his disciples that if he went away from them, he would come again to them; and he left us the Lord's supper as a parting token, to be observed until he comes. As often as we break bread, we are reminded of the fact that, though it is a most blessed ordinance, yet it is a temporary one, and will cease to be celebrated when our absent Lord is once again present with us.

There is this sense in the background—that he is already on the way. All that he is doing in providence and grace is a preparation for his coming. All the events of human history, all the great decisions of his august majesty whereby he rules all things,—all these are tending toward the day of his appearing. Do not think that he delays his coming, and then upon a sudden he will rush hither in a hot haste. He has arranged for it to take place as soon as wisdom allows. We know not what may make the present delay imperative; but the Lord knows, and that suffices. Therefore be assured that the Lord is even now coming. He is making everything tend that way. All things are working toward that grand climax. At this moment, and every moment since he went away, the Lord Jesus has been coming back again. "Behold, he cometh!" He is on the way!

And we are told that *his coming will be attended by a peculiar sign*. "Behold, he cometh with clouds." We shall have no need to question whether it is the Son of man who has come, or whether he has indeed come. Not as the Man of sorrows, despised and rejected of men shall Jesus come; but as Jehovah came upon Sinai, in the midst of thick clouds and a terrible darkness, so shall he come.

The clouds also denote the terror of his coming to the ungodly. His saints shall be caught up together with him in the clouds, to meet the Lord in the air; but to those who shall remain on earth, the clouds shall turn their blackness and horror of darkness. Then shall the impenitent behold this dread vision—the Son of man coming in the clouds of heaven.

II. Our second head is: Our Lord's coming will be seen of all.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him." I gather from this expression, first, that it will be a literal appearing, and an actual sight. If the second advent was to be a spiritual manifestation, to be perceived by the minds of men, the phraseology would be "Every mind shall perceive him." But it is not so; we read, "Every eye shall see him." Now, the minds shall behold the spiritual, but the eye can see only that which is distinctly material and visible. The Lord Jesus Christ will not come spiritually, for in that sense he is always here; but he will come really and substantially; "for every eye shall see him," even those unspiritual eyes which gazed on him with hatred, and pierced him. The Lord Jesus shall come to earth a second time as literally as he has come a first time. The same Christ who ate a piece of broiled fish, and of a honey-comb, after he had risen from the dead; the same who said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have,"—this same Jesus, with a material body, is to come in the clouds of heaven. In the same manner as he went up, he shall come down. He shall be literally seen. The words cannot be honestly read in any other way. Note well that he is to be seen of all kinds of living men: "Every eye shall see him:" the king and the peasant, the most learned and the most ignorant. Those that were blind before, shall see when he appears.

He will be seen by those who have been long since dead. What a sight that will be for Judas, and for Pilate, and for Caiaphas, and for Herod! What a sight it will be for those who, in their lifetime said that there was no Saviour and no need of one, or that Jesus was a mere man, and that his blood was not a propitiation for sin! Those that scoffed and reviled him have long since died; but they shall all rise again, and rise to this heritage among the rest—that they shall see Him

whom they blasphemed, sitting in the clouds of heaven.

It is mentioned here that he will especially be seen by those that pierced him. In this are included all the company that nailed him to the tree, with those that took the spear and made the gash in his side; indeed, all that had a hand in his cruel crucifixion. It includes all of these, but it comprehends many more. "They also which pierced him," are by no means a few. Who have pierced him?—Why, those that once professed to love him, and have gone back to the world; those that once ran well. "What did hinder them?" And now they use their tongues to speak against the Christ whom once they professed to love. They also have pierced him, whose inconsistent lives have brought dishonor upon the sacred name of Jesus. They also have pierced him who refused his love, stifled their consciences, and refused his rebukes. Alas that so many of you should be piercing him now by your base neglect of his salvation!

III. And now I must close with the third head, which is a painful one: His coming will cause great sorrow. What does the text say about his coming?—"All kindreds of the earth shall wail because of him." "All kindreds of the earth." Then this sorrow will be very general. You thought, perhaps, that when Christ came, he would come to a glad world, welcoming him with song and music. You thought that there might be a few ungodly persons who would be destroyed with the breath of his mouth, but that the bulk of mankind would receive him with delight. See how different—"All kindreds of the earth;" that is, all sorts of men that belong to the earth; all earth-born men—men out of all nations and kindreds and tongues, shall weep and wail and gnash their teeth at his coming. O sirs, this is a sad outlook! We have no smooth things to prophesy. What think you of this?

And, next, this sorrow will be very great. They shall "wail." I cannot put into English the full meaning of that most expressive word. Sound it at length, and it conveys its own meaning. Such will be the hopeless grief of all the kindreds of the earth, at the sight of Christ in the clouds. If they remain impenitent, they shall not be able to be silent; they shall not be able to repress or conceal their anguish; but they shall wail, or openly give vent to their horror.

Then it is quite clear that men will not be universally converted when Christ comes; because, if they were so, they would not wail. If you joy in him now, you shall much more rejoice in him in that day; but if you will have cause to wail at his coming, it will be well to wail at once. It is quite certain that when Jesus comes in those latter days, men will not be expecting great things of him. You know the talk they have nowadays about "a larger hope." To day they deceive the people with the idle dream of repentance and restoration after death, a fiction unsupported by the least tittle of Scripture.

They put him away in scorn, and now, when he comes, they find that they can trifle with him no longer. The days of child's play and of foolish delay are over; and now they have solemnly to give in their life's account. See, the books are opened! They are covered with dismay as they remember their sins, and know that they are written down by a faithful pen. They must give an account; and unwashed and unforgiven, they cannot render that account without knowing that the sentence will be, "Depart . . . ye cursed." This is why they weep and wail because of him.

O souls, my natural love of ease makes me wish that I could preach pleasant things to you; but they are not in my commission. I need scarce wish, however, to preach a soft gospel; for so many are already doing it to your cost. As I love your souls, I dare not flatter you. As I shall have to answer for it in the last great day, I must tell you the truth. I have come here in pain to implore you to be reconciled to God. Why will ye die! He gives life to all those who trust him. Believe, and live. God save your souls, and he shall have the glory. Amen.—C. H. Spurgeon.

—An old Greek philosopher said, "Man has two eyes, two ears, and but one mouth, which teaches him to see a great deal, hear a great deal, and talk very little."

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.

LIFE'S MARINERS.

To that shore beyond our ken,  
Waves of time are ever bearing  
Wrecks of souls, that with the tide  
Drifted, thinking not nor caring;  
While the skies for them were blue,  
And the sun for them was shining,  
While the wine of life was new,  
Joy they sought, not God's refusing.

But upon the ocean Time  
Storms, alas! are ever brewing,  
And beneath its throbbing waves  
Rocks arise for souls' undoing.  
Steer well, mariner, and watch,  
Steadily thy course pursuing;  
Let thy toil unceasing be,  
Daily strength by prayer renewing.  
—Marie Merrick, in *Christian at Work*.

CO-OPERATIVE HOUSEKEEPING.

It is humiliating that so much of the dishonor we show our Heavenly Father grows out of our failure to perceive the beauty and wonderful unity in his working, which he who runs may read. We bow before the might and mystery of his ways, and rightly; yet we daily turn within the lock of home a key which is the model and miniature of that with which God would open to our eyes one of the vast doors of his heavenly kingdom. He has instituted the home, and consecrated it to its uses as a model of that which shall be, of that which has already begun to "come" in the world.

We marvel as we read that we are "workers together with God," and fail to realize how far short we fall in learning our "object lessons" in his divine kindergarten, the home, where our first task embodies, or should embody, the idea of co-operation.

From first to last, from home to heaven, through things natural and things spiritual, this one great, grand, simple law of God's mind and will is projected. In the working order of the household, as of the kingdom of heaven, an individual agency is relegated to every son and daughter of his creation—some special work of heart or hand or brain, which is best adapted to its individual accomplishment.

If our homes are to prove a "success," each child, as well as father and mother, must be taught to hold himself or herself responsible for the smooth running of the domestic machinery. In this very education are our sons and daughters making ready for the position we would have them occupy, of broad-viewed, unselfish, patriotic, civil citizenship, and for the grander duties of discipleship in the heavenly life.

This is a great and momentous matter—the conduct of our homes! How often do we who are parents drop our tired hands and cry, "Who is sufficient for these things?"

Who, without God, dare stand at the helm, and train the young sailors, who must in the "school ship" of home make ready for the voyage of life? Think you it is not easier for one's self to spring to the oars, when the vessel lags, than stand patiently and guide the unaccustomed hands of the child to the work, when so much precious available time must be used in the process? Yet how shall the young navigator ever know of the straits and shallows and quicksands of his course unless he himself learn where they lie? and where so safely can he give them a "wide berth" as under the eye of father or mother?

How wonderfully has God adapted the small, ever-recurring duties of every day to the capacity of even very little children, making them the means of gradual and grand discipline to mind and heart and hands that shall build up character and nerve the soul to larger duty awaiting it! The sooner a child can feel his responsibility toward the harmonious working of the home machinery, the sooner and the more naturally will he recognize his further duties toward his Heavenly Father and his fellow-men in the bringing of God's kingdom.

The Christian home is the divine kindergarten, the beautiful microcosm, the safe republic where

God would have every little soul trained to blessed uses for the good of the world.

But to the realization of this result, what infinite patience, what loving forbearance, what wise forethought, what broad judgment, what firmness of hand, what strength of faith, are requisite!

Ay, what carefulness, what self-discipline, what humility, what prayer for light, are our essentials in this work!

If we had not the whole armory of heaven at our command, how could one dare to train souls!

Yet, since God has pledged his omnipotence as our ally, we need not be overwhelmed. No task can be too menial, no duty too monotonous, no pursuit too insignificant, to be "counted out" in the education of the sons and daughters of the King's household! Each circumstance, if employed aright, shall find its use in the blessed result.

An illustration of home co-operation has lately come under my observation, which has interested me especially since it illustrates the possibilities of the many homes as contrasted with the exceptional opportunities of the few.

In a quiet country home of which I know, there are nine children (the four youngest, boys). Their ages range from one to some twenty-one years. City conveniences of sewerage, water-works, and gas have not yet lightened household work, but there are broad fields all about them, and the delights of woods and dells and sweet-breathed winds and flowers. There is a vegetable garden to be cared for, and a cow to be milked. The father's business takes him from home a large part of every week, so that more care than is usual falls upon the mother. But what a genius is hers, indeed, for ordering her household forces! How clear-headed and wise is she in the management of her home department!

Several of the children are physically delicate. They vary widely in temperament, and so many children must; but so far as I know, they all cheerfully wheel into line, and the entire family work goes on quietly, regularly, and apparently without friction. There is no maid in the kitchen, but each daughter takes her turn in the various departments of work. She serves her apprenticeship as cook, or chambermaid, or seamstress, and is left, after a proper start therein, to the unassisted conduct of her then department, learning from occasional failure how the better to plan and execute next time. Since there are only "themselves," all can bear with equanimity the sometime dispensation of an overdone roast or an underdone omelet, and if the wick of the "evening lamp" smokes ominously at one corner, Jessie or Alice or Arthur will be pretty sure to trim it straight the next morning.

Even the very little ones feel their responsibility in the family plans. One has in charge the sweeping of the verandas and the bringing of the "kindlings." Another washes all the vegetables. On Mondays the work of washing is so divided that it is not over-wearisome for any. There are two clothes wringers, at which the larger boys officiate. One sister attends to the first washing; another, to the rinsing, etc. The care of the lamps falls to one little girl, and so on. Then the mother has a sewing school, where even the boys are enthusiastic learners. The baby constitutes a divided right. I suspect that many hands have the holding of him, but as he has been a feeble child, he has chiefly fallen to his mother's tending. In this family there are pleasant literary plans and readings. Music and art do not have the go by either. In short, it is a well ordered republic, with no superfluous citizens.

Thus have we written the co-operation in material matters; but out of it how much co-operation of a higher sort may grow! Unselfishness and forbearance and loving kindness, obedience, earthly and heavenly, are its natural and probable outgrowths. It is "natural law in the spiritual world." Obedience to right law anywhere is, in so far, obedience to God, and makes all other obedience easier. Beautiful simplicity of the infinite law, that can make the humblest home a little court where the King of kings finds fit and daily welcome!—*Rebecca Reed, in Christian Union*.

—Be polite or courteous to everybody. True politeness is giving attention to little things, little acts of self-denial, kindness, and love, striving to make everybody happy. It is, in a word, doing to others as we would that they should do to us.

THE RIGHTS OF THOSE WHO DISLIKE TOBACCO.

A WOMAN, not overstrong, and tired with a year's hard work, starts for a sea-shore resort to spend the summer vacation and get rested and well. She first takes a comfortable seat in a parlor car. At the end of the car and near her chair is partitioned off a select "smokers' apartment." The fumes from within that enclosure steal out and make her feel ill. She asks of the porter the privilege of exchanging her seat for one farther removed from this smokers' apartment. Her request fortunately can be granted. She makes herself comfortable once more, with an inward protest against the favoritism which allows smokers to so nearly defraud her of the better air, for which, together with the more room, she has paid her extra fare. A seat next to her new resting place is vacant, but she sees a bag and papers which indicate that it has an occupant to come. Soon the owner of the seat appears. He has been having a chat with friends and a smoke in the "regular," not the parlor-car "smoker." His clothing and person are saturated with old and new flavors of the weed. He removes a heavy woolen coat, and puts on a cool "duster." The coat is hung on the hook next our traveler, and the air from the ventilator which she has had opened for her benefit, wafts its condensed aroma directly to her nostrils. By and by, a gentleman from the "parlor-car smoker" comes in, and greets cordially the gentleman from the "regular smoker," and asks him "to have a game" in the little room sacred to the smoking clan; and all the while he is talking about matters and things in general, leaves the door of said apartment open. The woman traveler begs the porter to "shut that door." As he does so, the two men look at her as if she must be a trifle peculiar. They then leave her for their game, and doubtless another smoke, to return in a half hour, take seats on either side of her, and industriously "season" her with breath and clothing to the secondary aroma of pipe and cigar. An aching head and a rebellious stomach almost forbid brain exercise, but the sufferer cannot help starting a train of wondering something after this fashion: "Wonder why the same money buys a non-smoker, or any man, the use of two and even three seats—one in the regular smoker, one in the parlor car smoker, and one in the ordinary or parlor car, and buys a woman only one seat? Wonder why the railroad officials do not secure the woman that one free from tobacco smoke? Wonder if smokers know how offensive they make themselves to many people? Wonder if they would care if they did know? Wonder if there is anything in 'the weed' which makes men less gentlemanly, as they assuredly are, respecting smoking than in any other particular? Wonder if there is any place this side of heaven where one can breathe pure air?"

At this point her station of exchange for another road is reached, and our traveler goes from the hot car into a stifling little waiting-room. A card in the ladies' room says, "No smoking allowed;" but the gentleman's room is divided from her waiting-place only by an open archway, and almost all the occupants of it seem inclined to the favorite "nerve-soother."

After a little more car travel the steam-boat is reached, which is to take the pilgrim to her destination. Even the "ancient and fish-like smell" of the wharf is refreshing, and with delight she establishes herself on the forward deck, which will be the shady and breezy end of the boat when the steamer turns out into the broad bay. A seat is selected where the back can be rested against the walls of the upper saloon, and with only a few heads in sight, and those of strangers who are naught to her, and who do not much obstruct her view, our traveler's joy begins. "The sea, the opaline, the beautiful, the strong," what a magic cure is it for the headache and the heart-weariness and the temper-annoyance! The breeze freshens, the billows dance, the swell grows heavier. Ah, this is life! What grateful thoughts well up in answer to nature's bounty of healing and of joy! Worth while is the strain of stress of laborious days, if by them one earn the right to so enjoy this glorious summer world!

Just at this moment of content and happiness, the quick senses of a traveler detect the familiar and hated tobacco smoke. There is her neighbor of the parlor car. He is indulging in another cigar.

He leans over the rail in front of his victim, and puffs and puffs his column of airy contamination right into the sea breezes which were so full of healing for body and mind but a minute before. The glory is gone. The little tobacco fiend gains a speedy victory over great nature's purity and peace.

The purser comes around, and "Is smoking allowed on this boat?" is the despairing question.

"Yes'm, on this forrard part. There's nobody smokin' at the other end."

"But the other end is sunny and has no breeze. Here is where I wish to stay, and," raising her voice a little, "tobacco smoke is very disagreeable to me, and makes me ill."

"Sorry, ma'm. Perhaps you'd like to go into the saloon? Ladies mostly do."

The saloon! Hot, stuffy, and with a party of excursionists dancing as nimbly as the motion of the boat will allow, to the wheezes of a parlor organ from which an unwilling waltz is being coaxed! Saloon, indeed!

The gentleman with the cigar has heard the remonstrance, and gallantly throws the end of his cigar into the sea, but looks as if a woman who would make a fuss over a good cigar in a public place, was beneath contempt.

A little peace, and then three men sit near the rail of the lower deck and smoke. And several promenaders come and go with pipes and cigars, and the traveler gives it up; she can keep her seat no longer.

She perches herself on the outermost seat of the deck, hanging to the rail in most uncomfortable fashion, still lighting for pure air.

At last the journey is ended; the hotel reached; the good supper dispatched with an already quickened appetite; and the piazza, which has been recommended as among the chief attractions of the place, is eagerly sought. It is indeed an entrance-way to one of nature's grandest temples. The fierce, hot day is going out gently to meet the lovely night. A broad stretch of heaving sea mirrors the gorgeous sunset sky, and the trees near the cliff-walk show grand and gloomy in the twilight. "Perfect," sighs the traveler in blissful praise.

But here comes the crowd of people from the dining-room, and ten out of the fourteen men light cigars and seat themselves within a few feet of our new-comer. She must either endure the sickening annoyance, or go in out of the glory,—into her little close room, which is not on the "view" side of the house. She is too tired to walk beyond the range of her tormentors to-night; but she foresees that she will have to do that all the summer or lose her sunset beauty. Is it any wonder that her blissful mood is again destroyed when she considers that she is paying as much for the privilege of being driven from the common piazza as these men are for using it?

Men and brethren, ought these things so to be?

Is there not a question of *right* involved in a condition which bears so hardly upon one side, and gives the other so vast an advantage? Why should the smoker be given, or take, the mean privilege of driving from comfort to misery all those who dislike tobacco, even in the most public places? Can any one explain on principles of justice or good-breeding the right of the smoker to render the air of cars, steam-boats, public coaches, hotels, and boarding-houses, and all other places where he elects to be, disagreeable and often sickening? It has been truly said that "smoking is the only vice that all people are compelled to share the effects of in their own persons." If my neighbor drinks whisky, I am not obliged to take even a drop into my system. But if my neighbor smokes, I am obliged, as long as he remains my neighbor on the piazza or other place of resort, to inhale some of the poison he is consuming. There is much to say about the pecuniary waste and physical harm of tobacco-using as a personal habit. But the sole purpose of this article is to draw attention to the infringement upon the rights of those who dislike tobacco, perpetrated by tobacco-users, and sanctioned by those who cater to a tobacco-using public. This aspect of the question has passed beyond the boundaries of taste, or preference, or conventional good manners. It has entered the domain of *ethics*. The point now to be determined is, in brief, this: Have those who dislike tobacco any rights which tobacco-users are bound to respect?

If my neighbors in the city like the smell of decaying garbage about their houses, or think it wholesome and pleasant to keep a dirty pig in the cellar, I can complain of them to the sanitary authorities, and have the nuisance removed, in spite of their personal tastes in the matter. But if I take a sick baby into the country for pure air and wholesome surroundings, and the inmate of the room next mine chooses to poison the atmosphere of his own and my apartment through the open windows and thin partitions with a nasty pipe, or a meaner cigarette, I have probably no redress but to change my boarding-place. So debauched is the public conscience in this regard that any complaint of the omnipresent pollution is considered a foolish personal idiosyncrasy, to be disregarded as soon and as often as desired. It is considered by the majority of hotel-keepers, railroad and steam-boat officials and servants, and all who purvey to the taste of travelers and boarders, that the smoker has the right, and that the complainant is seeking to enforce a peculiar hobby of his own. The good-natured smoker will throw away his cigar if you frankly say it is disagreeable to you, but he very evidently thinks he is making concession to an extraordinary weakness on your part, and that that weakness will soon make you as disagreeable in his eyes as his cigar can be in your nostrils.

It is high time that this inversion of the principles of right was exposed to just light. It is high time that the man who uses a public place for the indulgence of a private habit, which is positively injurious and disagreeable to many who have paid as high a price for their use of that public place as he, should understand that *he is the offender against right and propriety*, and not the person who complains of his pipe or cigar. It is high time that petitions setting forth the injustice of the present favoritism shown tobacco-users were presented to all who now pander to this false sentiment and discrimination, and the rights of those who want pure air insisted upon.

We cannot hope to cleanse our streets of the filth and foul air that smokers and chowers torment the cleanly with. It may be too much to ask that the man who selects the smoking-car for the first half of his journey be forced to stay in it for the second half, rather than to make himself a nuisance to some one else. But, at least, let us "strike" for the abolition of the smokers' apartment in the parlor car, and for unconditional prohibition of smoking in and about the pleasantest places of resort in hotels, and public parks, and gardens, and all the nooks and corners where the non-smoking class most do congregate. And let this be demanded as a right; not begged as a kindness.—*Anna Garlin Spencer, in the Open Court.*

#### THE MOUNTAIN OF GOD'S HOLINESS.

How forcibly this passage in the Bible was impressed upon me while listening to a lady who was addressing a Young Men's Christian Association.

She had been blind for several years, but her deep piety and firm trust in her Saviour made her face almost to shine.

She said she had never realized what the quotation meant until a few years previous, when she climbed to the top of a mountain. When she reached the highest point, the silence seemed overwhelming,—not the rustle of a leaf, not the flutter of a bird, not a sound even of the human voice or the lowing of the cattle was heard; and she knelt in prayer, feeling that God was there and filled the space.

Then she compared the ascent of the mountain to our lives—the rugged way, slippery paths, stopping-places, changing views, and the need of help often on the way, and the hope that at the end we should enjoy the beauty of the scene, and find rest after the journey.

As we forgot the fatigue of climbing, because our souls were in rapture with the grandeur and sublimity of the prospect, so when the Christian reaches the mountain of God's holiness (in heaven), he will find the longed-for rest, and then will Christ fill all the space, and our joy be complete; for we shall see face to face Him with whom we had so often communed at the mercy-seat.—*C. P. S., in Christian at Work.*

—Sow the seeds of truth every day.

## The Mission Field.

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

### OUR FIELD IS THE WORLD.

Our field is the world; let us forth to the sowing,  
O'er valley and mountain, o'er desert and plain,  
Beside the still waters, through cool meadows flowing,  
O'er regions unblest by the dew and the rain:  
Let us scatter the seed, though in sorrow and weeping,  
Though fields should be verdureless, wintry, and bare;  
The Lord of the harvest hath still in his keeping  
Each seed as it falls, and will keep it with care.

Our field is the world; let us forth to the reaping,  
The long day is waning, the eve draweth nigh;  
Now omens of storm up the heavens are creeping,  
The sigh of the tempest is heard in the sky;  
The work-hour is brief, but the rest is forever;  
Then stay not for weariness, languor, or pain,  
But forth to the reaping, with earnest endeavor,  
And gather with gladness the sheaves that remain.

Our field is the world; let us forth to the gleanings.  
The store may be small that our labors reward,  
Yet One from the height of his glory is leaning,  
At'ent to behold what we do for the Lord;  
Where, haply, some reaper has passed on with singing,  
O'erladen with sheaves for the garner above,  
May yet be a handful that waits for our bringing,  
To crown with completeness the stores of his love.

Our field is the world; whether sowing or reaping,  
Or gleanings the handfuls that others have passed,  
Or waiting the growth of the seed that with weeping  
On rocky and desolate plains we have cast,  
Yet each for his toiling, and each for his mourning,  
Shall sometime rejoice when the harvest is won,  
And know, in the flush of eternity's morning,  
That the toll, the reward, and the glory are one.

—*Advocate and Guardian.*

### THE PACIFIC ISLANDS AS A MISSION FIELD.

#### THE REMOVAL OF THE ISLANDERS TO TAHITI, AND THEIR RETURN TO PITCAIRN.

PITCAIRN ISLAND was again visited in 1825, by Captain Beechy, of the British ship "Blossom," when Adams, with ten of his young associates, visited the ship. Adams was at that time fifty-nine years of age, and still retained his sailor manners. The young men were noble specimens of humanity, being tall, robust, and healthy, with pleasant faces and simple manners.

The captain accompanied them on shore, and was cordially entertained by the islanders for three weeks. In his report of the visit, he says they were remarkably strict in their observance of Sunday. In order that the day might be wholly given to religious services, all preparation of their meals was made the day previous. Their services consisted in singing and the reading of prayers, after the custom of the English Church. Their fare was of the simplest kind, consisting largely of vegetables, and a sort of pudding made from the taro-root, with plenty of bread-fruit, bananas, and sweet potatoes.

At that time, it seems, they knew only the most primitive mode of cooking, as Captain Beechy says it was all done by putting hot stones in a hole in the ground, with the articles to be cooked. Before retiring for the night, each family assembled, and sang an evening hymn and offered prayer. The first thing after rising in the morning, was another song of praise, and devotion, afterward the simple breakfast, and then all went about the avocations of the day, a contented and happy people. It was indeed a favored community, and an enviable retreat. Peace and plenty reigned; the wants of the people were few, and an "unbroken confidence the common tie." As early as 1823, there had landed on the island two seamen, John Buffett and John Evans, who were permitted to remain. These married daughters of the islanders, and became recognized as a part of the island family. Buffett was employed as school master, and continued in that office until 1828, three years after the visit of Captain Beechy. In that year, Mr. George Nobles arrived at the island, and was allowed to settle there. He soon became installed as teacher in the place of Buffett, and contributed largely to the good of the people.

The following year (1829), "Father Adams," as he was familiarly styled by the islanders, died in peace. For thirty years he had been the leader of all the religious exercises, and had done much to atone for his early indiscretions. His deeds live

to this day, and his name is cherished with sincere respect by many outside the bounds of the little spot where he did his work.

After the death of Adams, a dark cloud was destined to overspread the fair sky of the happy islanders. The British government having been informed by some moddlers that the island had now become altogether too small to sustain its fast-increasing community, conceived the idea of removing them all to Tahiti. Accordingly, they were all taken early in 1831, and landed in immoral Tahiti; and the attempt was made to convert them into subjects of that territory, and at a time, too, when the country was being overrun by war. It was not the mind of the islanders to make the removal, but they were led to understand that the order to go was imperative, and they reluctantly consented.

The licentiousness of the Tahitians disgusted the Pitcairners from the first, and they pined for their old home. Then sickness broke out among them, causing the death of twelve of the party. They then resolved to return at all hazards. They chartered the American brig "Charles Daggett," which touched at Tahiti, to convey them "home," and on the second day of September, of the same year they left, they sighted their old quarters on Pitcairn.

Five others died after their arrival, from the disease contracted in Tahiti. But the loss of a part of their number was not the worst results that attended their stay at Tahiti. Their morals had become sadly contaminated in many ways. Intemperance began to be indulged in, and this brought about an unhappy state of society, inasmuch as it created discontent and discord, which threatened the spiritual life of every one on the island.

The following year, after the resettlement at Pitcairn, there came to the island one Joshua Hill, who soon ingratiated himself with many of the inhabitants. In a little while he succeeded in having Mr. Nobles removed from his duties as school-teacher and minister, and took this work on himself. Not satisfied with this, he found excuse for having the three Englishmen flogged, and otherwise tortured, and then banished from the island. They remained in exile for five years, when the islanders began to see that their course had brought them under the power of a tyrant. They called for the return of Nobles, Buffet, and Evans, and expelled Hill, who was taken to Valparaiso.

It was a long time after the recall of Mr. Nobles before the old-time simplicity and harmony again fully prevailed among the people of Pitcairn. Altercations occurred so frequently, that it became necessary to have a magistrate. Then, too, visits from whalers and other vessels began to be quite frequent, and laws had to be made and maintained to regulate the behavior of sailors who were permitted to land on the island. The regulations requiring the election of a magistrate the first of each year, were adopted in 1838. These provided that the magistrate must be a native-born man, and was to be chosen by a majority of the votes of all the natives over eighteen years of age, male and female.

In March, 1850, a Mr. Brodie and four other gentlemen went ashore at Pitcairn, and while there the vessel that landed them was blown out to sea by a storm that arose, and they were left there for a long time, or until another vessel came that way to remove them. In a book Mr. Brodie has written, he says that at that time the people there had returned to their old simplicity and steadfastness. These are his words: "Such a society, so free, not only from vice, but even from the petty bickerings and jealousies—those mild infirmities which we are accustomed to believe are ingrained in human nature—cannot, probably, be paralleled elsewhere. It is the realization of Arcadia, or of the golden age, which we have supposed had existence only in poetic imagination."

In this peaceful condition the community still existed until 1855. For some time previous, the authorities in England had seriously thought of removing the islanders to some larger territory, where there would be no danger of the land failing to sustain their fast increasing numbers. After canvassing the matter thoroughly, it was decided to remove them to Norfolk Island. This island had formerly been used as a penal colony, but now

it was decided to remove the convicts, and give the island up to the use of the Pitcairners.

They did not just like the idea of being removed, thinking of their Tahitian experience of some eighteen years before. But after some persuasion, a vote was taken, and 153 of the 187 residents voted to remove to Norfolk. J. O. COLLIS.

## Special Attention.

### CATHOLIC ENCROACHMENTS IN THE NORTHWEST.

The following is from the New York *Evening Post* :—

The Roman Catholics of the Northwest appear to be making a carefully planned war upon the public school system, and they are meeting with enough success in isolated cases to arouse general interest in the question. In one district in the town of Barton, Wis., the Catholics rallied in force at the annual meeting last year, and carried a resolution that no public school should be maintained during the year; and none was held. This year the contest was renewed, but the Catholics took advantage of the new law giving women the right to vote at school elections, to bring out all their women, and carried the same resolution again. At Melrose, Minn., the Catholic priests engineered a movement to shorten the school year of the public schools, in order to compel children to attend a parochial school. Throughout St. Paul county, Minn., the *Roman Catechism* is said to be taught openly in the public schools, and either the opening or the closing hours of the session are devoted to religious instruction given by the priest, all this being in direct violation of the State constitution, and especially of an amendment adopted in 1877, to meet this very condition. Most of this work has been done so quietly as not to attract wide attention, but the evidences of a determined assault upon the public school system are now so clear that its friends are becoming aroused to the necessity of action.

Such a state of things is enough to make one pause, and soberly ask himself in which direction the world is moving—toward the 20th century, or toward the 12th? It is a rule well established by observation that when a person gets lost, he immediately begins to travel in a circle, and the rule seems to hold good with a lost world. It never keeps long in the straight path of progress, and if it were not that the Almighty is just about mercifully to bring it to a stop, there would be no telling how soon we might find ourselves back again in the Dark Ages.

### THE WORLD'S UNREST.

The civilized world is strangely uneasy. A look over it reveals a bewildering picture of antagonisms, a confused and complicated hurly-burly that makes one's head swim to look at it, and baffles all attempts to predict what is to come out of it. This age has boastfully numbered among the most beneficent of its marvelous achievements that of having clearly defined and marked the phases of human right, and mellowed human interests into harmony; yet there is going on before us, all over Christendom, a wider and deeper conflict of rights and interests than was ever seen before. Society finds itself suddenly estranged into classes. The affluent current literature of the day has almost ceased to use the old terms that dealt with society in masses or with integers that compose it. The words "people" and "persons" have nearly lost their meaning. They are rarely met with, and when met with they have a hollow, archaic sound. Instead of them, we have capital and labor, employers and employees, producer and consumer, shipper and carrier, reformer and saloon-keeper, defender of the Sabbath and desecrator of the Sabbath,—a nomenclature that betrays the new and sharp divisions of the day, and the bristling antagonisms that animate them. Agencies that have slumbered for centuries, have woken up and find themselves foes. Interests that have walked and worked hand in hand for ages, are clutching each other by the throat in mortal combat. Aggression and defense are the order of the day—aggressive movements and crusades against somebody's rights, and defensive counter-movements for the protection of these rights. Eating, drinking, traveling, working, playing—these daily and hourly functions of life have become the center points of violent and desperate battle; and books, pamphlets, magazines, newspapers, essays, orations, sermons,

speeches of statesmen, the proceedings of legislatures, congresses, and conventions, the pleadings of lawyers, and the decisions of courts are all burdened with one phase or another of the universal unrest. Human society seems to have lost control of itself. It would cease from the feverish discussion, but it cannot. There is no repose for it. It is in the power of mighty agencies which it has conjured up from earth and air, and it must now do their bidding as they have done its.—*St. Louis Republican*.

### RAILROADS IN CHINA.

THE brilliant young cavalry raider of our civil war, and the captor of Jefferson Davis, has become, twenty years later, the bold rider over the plains of China. Already a veteran in railroad enterprise and management, having left the trooper's saddle for the railway-president's chair, he crossed the seas to the Middle Kingdom to inquire into the possibilities of laying iron rails over graves and rice-fields. He rode on horseback thousands of miles, threaded his way along the ancient mass of brick-work which in our country would stretch from Boston to Topeka, examined the Grand Canal, climbed mountains, communed with Confucius at his tomb, and saw China with the engineer's eye. He has come back, told his story, and given his verdict. The story is well told, and the verdict is favorable. Without enthusiasm, and fully conscious of the difficulties to be surmounted, General Wilson believes that China will have railroads before many decades shall have passed. Nay, more; she *must* have them. China's next-door neighbors are now England, Russia, and France, with Japan as a possible hornets' nest across the steam-ferry of the Yellow Sea. For ages China's strength lay in her isolation. Her wise men made it their study to insulate her from the shock of change. When, in mediæval times, the Northmen of Asia, the Japanese sea-rovers, harried her shores, she made desolation her defense. Now she can no more pursue the tortoise-like policy of withdrawing into her shell to resist stings and blows. India and Siberia are being furnished with military roads built of steel, and the Cossack now rides on an iron horse. China must have rapid transit to her threatened frontiers. Man and horse, ammunition and artillery, must move by traction. Further, the telegraph must come, too. The Peking mandarins, in order to control Corea, and checkmate the Japanese, have constructed a line of telegraph to Seoul, and compelled the Koreans to pay for it. By wily craft they have also, thus far, prevented the Japanese from getting the desired and treaty-guaranteed line from Seoul to Fusan, and thence to Tokio. A successful object-lesson in Corea will help progress in China. Already, however, wires from Tientsin to Peking, and between other important points, are in operation. The lines in all form a system containing five thousand miles of wire. To have telegraphs is to have railroads. By long and patient topographic examinations, by study of the people and of books and writings, and by interviews with the Chinese rulers, the general has framed his cautious opinions.—*The Critic*.

### DECLINE OF A ROYAL FAMILY.

THE vanity of human greatness is strikingly instanced in the imperial family of Germany. The Hohenzollern family, whose strong men have built up the vast military power of united Germany out of a provincial duchy, is in a bad way. The emperor is on the verge of the grave, and his affections of activity in reviewing and hunting do not hide that his end is near. His eldest son, the crown prince, the best one of all that remarkable race, is stricken with a fatal malady. His eldest son, the next in succession to the imperial crown, who in the heredity from such parents should be of high physical form, has had a withered arm from birth, and a chronic succession of abscesses in his ears, threatening the brain, such as brought insanity and death to the last king of Prussia. His son, the next heir, is but four years old. The vast empire, built up by a race of strong men, hangs between tottering age and infancy, with two fatally diseased lives between. It is a pitiable sight.—*Sel.*

—Paul was happier in his chain of iron than King Agrippa in his chain of gold.—*Thos. Adams*.

# The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 31, 1888

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## CONDITIONS OF EVERLASTING LIFE.

No more important question was ever propounded by human lips, than that which the young man asked of Christ (Matt. 19:16), "Good Master, what good thing shall I do, that I may have eternal life?" which the convicted Jews asked of Peter and the apostles on the day of Pentecost (Acts 2:37), "Men and brethren, what shall we do?" which the converted jailor asked of Paul and Silas (Acts 16:30), "Sirs, what must I do to be saved?"

No question pertains to so momentous consequences; and no other deserves to be considered with more care, sobriety, and earnestness, that the right answer may be ascertained, that the true conditions may be learned, and that no mistake may be made touching the issues of eternity.

To this great question the Scriptures render abundant answers. Summed up into one proposition, their testimony would read, "Repent, believe, obey, and live." And the answer comes, not from apostles only, but from the lips of the Great Teacher himself. His testimony will be made the particular subject of thought in these remarks.

To the young man who asked the question quoted above, he said, "If thou wilt enter into life, keep the commandments." When the young man asked him which, he quoted, more or less fully, five of the precepts written upon the two tables of stone, and gave a summary of the second table. By quoting these and no others, he showed that he meant by the expression "the commandments," the ten precepts of the decalogue. He was not giving a new, revised code, leaving out what was not essential; but he referred to those particulars only, in which the young man was especially deficient, not by any means releasing him from obligation to the high and holy duties of the first table, which were not quoted. The young man was laboring under the deception of a selfish heart, and was not doing his duty to his neighbor according to the precepts of the second table. On this point the Saviour saw it necessary to undeceive him; and therefore when his questioner assured him that he had kept all these from his youth up, the Saviour calmly replied that perfection could be attained by him in that direction only by disposing of his surplus property by gifts to the poor. The young man reluctantly sacrificed his desire for union with the Master to his love of his worldly possessions, which were great; and Christ took occasion to remind his hearers how difficult it would be for the rich to so use their wealth that it would not prevent their gaining the kingdom of heaven. Thus he showed in this instance that the commandments are to control the temper of the heart, and that the love of the world is a barrier in the way of obedience.

But the principal instruction given by Christ on the subject of the law and our duty to obey it and teach others so to do, is found in his first recorded sermon as given in Matthew 5. After telling who are blessed, under what circumstances we may rejoice, and how his disciples are to be the salt of the earth and the light of the world, he then proceeds in the most direct and explicit manner to define his own position in reference to the law, and to show what that of his followers should be.

He first sets forth what he had not come to do. Verse 17: "Think not that I am come to destroy the law, or the prophets." The word here rendered "destroy" (*kataluo*) means, as applied to law, "to relax the claims of, to abrogate;" as applied to prophecy, "to prevent its accomplishment." He had not come to do this work with reference to the one or the other.

He immediately adds what he had come to do, by saying, "I am not come to destroy, but to fulfill." The word here rendered "fulfill" (*pleroō*) means, as applied to law, "to comply with, or to obey fully," as in Gal 3:2 ("Bear ye one another's burdens, and so fulfill the law of Christ"), where the same word with an intensive prefix (*anaplerōō*) is used; as applied to prophecy, it means "to bring to pass, or accomplish." This Christ had come to do with reference to

the law of which he speaks, and with reference to those prophecies which were to have their accomplishment in himself.

The burden of his discourse, however, was the law; for from verse 18 to verse 20 inclusive, it is made the one sole topic. To what law does he refer? Some affirm that there was but one law. If that is so, then he necessarily referred to that law, and all law; and this law, they further affirm, was to be taken away, and was taken away and abolished, at the cross, which was not more, at most, than three years and a half from the time when Christ so emphatically declared that he had not come to destroy it, and that not a jot or tittle of it should pass (that is, be rendered void, *parerchomai*) till all things should be fulfilled. Others affirm that the Jewish ceremonial system alone is referred to. This was to perish, and did perish, at the cross, not more than three years and a half, as before noticed, from the time these strong expressions were made concerning its immutability and perpetuity, if that is the law that is meant.

That both these positions are utterly and transparently absurd, will appear from a consideration of a few facts which refuse to be ignored.

1. Christ never fulfilled the ceremonial law of the Jews in any sense, according to the intent of the word here used. What is it to fulfill a law?—To comply with its requirements, obey its commands, and keep it fully. What was the body of the ceremonial law?—It is stated in Heb. 10:8 to be, "Sacrifice and offering, and burnt offerings, and offering for sin." But Christ was not a sinner, and hence never made an offering. There is no record that he ever complied with any of the Levitical requirements, as indeed, being a sinless person, he could not consistently do. The offerings of that system met their antitype in him, and the types and shadows of that system will all find their counterpart in some portion of the ministry which Christ performs. "The body," says Paul in Col. 2:17, "is of Christ." But to forcibly take away, break down, and abolish a law, as Christ did the "handwriting of ordinances" of the Jewish system, is not by any means to "fulfill" it.

But some one may say, "The verb *pleroō* means to fill up; so Christ filled up, or completed, the ceremonial law, and so took it out of the way." Well, it would be very interesting to know how Christ's work made the ceremonial law any more full or complete than it was before. Made it more full, indeed! When he got through with his work here, that law was nowhere to be found! Take a simple illustration: A basin is constructed to hold water or some other liquid. It is put into use and partly filled. It is not doing more than half duty. At length some one takes it in hand and fills it to the brim. Now it is up to the full measure of its capacity. Now it is filled up, and is doing complete work. Is that what Christ did to the ceremonial law?—Nay, verily. He tipped that dish upside down, and pulverized it to a nonentity. That was "filling it up," forsooth!

2. To impress upon the mind a vivid idea of the length of time during which the law of which he speaks was to continue, he says (verse 18), "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all [not all the law, but, *panta*, ALL THINGS] be fulfilled." To accuse Christ of using such a measuring line to span the existence of a law which was to be wiped out in three years and a half, is to charge the divine Teacher with using language which is either deceitful or nonsensical.

3. For whose instruction was Christ uttering this marvelous sermon on the mount? How long was his teaching to apply? Was it to be for three years and a half only, to the cross, when the new dispensation began? or was it to continue throughout the whole gospel age? Is it good for us to-day? or did it cease, by limitation, more than eighteen hundred years ago? Our Saviour taught for all time; and what does he say?—Verse 19: "Whoever therefore shall break one of these least commandments, and shall teach men so [for how long a time?—Till heaven and earth pass], he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." But no law which was abolished at the cross was to be practiced and taught by the disciples of Christ in this dispensation.

Some have professed to be a little puzzled over the expression in verse 19, "Shall be called the least in the kingdom of heaven," as though they might, after all, be there, only in less esteem than some others; and

they have wondered how that could be. The matter is explained in verse 20, in which Christ states the reason on which his previous declarations rest: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in nowise enter into the kingdom of heaven."

Here, then, the grand conclusion is stated; and that is, that under no circumstances whatever can a person enter into the kingdom of heaven, and have eternal life, unless his righteousness exceeds that of the scribes and Pharisees. And how is this excess of righteousness to be secured?—Only by keeping, and teaching others to keep, the commandments to which he refers in the preceding verse; and these commandments constitute that law, not a jot or tittle of which shall pass, so long as the heavens and the earth endure, that law that he came not to destroy, or release any one from obligation to obey.

Now we ask the candid reader to peruse carefully this portion of scripture with the thought in mind, which some insist upon, that Christ was here speaking only of the ceremonial law, or of any law, which he was to nail to the cross and take out of the way "for the weakness and unprofitableness thereof" (Heb. 7:18), in only three years and a half, at longest, from that time! Who is willing to risk his reputation for honesty, candor, and common sense by taking a position which represents Christ as making it the first object of his ministry to show people what they should do for three years and a half between that sermon and the cross; which represents him as enjoining upon his followers in this formal and most solemn manner the duty of keeping and teaching others to keep every tittle of "the law of commandments contained in ordinances" (Eph. 2:15), the "handwriting of ordinances" (Col. 2:14), the "enmity" and "middle wall of partition" till it should be broken down and taken out of the way a few years later when that dispensation ended at the cross; yes, which represents that even their hope of heaven and everlasting life depended upon their faithfulness in observing the ceremonies and services of that law which was expiring and ready to vanish away, more strictly than the scribes and Pharisees observed it! Where shall we find a whip of scorpions adequate to scourge into its merited "shame and everlasting contempt" such a position as that?

What was the trouble with the righteousness of the Pharisees? They were scrupulous enough in obeying their laws of rites and ceremonial observances; they were prompt enough to pay their tithes of mint, anise, and cummin; but they omitted the weightier matters of the law, judgment, mercy, and faith. In the scale of moral precepts, their condition was deplorable; and in this respect all who would enter heaven must show a better record than they. This appeal to an acceptable degree of righteousness, or attainments of moral character, as the test which shall determine our fitness to enter heaven, shows that it is the moral law and no other to which Christ has reference.

How perfectly all these words of Christ in the sermon on the mount agree with his answer to the young man, "If thou wilt enter into life, keep the commandments"! We do not stop here to dwell upon the essential part which faith has to act in the great transaction of the sinner's return to the favor of God. It is enough for our present purpose to remark that while our works of obedience cannot enter into the account at all as a ground of our justification (Rom. 3:28) since faith in Christ alone can mend that link in the chain of our hope which we have broken by transgression; yet that faith does not make void the law (verse 31) nor release us from obligation to obey it.

Yet how many poor souls are deceiving themselves, and by their teaching deceiving thousands of others, into the idea that the great question of obedience is lost beneath the canopy of faith, and that Christ's language in Matthew 5 does not show that the decalogue, of which the Sabbath commandment is a part, is still binding upon men, and is the law by which we shall be judged at last. James 2:12.

Many who are expecting eternal life, will find themselves shut out at last. Matt. 7:21-23. Take heed that no man deceive you. Make sure work for the issues of eternity.

## TITHING IN THE STATE OF MICHIGAN.

At our recent general meeting at Flint, the subject of tithing was carefully considered by the Conference committee, the Board of Directors, the ministers, and all present. It was generally felt that



the time had come for an advance move all through the State on this important subject. Reports were called for from the various districts of the State concerning the payment of tithes, and as to whether our people were generally faithful in this duty. We were surprised to learn some of the facts brought out. For example, in some localities it was stated that not more than half the membership paid tithes at all. In others the proportion was better; but in none was it what it ought to be. In some cases it was stated that prominent persons in the church not only did not believe in paying tithes themselves, but openly used their influence against others' doing so, or spoke against the system. In a few cases the elder of the church, or the deacon, or the treasurer, was opposed to paying tithes. Some of the most wealthy brethren in some churches paid no tithes at all. Others paid but little.

Of course we can readily see how such a state of things would affect the payment of tithes in churches where it existed. The whole tendency would be to discourage all but the most conscientious from paying tithes. Those who are weak and covetous naturally, would be surely tempted to follow such an example, and in the end become careless or cease giving entirely. These examples, especially when seen in prominent persons, are calculated to influence our members powerfully against that system of supporting the cause. They tend to injure our financial strength, and hinder our work. Such influences prevail in many places in this State, and deeply affect the efficiency of the tithing system.

We have long felt that evil influences were operating in this branch of the work in this State. The great Conference of Michigan ought to stand at the very front, not only in other good works, but also in tithing. Let us state a few hard facts and figures taken from that most instructive missionary table in the new "Year Book."

Here we learn that our largest Conference stands thirteenth in the order of paying tithes in the field. That is to say, twelve other States exceed it in the amount of tithes per member paid in to the cause. Michigan pays per member, on an average, throughout the State, \$6.95; California, \$17.12; Colorado, \$13.67; New England, \$11.31; Illinois, \$10.73; North Pacific, \$10.23, etc. But taking out the Battle Creek church, the average amount paid throughout the remainder of the State is but \$5.51 per member, while the average in the Battle Creek church, with its large membership of some seven hundred, is \$14.47 per member.

Thus it is seen that the average in all the rest of the State is but a little over one third of what it is in Battle Creek. We are fully confident that the comparative wealth of the membership in the other churches of the State is not only equal, but exceeds that of the Battle Creek church. Here are large numbers of students, workers in the Office and Sanitarium, with very little if any property of their own; also quite a number of poor people who have no means. Nearly twenty families have to be helped or fully supported by the charity of the church. The Battle Creek church pays about one third of all the tithes paid in the whole State. Yet we know that even in this church, whose liberalities are heavily taxed, and whose percentage of tithes is quite large compared with that of others, not all are by any means paying a full tithe.

We have long believed, from much observation and reflection, that if our people everywhere in this country paid an honest tithe throughout, it would range from fifteen to twenty five dollars per member. In the table above referred to, is given a list showing the church in each State which pays the highest tithe of any in its respective Conference. For example, Hillsboro, Colo., pays \$21.54 per capita; Belvidere, Ill., \$34.23; Lakeview, Mich., \$18.99; Fair Haven, Minn., \$21.44; Boston, Mass., \$19.21; Pittsburg, Pa., \$16.67; Milwaukee, Wis., \$18.00, etc. It is possible that in some of these instances there are special circumstances causing the tithe to be larger than usual; but in some of them we know this is not the case. We cannot suppose that in any of these churches they would be likely to pay more than they supposed their tithe really was; and very likely some paid little or nothing, thus cutting down the rate per capita. We think all these facts go to show that our statement is literally true, that the average of tithes, if fully paid, would be not far from twenty dollars per member all though America. Indeed, we believe it would be higher than this.

What shall we say, then, when the amount actually paid on an average in the State outside of Battle Creek is but \$5.57? However, some of our churches in Michigan pay even a larger tithe per capita than the Battle Creek church. They do their duty nobly. But in looking over the list, we find quite a number of churches paying only one, two, or three dollars per member, and some even less. Shall we not say, then, that something ought to be done all over the Conference to bring up the tithing to a proper standard? Can we treat this important part of the truth with proper respect, and leave things as they are?—Surely not.

In view of these facts, and after careful consideration by the Board of Directors and Conference committee and all present, the following resolutions were adopted:—

*Whereas*, The Scriptures teach that negligence, inactivity, and failure to walk in the light are an indication of spiritual death; and,—

*Whereas*, We as a Conference are greatly remiss in the duty of paying tithes, many of our members not paying in an honest tithe; therefore,—

*Resolved*, That we deplore our condition in this respect, and that we do pledge ourselves to be faithful in the performance of this duty, and we will earnestly work to present these duties to our brethren as we labor among them.

*Whereas*, The Bible evidences upon the subject of tithing are not well understood by our people; and,—

*Whereas*, There is no uniform system of collecting the tithes; therefore,—

*Resolved*, (1.) That we recommend the Conference to present the pamphlet on tithing (by Eld. Butler) to every family of Seventh-day Adventists in our Conference who will promise to read it; and (2.) That in presenting this, we recommend it to be done by the directors, assisted by the ministers who shall personally labor with the people upon this important subject.

*We recommend*, 1. That the treasurer of each church visit monthly, or at least quarterly, every member of the church within his reach, to collect the tithes; and in each case where it may not be practicable for the treasurer to do this work, that the church appoint an assistant.

2. That the church treasurers be required to give a receipt for all tithes paid to them.

3. That at the end of each quarter, treasurers be required to read before the church the names of all members, and the amount of tithe received from each during the quarter; also that he show receipts or cash for the same.

4. That at least once each quarter all the tithes be sent to the State treasurer.

It will be seen that these resolutions have a large scope, and cover most important ground. If carried into effect, we believe they will largely increase the tithe of the State, and bring up our percentage per capita to where it should be. We will not attempt in this article to present the Bible argument on the subject. It ought not to be necessary. These arguments have been forcibly presented in our publications; and we have never seen even an attempt made to answer them. We maintain that the duty of tithing our income is as clearly taught in the Bible as are any of the leading doctrines held by us. The evidences are overwhelming in its favor. The duty of paying tithes is set before us as a religious obligation. The neglect to pay tithes is denounced as "robbing God." "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:8-10.

These words occur in what is certainly a prophecy of what is to occur just before the burning day. As a people, we have ever regarded these words as referring to our time. All our leading writers have agreed in this. The testimonies of the Spirit recognize this fact, that we are accused of being guilty of this sin of "robbing God" by neglecting to give him his dues. He claims the *tenth* as his own. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Lev. 27:30.

The Lord makes us stewards over the nine tenths, while the *one tenth* he claims as his own. It is not ours and never was. The Lord has reserved it to himself, for the purpose of sustaining laborers in his cause who give their time and service to him. We have no more right to use the Lord's *tenth* for our own purposes, than we have to take the landlord's *one third* which we were to pay for the use of his land upon which to raise a crop, and hold it as our own. How people dare to rob God is passing strange. In the

Judgment day, such acts will be called into account. We cannot believe that any one can really make anything by "robbing God." It is a losing job throughout. It does not pay for this world, and surely will not for the world to come. We believe it is designed to test our loyalty in these last days. The time has come for an advance move, not only in Michigan, but in every Conference of our people. In this State we must make an organized movement to bring our people up on the tithing. The Conference committee of this State, feeling the importance of this subject, propose to present to every family of Sabbath-keepers that does not have it, the pamphlet on tithing, if they will promise to read it. So all will be without excuse.

Another important move recommended, is that each church treasurer shall visit or call personally upon every member in his church as often as once in a month, or at most once a quarter, and ask them for the "Lord's money" in their hands. In several Conferences this plan has been adopted with excellent results, and a large increase of tithes. This plan has been adopted for many years in some of our largest churches in Michigan. As it has been in most of the churches in Michigan, the treasurer simply received whatever was offered to him by any of the members, while if they did not offer it, nothing was said to them. Here has been a great loss to the treasury. We cannot think that sufficient care has been used in this particular. Many would pay who do not, if they were asked to do so. With many the neglect springs from forgetfulness. The treasurer feels a diffidence in asking the members to pay over their tithe. Why should they feel thus? Is there any impropriety in the Lord's treasurer's asking for the Lord's tithe? It is a real benefit for them to cease "robbing God," and give him his own. By retaining it, they bring sin upon themselves, and the frown of God will follow them. By persuading them to do their duty, and pay their tithe, the treasurer will assist in bringing a blessing upon their souls, and will greatly help the work of God. Let such treasurers, then, do their duty. We trust the efforts made this winter will greatly add to the amount of tithes in this State.

We are entirely opposed to the practice of putting persons in office in our churches who are opposed to any of the doctrines held by the body of our people. What should we think of the practice in the army of having officers who were opposed to the object for which the army was fighting? How could we expect success in pursuing such a course? What can we expect but weakness and inefficiency where churches appoint persons to office who disbelieve our doctrines? Especially important is it that all the officers be in favor of the tithing system, and set an example in accordance thereto. The natural covetousness of many leads them to excuse themselves if they have half a chance. And when the elder or treasurer sets a bad example in this respect, it is sure to affect the membership. This practice of appointing persons to office who oppose important points of faith, just because they can talk fluently, is perfect folly, disorganizing in its tendency, injurious in its effects, ruinous in its results. Steps should be taken to bring about a change wherever such a state of things exists. While we must often bear with those who are "weak in the faith," and we should try to help them to become strong therein, we should never place them in the position to lead the church in a wrong direction; for this would imply that we considered it a small matter to disbelieve important points of faith, and we should virtually say to these persons, We consider your views good enough, which would injure both them and the church. We prefer a correct example and a good influence in the officers, even if they cannot talk quite so fluently. "Actions speak louder than words." We desire to see this evil practice of appointing persons to leading positions who are not sound in the whole faith, and whose example is faulty, cease in all our churches. It will be a happy day for us as a people when these plain principles are regarded.

As the laborers designated in this issue go from church to church, we trust they will labor faithfully in public and private to present the subject of tithing before our people in a forcible light. They should become perfectly familiar with all the arguments used in favor of tithing, and be able also to answer the objections sometimes urged against it. They should have the *courage of their convictions*. Away with this weakness which makes us feel fearful to teach every

point of Bible truth! May God forbid that we should fear to tell the people that it is a *sin* to "rob God."

Fellow-laborers, we must meet our stewardship in the Judgment. Can men be admitted through the pearly gates, and hear it said, "*Well done, thou good and faithful servant,*" who have knowingly, covetously, and persistently "robbed God"? Answer this question to your conscience now, and do your duty as you will wish you had in the Judgment. We fear many will be lost because these things have not been brought before them faithfully by our ministers.

As we look over this great Conference, we see a great lack of spirituality, devotion, and the missionary spirit. God is not blessing us as we greatly need. How can we reasonably expect he will while such evidences of robbing him exist? Would we reward liberally those who should thus treat us? Ah! we know we would not. We are satisfied that if our people would take up their neglected duties, live up to the principles of the truth, and be faithful in all these things, we should see a far greater out-pouring of his Spirit in our midst. Brethren and sisters, think of these things, and act as you will wish you had in the day of God. G. I. B.

#### OUR DUTY TO OUR OWN POOR.

##### RAISING A POOR FUND IN MICHIGAN.

We have long felt that this great Conference ought to have a fund of several thousand dollars on hand with which to assist the worthy poor, the feeble and sick of our faith, who are not provided for by the churches of which they are members. We have had applications from various unfortunate persons, some of which we could but feel demanded sympathy of a practical kind from our people. But there were no funds at our command with which to help them. In the past, various Conferences have had such funds, and many cases were relieved from actual distress, or saved from appealing to the bounties of a cold world. We believe Michigan has in other years had such a fund, but at present there is none.

If any duty is set before us plainly in God's word, that of caring for faithful servants of Christ in needy circumstances is made emphatic. In looking about us for the causes of our low spiritual condition, we have thought that the neglect of this duty might be one of the causes of God's displeasure with us. The Scriptures represent God as blessing those who have mercy on the poor; while those who disregard their distress bring his frown upon them.

At the Flint general meeting this matter was considered. Last spring, at Charlotte, a resolution was passed to raise such a fund; but circumstances did not then favor it. At the late general meeting it was recommended that "an article for the Review on the subject of raising a fund for the support of the worthy poor be written, and that our ministers and directors act as agents for raising such a fund, and that they commence this work at once." We expect, then, that in the series of meetings to be held in all the churches in the Conference, this important move will receive attention.

The subject of our duty to the poor and unfortunate is one of very great importance, and also one that is beset with many difficulties. No one can question but that those who have been faithful Christians, and have become sick, unfortunate, or very poor, should receive help from the church. But there are many who are indolent, shiftless, and who have by vicious habits brought upon themselves their poverty, when there was really no need of it. It would be no real blessing to such to support them in their wrong way of living. They need to rouse up their energies and support themselves. In such a country as this, persons in reasonable health ought to be able to earn their own living. And where they can do so, it is much better for them to do it than to depend upon others, and become objects of charity.

Then again, the people of this country are taxed to furnish means to support the poor and unfortunate, who cannot care for themselves. Thus a vast amount of suffering is alleviated. This is a beneficent provision of our government, and entitles it to respect. We as a people pay our proportion of taxes to support the indigent and unfortunate classes. We thus help to bear the burden of poverty in the whole community. This, of course, does not relieve us from the duty of personal interest in the cases of the poor and needy. We ought ever to have feelings of compassion, and show a practical sympathy for all cases of suffering, whether of our people or not. The "good

Samaritan" represents the truly Christian spirit which ought to be seen in every genuine disciple of Christ. "Go, and do thou likewise" still rings down the ages, and places an obligation, yea, a blessed privilege upon every one who acknowledges the authority of the blessed Master. We must not draw in our personal sympathies, and confine them alone to those of our own faith.

We know beyond all question that there is a special obligation resting upon all disciples of our Lord, to manifest an interest and care for the members of Christ's body. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10. Christ has beautifully and lovingly linked himself with his disciples. He shares with them in their joys; he sympathizes with them in their sorrows. They are all members of his body, bone of his bone, and flesh of his flesh. When living in the light of his countenance, he is in us and we in him. A blessed union exists, known in nought else in this world. Hear the blessed Saviour himself: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in nowise lose his reward." Matt. 10:42. "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Mark 9:41.

In that grandest of all scenes which will ever occur in the universe of God, when the two great classes, the righteous and the wicked, are assembled to receive their final reward, and "the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations." Then he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And to the other class, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels."

What will be a principal reason for this most striking and awful difference between the reward of each?—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me." What is this important thing which one class has "done" and the other "did not"?—"For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me." Matt. 25:31-46. Christ here identifies himself with the humblest and lowliest of his disciples. What was done to them he regards as done to his own person. We see, then, that these practical duties have much to do with our final salvation. "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Heb. 6:10. In ministering, then, to the saints of God, we are showing our love for the name of Christ.

These most significant scriptures clearly show the special obligation resting upon his people in all ages to care for the unfortunate members of the household of God. We next consider the best methods of doing this. In a work so extended as ours, we must know that it cannot be done without an organized effort. Personal effort and sympathy should not be overlooked by any means; we must ever keep in our hearts a desire to do others good, and practically act in doing so; but we need more than this, because many of these cases will not come under our observation. They are scattered in all directions, and must be sought for, and not left to suffer or starve.

We believe that every church of S. D. Adventists in the land should be especially interested in behalf of its own poor. There are many reasons why this is so. In the first place, they are personally acquainted. This brings an added responsibility. The closer our relationship, the greater the obligation. Charity should begin within and work outward, rather than far away and neglect those things close at hand.

Again, in our own churches we have better opportunities of knowing of the wants of such, and a far better chance to supply them. We are far less liable to be deceived, and bestow our benevolence upon unworthy persons. We know all the peculiarities of such cases. Oftentimes in the same church things can be given which will greatly relieve the wants of needy ones, and yet cost the donor but little.

Food or second-hand clothing, grain or fruits which the farmer may have in abundance, may be bestowed, and do just as much good as a gift of money with which to buy the same. Sometimes the members of the church may make a bee, and draw up wood from their own timber lots, and come together and cut it up for some poor widow or unfortunate person, and have a pleasant time in doing it. They will thus bless the needy one, and bring the blessing of God upon themselves. The fuel would have cost quite a large sum, if paid for in money; but they would scarcely realize the loss, and have really a precious season together. There are many ways in which a church can oftentimes prove helpful, which would be impossible if the work was done from a distance.

The "Testimonies" plainly state that each church should look after its own poor. They are brethren and sisters together, and ought to have enough of Christian love to feel that it is a privilege thus to minister to Christ himself. We fear this duty is terribly neglected among us. But it is a sad disgrace to every church which does so, if they have the ability among them to minister to others. How can they expect Christ to bless them in so doing, when he so clearly teaches that such neglect will doom them to depart with the cursed to "everlasting fire, prepared for the Devil and his angels"? Dear brethren in all our churches, look about you, and see if you are not giving good reason for God to withhold his blessing from you.

But will it not be said by some, Why, then, should we raise a general fund at all, if the churches are to look after their own poor? We answer:—

1. There are churches too poor to do this; feeble in numbers and means. There may be several poor ones or invalids in such weak churches who really require the care of the church, and will suffer without it. Such a church cannot meet their wants.

2. There are scattered Sabbath-keepers who are not so situated that any local church can reach them, and who need help. If there is not a general fund, such will be left to suffer, or have to go to the county poor-house.

3. There are persons in distress who are cast out from former friends or homes, denied employment, or treated shamefully for accepting God's unpopular truth, and observing the Sabbath. We greatly fear we have been far too unmindful of such cases in the past. They deserve our consideration.

4. There are old and feeble persons scattered here and there, who are not able to take the Review. These should have the paper sent to them from some source. A general fund would reach such cases.

We conceive these reasons are sufficient to fully justify the raising of a general fund of a few thousand dollars. The fund will be under the control of the Board of Directors, and be voted out according to the united judgment of said Board. This will guard against a lavish expenditure of it, and provide for wants not otherwise met. The Directors live in all parts of the State, and while traveling from one point to another can learn of worthy cases. By laying the matter before the Board, the united judgment of a number of practical men can be obtained, and the money will be used wisely.

We appeal to our brethren throughout the State to help us raise this fund at once. It can be paid to the librarian, who will forward it to the State secretary of the T. and M. society, where it will be held in trust to be used as occasion demands. Let us remember that "he that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19:17. "He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse." Prov. 28:27. These are precious promises.

The prophet Isaiah, in a wonderful prophecy of the last days (Isaiah 58), complains of the carelessness of God's people concerning this subject of taking an interest in the poor. God withheld his blessing from the people in consequence. But he promises that if they will "deal" "bread to the hungry," and "bring the poor that are cast out to their house," cover the "naked" and not hide themselves from their own flesh, then shall their "light break forth as the morning, and their health shall spring forth speedily;" and he adds, "Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then thou shalt call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. . . . Then shall thy light rise in obscurity, and thy darkness be as the

noonday. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Verses 8-11.

These precious promises are ours if we live up to the conditions of them. How much we need these blessings! with what joy they would fill our hearts! Brethren and sisters, let us remember the conditions are that we should remember the poor and needy.

G. I. B.

**THE GENERAL MEETING AT FLINT, MICH.**

This meeting is now past. It commenced Friday evening, Jan. 20, and closed the following Wednesday evening. It was quite well attended by our laborers from various parts of the State. Some were not present whom we desired to see. The good brethren and sisters of the Flint church entertained the large company very hospitably; and our meeting was in many respects a most profitable one. It was a meeting of earnest labor. The spiritual atmosphere was not as free at first as we could desire. The preaching was close and searching, presenting before the people the great necessity of devotion and earnestness in this work. The Spirit of God attended the word spoken, and impressions were made upon the hearts of those present. But it was a meeting where hard lifting seemed to be necessary to rouse the people to a sense of the importance of our work for this time, and the necessity for a greater consecration and devotion to it.

One of the leading objects kept constantly in view was the planning of the work for the remaining part of the winter and spring, to advance the cause in certain directions. Every one of the Board of Directors was present, and several important Board meetings were held. Inquiries were made in regard to the condition of each district, the spiritual tone and state of the missionary work, the tithing, etc., and all were carefully considered. It is generally admitted that far too little piety exists, that the missionary spirit is not in lively exercise, and that special efforts must be made to bring our people up on these important points.

After listening to the reports, and making inquiries as to the condition of things in different localities, it seemed no wonder to us that the Lord had not blessed us more fully with his Spirit, and imparted greater power to the workers. This is evidence that there must be a general effort made to stir up a greater interest in these directions. And as we began to learn more and more of the real condition of things existing among our churches, and the need of earnest, devoted, consecrated labor, the more the Lord's Spirit began to come into our hearts; and we firmly believe that if we can reach the difficulties existing among us, and work to put these from our midst, the Spirit of the Lord will come in and help us mightily.

Several steps were taken, which will be more fully considered in other articles. It seemed evident that only a portion of our people are paying tithes at all, and many of these only partially. Steps will be taken immediately to bring this matter before the people of every church in the Conference, and we will try to forcibly impress upon them the necessity of greater faithfulness in this respect. We refer the reader to another article on this subject in the columns of this issue. It was also thought advisable to commence raising a poor fund throughout the State, to be controlled by the Board of Directors. We feel that such a large Conference as Michigan ought to take a greater interest in the care of its worthy poor than in the past. This matter is hedged about with difficulties, but these must be met and overcome, and we must see that the true disciples of our Lord, who may have been unfortunate, or those who are sick and feeble, are not left to suffer, or be cast upon the mercies of a cold world. We have spoken more fully on this point elsewhere.

The matter of the weekly donations for the support of the foreign missionary work was also considered, and voted upon with real enthusiasm by a large majority of those present. We believe that this important move will find a place in the hearts of our dear people in Michigan, and that they will rally to help carry on this essential department of our work. Steps were also taken to increase the interest in the missionary work, giving Bible readings, instruction in them, etc.

The Lord's Spirit seemed to witness to our efforts as we advanced in the direction of practical work.

We are forced to believe, from the testimony of the ministry, tract society officers, and others in various parts of the State, that many of our people are in a cold and discouraged condition, and we are well aware that this has not been caused by the amount of work that they have done for the Master; but doing so little has left them without the blessing of God, and their hearts are cold and unfeeling. We have never found an exception to this, that those who are earnest and devoted in laboring to advance the interests of this work are of good courage, and full of faith, and their hearts are imbued with the spirit of the message. It has ever been this way, and ever will be. We must see this spirit renewed among our people if they ever receive much of the Spirit of the Lord. Arrangements have been made so that every church in the State shall be visited as rapidly as possible by experienced laborers, and these matters set before them.

There were two or three of our morning meetings that were characterized with a great degree of God's blessing. The word of God was spoken with power. Many hearts were melted in communion, tears flowed freely, and God's blessing came into our midst, as we considered these different branches of the work in a practical manner. We all felt that it was good for us to be there. God is ready to help this people. His work is precious, and those who faithfully labor in this way will receive God's blessing in this life, and a precious reward in the life to come. We have no discouraging word to present. We know that God is ready to help us in the discharge of every duty. We believe that if our people will consider these things aright, we shall see the work go forward in the great State of Michigan.

G. I. B.

**A GENERAL SYSTEMATIC CANVASS OF ALL THE CHURCHES IN MICHIGAN.**

At the general meeting, just closed at Flint, among other important moves, it was decided by the Conference committee that meetings should be held in every church in the State, if possible, within the next three months. We have felt, after looking over the wants of the cause in the State, that we must make an earnest, systematic effort to reach all our people, and bring before them the importance of the work, the steps necessary to advance the cause, the points wherein we are falling in duty, and do our utmost to arouse an interest in all departments of the work. We have become satisfied that many are dying from inactivity and sloth in the cause, and it is not the great amount of work that is being done that discourages the hearts of our people, but because so little is done.

Everywhere we find that those who are working the hardest are full of life and courage, and they feel a desire in their hearts to help the cause all they can. And perhaps in the same neighborhood there are those who are doing scarcely anything, but are murmuring, complaining, finding fault, and throwing cold water on every effort that is made to encourage sacrifice and liberality. These are dying spiritually, and hardly know whether they believe the truth or not. These facts ought to put life and courage into every heart, and stir us up to vigorous efforts to dispel this sleep that seems to have come over so many. We know how it is physically, in cold weather; when one is stirring about constantly, he is warm and full of energy; but when he becomes benumbed with cold, he feels comfortable; then if help does not come to arouse him to vigorous action, he will miserably perish.

The same is true in spiritual things. We are in a cold, dark, dismal, sinful world. The blighting influence of evil is around us, upon us, within us. It benumbs our spiritual sensibilities, and our eyes become closed in sloth. Unless we make mighty efforts to arouse, we shall surely sleep the sleep of death. We are on the enchanted ground, which Bunyan, in his incomparable description of the Christian warfare, represents the pilgrim as passing through just before the close of the journey,—just before he reached the city of God. To go to sleep then was sure death. It is the same spirit that came over the disciples just before the great crisis in the plan of salvation, when Christ was about to be crucified. This spirit seems to be resting upon myriads of people at the present day. We must awake, and arouse to a sense of these things.

Michigan is a great and good Conference, full of persons who might be useful in the work. Many of these do not realize the importance of the times in

which we live. We must do something, brethren and sisters, to stir these up to a sense of their responsibilities, and dangers, and privileges. The Conference committee has thought it advisable to appoint meetings throughout the whole State. We are not prepared to give the date and place where all of these will be held; but those connected with them will do so at the proper time. We plead for a general attendance at all of these meetings. We beseech our brethren who are laboring, to go out imbued with God's Spirit, pleading for God's blessing, praying earnestly and humbly that he will strengthen them for this work. We must be earnest and devoted, or we will fall in duty, and come short in the future. May God inspire all our hearts, and give us a sense of these things.

We give the following recommendations of the committee relative to laborers in the different districts. It will be seen that the ministers and directors are associated together in each case. They are to unite in this labor, and by correspondence with each other understand when and where each is to go.

That Eld. G. I. Butler visit the churches at St. Charles, Hesperia, Jefferson, Otsego, and Battle Creek.

That E. Van Deusen work in Dist. No. 1, and visit all the companies in Jackson county.

That W. C. Sisley, A. O. Burrill, and F. D. Starr work in Dist. No. 2 (except Jackson Co.).

That H. C. Goodrich and T. S. Parmelee labor in Dist. No. 3.

That A. Maples, H. W. Miller, W. C. Wales, and L. G. Moore labor in Dist. No. 4.

That J. F. Carman, L. N. Lane, and M. B. Miller labor in Dist. No. 5; also that I. D. Van Horn spend some time in this district.

That G. H. Randall, H. S. Lay, and J. F. Ballenger labor in Dist. No. 6.

That David Mallin, Wm. Ostrander, and T. M. Steward labor in Dist. No. 7.

That E. S. Griggs and D. H. Lamson labor in Dist. No. 8; and that Wm. Ostrander and T. M. Steward labor a part of their time in this district; also that I. D. Van Horn and A. O. Burrill spend some time there as the way may open.

That M. B. Cyphers and H. M. Kenyon labor in Dist. No. 9.

That J. D. Gowell and T. M. Lane labor in Dist. No. 10.

That H. S. Lay labor in Dist. No. 11.

May God make these meetings seasons of great spiritual profit. As we begin to take up our neglected duties, and perform the requirements of God, we shall see the work advance. We cannot expect his blessing to fall upon us to any great degree until we faithfully perform our duties. The Spirit of God comes to us as a comforter when we have met the conditions on which it is promised, and fulfilled them faithfully. If we move forward in the path of duty, then the blessing of the Lord will come upon us like the refreshing showers upon the thirsty ground, and our hearts will be made tender by God's blessing. Brethren, we expect to see this, but there is a great work before us. May the blessing of the Most High overshadow these workers as they go forth to build up the cause of God and advance the Third Angel's Message in this great State.

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

**CHRISTMAS OFFERINGS.**

We request our brethren in all parts of the field to forward their Christmas offerings to the Review Office at once, as we have great need of these funds to meet certain wants existing in the cause. These funds were given for the benefit of the three European missions and the General Conference Association. We trust all will try to hasten the matter, and forward the funds without delay.

If there are those of our brethren who have means at their command, which they are willing to loan the General Conference Association without interest, or at a small rate, we should be glad to have them correspond with A. R. Henry, the Treasurer of this Association, or with the writer. We hope, also, that the treasurers of our different State Conferences will forward the amount due the General Conference on tithes for this quarter, and the amount that is due for preceding quarters as soon as possible. Some of the claims settled at the time of the Conference have not yet been paid, and the General Conference has not been able to meet the demands upon it. All these funds should be sent to A. R. Henry.

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

—Never be grandiloquent when you want to drive home a truth. Do not whip with a switch that has leaves on if you want to tingle.—H. W. Beecher.

## Progress of the Cause.

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

### CONSTRAINING LOVE.

"The love of Christ constraineth us." 2 Cor. 5:14.

Thy love, O Christ, constrains us;  
It bears our souls away,  
As bounds a vessel onward  
'Neath some strong breeze's sway;

Or as the flooded river  
Sweeps down to ocean's tide  
The barks that on its bosom  
In sunshine gleam and glide.

It needs no stern compulsion  
To urge our steps along;  
Thy service is our pleasure;  
Thy statutes are our song.

No danger can deter us,  
No glittering lures detain,  
From following Him who loved us,  
And died and rose again.

—Rev. James G. Small, in *Christian Leader*.

### SWEDEN.

**STOCKHOLM.**—During the past month we have continued the school and meetings with usual interest. The meetings during the week of prayer were occasions of much blessing to our souls. At the close of the week, the friends showed great willingness to donate of their means according as they were able, and the donations received for the mission far exceeded our expectations.

We have thirty-two persons in the mission school, and the prospect is that there will be about that number to go out as colporters and Bible workers at the close of the school. During the two months since the school commenced, about seventeen or eighteen who have been active in the work, have received cash for books and papers amounting to \$830.80.

Jan. 4.

J. G. MATTESON.

### AUSTRALIA.

**MELBOURNE.**—I pitched my tent in Carlton, a suburban town of Melbourne, and began a series of meetings, Nov. 7. The interest was fair from the first, and increased until we had presented the Sabbath question. Nearly all were convinced of the perpetuity of God's law. Twenty-six have signed the covenant, and are gaining a good Christian experience. One gentleman, who has made a profession of religion for twenty years, and has been a preacher during a considerable portion of that time, thinks the experience of the past twenty years is nearly lost. There are some who have not yet signed the covenant, but think they will soon. May God pity those who hesitate in the face of known duties, and do not receive the "love of the truth." Those who are following their convictions are a good, substantial class, though not wealthy.

My book sales during the six weeks already past amount to about \$38.92. The collections during the same time have been about \$83. Here let me say that since coming to the colonies I have gained a valuable experience in the way of taking up collections. The method we have adopted is as follows: Our tent-master takes his place at the door, collection-box in hand, while the choir is singing the closing hymn. Before the benediction is pronounced I call the attention of the congregation to the box; and as they pass out, they have a good opportunity to deposit their free will offerings. This is done at each meeting. The people like it much better than having the box passed to them at their seats. It has been proved by actual experiment that to fasten the boxes up in various parts of the tent is simply a waste of time and labor.

The truth does not go so rapidly here now as it did at first, on account of the opposition that has been aroused. I believe that the history of the work in America will, to a great extent, be repeated in these colonies. We look forward to the time when the Third Angel's Message will be swallowed into the loud cry. We have felt greatly blessed in laboring for others since coming to Australia. While it is true that American ministers labor under some disadvantages here, yet the pleasure of seeing precious souls awakened to a sense of the solemnity of the times, and the claims of God upon them, more than repays for the extra burdens borne. We are anxious to show ourselves "approved unto God." I hope our dear brethren in America will not forget to pray for the work and workers in the distant islands of the sea.

WILL D. CURTIS.

Dec. 21.

### ARKANSAS.

**LITTLE ROCK.**—I closed my labors here Jan. 15. Nineteen, in all, have signed the covenant, and two

or three are keeping the Sabbath who have not yet signed it. One man is just giving up a position at seventy dollars per month, that he may obey God. We have organized a Sabbath-school, and regular meetings will be kept up. But for the very bad weather and the urgent calls elsewhere, I would have remained in Little Rock for some time yet. A mission should be established there, and I trust it will be done at an early day.

I now go to Missouri to labor for a time in Douglas and Christian counties.

R. S. DONNELL.

Jan. 18.

### VIRGINIA.

**BUCK HILL SCHOOL-HOUSE.**—I commenced meetings at this place, five miles North of Mount Jackson, Jan. 13. The congregations were small at first, but the house has since been well filled with attentive hearers, so that we have been obliged to procure additional seats. Some are becoming deeply interested. The truth is not new here, as we have some brethren and sisters living at this place. Eld. Sanborn has labored in this vicinity. Prejudice was very strong, and other hinderances stood in the way. But these have been partially removed, and the way is now open for the truth to be presented here; but still we can hear the voice of the dragon.

Bro. A. C. Neff was with me over Sabbath and Sunday, at the beginning of the meetings. I have many calls to visit. I look for help by the middle of the week. When I see so much to do, and see precious souls for whom Christ died, going to destruction, my soul sinks within me. I want to keep humble, so that my heavenly Father can use me to his own glory.

Jan. 21.

R. T. FULTZ.

### WISCONSIN.

**OTTER VALE, VERNON CO.**—We have closed our meetings here for the present, on account of the cold weather, and storms which have rendered the roads impassable. Sunday evening, although it was forty degrees below zero, the house was well filled. In the forenoon we had spoken on the seal of God, and in the evening we spoke on the fall of the churches. Twenty have acknowledged that we have the truth. May God help them to obey. A vote of the house was taken to ascertain if they desired us to return and continue the meetings. Every one voted in favor of it. They have no church building here, and no building but a school-house in which to hold meetings. We were offered twenty-five dollars by four different men, with which to build a meeting-house. Had we a class formed here, there would be no difficulty in building a church. Hope to return soon to complete the work, or have tent meetings held here next summer.

Jan. 20.

ROBERT J. WHITE.

B. JUDSON.

**SHAWANO.**—After returning from Spearfish, Dak., last September, I assisted father in holding a tent meeting at this place. The deepest interest seemed to be manifest in the country. After taking down our tent, we held a few meetings in the school-house, when father was called away to labor in other fields, leaving me to follow up the work. I have spent most of my time here since.

Twenty-seven have signed the covenant, all of whom are new Sabbath-keepers, and nearly all are heads of families. Others are keeping the Sabbath. Some are looking into these things like the noble Bereans, and we hope to see them soon turn away their feet from the Sabbath, from doing their pleasure on God's holy day. We have a prayer-meeting every Thursday evening. The Sabbath-school numbers forty-seven members. It is pleasing to see the interest they manifest in searching the Scriptures. May God bless this little company, and build them up in the most holy faith.

B. J. CADY.

### DAKOTA.

**FARGO, MADISON, AND IROQUOIS.**—I met with the friends at Fargo on Christmas Day. We had several good meetings, and celebrated the ordinances in the evening. Other arrangements were made for the mission, as Bro. White, who had been in charge, was about to leave for South Dakota, and ten members were added to the church. The Christmas contribution was good considering the membership, and many said the meeting was the best they ever attended.

I then went to the meeting at Madison, but on account of deep snow and severe storms, the attendance was very small. Some very good meetings were held with the few who were present, and I believe the brethren feel of good courage. We had an appointment for the next Sabbath for a general meeting at Iroquois; but the day the meeting was to begin, we had the most severe storm known in Dakota for many years. Many were frozen to death, and travel was suspended. After being delayed some days, I arrived at Minneapolis, Wednesday, Jan. 18.

As I leave Dakota to labor in another field, I feel to thank God for mercies past, and to implore his grace for days to come. It is not without regret that we say farewell to old and tried friends; but we pray

God's blessing to be with them and us till the warfare is over, and the reward is given to the faithful ones.

A. D. OLSEN.

### KANSAS.

**MORGANVILLE.**—My labors at this place were closed, I trust, with God's blessing. Although none had begun the observance of the Sabbath, several precious souls are fully convinced, and labor for the truth. It was with much feeling that we parted, some being moved to tears. Some promised to obey the truth, I consider that God's work obtained a great victory by the removal of prejudice. A kindly feeling now prevails, and the brethren and sisters are more encouraged to press forward.

PAUL E. GROS.

**HUTCHINSON.**—I have been laboring at this place since the late fall camp-meeting. Though the weather was somewhat cold, the tent was used about one month for services, heating it with two large stoves. During this time Eld. Gibbs was with me. For some time after the tents were taken down, there was considerable difficulty in obtaining a suitable room in which to continue the meetings. This delay caused the interest to be broken up so badly that when a rather inconvenient hall was at last secured, the attendance was small. Prejudice is very strong, as the truth was quite thoroughly canvassed here last year, at which time quite a number partially came into the faith, but the work being left too soon, most of them went back. This left the field in a very bad condition. We held Bible readings where we could, and visited from house to house, and as a result of the blessing of the Lord upon our efforts, six new ones are keeping the Sabbath. Four were baptized, and five joined the church.

Last Sabbath we celebrated the ordinances with this church, it being the first time they had enjoyed this privilege together. It proved to be a profitable season. Wrongs were confessed and put away, and the Lord came very near. The week of prayer did us much good, though we received but two of the readings until late in the week, on Friday, and entirely missed the corresponding secretary's letter.

We carried out nearly all of the Christmas program with good success. All seemed pleased with the exercises. Times are hard here, but the Lord blessed in giving, and the crown was made bright with a donation of \$64.45. We are of good courage in the work, and have consecrated ourselves anew to it. May the dear Lord keep us faithful.

L. J. ROUSSEAU.

**AMONG THE CHURCHES.**—I visited all our German churches during the week of prayer, except the Olney, Rush Co., church. We had very good meetings at each place, the brethren generally taking a deep interest in this forward move. The Lord came very near to us by his Holy Spirit, and hearts were made tender. Our Christmas offerings amounted to some over \$200. We believe the Lord approves of these willing offerings, and that he will richly reward the donors.

We are now through with our quarterly meetings and annual election of church officers, except at Hillsboro, where the election of officers was, for certain reasons, deferred till I should be there again. This work passed off most pleasantly, with hardly a word of discord; but, on the contrary, love and harmony prevailed. We believe that the brethren generally start in with the new year with renewed courage and zeal for the cause which we love. May God's blessing go with the work during the entire year.

I have now been with the Olney church since Jan. 13, and we have a good outside interest, both in the German and the English languages. Every alternate evening we hold German meetings at Otis, and the other evenings we have English meetings several miles southwest of that place. People come from five to eight miles to attend the meetings. The house is full each evening, and the best of attention is given to the word spoken. We have invitations to visit more frequently than we can possibly accept. May the good work continue, and the Lord grant us a rich harvest.

Jan. 19.

S. S. SHROCK.

### INDIANA.

**BUNKER HILL, KOKOMO, RADNOR, ETC.**—Since entering upon my work in this State, I have labored in the above-named churches. I remained over two Sabbaths at Bunker Hill. The meetings were rather thinly attended, owing to the bad roads, but some interest was manifested. One sister has lately begun the observance of the Sabbath there. The church has been very much reduced by removals. The moving spirit often works ruin to our churches.

Our meetings at Kokomo were held in a private room. The Lord seemed to bless us. The Sabbath-school here is in many respects a model one. All seemed to be in harmony. The church is gaining influence in the city, and if all will be faithful in their work for the Lord, others will be added to their number. A church building is needed here, and plans are being laid for its erection. A building suit-

able for this place will not cost less than \$2,000. It is hoped that our brethren in different parts of the State, especially in Dist. No. 6, will make liberal donations to this enterprise. Kokomo has always been considered quite a central point for our people in this State, and when we have a church building there, it will be quite an advantage to us for many reasons. The president of the Conference favors this enterprise.

The church at Radnor were greatly encouraged by the two weeks' meeting with them. There are several in this vicinity for whom we have hope. I labored with the church at Barber's Mills during the week of prayer, holding three meetings each day. The Lord seemed to bless us, and the brethren and sisters seemed much encouraged. There is much prejudice here, but by faithful work this can be removed to a great extent, and souls may be added to their number. Our Christmas donations amounted to \$25. Because of the inclement weather, the attendance at the meetings at West Liberty was very small.

At all these places we tried to show the necessity of a more thorough consecration to God. A spiritual decline is perceptible in many places. It is hoped there will be an advance in this respect, and that union, harmony, and love, with a constant devotion to God, will prevail.

VICTOR THOMPSON.

ILLINOIS.

CHICAGO, SHERIDAN, AND PONTIAC.—After returning from General Conference, I remained in Chicago until after the quarterly meeting, Jan. 1. The week of prayer, and the closing days of the old year, were profitably spent in seeking God, and in searching our hearts. We felt that a greater degree of union among the believers in the city must be manifested, and as we made efforts to bring about this desired result, we were blessed. The love of Christ constraining us, we see things differently; discord takes its flight, and hearts are melted into unity.

Jan. 6-11, I was with the church at Sheridan. Here we were favored with the presence and labors of Eld. J. F. Ballenger. He and all the members of his family were enjoying a short reunion. The regular quarterly meeting was held. The ordinance meeting was enjoyable, and the preaching and our efforts in the business meetings were appreciated and responded to by the members with a good will. The church elder asked to be relieved of the eldership, on account of his deafness; the church retained him as deacon, and elected a new elder, who was ordained. The church clerk moving away, another brother was elected to that position. The brethren here desire to work in harmony with the message, and with those who are leading out in it. They are ever ready to help push the work forward. Their interest in the Chicago mission was shown by the presentation of a nice rag carpet for the dining-room, which they had prepared; while their gifts of butter and other eatables which are so often received, revealed the fact that they were not moved by impulse. If all the churches in the State, and our scattered brethren, would only consider this in the same light, and act upon the same principle, it would greatly relieve those in charge of the work, and would also prove a blessing to the donors. I hope they will do so.

I am now holding meetings in the Baptist church near Pontiac. Although through prejudice an effort is being made to keep the people away, our audience has increased each evening, and last evening the house was full. It will hold about 200. What the result will be, we know not; the Lord must give the increase. Brethren in Illinois, are you praying that success may attend the efforts of the workers?

R. M. KILGORE.

NEW YORK.

AMONG THE CHURCHES.—Although I have not reported for some time, I have by no means been idle. After moving to Gouverneur Nov. 8, I returned to Watertown, where I spent one week in visiting there and at Brownville. I found the Brownville friends steadfast and growing. I held three meetings at Watertown. One joined the church from Brownville. Nov. 26, 27, I met with the church at Gouverneur. We had a good meeting. Seven joined by letter from the church in New Connecticut, which disbanded Nov. 5. Officers were elected and the ordinances were celebrated. This church has passed through some sore trials, but some good souls have proved steadfast, and, if faithful, God will reward them in the future.

Dec. 3, I joined Bro. P. Z. Kinne in a tour through the greater part of Dist. No. 4, visiting the churches at West Pierpont, South Pierpont, Buck's Bridge, and Silver Hill, besides many scattered Sabbath-keepers, returning to Gouverneur Dec. 26. Seventeen services were held; some trials were put in the way of settlement, some troubles were settled by the Spirit of God taking possession of the heart, and some who had not borne testimony for months, again took up the yoke of Christ. Two clubs of Signs were taken during these meetings, one at West Pierpont and one at Silver Hill.

We had a varied experience. It seemed to me that Satan's power was never more manifest than now, in blinding and discouraging the people of God; and it seemed as though God was never more willing to help, when we were in a condition where he could trust us. We found some careless and indifferent, some pleading for the light and going forward. God was blessing them, as he will bless all those who will thus do. We tried to do all we could to reach hearts, and God always helped in our extremity. There were some trials which had gained a wide spread notoriety, and had thus given the enemies of the Lord occasion to blaspheme. These were put in the way of adjustment. We trust that our brethren and sisters of both the Buck's Bridge and Silver Hill churches will humble their hearts, seek God, and so decide in all things that God may guide them in their trials to a right issue. The week of prayer was kept with great profit by some in all our churches; but with some the precious opportunities came and went unheeded.

Dec. 26, I separated from Bro. Kinne, after our peculiarly trying and yet pleasant pilgrimage of nearly four weeks. Dec. 31 and Jan. 1, I was with the church in Gouverneur. Officers for the year were elected, the ordinances were celebrated, and a club of Signs was taken for missionary work the coming year. The attendance was not large, but we had a good meeting.

Jan. 7, 8, I met again with the Buck's Bridge church at their quarterly meeting. Officers of the church were elected; the ordinances were celebrated, and those present voted unanimously to carry out the recommendation of the General Conference in regard to laying in store as God prospers them, for the support of our foreign work. Matters went pretty hard till about the close of our business meeting, when the Spirit of God came in, and hearts were melted before the Lord. Eld. C. O. Taylor was present at our ordinance and business meetings, and assisted greatly. The next day I visited the three sisters who came out in a tent meeting which we held at De Ruyter six years ago. I found them still serving God, and firm in his truth. They had not been visited for a long time, and they had found the Review and Signs precious messengers of good.

Jan. 14, 15, I joined Eld. M. H. Brown at the Mannsville quarterly meeting. The attendance on the Sabbath was small. On the evening after the Sabbath, we held a meeting nearer those who did not attend, and a part of them were in attendance. Sunday we had quite a full attendance. After a sermon from Zeph. 2:1-3, during which the Spirit of the Lord was present, a social meeting followed, in which hearts were melted, and strove almost in vain for utterance. Some good confessions were made and good steps taken. May God help those who thus made an advance move, to prove steadfast.

I thank God for his precious truth. I thank him for the week of prayer, and desire that it should be not for a week only, but for all time, till the heart is cleansed. I long for more of God's presence.

Jan. 17.

M. C. WILCOX.

ST. PAUL, MINNESOTA, MISSION.

DOUBTLESS our brethren, especially those in Minnesota, will be interested to hear again from this mission. We wish to say, in the first place, that we are all of good courage in the work. It should by no means be concluded from this, however, that everything here is pleasant, and just as we would desire. There are many things we would have otherwise, if we could. Nearly every day we meet something that has a discouraging tendency. But we remember that God lives, and that he has the same power as in the past, and that his truth will finally triumph. We know that he cares for his people, and that he has a greater interest in the advancement of his work than men can possibly have; and we are sure that if we do our duty, souls will be saved, and God will be glorified, even though at present we see but little fruit of our efforts.

Our labors, however, have not been wholly without visible results. As stated in our last report, some ten took their stand for the truth as the result of the tent effort. These are all still faithful, and most of them have united with the church. Since the close of our tent work, three or four more have commenced keeping the Sabbath, and we hope for a few others with whom we have held Bible readings.

Since last October, we have been making efforts to bring our work before the more intelligent classes, and have had some success. The W. C. T. U. has a temperance reading-room near the center of the city, where sermons, lectures, etc., are occasionally given. Not long since, I had the privilege of speaking there on the subject of temperance, to a fair sized and intelligent audience. This secured for us some good friends. More recently we attended two public receptions given there, and formed the acquaintance of several intelligent people, for some of whom we have since been laboring. We have also succeeded in getting the Good Health, Signs, and Gospel Sickle into this reading-room, and in the reading room of the Y. M. C. A. for one year, and the Sickle into the Bethel mission reading-room for the same length of time.

During the past three weeks, we have been holding Sunday afternoon meetings in the church leased last spring. This church is near the center of the city, and to hold services there on Sundays could hardly fail to bring us into public notice, especially when we announce every service with from 2,000 to 5,000 handbills. These bills are not distributed as we usually distribute bills,—from house to house,—but they are taken by the brethren to several of the leading churches on Sunday morning, and handed to the people as they pass out from the service. As a result we have had quite good-sized audiences of intelligent people. Some already seem interested, and we hope and pray that some of them will be reached. People are learning of us in all parts of the city, and of course this will increase opposition as well as interest; but we long to see the public mind stirred. We know it cannot fail to reach many who are honest. We long for the time when not only our cities but all the countries of the world will be stirred by the loud cry of the third angel.

What we greatly need in St. Paul just now is money and consecrated workers. There are but three American workers in our mission at present, myself included. We have reached a point in the history of the work here, where if we only had fifteen or twenty good, consecrated men and women, and plenty of means, there would be a mighty moving, at least, so we believe. May the Lord put it into the hearts of his people to come up to the work.

WM. SCHRAM.

WHO WILL CANVASS IN OHIO?

MANY strong appeals have been made for laborers in the canvassing work. This branch of the work is not progressing as it should in this State. A few earnest, devoted agents are working and doing much good; but many more are needed. There are many who are not yet engaged in this work who ought to canvass. As yet, but a very small part of our State has been entered by our canvassers. Brethren, we have a great work before us, and if we are the lights of the world, and believe in the soon coming of the Lord, why not do something to get his saving truth before the people? "I feel that we should arouse to a realizing sense of the truthfulness of the testimony that we are not doing the one twentieth part of what we ought; that there ought to be fifty laborers in the field in this branch of the work where there is only one."

To us as a people has been given the privilege of introducing a system of Bible study, in the form of readings. This system is indorsed by other denominations, and is becoming very popular. It behooves us, as true servants of God, to improve these golden opportunities of placing the precious truth before our fellow-men. "The canvassing field is a broad and fertile one, in which every God-fearing man and woman of talent can sow more good seed in one year, than our ablest minister can put in the same soil from the desk in five. The fruit may not appear as soon, but the seed is sown, and God gives the increase in his own good time."

That you may realize more fully the magnitude of the work that can be accomplished by a devoted and energetic canvasser, I will illustrate by referring to one at the Cleveland mission, who entered the work about the first of November last. He sold 250 copies of the "Bible Reading Gazette" in sixty days. This is an average of over four books per day. Now, counting one of those readings equal to a sermon, he would deliver 675 sermons in a day; for each "Gazette" contains 162 readings. He delivers 20,250 sermons in a month, or 40,500 sermons in the sixty days. This is equal to more sermons than John Wesley, the great reformer, delivered in all his life.

Brethren, let us weigh this matter well. We are transacting business here of which we will have to give an account in the great day. And if we fail to carry to others these precious truths which have been brought to our hearts and homes, and allow them to grope through life in darkness, what will be the character of the words that will greet our ears when the Lord shall appear? Will it be, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord"? or will it be, "Depart from me, ye that work iniquity"? May the Lord lay the burden upon many to enter the work. We call upon our church elders, T. and M. officers, and district directors, to use all their influence to encourage suitable persons to enter and remain in the canvassing work.

We desire very much to have some of our brethren with their wives enter the work. We want those with a missionary spirit, and also ability to lead a company. More canvassers can be secured, if they can find a place with a leader who will direct and encourage them in the work. This being one of the most important branches of the work, and the principal agency by which the message must go to the world, it is necessary that we have many workers. Under the present system of canvassing in companies, it takes but a short time to learn how to canvass; and the expenses are so reduced that almost any of our brethren and sisters can engage in the closing work of carrying the truth to every family in the land.

Brethren and sisters, how many will enter the work now at the beginning of the new year? I shall be pleased to hear from all who think of engaging in it. Address me at 178 Warren St., Toledo, Ohio.

A. J. VAUGHN, *State Agt.*

#### THE WEEK OF PRAYER AT BEAMAN, IOWA.

WE as a company looked forward to the week of prayer with great anxiety, hoping to receive great benefit and strength as professed followers of Christ, and also to see new ones come into the fold, and those that had grown cold and backward renewing their covenant with the meek and lowly Jesus. We had expected Eld. J. S. Hart, of State Centre, and our church elder to meet with us, and were depending very largely upon them to assist us; but we were not permitted the privilege of having a minister with us. Our church elder came, however, the first evening of our meeting. Some twenty had gathered to seek the Lord, and his good Spirit came in and melted the hearts of all present. We met twice each day, and were granted greater blessings than we felt worthy to receive. One who had been our subject of prayer, who had never made a start in the Christian life, made a firm resolve ever to be found on the side of truth; others have taken new courage, and are walking in newness of life. Our meetings were a great source of strength to all. The Christmas program was carried out in full, the amount received being \$61.67. We are still trying to live right, and walk in the footsteps of our Saviour.

Mrs. HARRY EVANS.

### Special Notices.

#### NOTICE FOR CENTRAL ILLINOIS!

I HAVE now made arrangements to labor in new fields. Any friends living in central Illinois who desire a series of meetings held in their place, may address me at Princetown, Peoria Co., Ill.

L. D. SANTEE.

#### TEXAS, ATTENTION!

Owing to the falling health of Sr. Gregory, Bro. Turner Stevenson will act in her place as secretary of the Texas T. and M. society. All business pertaining to the society should be addressed to Turner Stevenson, Denton, Texas. Bro. Frank Green, of Peoria, will fill the place as director of Dist. No. 2, vacated by Bro. Stevenson.

HENRY HAYEN, *Pres. Texas T. and M. Soc.*

#### KENTUCKY, ATTENTION!

I AM now arranging to make a visit to each church and company in the State, where the numbers are sufficient to hold meetings or Sabbath-school. I should be glad to correspond with the leading members as to when would be the most convenient time for a meeting in their neighborhood. We shall probably commence our work at Pelville, Hancock Co. Further arrangements will be made by correspondence. My permanent address till further notice, is Leitchfield, Grayson Co., Ky., Box 88. Send all correspondence to the above address, and it will find me.

J. H. COOK.

#### THE MEETING AT ADAMS CENTER, N. Y.

WE would once more call attention to this meeting. The brethren and sisters in Dist. Nos. 3, 4, should put forth a special effort to attend. Our meeting in Western New York was well attended, and our brethren and sisters from other churches felt amply repaid for the sacrifices made in leaving home, because the Lord came near, and a special blessing was received.

Bro. Underwood's earnest labors were greatly appreciated, and we are exceedingly anxious for our people in Northern New York to have the benefit of them, which they can have by attending the Adams Center meeting. Let no small matters hinder any, because those who stay will lose a rich blessing.

Time is short, and these precious privileges will soon be past. Let us improve them while they are granted us.

M. H. BROWN.

#### DIST. NO. 6, OHIO, NOTICE!

THIS district, as all are aware, occupies the north-western part of the State, and embraces the churches of Bowling Green, Portage, Pemberville, Toledo, Genoa, Lyons, Liberty Center, McClure, Hamler, and Payne. We will hold our next district meeting Feb. 16-21, at Hamler, Henry Co. We expect to hold a Sabbath-school institute in connection with this meeting, occupying the first evening and day of the meeting, conducted by the president, V. H. Lucas. Eld. R. A. Underwood will be present to conduct the meeting of the T. and M. society, and L. T. Dysert to

give instruction in keeping accounts with the society.

We want to make this one of the best meetings of the kind ever held in this district. Dear brethren, we sincerely hope you will come, and prepare to do more and better work for the Lord. We urgently request the presence of every T. and M. librarian. It matters not, brethren, how much we profess to love the truth; let us make good use of the few fleeting moments left us. Come, let us avail ourselves of every opportunity to better qualify us to labor in the Master's vineyard.

H. H. BURKHOLDER, *Director.*

#### TO DISTRICT NO. 8, MICHIGAN.

DEAR BRETHREN AND SISTERS: The meeting appointed in the last issue of the REVIEW for St. Clair, should have read *St. Charles*. It has been arranged to hold a general meeting at this place, Feb. 8-7, in connection with which we will hold our district quarterly meeting. We greatly desire and hope for a grand rally from this part of the State, especially from every church in this district. Notwithstanding the short notice, we shall expect a good turnout. Our church will gladly care for all who come. But as the weather is cold, all should bring what bedding they can.

We would ask our brethren at this time to remember the Saginaw mission, which needs our prayers and our support. If you have bedding of any kind, dried or canned fruit, apples, potatoes, flour, beans, butter, or anything in the line of provisions which you can spare, all of which are needed now, please bring them with you to this meeting, and we will see that they are duly forwarded from here.

The Lord is blessing the labors of his servants at this mission, and some are deciding to obey God's truth. Let us each sense our responsibilities, and do what we can to sustain this good work planted here in the heart of our district.

E. S. GRIGGS.

#### GENERAL MEETINGS IN OHIO.

WE call attention to the appointment of district meetings to be held at Hamler, Walnut Grove, and Yellow Springs. We expect to see a general rally of our brethren and sisters in each district at these important gatherings. We want the church elders, clerks, treasurers, librarians, all the canvassers, and as many more as can possibly come, to be present at the first meeting, which will begin on Friday evening and continue until the following Wednesday. We want to talk to our brethren of the thrilling truths which we profess, and of the blessed opportunities of laboring to save perishing souls.

There will be a class in book-keeping conducted by Bro. H. M. Mitchell, at each place of meeting, especially for the benefit of librarians, district secretaries, church clerks, and treasurers. Many others will doubtless avail themselves of this instruction. We want these meetings to be the most profitable seasons we have ever experienced in our district meetings. The brethren at each of these places will do all they can to care for those who come.

We ask all the librarians, clerks, and treasurers of the various churches in the district to bring their books in which they have kept the accounts. By this means they can obtain much more assistance than if they left them at home. Come prepared to take a supply of the "Year Book" to the various churches of which you are members. Bring your interested friends or neighbors; come to pray, learn, and work to advance the cause of God. If any further particulars or information are desired concerning the meeting at Hamler, address H. H. Burkholder, Hamler, Henry Co., O.; concerning the meeting at Walnut Grove, Dist. No. 6, address E. J. Van Horn, Lima, O.; concerning the meeting at Yellow Springs, address W. H. Cottrell, Yellow Springs, O. These brethren will do all they can to secure a full attendance at these meetings. Those who remain away will suffer loss. Shall we be disappointed in not seeing you? Christ will be there, and let us be there to do and receive good at the hand of God.

R. A. UNDERWOOD.

### News of the Week.

FOR WEEK ENDING JAN. 27.

#### DOMESTIC.

—Florida fig-trees are putting on the first crop of figs for the year.

—Cases of small-pox are reported from Detroit, and from Victoria, British Columbia.

—Two saloonists were convicted at Clinton, Iowa, Tuesday, of violating the prohibition law.

—Only twelve Indians, it is said, are left of the tribe of 1,000 who inhabited the Yosemite Valley a few years ago.

—It is estimated in Philadelphia that the effect of the high license law, fixing the fee at \$500, will be to reduce the number of saloons from 6,000 to 1,300. It would be more interesting to know how much it will reduce the number of drunkards.

—Fire in O. G. King's shoe house at Newark, Ohio, Tuesday night, caused a loss on the building and stock of \$150,000.

—Both sides in the Reading strike still hold out, and no sign of compromise is shown. Meanwhile coal advances in price.

—A low estimate puts the number of persons supported by all the forms of employment furnished by electricity at 5,000,000.

—The wine cellars at Put-in-Bay, Ohio, were destroyed by fire Tuesday morning, with a loss of \$75,000; insured for two thirds.

—One hundred thousand dollars damage was the result of a fire Friday morning, in the Rogers Locomotive Works, at Paterson, N. J.

—All the prisoners in the jail at Bryan, Tex., escaped Sunday night, but one returned Tuesday, saying it was too cold in the woods.

—In a dynamite explosion at Bethayer's Station, Pa., the building was shattered, and four workmen hurled yards away, torn and bleeding.

—Fame does not always bring to a man that which is agreeable. It is said that Geo. W. Childs receives over two hundred begging letters daily.

—A bitter feud between the Allor and Sedgerwood families, in Union county, Tennessee, culminated in a fight Monday, in which three persons were killed.

—A bill has been introduced into the New York Assembly making every Saturday in July, August, and September a legal holiday, and repealing the Saturday half-holiday law.

—The Quakers have a farm of 720 acres of land near Wabash, Ill., in a high state of cultivation, on which nearly one hundred young Indians are receiving a Christian education.

—An explosion of dynamite Thursday morning at the Carbon Limestone Company's quarries, ten miles from Youngstown, Ohio, killed one man and wounded five others, two of whom cannot recover.

—Three coaches of a Delaware and Hudson train jumped the track at Baxterville, N. J., Monday morning, the cars turning over three times. A number of persons were wounded, one probably fatally.

—The funeral of Mrs. Eliza Ballou Garfield took place at Mentor, Ohio, Monday, the remains being placed beside those of President Garfield in the vault at Lake View Cemetery, Cleveland, the same day.

—A gang of boys, from twelve to sixteen years of age, were arrested at Lafayette, Ind., Wednesday, for committing numerous robberies, and they confessed to belonging to an organized gang for that purpose.

—From Galveston, Wednesday, there were shipped to Zanzibar, Africa, ten tons of superior Texas cotton seed. An experienced planter was also sent to instruct the natives in the cultivation of the cotton plant.

—One hundred clerks, operators, train and section men between St. Louis and Toledo, have been discharged, and two passenger trains dropped by the Toledo, St. Louis, and Kansas City Railroad Company, to reduce operating expenses.

—A street-car cable train became unmanageable Friday in Selby avenue, St. Paul, Minn., and when descending St. Anthony's Hill, the cars shot downward at great speed, ran off the track, and were smashed to pieces. Three persons were fatally injured and fourteen were badly hurt.

—It is alleged that half the citizens of Bainbridge, Ohio, have been involved in stealing coal from the coal cars at the railroad station. A minister, the city marshal, a hotel proprietor, and twelve prominent citizens have been arrested, and many other persons will be locked up. Some idea of the amount stolen may be had from the fact that although coal is universally used at Bainbridge, not a car-load has been billed to a resident this winter.

—The program of nature, as reported from points both east and west of this locality, is principally blizzard and blockade. Throughout the greater part of New England and in Northern New York the blockade is complete, and on the lines of the New York Central is the worst known for years. In the blizzard sections of the Northwest the situation is of course equally bad. In northern Michigan and Wisconsin the snow is unusually deep, and deer and other game, unable to travel through it, are caught and killed with ease.

#### FOREIGN.

—It is rumored that Joseph Chamberlain will succeed Lansdowne as Governor General of Canada.

—There is an alleged shortage in the accounts of the Norway government in Manitoba, of \$500,000.

—In the City of Mexico the average winter temperature is 58° in the early morning, 68° at noon, and 55° at midnight.

—King John, the Abyssinian leader whose forces the Italians are fighting in the Soudan, claims to be a descendant of the Queen of Sheba.

—A French opera company performed in Berlin, Jan. 25, and was accorded a most hearty reception. This is the first time in twenty years that a French company has performed in Berlin.

—The first ten miles of the Panama Canal on the Atlantic end is declared open for navigation. What particular advantage there will be in navigating this much of the promised canal, is not stated.

—Mr. Guimaraes, a Portuguese inventor, is said to have made a new repeating gun, called the Archimedes, which



# The Review and Herald.

BATTLE CREEK, MICH., JANUARY 31, 1888.

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## CONSIDERABLY MIXED.

✓ No doubt some of our readers were not a little surprised at an appointment which appeared on the last page of the REVIEW last week. We gave it as it purported to have been received by telephone at this Office. The meeting at Hillsdale should have been Jan. 27-29, and the meeting appointed for St. Clair, Feb. 3-7, should have been at St. Charles. Moral: The telephone is not so sure as the telegraph.

## THE BIBLE ECHO.

This paper, the organ of our publishing house in Australia, comes to us this week in enlarged form and a new dress. It has a new engraved head which is an improvement over the former heading. The New Year's number is furnished with an illustrated cover, and makes a fine appearance. It will hereafter be published in its enlarged form, without cover, sixteen pages, monthly, at the same price as formerly. Success to our workers in that far-off field.

## AN HONORABLE TESTIMONY.

THE Winona (Minn.) Daily *Republican* having copied some of the paragraphs which have been so abundant in the papers of late concerning the "Battle Creek Adventists," their getting excited over the time for the Lord to come, selling their property, preparing ascension robes, etc., Bro. Moon, elder of our church in that city, went to the editor and laid before him the facts in the case. Thereupon the editor showed his willingness to deal fairly and honorably with all parties, by preparing of his own accord and publishing in his issue of Jan. 7, 1888, the following statement:—

The statement made in a recent dispatch to the *Republican* and other papers from Battle Creek, Mich., in relation to the annual contributions of the Seventh-day Adventists of that city to the cause of foreign missions, was couched in such flippant language, and so misrepresented the motives and belief of the members of that denomination, that we gladly accede to the request of Eld. Allen Moon of this city to call attention briefly to the facts in the case. Contrary to the declaration of the dispatch alluded to, the Adventists do not look for the immediate coming of the millennium, nor for the end of the world; and the large gifts in money and jewelry which were contributed by the Battle Creek people, instead of being instigated by a fear that the world was about to speedily dissolve into thin air, was prompted solely by an intelligent desire to aid in the promulgation of

their denominational doctrines in distant parts,—a work in which they are very zealously and not ineffectively engaged. There are in and around Battle Creek about 700 members of the sect, comprising some of the most intelligent and thrifty people of that prosperous community. In that city, which is their educational head-quarters, they have built schools, colleges, and other institutions of learning that would do credit to any people. Their Medical and Surgical Sanitarium is one of the most useful and widely known institutions of its kind in America. In that city they maintain a church publishing house on a very extensive scale of operations. The "Year Book" of the denomination for 1888 is a bulky volume, and it is crowded with statistics of the denomination in this country, and of its various successful missions abroad. In short, the Seventh-day Adventists, though in some points of belief a "peculiar people," are neither fools nor fanatics, but as intelligent, generally speaking, and as practical as any other religious denomination. A society of Adventists has recently been reorganized in Winona, with Allen Moon as elder. For the present they worship in the Scandinavian Congregational church, at the corner of Harriet and King streets, but it is their intention to erect a building of their own at an early day.

The editor of the Topeka (Kan.) *Capital*, also admitted to his columns, Jan. 15, 1888, a candid reply by Eld. Smith Sharp to the false stories which had found their way into that section.

## IMPORTANT GENERAL MEETING AT ST. CHARLES, MICHIGAN.

This meeting will be held from Feb. 3-7, and will be attended by the writer, Eld. Van Horn, and other laborers. It is designed to be a gathering from all that section of country. We greatly regret that the appointment went out last week that this meeting would be held at St. Clair, which should have been St. Charles. As the appointment was sent by telephone, there was a misunderstanding, and it was given wrong.

We had an excellent general meeting at Flint. The Spirit of the Lord was present, and much good was done. We desire that this spirit shall go through all of our general meetings in the State. We firmly believe that if our brethren will come out to the meeting, none will regret it. Let there be a general turn-out. G. I. B.

## GENERAL MEETINGS FOR THE STATE OF MICHIGAN.

We make appointments for general meetings in the State of Michigan as follows:—

St. Charles, Feb. 3; Hesperia, Feb. 10; Vassar, Feb. 17; Jefferson, Feb. 24; Otsego, March 2.

These meetings will commence in each place Friday evening on the dates mentioned, and continue until the following Tuesday, and in some instances perhaps longer. They are expected to be general gatherings, not only for the churches where appointed, but for all the outlying churches within a reasonable distance. We expect personally to attend most of them, and where we cannot, to provide good help. We greatly desire that there may be a general effort made to have a large attendance at these meetings. The brethren in each locality promise to provide for those who will come from a distance. We expect that these will be meetings of great spiritual profit. They are intended to stir up an interest in our work, to revive the hearts of the despondent, and to encourage an interest in the work generally throughout the State. We believe that they will be the means of great spiritual aid to those who may attend them. The cause in this State is in great need of stirring meetings of this kind. Many seem to be cold, careless, and indifferent, and need to be roused to a sense of these important things.

Our meeting at Flint, which has just closed, was a most encouraging one, and every one who was present, we believe, was greatly profited by the occasion. None regretted their attendance, and we see no reason why those in different parts of the State who will attend these meetings as appointed, may not receive just as great a blessing. We plead with our people to make a general effort in each of these localities to be present. Come praying the Lord to bless us and give us a precious season at these gatherings.

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

## NOTICE

ALL who send boxes or packages by freight or express to Bro. Daniel Thomson, should notify him at 47 Willow Place, Brooklyn, N. Y., stating over what line of railroad the goods were shipped, and on what line they would reach New York. Also, all goods shipped west of Buff. should be marked "via

D. L. & W. Great Eastern Line," giving directions on bill of lading to notify him at the above address. There are a half dozen lines over which goods reach New York, and it has sometimes been necessary to call at the offices of all these different lines to hunt up a box of papers, thus consuming more time and money than the whole business was worth. All who send reading matter for free distribution, either by freight or express, should prepay all charges.

GEO. A. KING.

THE *Christian at Work* has a queer idea of the Christian duty of tithing, but one which seems to be very prevalent throughout the orthodox world. It quotes the familiar text in Malachi, relating to tithes and offerings, and adds this comment:—

Ah, those tithes, those tithes! where are they? Not tithes of mint, anise, and cummin, not even tithes of wheat and corn and cattle, but other and better tithing, the tithes of sacrifice, of active, aggressive Christian work, of consecrated labor in the vineyard.

This kind of tithes is just the kind, and the only kind, which the majority of professing Christians pay—tithes of "sacrifice, active, aggressive Christian work," and "consecrated labor in the vineyard." That is, they give just about one tenth as much of these as they ought to. This kind of tithes the Lord does not want and will not accept; but he does want that kind the payment of which will result in there being "meat in mine house;" in other words, a tithe of our substance. L. A. S.

A VERY plausible mistake which a certain class of people make in this life, is in imagining that the best way to get through the world is by the easiest, cheapest way, avoiding as many of its common trials and inconveniences as possible. We have all seen persons of this class; they are known in every community. They never think of paying the regular price for anything; it must always be obtained at a "bargain." They "sponge" liberally on their friends and relatives, get free tickets to concerts and lectures, passes on the street-car and railroad, and special favors on everything in general. They constitute themselves a sort of special edition of humanity, more privileged than the rest.

While other people who come into this world of trouble accept the situation as they find it, and grapple with life's duties and difficulties in a straightforward manner, this special class are continually trying to dodge the legitimate consequences of the fall,—not only the great evils, but the petty trials and inconveniences as well. They soon learn to succeed in this tolerably well, and having once acquired the art, no consideration will tempt them to take up again with the ways of common people.

Reader, do you find yourself inclined to be envious because you do not slide along through life as easily, and shirk as many of its responsibilities, as some around you? Rest easy. You are taking life as the Almighty has ordained it; you are getting from it the discipline which he intended every person should receive; you are learning to place a correct comparative estimate upon earth and heaven, upon the fish, leeks, and onions of Egypt, and the better things of the Promised Land. You will be ready when the time comes, to exchange the one for the other, while the legitimate and probable outcome of the easy-going, sponging, pass-holding, specially-favored class will be that, having woven this principle so thoroughly into worldly affairs, they will work some of it into their religion, and will be caught at the final day trying to ride into heaven on a pass, and will get put off the train at some station just outside the city.

It is a safe plan in this present world to take life as it is, and not as you would like to have it; welcome its duties and trials, and make up your mind to pay a fair equivalent for all that you get. It will bring you more respect now, and will be a great deal safer for you in the end. L. A. S.

## NAMES WANTED.

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

Man's Nature and Destiny. By Eld. U. Smith. A thorough Scriptural treatise on the great questions of the condition of man in death, and his destiny beyond the resurrection. New edition, revised and enlarged. 414 pp. \$1.50