

ADVENTIST REVIEW

OUR FIELD



AND SABBATH HERALD.



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

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THE KINGDOM OF GOD.

BY TORIA A. BUCK.

"It is your Father's good pleasure to give you the kingdom."
Luke 12:32.

O Soul of the orient, peerless and tender,
Whose truth like a rainbow encircles the world;
The lands that were shadowed are glowing with splendor
Wherever thy sons have thy banners unfurled.
The bright star of promise that shines on thy mountains,
Has risen o'er hills that our fathers once trod;
And far in the desert are bright glistening fountains
For those who are waiting the kingdom of God,—
The heavenly kingdom, the glorious kingdom,
The Father's bright kingdom, the kingdom of God.

Adown the long ages our steps He is leading
Who stands on the watch-tower and heralds the day;
Though thorny and dreary the path we are treading,
The darker the midnight, the brighter the day.
'Tis coming! the glory that long we have waited,
Though here we bow down 'neath the chastening rod;
It is not for long that to mourn we are fated,
For soon we shall welcome the kingdom of God,—
The long-promised kingdom, the heavenly kingdom,
The Father's bright kingdom, the kingdom of God.

O, bright to the watchers on Zion's high mountains
Are the feet of the Shepherd, the soon-coming King!
O fair land of Canaan, how sparkling thy fountains!
To thee doth the pilgrim look upward and sing.
O children of Zion, though wayworn and weary,
The path ye are treading the Saviour once trod;
So bravely march on, o'er the mountains so dreary,
For O! it is coming! the kingdom of God,—
The glorious kingdom, the heavenly kingdom,
The Father's bright kingdom, the kingdom of God.

Past are the days that are freighted with sorrow,
Gone like a dream or a meteor afar,
Wait we the dawn of that golden to-morrow
That shines like the light of the bright morning star,
Wait we to greet thee, O glory supernal,
Bright be the heavens, and greener the sod;
Soon to inherit the mansions eternal,
We'll meet and clasp hands in the kingdom of God,—
The long-promised kingdom, the soon-coming kingdom,
The Father's bright kingdom, the kingdom of God.
East Randolph, N. Y.

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 CONDITION OF ACCEPTANCE.

BY MRS. E. G. WHITE.

TEXT: "Not every one that saith unto me, Lord, Lord,
shall enter into the kingdom of heaven; but he that doeth
the will of my Father which is in heaven." Matt. 7:21.

A profession of religion is of no value unless
good works testify to the sincerity and reality of
its claim. Those who are the children of God
will work the works of God, and show "forth the
praises of him who hath called you out of darkness

* Sermon preached at Moss, Norway, June 11, 1887.

into his marvelous light." They will reflect the
light of his countenance, and manifest the Spirit of
Christ. If we do not live for the good of others,
seeking the salvation of souls and obeying the
commandments of God, our religion is vain. Those
who make great professions, and do not bear the
fruits of godliness, make it manifest that they are
not abiding in the True Vine; for "by their fruits
ye shall know them." They are dead branches;
for "if any man have not the Spirit of Christ, he
is none of his." It is not those who cry "Lord,
Lord," who are accepted; but those who do the
will of the Heavenly Father.

We were made in the image of God, after his
likeness; but because of sin we have lost our re-
semblance to the Creator and Redeemer. We are
out of harmony with the will of God; but the Son
of God has bought us, at infinite cost to himself,
that we might serve him, and do the will of Heaven.
The moral image of God may be restored in our
fallen natures, through faith in Christ, and obedi-
ence to the commandments of Jehovah.

Through the goodness of God, we have been
surrounded with innumerable blessings. There
are tokens of his love on every hand. Nature
seems to be rejoicing before us. The beautiful
things in heaven and earth express the love and
favor of the Lord of hosts toward the inhabitants
of the world. The sunshine and the rain fall on
the evil and the good. The hills and seas and
plains are all speaking eloquently to the soul of
man of the Creator's love. It is God who brings
the bud to bloom, the flower to fruit, and it is he
who supplies our daily needs. Not a sparrow falls
to the ground without the Father's notice. Our
minds should go up in gratitude and adoration to
the Giver of every good and perfect gift. We
should teach our children to consider the works of
God. They should be instructed of his love, and
the provision he has made for their salvation.
Lead them to give their young hearts as a grateful
offering, fragrant with love, to Him who has died
for them. Point out the attractive loveliness of
the earth, and tell them of the world that is to
come, that shall never know the blight of sin and
death, where the face of nature will no more
wear the shadow of the curse. Lead their young
minds to contemplate the glories of the reward
that awaits the children of God. Cultivate their
imaginative powers by picturing the splendor of
the new earth and the city of God; and when they
are charmed with the prospect, tell them it will be
more glorious than their brightest imagination can
portray; for "it is written, Eye hath not seen,
nor ear heard, neither have entered into the heart
of man, the things which God hath prepared for
them that love him."

The poet and the naturalist have many things
to say about nature; but it is the Christian who
enjoys the beauty of the earth with the highest
appreciation, because he recognizes his Father's
handiwork, and perceives his love in flower and
shrub and tree. No one can fully appreciate the
significance of hill and vale, river and sea, who does
not look upon them as an expression of the love of
God to man. Should we hesitate a moment in de-
ciding that we will serve him who so graciously
provides for our happiness? Why should we not
do the will of such a Father?

(God does not compel any one to love him and
obey his law. He has manifested unutterable love
toward man in the plan of redemption. He has
poured out the treasures of his wisdom, and has

given the most precious gift of heaven that we
might be constrained to love him, and come into
harmony with his will. If we refuse such love,
and will not have him to rule over us, we are
working our own ruin, and we shall sustain an
eternal loss at last. God desires the willing serv-
ice of our hearts. He has endowed us with rea-
soning faculties, with talents of ability, and with
means and influence, to be exercised for the good
of mankind, that we may manifest his Spirit before
the world. Precious opportunities and privileges
are placed within our reach, and if we neglect them,
we rob others, we defraud our own souls, and dis-
honor our Maker. We shall not want to meet
these slighted opportunities and neglected privi-
leges in the day of Judgment. Our eternal inter-
ests for the future depend on the present diligent
performance of duty in improving the talents that
God has given into our trust for the salvation of
souls.

How inclined is man to set his affections on
earthly things! His attention is absorbed in
houses and lands, and his duty to his fellow-man
is neglected; his own salvation is treated as a mat-
ter of little consequence, and the claims of God
upon him are forgotten. Men grasp the treasures
of earth as tenaciously as if they could hold on to
them forever. They seem to think that they have
a right to do with their means just as it pleases
them, no matter what the Lord has commanded, or
what may be the need of their fellow-men. They
forget that all they claim as theirs, has simply
been intrusted to them. They are stewards of the
grace of God. God has committed this treasure to
them to prove them, that they may manifest their
attitude to his cause, and show the thoughts of
their heart toward him. They are not only trad-
ing for time, but for eternity, with their Lord's
money, and the use or abuse of their talent will
determine their position and trust in the world to
come. If it is used to glorify themselves, they
transfer their affections from God to his gift, and it
becomes an idol. They will have to give an ac-
count of their work before the righteous Judge.
All that you have and are, belongs to God, to be
used in blessing humanity, and in advancing the
kingdom of the Lord Jesus Christ.

Position and influence, be they ever so exalted,
should not be made an excuse for misappropriating
the Lord's goods. The special favors of God
should stimulate us to render whole-hearted and
affectionate service to him; but many who are
thus blessed forget the Giver, and become reckless,
defiant, and profligate. They dishonor the God of
heaven, and wield an influence that curses and
destroys their associates. They do not seek to
lessen the sufferings of the needy. They do not
build up the work of God. They do not seek to
redress the wrongs of the innocent, to plead the
cause of the widow and the orphan, or to reveal a
lofty pattern of character before high and low,
showing a spirit of beneficence and virtue. But on
the contrary, they oppress the hireling; they keep
back by fraud the just recompense for labor, cheat
the innocent, rob the widow, and heap up treasure
corroded with the blood of souls. They will have
to render an account at the bar of God. This
class are not doing the will of the Father in heaven,
and they will hear the stern command, "Depart
from me, ye that work iniquity."

True religion works out the principles of God's
law,—love to God and love to man. Those who
will be accepted of heaven, will have put their tal-

ents out to the exchangers for the glory of God and the good of humanity. They will have become laborers together with God, and will receive the approval of the Master when he comes in the clouds of heaven. Religion is something more than a profession, something deeper than an impulsive feeling. It is doing the will of God through faith in Christ.

Conversion has become a matter of perplexity to many, because of the confusing doctrines that are taught in regard to what is religion. Coming to Christ means something more than belonging to the church. There are many whose names are registered on the leaves of the church record, but whose names are not written in the Lamb's book of life. Coming to Christ does not require a severe mental effort and agony. It is simply accepting the terms of salvation that God has made plain in his word.

It is faith in Jesus that works in your life obedience to all the commandments of God. Will you not accept Christ as your captain, and enlist in his army? Will you not leave the black banner of the prince of darkness, and march under the blood-stained banner of the Prince Emmanuel? Will you not take a solemn vow that you will obey the commands of your Captain, endure hardness as a good soldier of Jesus Christ, fight the good fight of faith, and lay hold on eternal life? Will you not come from a state of transgression to a state of obedience and love? Those who believe in Jesus have no enmity toward the law of God. They delight in his law, and count self-denial as of small consequence, if they may only honor their Master, and win souls for his kingdom. We must lift the cross daily, and follow in the steps of our dear Redeemer.

When man placed himself in opposition to the will of the Father, infinite pity filled the breast of the Son of God. He offered his life to pay the penalty of the broken law, that man might have another trial. He promised to give those who believed in him grace to resist temptation, and power to build up a righteous character, through keeping the commandments of God. Our Saviour purchased this privilege for us at an infinite cost. How blind must man be to his own interests, that he does not accept the terms of God, and receive eternal life! It is a solemn thought that the condition of man required the sacrifice of the Son of God in order that he might be redeemed from a life of sin to a life of faith and obedience. Though the race has fallen in rebellion, and ruin awaits those who neglect so great a salvation, Christ has promised to "make a man more precious than fine gold; even a man than the golden wedge of Ophir." This honor will be conferred upon man, because the Son of God, as his substitute and surety, has imparted to him his own righteousness. Our precious Saviour laid aside his royal robes, stepped down from his royal throne, and was made man, that he might bring man into harmony with his God.

It is only in the light of Calvary's cross that we can estimate the value of our salvation. And after the Son of God has taken step after step of self-denial and humiliation, even to Calvary and the death of the cross, have we nothing to do? Christ has commanded, "Let this mind be in you, that was also in Christ Jesus." If we have the love of Christ abiding in our hearts, we cannot enjoy it alone. We shall have a deep anxiety to present the precious news of salvation to others. Our daily steps will leave a bright track heavenward. We shall become lights in the world. We want you to fasten your eyes on the perfect Pattern. We want you to comply with the conditions of salvation. Are you loving God with all your heart, and your neighbor as yourself? It is not those who say they believe in Jesus, and yet are not laborers in his vineyard, that he will confess before his Father and the holy angels; but he will own those who humbly seek his grace, and do the will of his Father. They shall have eternal life, and be heirs with Christ in a world without end.

—Five minutes private personal entreaty will often accomplish more in winning souls to Christ than five months' public preaching. . . . Preaching may mean any one or no one in the crowd; but when you talk to me, you mean me.—H. L. Hastings.

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.

DEUT. 33:12.

BY MRS. L. D. A. STUTTLE.

Do ye wander, O beloved,
On the mountains bare and cold,
Tarrying in the haunts of darkness,
Straying from the Shepherd's fold!
Wherefore, wherefore do ye wander
Farther from the gates of gold!

Are ye weary, O beloved!
Come and be my welcome guest;
Thou shalt dwell in safety by me,
Safely in my bosom pressed;
Thou shalt "dwell between my shoulders;"
Come, and I will give thee rest.

Do ye tarry, O beloved,
'Mid the vain and idle throng!
Do ye scorn my gentle pleading?
Come, beloved, I am strong!
Come and "dwell between my shoulders;"
Wherefore do ye tarry long!

Come, beloved, dwell in safety
With thine everlasting Friend;
I will cheer, uphold, and guide thee
Safely to thy journey's end;
And in days of doubt and darkness,
I the Comforter will send.

Look, beloved, see, the radiance
Brightens o'er the hills afar,—
O'er the throne of God refulgent,
Where the many mansions are;
Listen to the angels' music,
Wafted through the gates ajar.

See, the throng of white-winged seraphs,
As their banners wide unfurl,
Long to welcome thee, beloved,
Through the shining gates of pearl;
And the gleams of heavenly glory
Earth's dark shadows backward hurl.

Haste, beloved, time is fleeting,
Mercy lingers not for aye;
Come and "dwell between my shoulders,"
Ere that fearful, trying day,
When the earth shall reel and tremble,
And the heavens shall pass away.

Cheer, beloved, look, the pathway
To that radiant city fair
Glimmers in its mystic beauty,
In its wondrous beauty rare;
Come and share its far-famed glories
With the ransomed, over there!

Bancroft, Mich.

THE LAST MERCIFUL WARNING.

BY ELD. R. F. COTTRELL.

IN the history of God's dealings with men, we find that he has always given timely warning, before visiting any great calamity upon them. He warned the antediluvians of the coming flood by his servant Noah. He sent a warning to Sodom and the cities of the plain, before he destroyed them; and saved those that could be induced to flee away. Nineveh was warned of its approaching destruction, and by this means its doom was averted for a time. Jerusalem was warned by the Son of God of the desolation which should be her portion. From such examples of the past, it would be unreasonable to suppose that the great and final day of wrath should come upon the inhabitants of the whole world, without a special warning being given of its near approach.

Besides the reasonableness of expecting such a warning of the coming of the great day, from the analogy of God's dealing in the past, he has promised, through his prophet, that this shall be his uniform practice. He says, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. And this he says with direct reference to warning being given of approaching evil. The preceding verse says, "Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?" Then comes the promise that God will reveal the coming evil to his servants, so that the people will be warned.

In harmony with this, the word of God has foretold and described the warning which is to be pro-

claimed to the world just before the great day of his wrath, which is to prepare those who heed it, to escape the wrath, and stand before the coming Son of man. We read, "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." Rev. 14:9-12.

In this prophecy is foretold the proclamation that will be made to the world, just before the close of the gospel day, and the opening of the day of wrath. It is the closing message of the gospel. The word of God "cannot be broken," his promise must be fulfilled; therefore such a proclamation must be made to mankind when the gospel of salvation is about to cease, and retribution without mercy follow. That this is to be the last call of mercy is evident from the terms of the message. Wrath without mixture upon all who do not heed it, is to follow. Mercy will plead no longer. The work of the gospel will then be finished. The next event in the prophecy is the coming of the Son of man upon the cloud, to reap the harvest of the earth, which is now ripe, and the thrusting in of the sharp sickle to gather the clusters of the vine of the earth, casting them into the wine-press of the wrath of God—a figure representing the wrath threatened in the last message.

Such a message will be preached in the world, before the coming of the Lord; and who can say that it is not now being preached? This question can be decided only by the correspondence of other prophecies, which prove by their fulfillment that we are in the last days, and by the facts which are transpiring at the present time. The facts of history in the fulfillment of all the great lines of prophecy, bear united testimony that we have reached the last days; consequently, it is now time to look for the closing messages to be preached. When the promises of God become due, he is sure by his providence to fulfill them; and no scheme of men or demons can derange their fulfillment by a counterfeit movement in place of the genuine. Therefore if facts testify that the last message of the gospel is now being preached, we may know of a surety that God is fulfilling his word. The best evidence that God is redeeming his promise that he would send such a warning, is the fact that the very thing described is being done. We may safely trust in the word of God, and in its fulfillment in due season; for he himself assumes the responsibility.

Now what are the facts in the case? From 1840 to 1844 A. D., there was a cry in the earth, penetrating all parts, saying, as predicted in Rev. 14:7: "Fear God, and give glory to him; for the hour of his Judgment is come." It was necessary in God's arrangement, for this message of definite time to be preached, and it was preached. Men may call the movement a failure, because of disappointed expectation; but the promise of God was fulfilled, and his purpose was not frustrated in the least. Men may proclaim truth in fulfillment of prophecy, and yet be disappointed in their expectation, because they err in what they expect. When Jesus rode into Jerusalem, the disciples and the multitude fulfilled prophecy as they shouted hosanna to him as their king (Zech. 9:9); but no disappointment could be greater than was theirs when, instead of seeing him crowned, they saw him crucified. But it was necessary for them thus to shout, that the prophetic program might be fulfilled; so necessary was it that Jesus said, "If these should hold their peace, the stones would immediately cry out." Luke 19:40. So, also, it was necessary that the time message, declaring the hour of Judgment come, should be proclaimed to the world, as promised in the prophecy; and the disappointment resulted from ignorance of the work of investigation with which the Judgment commences, the part of it which transpires before the personal coming of Christ.

The text on which was based the preaching of definite time in 1844, is found in Dan. 8:14:

"Unto two thousand and three hundred days; then shall the Sanctuary be cleansed." This period did end in 1844. By subsequent study of the Scriptures, it was discovered that the cleansing of the Sanctuary does not necessitate the coming of Christ to earth, but his coming before the Father as High Priest, to finish his mediatorial work by blotting out the sins of all who have made their peace with God, through his atoning blood. This takes place before he receives his kingdom, and comes to raise his dead to life, and change the living to immortality.

The cleansing of the sanctuary in the type was the concluding work of the high priest in making the atonement for the people. It signified the blotting out of sins, or their entire and final separation from the people. Lev. 16. Our great High Priest must perform this work for all his people, not in figure, but in fact, before his mediatorial work at the right hand of God is finished, before he receives his kingdom and returns to reward his servants and slay his enemies. Heb. 8:1, 2; Dan. 7:9-14; Luke 19:11-27. This blotting out, or utter and final removal, of men's sins, is their acquittal in the Judgment; and this is done before Jesus returns to earth. Acts 3:19-31. Consequently, the books are opened, and that part of the Judgment of the righteous which may be called the judicial investigation of their cases, takes place in the presence of the Ancient of days in heaven, before the coming of Christ; so that at his coming he executes that judgment by giving them the reward of immortality "in a moment, in the twinkling of an eye." Luke 14:14; 1 Thess. 4:16, 17; 1 Cor. 15:51, 52.

Now, we can see how it is in God's perfect arrangement, that when the time came for the cleansing of the Sanctuary, he should send forth a message declaring that the hour of his Judgment had come. It was a message of truth, notwithstanding the disappointment of those who proclaimed it. The Bible view of the Sanctuary has explained it. As it was with the first disciples, when Jesus rode into Jerusalem, so it was with those who heralded the hour of Judgment—they fulfilled prophecy; but there was a better understanding of it afterward. "These things understood not the disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him." John 12:16.

In harmony with the prophecy, the announcement of the fall of Babylon was made in the autumn of 1844. This had the effect to separate the believers from the various churches to which they had hitherto belonged. Up to that time no intention of separation from the different sects had been entertained. Then the third and last message began to arise like the rising light of the morning sun, symbolized in Rev. 7 by an "angel ascending from the east, having the seal of the living God." The closing message of probation is the sealing message. It places the seal of God in the forehead of those who heed its warning, refusing to receive the mark of the beast in the forehead or in the hand. The keeping of the commandments of God being put in contrast with the worship and mark of the beast, makes it very plain that that worship and mark are opposed to the commandments of God. Are professors of the Christian religion in general keeping those commandments as they were written by the finger of God on tables of stone?—They are not. Christians in general are breaking the Sabbath commandment from week to week, while they honor the first day of the week as the "Christian Sabbath," a change for which they have no higher authority than the rulers of the Church of Rome. Prophecy had foretold that a power would arise and be established in the seat of the Roman empire that would blaspheme the name of God, persecute his saints, and think to change his times and laws. Rev. 13:1-7; Dan. 7:19-25. The rulers of the Church of Rome claim the power and right to change the law of God, and that they have done it—that the "Church, by virtue of the power she has received from Christ, abolished the Jewish Sabbath, and substituted Sunday in its stead."

Since it is a fact that there is no higher authority for keeping the first day of the week, instead of the seventh day which God commanded to be kept holy, it is evident that if we knowingly follow and obey the usurper, we worship him rather than the living God. There is great danger that we shall follow tradition and custom, and so not heed

the warning of the Heaven-sent message. Hence the thrilling threatening of coming wrath.

WILL IT TRIUMPH?

BY ELD. J. B. GOODRICH.

Is it true that the work of the Third Angel's Message is waning away and coming to naught? Last Friday, January 20, 1888, I passed the place on Paris Hill, Me., where the first copy of the REVIEW was printed in 1850; also the house from which the first number of the paper was sent out. Here those engaged in the work of publishing it, knelt around the little sheet, and sent up an earnest prayer to God for his special blessing to rest upon it, as it went forth on its mission to visit the homes of the few who had received the precious truth which was to enlighten the whole world upon the subject of Christ's second coming, and the work of preparing for it.

As the house was pointed out to me where lived at that time our dear brother, Eld. J. N. Andrews, I thought of the agonizing prayers which had been offered by him and others for the success of the work; and I asked myself the question, Can the message fail? The rapid growth of the cause shows that God has heard the prayers of his servants. The message has already reached every civilized nation on the face of the earth, and God is preparing a people in the islands of the sea, to sing his praise, and help make up the number who shall stand on Mount Zion, having the Father's name written in their foreheads.

The publishing work shows the progress of the cause. In 1850 one paper was published on the Atlantic coast in Maine, and, as the sun rises in the East and sets in the West, so the work of publishing the Third Angel's Message went westward, first to Battle Creek, Mich., where a large publishing house, thoroughly equipped, has been established. Here are also a College with several hundred students, and a Sanitarium, the largest in the world. Still farther west, on the Pacific coast, we find another large publishing house, a College with over 175 students, and a Health Retreat erected by this people. Across the ocean, in the old country, publishing houses have been established in Switzerland, Norway, England, and Australia. At Bro. Geo. W. Washburn's, I saw the first hymn book, published by our people in 1849, containing fifty-three hymns. Our standard hymn book for 1886 contains 1413.

With a knowledge of these facts before us, is it possible that any one can say that the message will come to naught? God's hand has been guiding in this work from its rise, and there is no such thing as failure in the final triumph of this message. My soul cries out for more faith, and a deeper work of grace wrought in my heart, that in the midst of the perils of these last days, I may not yield to the temptations of Satan, and fail to enter into the city of God. Rev. 22:14. We expect to see a revival of God's work in Maine. My hope is in God. He will help us when we feel our need of help, and ask him for it.

To our ministering brethren in Maine, I would say, We must have a stronger hold on the Lord; it is in vain we labor unless we can have the Spirit of Christ with us. Let us not stop short of a thorough consecration to God and his cause.

"A TIME TO LAUGH."

BY A. W. ROTHWELL.

"To everything there is a season, and a time to every purpose under the heaven." Eccl. 3:1. We know that there is a time to laugh, even if Ecclesiastes had not told us so; for the simple reason that some people are nearly always laughing. Nearly all are bent upon having what they call "a good time." Men will go miles to a theater, ball, or sociable, but they will hardly stop across the street to hear the gospel preached. They will sit up till the gloomy hours of midnight to read "Peck's Bad Boy," but as for reading the word of God, they have not the time.

We see that as it is described by the apostle Paul, even so it is, in the last days men are "lovers of pleasures more than lovers of God." 2 Tim. 3:4. Nor can we hope for a better state of things in the future; for "evil men and seducers shall wax worse." 2 Tim. 3:13. The

disposition to do this is marked, and growing; and that which is most surprising and painful of all, is to see the professed church of Jesus Christ throw wide open her doors, and invite the rabble from street corners and billiard halls, to come in and have a good time; or to put it in their own modest language, as we once saw it displayed on a hand-bill, on the occasion of a church sociable, "a bag full of fun, come one, come all." Surfeiting was the order of the evening. Not only was there "a bag full of fun," but every one went home with a full stomach. It was "a time to laugh." "Lovers of pleasures more than lovers of God," thunders forth the volume of truth. The word of God aims at the mark, and hits every time. "Having a form of godliness, but denying the power thereof." How near does this apply to us who say we are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works"? Titus 2:13, 14.

The Scriptures also say that there is "a time to weep." Eccl. 3:4. Is it a common thing to see people weep,—weep over their mistakes, their failures, and sins,—weep because of the abominations that are done in the land? Those who do, are usually called "cranks," but we may see the day when we will thank God for these cranks; those, we mean, who are cranks to keep the wheel of truth rolling through the earth.

In every instance the plan of Satan is seen to be to have the order of things completely reversed. When God said to the wicked, Ye shall "surely die," Satan came in with his insinuations, and said, "Ye shall not surely die." When sinners are said to "burn up, root and branch," the adversary says, "Eternal torment," thus making God a cruel, relentless tyrant, when he is just the opposite, a God of love, delighting in mercy. See Ps. 103:4, 8, 11, 13; Isa. 55:6, 7. In like manner, the Sabbath has been wrested from its sacred shrine in the bosom of the decalogue, and a rival day set up. Where?—Just as far as it possibly could be from its original place, and still retain a day,—the first day of the week. No need to ask here, "Whose is this image and superscription?" "If the Lord be God, follow him; but if Baal, then follow him."

There is "a time to weep, and a time to laugh." Is it the time to laugh now? Christ says, "Woe unto you that laugh now! for ye shall mourn and weep." Luke 6:25. "Blessed are ye that weep now; for ye shall laugh." Verse 21. Then "now," evidently, is not the "time to laugh." We wonder if Satan has not reversed the order of things here also, and many are doing their laughing when it is a time to weep, and will weep when the time comes to laugh. Is it "a time to laugh," when on every hand iniquity abounds, and because of this, the love of many for God and his truth is waxing cold? Rather is it not an appropriate "time to weep"?

The exhortation of the apostle James to those who are living just before the coming of the Lord, is, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." James 5:10. Jeremiah was one of these. In his day, as he realized the terrible retribution that awaited his people, he exclaimed, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Jer. 9:1. That which caused Jeremiah to weep, is soon to become a reality, when the great day of the Lord shall come as a destruction from the Almighty.

On the day of atonement in the earthly sanctuary, all were required to afflict their souls before the Lord. Lev. 23:27, 29. We are in the anti-typical day of atonement; the last work of mercy now going on in heaven, is rapidly terminating. Soon the Lord will appear; and shall not we, also, be required to afflict our souls?

In view of the coming of the great day, the prophet Joel, through inspiration, says: "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God." Joel 2:12, 13. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." How?—"He that goeth forth and weep-

eth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6. The psalmist gives us reason to rejoice, in these words, "Weeping may endure for a night, but joy cometh in the morning." Ps. 30:5.

"Watchman, what of the night?" Isa. 21:11. And as if to answer this question, the apostle Paul exclaims, "The night is far spent, the day is at hand!" Rom. 13:12. The darkest hour is just before the dawn. Soon sin, which envelops the earth like a dark cloud, will be swept away by the piercing glory from the throne of God, as Jesus in his own glory, the glory of his Father, and of all the holy angels, shall come sweeping down the vault of heaven, to redeem from the earth his faithful, waiting ones. Then "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away;" for "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Yes, there is "a time to laugh," but it will be when the Lord shall turn our captivity. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: . . . They that sow in tears shall reap in joy." Ps. 126:1-5. "Blessed are ye that weep now; for ye shall laugh." Luke 6:21.

Onarga, Ill.

BOOKS.

BY M. A. L.

"THERE is nothing that so refines the face and mind, as the presence of great thoughts." And there is nothing that tends more to produce proper thinking than the perusal of good books. In those days of public libraries and free reading rooms, it is a cause for shame that many choose to spend their evenings in idleness, or to devote them to various amusements from which no benefit is derived, rather than adopt the plan of daily adding to their store of knowledge the best thoughts of noble men and women. Indeed, literature is so cheap that it requires the expenditure of only a few dollars each year, to secure a library whose real worth is inestimable. Let the library grow as the mind grows. Do not select books with a view to size and ornamentation, but look rather to the contents. No one will know in after days whether the books you have read were bound in morocco or cloth, or whether the edges were gilded or even marbled. They will know, however, as to their contents—whether they have tended to refine, elevate, ennoble, and strengthen the mind, or to crush out noble aspirations, and lead the thoughts in an evil channel.

A German writer of the seventeenth century says, "Select for yourself one or two [books] of superior excellence, and lay them not aside until it is observable in both you and them that they have been well used." Books that have been used will reveal their use, not only upon themselves, but upon those who used them. He who shuts out from his life the sunshine of good books, truly travels a shadowy pathway; and he who stoops to the perusal of that which tends only to evil, is enshrouded in a deeper gloom. Many read who would much better employ their time otherwise. Bad books are as ruinous as bad associations. They sow in the garden of the mind the seeds which will one day yield a crop of noxious weeds. It is said that a thoughtful gentleman, speaking of an impure poem written by an English bard, once said: "I would give \$500 to-day, if I could erase from my mind the recollection of that poem."

What a satisfaction there is in the perusal of good books! It seems almost impossible that there should be those to-day who would slight the opportunities afforded for mental improvement in the home. These printed treasures are within the reach of all.

"Books are yours,
Within whose silent chamber treasure lies
Preserved from age to age; more precious far
Than that accumulated store of gold
And orient gems, which, for a day of need,
The sultan hides within ancestral tombs;
These hoards of truth you can unlock at will."

How vividly I recall a home which I used occasionally to enter, which was conspicuously neat, and attractive in many respects. Much taste was displayed in carpet and upholstery, brio-a-brac and what-not. Music and painting, embroidery and crocheting, and fancy work in numerous and intricate designs, occupied the golden hours of leisure, of both summer and winter. The great object of life seemed to be almost lost sight of in close application to these things. How often I was led to wonder, How can such a family be contented without books! There were a few scattered volumes, here and there, whose brilliant covers and unsoiled leaves told plainly that they were for ornament more than use, the most of them gifts from friends. The distaste for mental culture was plainly visible as the years rolled on, and children grown to maturity refused the advantages of education freely placed within their reach. The mind is never idle, and theirs was not an exception. They kept pace with all the gossip within their reach, and imparted the "latest" to all with whom they came in contact. Reflection was to them a brooding over real or imaginary troubles, or a critical summing up of others' faults and failings. They cherished a desire to do right, but they knew not the benefit which comes from retrospection to that soul who deems time too precious to devote to these worse than useless themes. How little they partook of the feelings of that blind poet, who, after the world and all it held dear had been shut out from view, found comfort in feeling the books on the shelves of his library. To him there was inspiration even in their touch; to them, books offered not enough attraction to tempt them to a perusal.

The noted Beresford once said:—

How I pity those who have no love of reading, of study, or of the fine arts! I have passed my youth in amusements and the most brilliant society; but I can assert with perfect truth that I have never tasted pleasures so true as those I have found in the study of books, in writing, or in music. The days that succeed brilliant entertainments are always melancholy, but those which follow days of study are always delicious; we have gained something; we have acquired some new knowledge; and we recall them not only without disgust and without regret, but with consummate satisfaction. Beware of idleness,—the listless idleness that lounges and reads without the severity of study.

A well-read mind means a thinking, active mind. Its possessor is not noted for high sounding language and the profuse use of polysyllables. His manner of expression may be noted for its simplicity, but it is characterized by depth of thought. With what satisfaction one recalls hours spent in association with such minds, either through the medium of the printed page or in verbal conversation. How pure and elevating the influence which yet remains! They were our teachers, impressing upon us lessons which were destined to aid us in days to come.

At the present day, when books have become so numerous and so easy of access, it is a question of no small importance as to what books we should read. It is not possible for us to read all the good books that are placed within our reach, and some one has wisely suggested that it is best to read that which will benefit the reader most in whatever he may have chosen as his life work. There is no important line of work but covers a wide literary field,—a field rich in knowledge for him who will search therein. But there is one volume which every line of work includes. There is one book without a knowledge of which no life can be complete. In it we find the rarest collection of poetry and prose,—song, biography, and history. Not only does it delineate to us what transpired long before the pen of the historian began to write, but it points out with no less certainty what shall be when the history of this present world shall have been completed. No one can afford to go through life without giving to this book a prominent place in thought and study. There is no condition or circumstances of life to which it is not suited, and it contains the knowledge without which no life can ever be truly successful.

Rose Terry Cooke, in a "Letter to Girls," says:—

Above all, read the Bible—the one book that never wearies, is never exhausted; the volume in which all the powers of human language set forth the splendor, the power, the strength, the gentleness, and the love of God. Drink deep of its living springs; for these and these alone can so satisfy the weary soul that it shall thirst no more.

Too much cannot be said in regard to the im-

portance of the study of the Bible. It was the one lamp that pierced the gloom of the Dark Ages, and lighted up the pathway from the dungeon to the stake. Its precious promises have been the comfort and solace of the Christian in all ages, and they remain for us to-day. The Bible has been preserved through the ages, and yet it is the only book that never grows old. But he who will make it his daily study can appreciate why this is so: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Whatever may be our circumstances, however busily we may be employed, let us not forget the injunction, "Search the Scriptures."

THE BLESSED MYSTERY.

BY MRS. M. J. BAHLER.

Who has not read the story of the poor Hindoo girl who so long and so eagerly sought relief from the heavy burden of sin, yet sought in vain until she found Maraput Christian? I have read it many times, but now as I read it again, the sweet mystery of that witness of the Spirit of God which is given to every one who seeks in earnest, came to me in a new, a fresh, a living, glowing light.

As I read how, in answer to Maraput's prayer, peace came to the burdened soul of one who, knowing nothing of the written word, had sought salvation from sin, there came over me a more perfect realization of the wonderful communion which may exist between finite man and the infinite God,—a sense of the power of that law which, written in every heart (Rom. 2:15), loses not its hold unless its promptings are persistently and willfully repressed.

Truly the gospel is a mystery; but O, such a blessed mystery! Such sweet peace, such holy joy come to us as we study this mystery, that we are willing it should still remain a mystery, alluring us to its study more and more. The joy of sin forgiven is a mystery. The unbeliever may call it foolishness; but to one who has experienced the precious assurance of God's Spirit witnessing with him, there is no foolishness, but a living reality more precious than life itself.

Who has not sometimes in life realized the fact that the sweetest moments spent with our dearest friends are those of soul communion. It is a mystery; but words at such a time are intruders. And there is likewise a mystery of communion between the child of God, the Father who calls, and the Saviour who receives and cleanses. To him who has sought Jesus as did the poor Hindoo girl, with a soul hunger which nothing of earth could satisfy, this is a blessed reality which must live in the memory with such intensity of delight as to make him return again and again to the trysting-place, even as the thirsting hart will often return to the cooling stream which has slaked its fevered thirst.

But let us remember that although we should, whenever practicable, go away alone for communion with God even as did our Saviour, still we can be alone with God in the crowded business streets, upon the cars, the steamboat, in legislative halls, or even in the king's court, as was Nehemiah. The clerk at the counter, the house-maid in the midst of work which seems never to end, every one, everywhere, if only thoroughly in earnest to seek God, can find moments to look away to the hills whence comes our help. They may be very little moments, but if the silent petition is earnest and truly heartfelt, swift from the courts of light will come the witness of the Spirit.

Wonderful, blessed mystery, linking man to God; sending pulsations of mighty strength through the soul that without it is weakness itself! God help us to desire him, to cry out after him, to yearn for this communion daily. If we do, we shall continually realize its vivifying results. Thus we shall be living branches of the True Vine, with the nourishing sap flowing through our veins.

"The Spirit itself beareth witness with our spirit that we are the children of God." Yes, the Spirit witnesses with ours. He gives us "the earnest of the Spirit in our hearts." Having come to him in faith, this is his pledge of acceptance. O come to him, ye that are weary and heavy-laden; assuredly he will give you rest.

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.

UNSATISFIED.

Fair is you far-off line of hazy hills,
And fair the meadow land that lies between;
Fair is the sapphire blue of running rills,
But fairer far the streams that lie unseen.

The sunsets of our land are wondrous bright,
But distant sunsets still more gorgeous are;
And, as we gaze into the starry night,
We long to fathom out some hidden star.

And thus it is with life; we look away
From the good things that lie within our reach,
And swift time bears us on, and day by day
We miss the lesson that it fain would teach.

Would it not wiser be to taste each good
That stretches out to us from every side,
Nor thrust them from us thus in foolish mood,
And all our daily blessings thus deride?

Happy the man who finds in nearest things,
The sweet content that in them God has stored;
Who in his daily work yet joyful sings,
Shall in the end reap sure and rich reward.

—Mary O. Woodhull.

WHICH WAS THE FOOL?

"DOLLY, I think that husband of yours is a fool."

"I've heard you say something of this kind before, brother; but out with it, what is the nature of his latest offense?"

"I suppose it's none of my business if he wants to go to the poor-house and drag his family along with him; it's a free country, and a man can do what he will with his own."

"You are very mysterious. I hope Sam has not suddenly taken to drinking, or anything of that nature?"

"Sam is a good fellow, in some respects a capital fellow; but no man in business can afford to give away all his money,—five dollars here, ten dollars there, and a hundred dollars to-morrow. I tell you what it is, Dolly, Sam has only what he has saved by hard work, and now he is giving it all away. In a few years he will not have a cent to his name; then he will come to those who have saved their money, to borrow a loaf of bread for his family."

"Are you not a little mistaken, John? I know Sam is quite liberal, but I never supposed he wasted his money."

"Waste! I'd like to know what waste means! He gave that Jim Summers who broke his leg, five dollars, and no one else gave over one. He would have been thought just as much of if he had given what others did, and saved four dollars by the operation. He subscribed for our church this year—I know, I saw the paper—\$100! That is double as much as any one else gave. So it goes; when he has n't a dollar left, he will have only himself to thank."

"Did you know, John, that Jim Summers's wife has a young babe, and that only last week Jim paid the last dollar he had on the debt he owed for the house that burned down?"

"Well, what if Jim is an honest, needy fellow! Sam don't have to support him, does he? And then, what right has Sam to give one hundred dollars to the church when he has a family to support?"

"Our duty, John, should be done, regardless of what the world may say. Sam does not give a second thought to what any one says, so long as his own conscience approves. And I most sincerely wish that every man was as thoughtful concerning his family as Sam is."

"Oh, well, as I said, it's none of my business, but I tell you plainly it will be useless for you to come begging around me. I shall never have any more than enough for myself," and with this parting shot, John took himself off.

Samuel Grand had established himself in business in a small western town. He married Dolly Whiting, a sweet girl of strong common sense, who had unbounded faith in her husband; and when he told her his plans and gave his reasons for what he did, she, believing him right, like a sensible woman gave him her earnest support. Nor could the lugubrious prophecies of her only brother shake

her confidence in the least. At the same time, she stored all these sayings in her heart, and watched and waited.

Ten years flew swiftly by. The western town had grown to be a city, and Samuel Grand was a wealthy man. His was the most extensive business in the place. He owned corner lots, and was interested in every enterprise calculated to be of use to his neighbors; and though he lived plainly, his home was a delightful spot to which he joyfully turned after the toils of the day were ended. Here, too, the needy were always sure of sympathy and assistance, and it was the wonder of many, how one family could do so much for others without becoming impoverished thereby.

John Whiting, on the other hand, was little if any better off than when ten years before he complained to his sister that Sam was on the road to the poor-house. In fact, John's rapidly increasing family taxed his resources to the utmost, and one day he was forced to call on Sam for a small loan, though it cost him an effort to do so.

"Oh, certainly," said Sam, "I have a little fund which I keep for just such purposes. Here is the money, and when you are in need, call again."

John was considerably overcome, but finally said:—

"Sam, I don't know what to make of you."

"Why so, John?"

"Well, when you were first married, you and I were worth just about the same. You were always spending your money freely—even worse, I thought, giving it away—while I saved every dollar; and yet you have plenty and to spare, and I am not as well off as I was then. I cannot account for it; for we both had an equal start, and you have worked no harder than I have."

"John, let me give you a little bit of history. You remember when I commenced business here, I bought wheat and stored it to ship in the spring. It so happened that I had about all of a certain kind of wheat which the farmers at that time used for seed. When they had done their spring sowing, a long rain came on, and the seed rotted in the ground. Now, I reasoned, I can get double price for every bushel of wheat I have. The Sabbath day came, and while sitting at home, I could not refrain from congratulating myself to Dolly, on my good luck. I noticed she did not say much, and presently she took up the Bible, as she frequently did, and read aloud the eleventh chapter of Proverbs, closed the book, and said never a word. I could not tell, nor do I know to this day, if she intended to read me a lesson, but I took up my hat and went out for a walk. I thought of the thousand bushels of grain, really worth about one dollar, which I could sell for two if I should demand that price, and then, ringing in my ears, were the words Dolly had just read:—

"He that withholdeth corn, the people shall curse him."

"You see what it says, 'the people shall curse him.' I interpreted this to mean, it was not only their right but their religious duty to do so, because of the iniquity of the action. Was I then committing a crime? The next day I commenced selling my wheat at a dollar a bushel, which gave me a fair margin of profit. Men called me a fool. Dolly and my own conscience told me I had done right. About that time, you may remember, came up for discussion the question how much we ought to give to objects of charity and for the public good generally. I had long talks with Dolly about it, and she advised that we lay aside one tenth of each year's income, to be devoted to such purposes as the occasion might warrant. The plan was adopted, and we have never missed the amounts thus expended. In fact, it has seemed like good seed sown on good ground, or like bread cast upon the waters. Leaving out of the question our duty to God, which should be the ruling principle of our lives, there is sound wisdom from a business stand-point in the twenty-fourth and twenty-fifth verses of that same chapter, which, you will remember, say:—

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "The liberal soul shall be made fat: and he that watereth shall be watered also himself."

"Such is the history of my success; for in the eyes of men I have been successful. I have merely followed my guide—the blessed Word, and my good wife has helped me to do so. I have been blessed beyond my most sanguine expectations,

and I have realized that it is surely 'more blessed to give than to receive.'"

"Sam, ten years ago I told Dolly you were a fool, and on the way to the poor-house. I have had my eyes opened, and I am now convinced that yours is the right path, even though my predictions had been verified. My children shall be taught to give as they have opportunity, and to remember that we are only stewards of God's bounty."—Oscar Bliss, in *New York Observer*.

LUCK OR PLUCK—WHICH?

No doubt there is an element of luck in life. The world calls it luck, religious people call it Providence; call it what you will, it exists. But luck without pluck is of no use to any one, while pluck without luck has won many a great victory. The tide which, taken at its flow, leads on to fortune, is useless if one has no muscle with which to handle the oars. Opportunity is no opportunity except for him who knows how to seize it. Lord Erskine had a grand chance when he was called on unexpectedly to plead the cause of a client as junior barrister before the full bench, but his chance would have been of no use to him if he had not possessed the courage to take advantage of it. David had the opportunity of his life-time when he came to camp and found the whole army quaking for fear at the challenges of the giant; but if a brave heart had not beat within his bosom, and he had not by long practice acquired rare skill with the sling, the opportunity would have been naught, and David unknown. Men are like horses; some can be driven only by whip and spur, others have the whip and spur within them, and travel on the impulse of their own mettle. On the neck of the young man, says an Eastern proverb which Emerson quotes, "sparkles no gem so gracious as enterprise." Enterprise is one way of spelling pluck. "Energy of will," says Smiles, "self-originating force, is the soul of every great character; where it is, there is life; where it is not, there is faintness, hopelessness, and despondency;" and he quotes the proverb, "The strong man and the water-fall channel their own path." Energy is another way of spelling pluck.

Success is something done. It is won, therefore, by doing something. Neither dawdlers nor dreamers achieve success. It is easy to build air castles, but they are comfortless abodes in cold weather. There are persons who have wonderful vigor until the time of action comes; then, like Bob Acres's courage, it oozes out at their finger-ends. To hear them talk, you would imagine they were full of force, but they never set it to work. Their mouth is a safety-valve, and it is set to so low a head of steam that they never have any steam left to drive the machinery of life. It is not enough to be the architect of one's own fortunes; one must also be the brick-layer and the hod-carrier, and put the fortune up layer by layer with painstaking and patience.

Neither do the dawdlers win success. Opportunity escapes them while they are thinking whether they will lay hold of it or not. We live in an age of steam and electricity; to live in such an age one must work like steam and think like lightning. There are some very good men who lie in bed in the morning thinking about getting up so long that they do not get to work until their more energetic and prosperous neighbors have half their chores done. Life in America starts with the promptness and runs with the celerity of a railroad train. It is necessary to get to the station on time. Some very good folk always get there just in time to see the train moving off. An ancient parable illustrates the fate that overtakes one who is both dreamer and dawdler: A young man in his slumber beheld an entrancing vision and white-robed angel of light who beckoned him to follow her. He waited, simply delighting himself in the beauty of the apparition. It grew more and more indistinct; just as it was fading from his vision, he sprang to his feet and cried out, "Who art thou?" "Opportunity," came back to him, as with the voice of an echo, from the now unseen angel, "opportunity once neglected, never to return." Pluck neglects no opportunity. It knocks at every closed door, and enters every open one. —*Christian Union*.

—Carve your name on hearts, not on marble.

SENSITIVENESS.

We have heard people talk about their sensitiveness sometimes as though it was a particularly meritorious quality, something to be proud of, indeed, until we have longed to undeceive them; for by sensitiveness they meant only that they were extremely quick to take offense, and uncommonly apt to fancy hidden meanings where none existed.

Such sensitiveness has other names, not quite so flattering to its possessors, such as touchiness, suspicious temper, and even self-conceit. Few people are more uncomfortable in every-day life than these sensitive ones; and too often they exhaust the patience and alienate the love of their best friends.

To be explaining or smoothing over is a wearisome task; and when we must stop to measure our words and adjust our phrases continually, the constraint becomes irritating as well as tiresome, and we feel like that Rhode Island woman who used to say of her son, "I do n't know what to make of my Sammy; he is so sensible I do n't know what on airth to do with him."

A little good, wholesome self-restraint and homely common sense would greatly improve those "sensible" people, who seem to think the world revolves around them, and that everybody is thinking of them, or speaking of them, or intruding on them. When they learn the lesson of their own littleness, and find how small a place they occupy in the universe, they will be less self-conscious, and much more peaceable and comfortable.—*Boston Christian.*

DOING NOTHING.

PERHAPS those youths who are satisfied with "doing nothing" may see their mistake from the following anecdote:—

There was a boy in school once who was very lazy. He would sit on his seat all day and do nothing. He never made any noise nor disturbed any one. He never whispered nor got into any mischief. The master never caught him at any tricks.

One day as he sat still and quiet, the master came along and struck him a smart blow with a ferule. The boy jumped at the unexpected blow, and cried out, "I ain't doing nothing!"

"That's just it," said the master; "I want you to do something."

So with some people. They think, like this boy, that if they do nothing wicked, they are right. We must not only "cease to do evil," but "learn to do well."—*Religious Intelligencer.*

MANNERS BETWEEN BOYS.

THERE is a great deal of rudeness between boys in their intercourse and bearing with one another, that is not really intended as such, but is not, therefore, any the less to be disapproved. It is often simply the overflow of excessive high spirits. But the very best good-humor, unrestrained by proper bounds and limitations, may become the most positive incivility.

We often apologize for the coarseness of people by saying, "They mean well." It is well if we can make such an apology for them; for if their rudeness is really intentional, they are not fit to be received into any worthy person's society. But they who mean well should also do well, and the ways of politeness are never so easily learned as in youth. The boy who is habitually coarse and rude in his bearing toward other boys, will be such as a man toward men, and all his life will never gain the reputation of being a gentleman.—*Sel.*

THE RIGHT KIND OF BOY.

If a boy is always ready for little deeds of kindness; if he is willing to give up his own plans to help along the plans of others; if he tells the truth though it may be against himself; if he obeys his parents cheerfully and promptly, even when the task is hard and disagreeable, it is easy for any one to see what that boy desires most. His wish is to do right, and such a wish is always granted, because the Holy Spirit is ever ready to lead the willing feet into the paths of righteousness.—*Religious Intelligencer.*

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 61:20.

NEW YORK TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1887.

No. of members.....	466
" reports returned.....	178
" members added.....	8
" " dismissed.....	6
" missionary visits.....	604
" letters written.....	183
" " received.....	36
" Bible readings held.....	68
" subscriptions obtained for periodicals.....	54
" pp. tracts and pamphlets distributed.....	85,989
" periodicals ".....	2,714

Cash received on membership and donations, \$63.46; on sales, \$880.08; on periodicals, \$259.01; on Australian Mission, \$251.; on European Mission, \$3.25; on English Mission, \$58.; on Scandinavian Mission, \$4.50; on city missions, \$35.50; on Christmas offerings, \$646.01; on I. T. and M. Society, \$26.66; on twenty-thousand-dollar fund, \$51.64.

Dista. Nos. 1 and 9 failed to report; also the societies at West Monroe, Southwest Oswego, and Euclid.

J. V. WILLSON, Sec.

WHEN SHOULD T. AND M. SOCIETIES BE ORGANIZED?

To some this question may seem unimportant, and the course frequently pursued naturally leads to this conclusion. Usually local societies are organized at the time of the church organization, or later, and State societies subsequent to the organization of the Conference. At the time of the church organization, it is usually the case that the truth has been presented from the desk, and opposition, sometimes strong and bitter, has been aroused, causing prejudice and the expression of unkind feelings. A separation has come between those who have accepted the truth and those who have not, and a large proportion of the people wish to hear no more about it. The minister is about to leave for another field. Perhaps the last thing he does is to organize a missionary society; and those who have embraced the truth are left in their inexperience to conduct the society and extend the work of presenting the truth by personal effort, in the face of these opposing and discouraging influences.

Under these circumstances, to expect that they will carry forward the work with energy, courage, and success, is unreasonable. If the organization of the society is delayed still longer, the conditions are seldom improved. Much of the interest, zeal, and love first manifested in the truth, owing to a lack of faithful exercise, is gone. In either case the society starts out under very unfavorable circumstances for successful home labor. Too often it struggles along for mere existence, and it is very difficult to bring it into the position it should occupy.

In direct opposition to this course is the method adopted by Mr. Moody, and other successful evangelists. When they begin to labor in any place, they call together persons of influence, who are interested in their work, give them instruction, and some important part to act in the work. In this way they greatly increase their influence and working force without increasing the expense. Why should we not pursue a similar course in presenting the truth? As soon as an interest has been aroused, and people acknowledge God's claims upon them, why should they not be encouraged to co-operate with us, not in a general hap-hazard way, but by uniting in an organized systematic effort to enlighten the people?

They will at this point readily appreciate the character of our work, and oftentimes they esteem it a privilege to aid in carrying it forward by their means and personal efforts. The offer of reading matter for free distribution would be a sufficient inducement to many to become members of our missionary society, if the matter was correctly set before them. By this act they would in a measure identify themselves with us, and it would do much toward establishing them in the truth. Every effort made by them in its behalf, however small, would unite them more closely to it, and also separate them more and more from adverse influences.

The advantages to be gained would be twofold, as it would greatly benefit the persons themselves, and through them the minister would be able to reach a class which he could reach in no other way.

It would afford him and his co-laborers the best of opportunities to give instruction in the different methods of labor, and in conducting missionary operations. By the time the minister was ready to leave, a good working force would be developed, prepared to carry forward and extend the work. The experience of seeing persons embrace the truth, for whom they had labored in connection with the minister, and under his direction, would be invaluable to them. The following is from "Testimony to the Church," No. 32, p. 64:—

Every member of the church should be instructed in a regular system of labor. All are required to do something for the Lord. They may interest persons to read; and they may converse and pray with them. The minister who shall educate, discipline, and lead an efficient army of workers, will have glorious conquests here, and a rich reward awaits him when he shall meet those saved through his influence around the great white throne.

When a permanent church organization is effected, the tract and missionary organization may be completed, and the names of unworthy members (should there be any) can be dropped. As soon as there are two or three of these local organizations, they should be united in a general or State organization, having at least a president and secretary, the latter to act as treasurer also. The work can then be carried on systematically and vigorously before the time arrives for a Conference organization. See the recommendations of the International T. and M. Society at its last meeting on this point.

There can be no propriety in waiting until the work goes hard, and our brethren and sisters have lost the enthusiasm and devotion which they had when they first embraced the truth, before giving them the advantages of our T. and M. organization. They should receive their instruction and first experience in missionary labor in their own vicinity, under the minister who brings them into the truth. They would not then regard it as such a task to labor for their neighbors and friends, the very ones who have the greatest claims upon them.

MARIA L. HUNTLEY.

THE PACIFIC ISLANDS AS A MISSION FIELD.

HOW THE THIRD ANGEL'S MESSAGE WAS CARRIED TO PITCAIRN.

God has said in his word that the Third Angel's Message shall go to every nation, kindred, tongue, and people. Such a universal message must necessarily reach even the islands of the ocean, and engage the attention of the dwellers of those isolated spots of the earth. All parts must hear the warning cry.

The prophecies of the Old Testament uphold this sentiment. Isaiah, who has sometimes been denominated the "gospel prophet," in referring to God's righteousness, which is found in his law, says: "My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust." Isa. 51:5. That is, the isles will trust in God, as they enter the Judgment. If all men are to be judged by the standard of God's law, as is stated (Eccl. 12:13, 14; Rom. 2:11-16), then it follows that those who trust in God through the ordeal of the Judgment, will know something of his law.

But the inspired penman speaks decidedly with reference to the work of Christ in the earth. "He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." Isa. 42:4. And how long they have waited! All these years that other parts of the earth have heard and rejoiced in his truth, these have waited—silently waited. But the decree has been uttered; the law of God must be given to them.

And when is this to be accomplished? We are told that the Lord is to set his hand the second time to recover the remnant of his people. Isa. 11:11. If the second time, it must be preceded by one other recovering of a remnant of his people. That was fully accomplished when he brought from Egyptian bondage his chosen people, the Israelites. But the second gathering of his people, brought to view in the scripture under consideration, is to be in the gospel day, after the "root of Jesse" has appeared, to be an ensign of the people. Verse 10. The gathering, too, is to be from all quarters of the earth, even "from the islands of the sea." Have we not, as a people, believed for some years that this very work is going on? And if this is true, can the work close up before the islands have the

opportunity promised them in the sure word of God! Is it not reasonable to suppose that God would have them hear the truth as well as other parts of the world which are no more favorably situated? These questions have been repeated many times by some of our brethren living near the coast, as their opportunities have afforded them some knowledge of the situation. Some of these have done what missionary work they could by sending papers to these lonely parts. To some it would doubtless have seemed like casting "bread upon the waters" never to return. But the sure word of God has promised that all such shall be found after many days.

This case has proved no exception. Matters assumed such shape that Bro. J. I. Tay, of Oakland, Cal., resolved at all hazards to do something to connect ourselves more closely with these people, and see what could be done for them. When a youth, he had sailed in a ship commanded by his father. While on a voyage to Calcutta, he had found a small book giving a narrative of the mutiny of the "Bounty," and the settlement of Pitcairn Island by the mutineers. Upon trying to determine just where to go, the thrilling story he had read so many years before came with vividness to his mind, and he resolved, if possible, to visit Pitcairn.

Upon communicating his mind to some of the leading brethren, he was somewhat astonished to find them in sympathy with him. Encouraged by their counsels, he took a supply of publications, and set out on his mission. But how was he to reach his destination? There was no regular communication with Pitcairn, and the nearest point at which he could hope to touch was Tahiti. But it would cost too much to go as a passenger on the little packet running from San Francisco to that island. He accordingly engaged a place on board as carpenter, agreeing to work for his passage, provided they would not ask him to work Sabbaths. The bargain being made, he sailed from San Francisco in the barkentine, "Tropic Bird," July 1, 1886. July 22, they arrived at the Marquesas Islands, where a short stay was made. Here some missionary work was done of an encouraging nature.

Sailing again July 29, the next day he reached Papeiti, in the Island of Tahiti, where he met a man who had seen the *Signs of the Times* at another point in the island, where they had been regularly sent. Here a good many books were disposed of. But finding no more immediate work at that point, Bro. Tay began to inquire about getting to Pitcairn. He was told that he might have to wait a whole year, or even two, before an occasion would offer to go there, as it was only by chance that such an opportunity occurred. And even if such a time did come, it would be useless to go, as no one would be allowed to land and remain on Pitcairn. After remaining at Papeiti five weeks, and almost losing hope of reaching Pitcairn, a British ship of war came into the harbor.

Learning that this vessel was on the way to Pitcairn, Bro. Tay resolved to go on it if possible. He accordingly applied to the English consul for permission, but was told by that officer that he had no authority in the matter, as he (Bro. Tay) was an American citizen. He, however, suggested that if the captain of the "Pelican" could be visited, perhaps the desired permission might be obtained.

Losing no time, Bro. Tay saw the captain, and stated his desire to go on his ship to Pitcairn. Upon being questioned as to his motive in desiring to make such a visit, Bro. Tay candidly told him about the message of truth he had for the people there. The captain listened quietly, and then said: "I cannot talk with you on this subject. My first lieutenant is our theologian; talk with him. If he thinks favorably of your project, you can go." Then requesting Bro. Tay to make his statement and application in writing, he dismissed him.

As there was yet a week before the vessel sailed, Bro. Tay addressed a short note to the captain,

stating the object of the International Tract and Missionary Society, of which he was an agent, and that he wished to visit Pitcairn to talk with the people there. At this point an unfavorable influence was brought to bear upon the captain by some on shore, to whom Bro. Tay had talked the truth; and the captain tried to dissuade him from the attempt. When told that there was no likelihood of his being allowed to land at the island, Bro. Tay replied that he would take all chances, and if carried by, would cheerfully stop at the next station at which the ship would touch.

The next ordeal was to talk with the lieutenant to whom the captain had referred. The missionary at the island had talked with the first officer beforehand, to prejudice him for the occasion. Bro. Tay and he talked together more than an hour, when the officer acknowledged the truthfulness of the positions held by us as a people, and finally said that he could go on the ship if he liked, though he felt certain that the people of Pitcairn would not permit him to land.

Going on board, all seemed to try to make Bro. Tay feel at home. His books were carefully

they had cordially shaken the hands of all on board, arrangements were entered into for a visit on shore. At that moment Captain Hope said: "We have a man with us who would like to remain with you for a time on the island. If you do not want him to remain, I shall be pleased to have him accompany us to Coquimbo." One of the number, who proved to be the magistrate of the island, said that individually, he had no objection to his remaining with them; but that their laws forbade such a thing. "We consider, however," said the magistrate, "that the decision of the captain of an English man-of-war is of a higher court." With these words, the matter was left for future consideration.

J. O. CORLISS.

Special Attention.

SPIRITUALISM AND SUICIDE.

A CORRESPONDENT sends us the following clipping from the Chicago Daily News of Feb. 3, which serves to illustrate one, though not the greatest, of the evil tendencies of modern Spiritualism, that of belittling the importance of this present life and inspiring its votaries with a longing to be freed from it which leads to great recklessness and even, as in the present instance, to actual suicide:—

"For over a year he spoke about wanting to die. He was a Spiritualist. He wanted to get out of the body; he believed he could live on the other side." Thus spoke the widow of Dr. W. B. Farnham, the dentist, who died at his residence, 238 North Clark street, last evening, from a dose of tincture of aconite administered by his own hand.

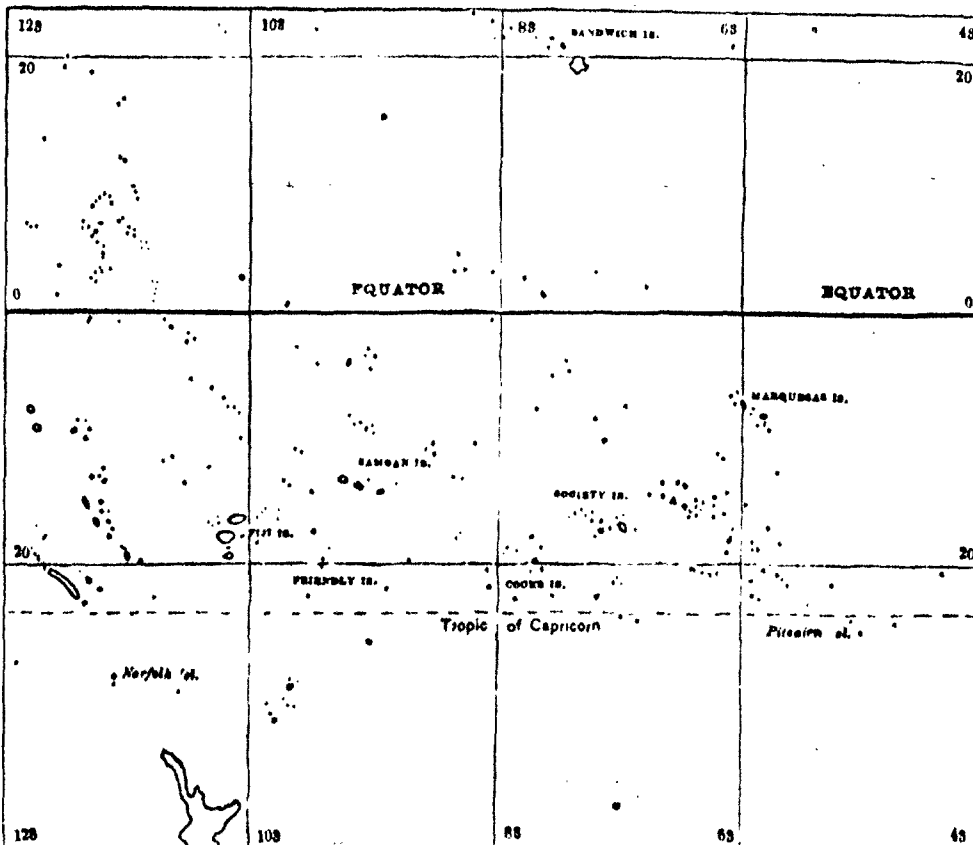
Dr. Farnham was seventy-three years old, and for the last twenty years he practiced his profession in Chicago. Rumor had it that he was driven through despondency to commit suicide. Mrs. Farnham, his widow, said to-day that her husband never was despondent, and that when he decided to quit this world, he was hopeful and cheerful to the very last. There was some talk that financial difficulties perplexed him, but that was not true. He speculated for years on the Board of Trade, and lost everything; but he had an excellent practice, and was abundantly able to maintain his family. The latter consisted of a wife, possibly thirty-five years of age, and a son not yet fifteen.

Mrs. Farnham spoke freely of her husband's beliefs, his manner of life, and the circumstances attending his demise. While going up-stairs, Wednesday night, he fell and received a rather painful injury. To a man accustomed, as he was, to active habits, despite his advanced age, it was excessively irksome to be confined on a sick-bed. He looked at the matter from the stand-point of a Spiritualist. Death meant to him release from bodily ills. His belief in a future state was part of his religion, and to him this future state meant freedom from pain and worldly troubles. He was naturally impatient, and Mrs. Farnham said he had not the fortitude to endure pain. A way to escape this pain was contained in the bottle of aconite. After reflecting on the matter deliberately, he decided to "leave the flesh," an expression he frequently made use of. He swallowed the poison, and he died; that was all there was to tell.

By further questioning it was learned that the unfortunate man had followed the advice of the spirits in speculating on the Board of Trade, and, as we are not surprised to learn, had lost most of his property thereby. How terrible the revelations which the final Judgment day will bring to this deluded victim of Satanic wiles! He will then realize, when too late, the infinite value of the life which, at the behest of Spiritualism, he so recklessly threw away.

—There are no trifles in the lives
Of men! for seeming trifles oft are powers
That act with potent force for weal or woe;
And what is great or small we know not now,
Or what shall lead to weal or what to woe;
But in our blindness this we surely know,
The happiest man is he who, doing right,
With child-like faith goes on, and, well content,
Leaves all the future in the hands of God.

—John Lancelles.



MAP SHOWING NUMBER AND POSITION OF ISLANDS IN THE CENTRAL PACIFIC OCEAN.

stowed away, and on that very day, Sept. 16, the good ship lifted anchor, and bore away for Pitcairn, carrying the Third Angel's Message, toward the people of that isolated spot, who had waited so long for God's law. As soon as the ship was fairly at sea, all desired to talk about the truth every spare moment. On the passage, all the points of truth were canvassed, including our views of health reform, and the time passed away most pleasantly.

Arriving at Raratonga, one of the islands of Cook's Group, a message was sent from the captain to Bro. Tay, saying he could go ashore in the boat, if he wished. This privilege was used to the best advantage. Inquiring for the resident missionary, his house was pointed out, and a pleasant visit was enjoyed with him. Before leaving him, the gentleman purchased a number of our books, including "Great Controversy," "The Atonement," and "Thoughts on Daniel and the Revelation." The next place at which the ship called was Ailutaki (pronounced *i-loo-ta-kee*), another island of Cook's Group. Here, also, some colportage work was done, and reading on present truth placed in the hands of the people. On this island all of the 1,800 natives have been Christianized, and are strict in keeping what they suppose to be Sunday; but is in reality the seventh day of the week, though they keep midnight time, as Sunday keepers do. This was accounted for when we learned that the missionaries to this island came from New Zealand, and evidently neglected to change their reckoning on crossing the day line.

On Oct. 18, 1886, the ship reached Pitcairn Island. When opposite Bounty Bay, two large boats were seen to come through the breakers. By the vigorous use of the oars, they soon pulled alongside the ship, and fifteen men came on deck. After

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 14, 1888.

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

SUNDAY'S STRANGE ARGUMENT.

To the Sunday Institution must be accorded the palm for presenting more inconsistent and groundless arguments in its support than any other institution in the whole theological field. An association misnamed the International Sabbath Association (we say misnamed; for it is an association to uphold Sunday, but Sunday is not the Sabbath), has sent forth an Appeal to railroads to discontinue their traffic on the first day of the week. It is labeled, "No. 9 of the International Series," and contains one chapter designed to sustain the Sunday institution on "Moral and Religious Considerations." This chapter is headed, "Stand by the Moral Law;" and for the edification of the reader, we will quote the first two paragraphs. We ask him to give them a careful perusal, bearing in mind all the while that they are designed to be an argument for the first day of the week instead of the seventh, which the commandment enjoins:—

We take it for granted that you believe the Christian law of the Sabbath is still in force, that what was not dictated, nor inspired, but written by God himself, not among temporary ceremonial rites, but twice written on stone in the moral code called "The commandments" for all time and all men, that what alone was introduced with the word, REMEMBER, is not to be forgotten, and that what is as much the practical key-stone in the first table, as the injunction not to covet is in the second, is not to be pulled away by worldly-mindedness, sordid selfishness, commercial tyranny, or the loosest inferences.

Nor can we suppose for a moment that those of you who are members of the Church intend to impugn or stultify her ritual, by taking that to be no law which, as a law, she bids you pray God that you may keep, and for the breach of which, specifically, she teaches you to ask for mercy. How can you forget in daily life the oft-repeated words: "Lord, have mercy upon us, and incline our hearts to keep this law."

This is a magnificent testimony for the extent and perpetuity of the moral law, and for the nature of the Sabbath commandment, which reposes in the very bosom of that law. But think of quoting that commandment in support of Sunday when it enjoins only the seventh day, and makes no allusion whatever to the first day of the week except as it is included in the six days on which we are commanded, or at least permitted, to work! Think of saying in reference to Sunday that God himself wrote it twice on stone! Is it possible that upon any other subject the intelligence of men could become so debauched?

The appeal to the ritual of the Episcopal Church, "Lord have mercy upon us, and incline our hearts to keep this law," would be forcible if applied to the true Sabbath; but what can be said of it as applied to Sunday? A member of that church was once appealed to directly to answer how he could conscientiously repeat that prayer after repeating the fourth commandment, when the commandment enjoins the seventh day, and he knowing this was deliberately rejecting that day, and keeping the first day of the week, and intended to do so for the future. "Oh," said he in reply, "we say that with a good deal of mental reservation!"

No institution can derive much support from "moral and religious considerations," when those considerations, as applied to it, must be received with a "good deal of mental reservation." The truth of God rests upon no such foundation. The true Sabbath could be urged on this ground; a human substitute cannot be thus supported.

Let us be glad and rejoice that the light is shining. The old adage that "truth crushed to earth will rise again," is being verified in the holy and beneficent institution of the Sabbath of the Lord. Not all the theological rubbish which accumulated during 1400 years of apostasy has buried it beyond recovery. Not all the oppression of 1260 years of darkness and blood has crushed it into a hopeless grave. It is having a resurrection. The beams of its rising light are flashing the earth around. The glorious message on whose forefront it stands emblazoned, is fast gathering out a people in whose creed will be found no finger marks of the arch-deceiver, and on whose garments will flutter no rag of the trappings that belong to the mother of harlots.

PROGRESS IN THE GENERAL CONFERENCE ASSOCIATION WORK.

THINKING the friends of the cause will be interested to learn concerning the progress which is being made in arranging the business of this Association to do the important work before it, we will again make a few statements concerning the subject. We say in brief, then, that the Association is now in full progress, doing business in its own offices, which are located on the second floor of the west REVIEW Office building. Bro. W. H. Edwards, the Assistant Secretary, is keeping the books, giving his whole time to the same. Since the first of the present year, all the accounts and business have been separated from the REVIEW AND HERALD accounts, with all the mission funds and everything under the special control of the General Conference. So now the REVIEW AND HERALD business is much simplified, as its work now relates almost wholly to publishing and matters of that character. This is as it should be.

We are endeavoring to systematize the complex business of the Association as much as consistent, so that we may have at our command, at any time, a complete record of the standing and condition of each foreign and city mission, and also the account of each laborer working in the employ of the General Conference. Careful inventories are to be taken of the property of every kind belonging to the General Conference in all our foreign and city missions, and the record of these is to be kept at our general office. Reports from our foreign missions each month, were required by the General Conference at its session in 1886, as found on page 38 of Year Book:—

Resolved, That all our foreign missions be required to make a monthly itemized statement to the General Conference, of all receipts and expenditures.

The same is expected of our city missions. This matter was almost wholly neglected last year. But now that our business is being systematized, these reports are expected from every one of our missions. Our Secretary will furnish each of them a monthly report also of their standing from his books, so all mistakes can be corrected, and we may thus have a true account of the financial standing of each mission; and at the end of the year, a full report of the cost and present standing of each mission may be made to the General Conference. We have really not been in a condition to do this in the past; but our present efforts will lead to greater thoroughness and system. This is absolutely necessary as the cause enlarges and our missions become more numerous.

It is also very desirable that we should have more system in the reports from our laborers, many of whom now labor at so great a distance that we cannot get an opportunity to question them in regard to any statements hard to be understood, or to correct any errors. Hence the General Conference Committee have requested every minister in the employ of the General Conference, to report to the Assistant Secretary, Bro. Edwards, every quarter, so that we can have an understanding of their reports previous to each Conference, to help in the difficult work of auditing their accounts. This will be very important. Then when they make their annual report at the close of the fiscal year, we shall be able to have the matter well understood, and to save much time and perplexing labor. But we wish also to say that in every case where these General Conference laborers are in our missions, such as the British, Central European, or Scandinavian Mission, these reports should first pass through the hands of the managing Boards of these Missions, and be examined by them the same as their annual reports have been examined heretofore. This will enable them also to understand the matter, and will possibly help us at the Central Office in Battle Creek, to understand them more easily.

We are much pleased that we are getting the Association already so far advanced in this work of arranging and systematizing these perplexing matters; but no doubt much patience and care will be necessary before everything is in perfect working order. We hope, however, if all parties try to assist us in this work, that by the end of the fiscal year, July 1, 1888, we shall have matters well in hand, running regularly and satisfactorily. Let all our foreign missions make earnest efforts to help us bring these good results about. They are as much interested to do so as any one; for it will help them to get their own interests attended to properly and expeditiously. All orders for money should go through the hands of, and be ordered by, the President, and countersigned by the

Assistant Secretary, so that a proper record may be kept. If any have money to loan without interest, or at a very low rate, the Association could use it to good advantage just now. G. I. B.

THE MEETING AT ST. CHARLES, MICH.

THIS meeting, held from Friday, Feb. 8, through the following Monday, was but thinly attended from abroad, there being comparatively few who came from a distance. St. Charles is one of the largest churches in this Conference, numbering at present not far from 130 members; but of course these are somewhat scattered. There was not at any time in the meeting anywhere near as many present as the membership. Bro. Van Horn was with me, and labored with his usual interest. A few of the people from the outside attended evenings, and listened with interest to the preaching. We cannot speak very encouragingly of the interest taken by our people, as it seemed to us at no time very great. During the closing portion of the meeting the interest seemed to increase somewhat, but on Monday, when most important questions were considered, there was perhaps at no time more than one third of the membership of the church present. Of course this did not seem to inspire those laboring with very much hope that the condition of the church would be permanently benefited, though we trust some who were present received instruction which may be profitable.

The lack of a general interest taken in our meeting at St. Charles, by the brethren and sisters in the district around, has brought before our minds a train of serious reflections. There were hundreds of Sabbath-keepers within a radius of only a day's drive with a good team, to say nothing of the railroad facilities, and the weather was fine and the sleighing excellent. So we have been led to inquire whether it is advisable to undertake to hold general meetings in the State of Michigan, when we are pressed with many cares and labors under which we can hardly bear up, if our brethren feel no greater interest than was here manifested. It looks indeed questionable. We have had it in our heart to do our utmost to help the work forward in this great Conference, and we still feel the same interest; but if our brethren do not attend where these meetings are appointed, we shall feel excused from making efforts largely in this direction. We shall decide this matter by a few other meetings of a similar character, whether there is really any special desire to hear the brethren who are pressed with many other cares, speak the words of truth to the people. It is a delight to speak to people who are hungry for the word of God, who long to obtain light and truth for the upbuilding of the precious cause of Christ, and listen with deep interest to it; but it draws very heavily on one's strength to labor in fields where there is but little interest. And when one is cumbered with many cares and responsibilities in other directions, and cannot make forcible impressions on the hearts of those in different parts of the field, is it best to work where you know there is little interest to hear?

We are free to confess that such reflections have been revolved in our minds many times since the close of the meeting at St. Charles. May God pity us as a people, and help us to sense the dangers of the times in which we live, and the necessity of earnestness and devotion. G. I. B.

THE WEEKLY DONATIONS.

WE are glad to hear from different parts of the field, reports from our brethren that the plan of the General Conference to raise weekly donations for the support of the foreign mission work is being carried out; and we believe that every report which has been received hitherto, has spoken of it encouragingly. They represent that our brethren are taking hold of it very generally. We have hoped as much as this, and have seen no reason to doubt that our good and loyal brethren would feel such an interest in the progress of our foreign work that they would cheerfully accept the plan which is laid, and adopt it and try to carry it out. There never was more need of it. We have felt an exceedingly great interest and anxiety of mind in reference to the future of our foreign work. There were never so many encouraging evidences that the Lord was ready to help us in this important department of the cause as of late. The truth is making progress in many lands. The people are ready for it. The popular

clergy cannot restrain the work wherever it is carried on with intelligence and faith. But oh, how much we need to obtain laborers and means to sustain them!

We have questioned whether our people would show such an indifference to the success of the cause in foreign lands, that we should have to cut down our efforts and thus hinder the work. We have not been able to believe that such would be the case, but it surely will if our people do not take hold of the plans lately started. If they will generally give weekly donations as large as they are able to do without distressing themselves, we know that the situation will be relieved. Otherwise we see no way but to circumscribe our work, unless God raises up men and means especially for this purpose, beyond anything that we now have at our command; and we believe that he will do even this if our people are unfaithful, and that others will come up and take their crowns. But we shall hope that there will be seen a general unity of effort to step into the gap, and that means will be raised to assist us in this work. We call upon our people to aid in this manner. We plead with them not to allow our foreign mission work to drag. We urge them to pray for it, and then work to carry out their prayers. The truth will go to every land and every clime, and do its great work of warning the world of Christ's coming.

Something has been said in regard to missionary boxes in which to deposit these weekly donations until the end of the quarter. Several thousand of these boxes have been prepared at Battle Creek, and in some localities they are being given to those who pledge to give a weekly donation and deposit in the same until the end of the quarter, and then pay it over to the church treasurer. The General Conference Association furnishes these without cost to those who will pledge themselves to do this. The pledge is written on the side of the box, in blank left for the name. Of course this box is not necessary to those who do not desire it. If there are those who desire them, the officers of the different Conferences should send in the number of boxes they will wish, so that they can be furnished to the members who desire them. We wish to supply every one who will sign this pledge. They are to be obtained through the officers of the General Conference Association, Battle Creek, Mich. We will furnish them here free, and shall, of course, leave the cost of transportation to those who order them.

G. I. B.

LETTERS FROM THE EUROPEAN FIELD.

The following letters, a translation of which has been furnished us by Bro. B. L. Whitney, breathe a spirit of earnestness and consecration to the work which will not only cheer the hearts of all friends of the cause, but which furnish a good guarantee of the success of the work in that field in which they are engaged. As they came in after our Missionary Department was made ready for the press, we give them here.

These extracts from letters recently received from French Switzerland will show the indications for good in the European field, and the spirit of the laborers there. The writers are both young men, and, as they themselves say, without previous experience in canvassing, but animated by a desire to see the work advance among those of their native tongue:—

I thank God for the many tokens of his love and care for us and for the work in Europe. As I see the work develop more and more, I feel more anxious to make progress in spiritual things. A new year is opening before us. What shall it bring to us, is a vital question to me. I look over the past year with much regret for failures and lost opportunities. I see hardly anything of good that I have done for others or for the cause. I am not what God would have me to be. My agonizing cry is, "Purer in heart, O God, help me to be."

I am so thankful for the light of the precious truth which shines so brightly on my pathway. I would by no means have you think that I am discouraged, but I am so little and unworthy to sell the precious book, or speak of the present truth. . . . You seem to think that I am still in France. I wish I could tell you that I am; but wherever I am, I do my best to make my time profitable to the cause. I do not murmur, but earnestly desire to return soon to France. I had a hard time of it there, of course; but I comforted myself by saying, "Soon all will be over. My Saviour trod this way before." God is so good to give even to me a place where by his grace I am accounted worthy to suffer a little for him. What more could I ask for my portion? . . . The Spirit of God is opening my heart as I never saw it before. May God help me to be an example of the true believers in the present truth. . . . We have had a most precious week of prayer, and God is our near

and only refuge. We are striving to bring about a better state of things in the Sabbath-school and missionary society. They desire and need instruction, and of answering questions there is hardly any end.

Here in Switzerland, where I am with good friends, in comfortable houses, and where I have good food, it seems like a palace in comparison to France; and as I have tasted a little of the privations there, I do not feel at ease here in the least. I am thankful for the success God gives me here; but I wish those I left at work in France might also taste how good it is to have such success. I present them to our American brethren and sisters as a subject of prayer. I feel their hard walks and long days' work as though it were myself.

I would so much like to talk with you about what I firmly believe can be done in France. The prayer has been, "Lord, send laborers into the field." This prayer is being heard, as far as regards this part of it, but who will instruct these laborers? Who can direct the efforts put forth to do something for souls? I know of four persons who have prayed, and are still praying with weeping, that God may send some one to tell them what to do, and how to do it.

There is another class in France who cry, "Come over and help us;" "Send us some one who can tell us these truths." As I told them I had no authority to send them help, they said: "And are you going to leave us without sending any one? Can't you send us an experienced Christian, even if he is not a pastor? This was in Lézan, Gard, France. I was compelled to give them a Bible reading before they would let me go. I have been in families where I had to weep with them as they so earnestly pleaded that some one be sent to them.

Dear brother, what shall we do? Shall we close our ears to these things? Is there not enough to create in me a desire to go there, if it is God's will? I have a broader view of the work in these countries than ever before. The time has come to do something. We are praying that the way may open either to start a mission there, or to enable all those who have a burden for souls there, and do not fear privations, to work by giving them support. But they must be picked men and women who can also partly support themselves. God is also hearing this prayer; for here in C— a sister wants to give frs. 300 (about sixty dollars) for the work in France, and another in B— gave me five francs in case I might need it when I should go. I believe with all my heart that if we would walk a little more by faith, God could do more through us. I do not think I have presented the case in an exaggerated light, but as it is in reality. I have pondered these things over in the nights of waking, and the more I think of them the more I am encouraged to present them thus to you or to any one. Much can be done by Bible readings and a life conformed to the truth. We know not how much God can accomplish through very weak instruments if they are entirely consecrated. *I want to be one of them.*

Bro. P— wants to mortgage his little property to put it into the cause in France. His son is laboring with as good success as any one of the laborers there, and his daughter is anxious to work in the cause. Three sisters, in different places, are losing one or more days' wages each week to do missionary work, while waiting an opportunity to give themselves entirely to the work. Bro. K— came to see me to day, and has promised to make canvassing his business hereafter in France. He appears humble and determined.

If any one comes from America to help us here, it will rejoice us greatly, and may they come with an understanding of what there is to do and endure, and of the preparation needed. That is just what I did not have. May God forgive me.

Another, after speaking of his success in canvassing, says:—

If God can accord so good success to two inexperienced colporters, what could not a greater number accomplish, if consecrated to the work? I can truly say that I am daily more encouraged to labor with all the devotion of which I am capable. I feel humiliated when I see that in spite of my unfaithfulness the Lord shows himself so willing to bless my labors. My desire is that I may prove daily more faithful to the task assigned me, whatever it may be.

The Commentary.

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

SPECIAL NOTICE.—Please observe carefully the following directions for the guidance of those who send queries to this department. 1. Always accompany the questions with your name and post-office address. 2. Always inclose a stamp for reply, for it is necessary to answer a large majority of the queries by mail instead of in the Review. 3. If the questions are sent with a letter pertaining to other business at this Office, write the matter designed for this department on a separate sheet of paper, and in so doing do not neglect directions 1 and 2. By observing these simple directions, parties will be much more certain of receiving satisfactory information than if they neglect them. Those who have not sufficient interest to regard these directions, are hardly entitled to the work of this department, and they must not think strange if they never hear from their questions.

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

731.—THE MINISTRATION OF DEATH DONE AWAY. PLEASE explain 2 Cor. 3: 7-11. D. N. M. See pamphlet entitled "Refutation of Forty-four So-called Objections against the Ancient Sabbath," pp. 43-45; for sale at this Office, price fifteen cents.

732.—THE STONE CUT OUT WITHOUT HANDS. When Daniel explained Nebuchadnezzar's dream, does it not appear that the whole vision is to be seen in the image? Dan. 2: 31-33

presents the image as if the king were looking at it. The thirty-fourth verse says: "Thou sawest till that a stone was cut out." Cut out of what?—That thing which he (the king) saw, would be the most natural interpretation. Please give your view upon this point. B. F. M.

The stone that was cut out without hands was the kingdom which is to be established by Jesus Christ, as the great central figure of the plan of salvation. This "stone" was "cut out" or provided through the mercy of God, who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

733.—"AT THE NAME OF JESUS EVERY KNEE SHOULD BOW."

What is comprehended by the words "every knee," as used in Phil. 2: 10, and "every creature" as used in Rev. 5: 13? L. T.

The two passages evidently refer to the same time; viz., when the scheme of redemption is completed, and the saints enter upon their promised reign on the new earth. The expressions referring to things in heaven, in earth, and under the earth, are made in order to convey the idea of completeness. They are made to show that nowhere in all God's universe will there be found creations, animate or inanimate, but will be fulfilling perfectly the design of the Creator, and therefore praising him. They are made especially to show that all intelligent beings will universally acknowledge "that Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 11.

734.—THE APOCRYPHA.

Why is not the Apocrypha admissible for instruction, for correction, etc.? G. W. F.

The basis upon which the books of the Apocrypha rest, is thus stated in a book published by the Religious Book Society, of London, Eng., entitled "The Book and its Story":—

They were not inspired books: some were written by learned Jews at Alexandria, after the prophetic spirit had ceased with Malachi. Not even their writers say they are inspired. They were written in Greek, and not in Hebrew, the ancient sacred language. They were never received as sacred by the ancient Jewish Church, and not a single passage in them is ever quoted by Jesus Christ, or by his apostles.

A few of these books are considered valuable as a connecting link in history, but a child may perceive the difference between them and the Holy Scriptures.

This is substantially the statement made by encyclopedias and other authorities relative to the Apocrypha.

735.—HE THAT IS LEAST IN THE KINGDOM OF HEAVEN, GREATER THAN JOHN THE BAPTIST.

What do you understand to be the signification of the words of our Saviour in Matt. 11: 11, when, in speaking of John the Baptist, he says: "He that is least in the kingdom of heaven is greater than he"? J. M.

By the term "kingdom of heaven" is evidently signified the fulness of the blessings of the gospel that should be realized after Christ's crucifixion, resurrection, and ascension. The ministrations of the gospel under the new covenant are so much superior to those of the old, that it was fitting to speak of this dispensation as the "kingdom of heaven." It is not in holiness or devotedness to God that the least in his kingdom is greater than John, but in the difference of the ministry. The individual of least qualifications and ability who engages in promulgating the doctrines of a crucified, risen, and glorified Saviour is greater than John the Baptist. He preached a prospective Saviour, or at best that he was then on earth; but he did not live to witness the wonderful consummation that was brought about by the inauguration of the new dispensation.

736.—IS THE CHURCH THE BRIDE?

In 2 Cor. 11: 2 occur the words: "For I have espoused you to one husband, that I may present you as a chaste virgin to Christ." How is it made to appear that this text does not prove that the church is the bride? C. H. K.

There were among the Hebrews certain persons called *shoshadinim*, or *paranyms*, also among the Lacedemonians a class called *harmoynti*, who had the care of virgins, and whose business it was to see them well educated, kept pure, and properly prepared for married life. Paul evidently likened himself to one of these individuals, in order to show his responsibility and desire regarding the Corinthian church. He made the statement in order to indicate his care and anxiety for the church, that it might be as acceptable to Christ, as a pure, chaste, and properly educated virgin to her espoused husband. To show that Paul did not design by this to teach that the church militant will constitute the bride, the Lamb's wife, it is only necessary to notice that in the figure the individual who had the care of a virgin to prepare her for marriage, could not also be the bride. Thus to set up the claim that Paul thereby teaches that the church militant will be the bride, is to deprive him of participating in what he was endeavoring to prepare the church for. For a full explanation of the subject, showing what will constitute the bride, see "Thoughts on Daniel and the Revelation," pp. 771-773.

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.

TO OLD EARTH.

BY S. O. JAMES.

As sick man who has groaned from every pain,
Awaits the crisis of the fell disease,
So thou dost wait the coming latter rain;
The last great throes the harbinger of ease.

I'm glad, old friend, the time is now in sight
When robes of beauty shall thy form adorn;
The sure, prophetic voices of the night
Proclaim the glad, soon-coming of the morn.

And then the soft, sweet beams of radiant light
Shall light thy form of beauty sevenfold;
No curse from sin thy fruitage then shall blight,
Nor cause thee, as a garment, to grow old.

Riverton, Ia.

KENTUCKY.

LEITCHFIELD.—Bro. C. B. Hughes and myself are now holding a series of meetings four miles from this place. It being very cold and icy, the meetings were not very largely attended at first. But the interest at present is good, and the house is well filled each evening. They acknowledge that we have the truth, and although they have the faith, they cannot make it manifest in works. We learn that they have sent for a minister to hold opposition meetings. Whether they will obey or not, the justice and mercy of God demand that they hear the warning cry of the Third Angel's Message. Thus we labor on, trusting God that the seed sown may bear fruit to his glory in bringing souls to the Saviour, and vindicating his justice and mercy in warning the world of its coming doom. J. H. COOK.

ILLINOIS.

WEST SALEM.—Eld. G. H. Rogers commenced meetings here Jan. 18, and has since labored earnestly and faithfully, preaching twice each day, except the day we celebrated the ordinances, and one day on which a business meeting was held. There has not been much interest awakened by the meetings among those not of our faith, but the interest is good among the believers. The Lord has given us a glorious reviving, and renewed our spiritual strength.

This church had grown cold in the Lord's cause, owing to some differences that existed between some of the brethren; but during the meeting, the Lord came very near, and our hearts were so softened by his good Spirit that now union and harmony prevail. We once more realize how good and pleasant it is for brethren to dwell together in unity. Some were a little behind on tithes the last quarter, but the Lord poured out upon us his blessing. I trust that we may keep our credit good with the Lord hereafter by bringing all the tithes into his store-house, that we may have a right to the sure promises of God. He has given us the promise in his word that if we will bring all the tithes into his store-house, he will open the windows of heaven, and pour us out a blessing, that there shall not be room to receive it. During the meeting three united with the church, one by letter, one who was baptized last fall at camp-meeting, and another who has applied for baptism.

Jan. 30,

WILLIAM N. HOLLENBACK.

VERMONT.

AMONG THE CHURCHES.—Since my last report, I have visited the Sabbath-keepers in the northeastern part of the State, spending four days with the brethren at Burke and Sutton. The greater portion of the week of prayer I was at Brownington, Charleston, and Westmore. The meetings were all quite good, and the Spirit of God seemed to prevail. Many of the older ones were blessed and strengthened, and a few who we hope will now remain faithful to the end, made a new start. At Brownington the Christmas exercises were carried out as near to the proposed program as they could be, and they were very interesting. The sheaves of wheat gathered by the children yielded \$45.11, and a gift of jewelry increased the donation to over \$50. The brethren at Burke, Montpelier and vicinity, and a few other isolated ones, afterward gave me \$37.25 more. At these places they had no special help during the week of prayer, but they met and had the readings, and their combined donations amounted to \$18.48. The total amount paid to me during the week of prayer was \$105.84, besides jewelry.

I returned to the mission at Burlington Jan. 1; and now, with the help of Bro. P. F. Bicknell and Bro. W. C. Walston and family, it is in good running order. The T. and M. society here now numbers fifteen.

A club of ten Signs has just been ordered for 1888, and we hope to see good work done by this new society. As a mission company, we are of good courage, and hope by the aid of God's Spirit to be able to do good work for the Master.

Feb. 1.

F. S. PORTER.

MISSOURI.

ROLLA.—Nov. 18-27, I was with the church at this place. This is a company brought out several years ago by Bro. Geo. I. Butler. Death and removals have greatly reduced their numbers, and they have had but little ministerial labor; yet a few faithful souls still remain as witnesses for the truth. I baptized three, two of whom were added to the church. I next visited Elizabeth, a small town in Northern Arkansas, near which live two families of Sabbath-keepers. Here I was kindly granted the free use of the M. E. church, and continued my meetings without interruption two weeks. The house being large and out of repair, with poor facility for heating, at the approach of cold weather I was obliged to close. Some were much interested, and I learn that there is a general anxiety in that community to hear further on present truth.

Dec. 22, I returned to Howell Co., Mo., where I remained until Feb. 1. Here were two families keeping the Sabbath. I preached at their school-house two weeks, then had to give way for a Methodist protracted meeting. I remained in the place, however, visiting from house to house, and defending the truth, both in private and in public. Four signed the covenant. I organized a Sabbath-school of thirteen members. Others are fully convinced we have the truth, and I trust they will take their stand with us soon.

Feb. 4.

J. G. WOOD.

AMONG THE CHURCHES.—Dec. 11, 12, I visited Bro. Bell, in Grundy Co., and preached once to an attentive congregation. Dec. 13, I visited a family of Methodists, in Browning, Linn Co., who are somewhat interested in the truth, and are anxious for meetings to be held there. From Dec. 14 to Jan. 4, I was with the New Boston church. I found them in great discouragement, on account of some evils existing among them. The weather was very severe, but I visited every family, and carried out the suggestions of the General Conference during the week of prayer, as far as possible. Eleven discourses were preached. The Lord blessed, and nearly all confessed their faults to each other, promising to be more faithful in the future. After preaching on the subject of tithing, nearly all voted that they believed it to be right, so I confidently expect they will do their duty in this respect in the future. Over twenty-seven dollars were paid as their Christmas donations. Three were disfellowshipped. This caused me sadness, but they were causing reproach to rest upon the blessed cause of the Master, and the only way to remove it was to cut them off. I left the church much encouraged.

From Jan. 5 to 24, I was with the Economy church. The weather was such that it was almost impossible to hold meetings. There are a few faithful souls in this church, who are doing all they can to keep the work moving. Some of the members live quite a distance from the place of meeting, and hence do not meet with them often. Since Jan. 25, by invitation I have been holding meetings in a private house fitted up for the purpose. I have given eight discourses. The roads are very bad, but the interest is increasing. My faith in all branches of the work never was stronger than now.

C. H. CHAFFEE.

KANSAS.

GREEN VALLEY, MIAMI CO.—We came to this place and commenced meetings Jan. 22, with a good audience from the first. We have had good liberty in presenting the truth for these times, and are now in the midst of the Sabbath question. Some are deciding to keep God's holy day. The shepherds have fled and left the flock, but we see clearly the under-current which they are stirring up. The school-house will be closed on us after Sunday, but we thank God for newly made friends who welcome us to their homes, and are anxious to hear Bible truth.

J. H. COFFMAN.

RUFUS BAKER.

ALMENA.—Jan. 25, I commenced meetings five miles northeast of this place. I have given nine discourses, and am now in the midst of the Sabbath question. Present truth has never been presented here before. The religious interest of the country around is quite low, still our congregations are fair, and the interest to hear is good. Some have expressed themselves favorable to the Sabbath truth, and I have hope that some will yet decide in favor of it. The doctrine of Spiritualism is strongly advocated in this part of Norton Co., and I have been invited to hold a discussion on that subject. Accordingly, I have announced to give an exposition of it next Sunday. Much interest is manifested among the people on this

subject, and they hope the progress of Spiritualism here may be repressed.

I want to say to my old brethren who have long known me in this truth, that since girding on the armor anew, I enjoy much of the blessing of God in trying to work for the Master. The evidences of the truth never looked better and clearer than at present. O for a closer walk with God!

Feb. 2.

J. H. ROGERS.

WICHITA, ELDORADO, VALLEY CENTRE, ETC.—From the close of our camp-meeting at Hutchinson, in October, up to the holidays, I labored with the church at Wichita, shaping the work to add to the interest of those not of our faith, and giving synopses of the present truth, but mainly seeking to edify and strengthen the believers. We feel that a good work has been done. This is an important point, and the church here has an almost unlimited field of usefulness. Wichita is the most important city in Southwestern Kansas. Nearly every State in the Union is represented here. Brethren, arise, and let your light shine; improve your opportunities, and be missionaries for God. During the week of prayer, I divided my labor between Wichita and Eldorado. Much good was done at both these places during this solemn occasion.

Dec. 30, I visited the Valley Centre church, by request of the committee, at which time they held their quarterly meeting. This company was strengthened, and I feel sure they wield a good influence in the community. Walk in the light, brethren, and others will be added to your number. The first Sabbath and Sunday in January, I held the quarterly meeting with the church at Wichita. The Lord came very near. Much important work was done in their business meeting Sunday morning. The second Sabbath and Sunday I assisted our director, Bro. J. E. Welch, in holding his district meeting with his church. At this point, sickness in the family called me home, where I remained caring for our sick ones, and at the same time holding the quarterly meeting with my home church, at Newton. This was a precious season. All renewed their covenant, and we are determined that union and harmony shall prevail. Brethren and sisters, let us press together, and "follow after the things which make for peace."

Jan. 27-30, I spent with the little company near Brainard. This is a branch of the Clarion church, which is scattered over a whole county. This meeting we believe left an excellent impression with those not of our faith. The believers were strengthened and encouraged. The attendance was not large, as some of their number were sick, and others were not informed of the meeting. There is a great and good work to be done in this county by some energetic laborer. The Lord came very near to us as we celebrated the ordinance of humility, and partook of our dear Lord's broken body in the sacred emblems. If this little company will be faithful, accepting all their opportunities with a true missionary spirit, I am satisfied others among their neighbors will rally around the standard.

Dear brethren and sisters, let us be faithful to the light given, and we shall soon reap the overcomer's reward.

W. W. STEBBINS.

Feb. 1.

OHIO.

CLYDE, GENOA, PORTAGE, ETC.—Since the General Conference I have been laboring at these places. The week of prayer at Clyde was a profitable one indeed. While enjoying the meetings there, I was called to the bedside of my little daughter Mabel, who was at Bowling Green sick with croup, from which she died an hour and a half after my arrival. Thus link by link is broken, but my trust is in a Saviour who has conquered death.

I visited Genoa, where Bro. Hes and I organized a church last fall of twenty members. The church is prospering well, and I hope ere long to see a strong, active church there. The Disciples had sent for a champion (Dr. Dowling) to come and destroy our work. Our people attended his meetings for three weeks, and all felt stronger in the truth than before. I had the privilege of reviewing him on the covenant question. While at Portage, engaged in an interesting meeting of a few days, I learned that the notorious John Levington, of Detroit, Mich., was coming to Pemberville to "expose and refute materialistic Seventh-day Adventism." By request of Bro. Burkholder and the society, I visited that church and listened to his effort. His speech consisted of bitter invectives, vituperation, and uncalled-for misrepresentation, charging us with being worse than atheists, false prophets, deceivers, liars, etc. He ignored the Sabbath question completely. His course was not at all in harmony with a professed character of sanctity. We tried to get the church in which to review him, but while one gentleman, a trustee, was willing to let us have it, others refused. One, a wealthy merchant, told me that he did not want the faith of his children or his own faith shaken, so we were compelled to use a small hall. The attendance was not large, but the Lord gave us freedom, and in six discourses we reviewed him, presenting the questions of conversion, eternal life, and the Judgment. The church has been strengthened, and they praise God that they are

thus accounted worthy to bear persecution for the truth's sake.

I will remain a few days at Bowling Green, then visit Walnut Grove and Plqua, after which I shall prepare for my new field in Maryland and Delaware. There are many precious souls in all the churches in Ohio, who are very dear to me, and I hope, as I go to another field, they will pray that I may be kept humble and thus useful until the Lord comes.

D. E. LINDSEY.

WISCONSIN.

AMONG THE CHURCHES.—Dec. 1, I left Parkersburg, Iowa, for Trade Lake, Wis., laboring there until Dec. 6. I held eight meetings with a good result. The Swedish brethren there, through missionary efforts, are trying to bring the light of truth to their fellow-men. Bro. Shull, the director, was with me there, and also at Cushing, where I next labored, holding twelve meetings in both the English and the Danish language.

From Cushing I went to Baldwin, and remained six days, laboring in the city and country. Eight meetings were held. Here are a few Scandinavians who accepted the truth last summer, and many of their friends are very much interested in the message. Bro. A. Christiansen, who has for the present located there, is laboring among them, as well as among some Hollanders who are much interested in the present truth. They read our articles both in the Holland paper and in the tracts, and are much pleased with them. They freely spread our periodicals among their own people, and are very anxious for a Holland missionary.

I next visited the church at Neenah. Eld. O. A. Olsen held two meetings there Dec. 21. By request I went to Oakland Dec. 23, and remained a few days. Eld. Olsen was there at the same time, and spent Sabbath and Sunday. We had some very good meetings. I then returned to Neenah. This church did remarkably well in Christmas donations, considering their numbers and financial condition. During this time I also made preparations to leave for Iowa, my appointed field of labor.

Jan. 5, in company with Eld. Neilsen, I went to Poy Sippi. I remained there over two Sabbaths. At this time special effort was made for the youth. We had some very interesting meetings with them, but were sorry that we were so hindered by a snow-storm that our appointments could not be filled. On the second Sabbath of my stay, the church could not meet at all; but we had a good meeting with two families on the following Sunday. Again returning to Neenah, I took my family and went to Oakland, to fill an appointment before leaving the State for Iowa. We remained there thirteen days. This was longer than I had intended, but on account of the deep interest manifested, I felt it my duty to remain and develop it more fully. Two young men, a German school-mate of mine, and my brother, were converted to God, went forward in baptism, and joined the church. This was a blessed season for me and for the church. There are still others who are much concerned about their salvation, and who will doubtless soon give their hearts to God. I would have been glad to remain and follow up this work still further, but with the work before me in Iowa and other places, I could not consistently remain longer. Some American laborer might do serviceable work in Oakland by following up the interest. I was obliged to hold meetings in both languages.

Jan. 30, I went to Harvard, Ill., and stopped with a brother long enough to hold one meeting. The people of Harvard long for ministerial labor, and I trust the Illinois Conference will soon send them a faithful worker. Feb. 1, we arrived at the home of Bro. P. L. Hoen, in Ames, Iowa. This will be our address for the present.

H. R. JOHNSON.

AMONG THE CHURCHES.—The first Sabbath after I returned from General Conference, I spent at Madison. While there have been some discouraging things to meet, the brethren are of good courage, and are pressing on in the good work. Dec. 17, fast day, I was at Hundred Mile Grove. The brethren had been looking forward to the week of prayer, hoping for a rich blessing and a more earnest desire on their part to take advance steps. From the moves made and the good resolutions formed, we are sure, if carried out, their hopes will be realized.

Dec. 24, I spent in Milwaukee. Bro. Sharp had been laboring here during the week with good success. A growing interest is seen here, principally among the Germans. Several during the past season have embraced the truth. Bro. Martin Stuckrath has been holding Bible readings and doing missionary work among them. Success has attended the effort, and many now are deeply interested in present truth. A mission has been established at 264 18th street, and Eld. P. H. Cady and a few workers are now there. We hope our brethren will remember the Milwaukee mission, both by their prayers and such things as will be needed in a mission. All donations should be shipped to P. H. Cady, and he should be notified by mail when, and over what railroad, they are shipped.

From Milwaukee I went to Tomah, where Bro. Snow joined me. On account of heavy storms and drifted roads, but few attended the meetings. In company with Bro. Snow, I visited Maple Works and Humbird. At these places we tried to set before the brethren the necessity of a deeper consecration to the things of God. Jan. 14, 15, I was at Pulcifer. Here as at other places, drifted roads and cold weather kept many away from the meetings. Bro. B. J. Cady met me here, and rendered valuable assistance. We shall always remember this visit, it being our first to the place. As we think of the meetings held and the good work done during the week of prayer, we feel to thank God and take hold with new courage. In reviewing the work of the past season, our hearts are filled with gratitude to God for the success that has attended the effort put forth.

From Pulcifer I went to Shawano and held one meeting. It was here that Eld. P. H. Cady and C. H. Gessler commenced meetings in the tent last summer. A good interest was soon awakened. But Bro. Cady being called away to prepare for the Milwaukee mission, his son, B. Cady, continued the meetings. Thirty-five have embraced the truth, and many more are interested. A Sabbath-school of forty-five members has been organized, and a weekly prayer-meeting is kept up. At Ogdensburg, where Eld. Snow and Bro. Joseph Westphal labored in the tent, twelve have taken their stand for the truth. Here opposition was manifested, and for a time no place could be found in which to hold meetings. Finally they secured the use of one of the churches, and meetings and Sabbath-school were at once begun.

At North Lake, where Eld. W. W. Sharp, with Bro. Webster and Swinson as helpers, held a tent meeting, twenty-five have taken hold. Bro. Sharp was called away to attend to other work, but Bro. Webster remained and labored among them, holding Bible readings and visiting from house to house. At Lime Ridge, where Elds. Hyatt and Westphal labored, twenty-five have begun to keep the Sabbath. Opposition was strong, but notwithstanding this, a meeting-house was built; and about Christmas, meetings were held in it. The meetings held in the Scandinavian tent by Eld. H. R. Johnson and those engaged with him, were successful in many respects. A few embraced the truth, and an interest was awakened over a large territory, which is being followed up by those engaged in the Scandinavian work.

We are glad that God put it into the hearts of his servants to appoint a week of prayer. A good work has been done, and, brethren, as we see how God has blessed the work in Wisconsin the past year, shall we not at the beginning of this new year consecrate ourselves with all we have to this work as never before? Let us take hold as though we realized the shortness of time and the great work to be done. It is thought best by leading brethren not to hold a State meeting this winter, but instead, general meetings will be held in districts where more of our brethren can attend; and as these meetings are appointed, we hope every Sabbath-keeper will put forth an earnest effort to attend, and make them seasons of much profit and good.

A. J. BREED.

THE CHICAGO, ILL., MISSION.

SINCE our last report, more than a dozen persons have been added to our list of Sabbath-keepers in this city. Several families having embraced the truth a couple of miles distant from our mission, we found it necessary for their accommodation and growth to organize another Sabbath-school in their vicinity, which will meet for the present in the home of Bro. and Sr. Safford, on Swan St. It will be known as the Wentworth Ave. S. D. A. S. S. It has a membership of twenty to start with. We now have four English Sabbath-schools in the city, and one at Pullman, with a total membership of about 130.

Our workers, for a few months past, have been devoting special attention to canvassing for the *Good Health*, and over 1,000 orders have been taken for yearly subscriptions. In the majority of cases, the people are pleased with the journal and with health reform principles, and through this, welcome us to their homes. A number of excellent people are more or less interested in the truth. The prospects for the work were never more favorable. Our greatest want is more laborers to fill the many openings.

GEO. B. STARR.

DISTRICT NO. 9, ILLINOIS.

KANKAKEE, IRWIN, ST. ANNE, ETC.—Jan. 10 to Feb. 5, I visited the believers at these and other places. I spoke five times in all, and conversed with the families at their homes on the subject of the work of God for the present time. In thus talking face to face with our brethren and sisters, I received a warm response to all that was said. I cannot report any great work accomplished, but have confidence toward God that these visits were not in vain. I was especially encouraged to see on the part of a few a renewed determination to press on in the good way, though at times the progress may be slow. Our scattered brethren and sisters may become the strongest

and most useful of all, if they will patiently endure, and conscientiously strive to "depart from iniquity." I hope they yet may "shine as lights." The end is nearing, the Lord is coming, and how happy will they be who endure to the end!

The Onarga canvassing company are doing no great thing, but they love the work, and although canvassing over burned districts, in some instances, they are determined to push on, knowing there lies at the end of the race a precious reward. Brethren, pray for the canvassing work, and encourage a spirit of self-denial and cross-bearing, that God may bless you. All our help is from God, who is working that "wonderful" work he promised in the last days. Let us pray as the psalmist did. See Ps. 90:16; Hab. 3:2 (margin); Ps. 119:126.

CHAS. E. STURDEVANT, Director.

AMERICAN HEALTH AND TEMPERANCE ASSOCIATION.

NINTH ANNUAL SESSION.

The ninth annual meeting of the Health and Temperance Association was held at 9 A. M., Nov. 15, 1887, at Oakland, Cal. The President, Dr. J. H. Kellogg, called the meeting to order. Prayer was offered by Eld. J. N. Loughborough, and the song entitled "Sleeping on Guard" was sung.

The Secretary being absent, Mrs. Clara Butler was appointed Secretary *pro tem*. The Chairman stated that in consequence of the action of the General Conference last year (recommending that each State Conference select one or more persons to give special attention to the work of preparing themselves for labor in the health and temperance work), quite a large number of States have had persons in this field. He also stated that during the past year, there had been at least ten times as much attention given to this work as in any other year in the last ten.

Various persons, representing different States and countries, were then called upon for verbal reports of the progress of the work in their respective fields.

Eld. S. H. Lane then outlined the progress of the work in England, stating that the 150 Sabbath-keepers in the British Isles had all signed the teetotal pledge. If you can convince an Englishman that it is his moral duty to give up the use of strong drink, he will do it, and will sign the teetotal pledge willingly. The English people are great lovers of tea, and are in the habit of drinking it a number of times during the day, many of them taking a cup of tea before rising in the morning. They have no saloons, but "public houses," or "spirit vaults," as they are termed. In order to break down the influence of these public houses, the temperance people have established vegetarian restaurants. No drink whatever is sold there except lemonade. These restaurants are patronized by a cleanly, sensible, and intelligent class of people. The *Good Health* has been placed in many of these restaurants, and is read with interest by the patrons. By this means, many are led to look with favor upon our other publications, and are willing to read them, often remarking that people who advocate such principles as the *Good Health* contains, would teach nothing but what was good in their books. Large quantities of our health and temperance literature have been sold to persons holding prominent positions in England.

O. A. Olsen then gave some very interesting items concerning the temperance work in Scandinavia, stating that its prospects are most encouraging. Health papers are published in the Swedish, Danish, and Norwegian languages, and their circulation is proving a great blessing, enabling workers to form the acquaintance of all classes. One man subscribed for 400 copies of the health paper, to circulate among the teachers of public schools in Sweden. There are now 4,500 subscribers for our Swedish health paper, and about 5,000 for the Danish and Norwegian papers.

Mrs. E. G. White then spoke for a few moments. She said: "I know that this is the very work that must go with the Third Angel's Message. As our first parents lost Eden through the gratification of appetite, a way has been opened for us, by the sacrifice of the Son of God, whereby we may regain Eden by the denial of appetite. Our ministers certainly are the ones to interest themselves in this question, and to speak of it from the best stand-point possible, in order to reach the hearts of the people. I have heard some, when speaking in reference to temperance, say, 'I have not time. I have so much to do in preaching here and there upon the Third Angel's Message and the reasons of our faith, that I cannot take time to engage in the health and temperance work.' If these men would cut their sermons short about one third, the people would receive more benefit from them, and they would then have time to speak upon this question.

"The introduction of health and temperance literature in connection with denominational works, may be the means of your reaching a class of people who would be much opposed to you, if it were not for your temperance principles. Whenever you can get an opportunity to unite with the temperance people, do so. 'But,' you say, 'we are not of their faith.' Did Jesus say so when he was invited to great festivals? Did he say, 'They do not believe on me, and

it is of no use for me to go there?—No, he went just for the purpose of bringing himself to their notice, and to lead them to believe from his conversation and deportment that he was of God. These things should have a telling influence upon us. People believe everything they ought not to of us. How are we going to undeceive them unless by associating with them? You say they are going to carry this question right along with the Sunday movement. How are you going to help them on that point? You have an opportunity to show them that you are the most earnest temperance people in the world; and yet you are not improving the opportunity offered you in regard to the temperance question. How are you going to let your light shine to the world without uniting with them in this temperance question? You can do it. You have ideas they never thought of, and this places you on vantage ground. If you engage with them in this work, you will find there will be an opportunity to speak of the truth. We can do no better work than to interest ourselves in helping others to a knowledge of the principles of temperance reform. When you do that, you are blessing them, and their hearts will be open to receive the truth.

"Our brethren ought to keep temperance pledges on hand, for use on every proper occasion. Brethren and sisters, we want you to see the importance of this temperance question, and we want our workers to interest themselves in it, and to know that it is just as much connected with the Third Angel's Message as the right arm is with the body. We ought to make advancement in this work."

Dr. Kellogg remarked that the truth which we hold is sufficiently broad to embrace every enterprise which will make men better. He had learned from Eld. J. G. Matteson that health and temperance literature had been the strongest lever for introducing the work in Norway. There is a satisfaction in using this kind of lever,—in knowing that if you do not make a Seventh-day Adventist of a man, you have at least made him a better man.

Eld. J. O. Corliss said: "When we get people to keeping the seventh day, the easiest part of the work is done, for the hardest part follows. Unless we can get them to follow the principles of health and temperance, they never make good church-members. I do not know why it is not just as well to begin this work first. We have introduced health and temperance literature to the people of Australia. It has taken well with them, and opened the way for the presentation of our denominational works. There is something in temperance principles that good men admire and respect." Eld. J. N. Loughborough spoke of the progress of health and temperance reform in California. He said there was a growing interest in the subject.

It was voted that the Chair appoint the usual committees, which were afterward announced as follows: On Nominations, A. J. Breed, R. M. Kilgore, and L. C. Chadwick; on Resolutions, A. T. Jones, S. H. Lane, and D. H. Lamson.

On motion, the meeting adjourned to call of Chair.
SECOND MEETING, AT 9:20 A. M., NOV. 22.—Prayer was offered by Eld. J. B. Goodrich. The minutes of previous meeting were read and approved. The Committee on Resolutions presented the following report:—

1. Resolved, That our heart-felt gratitude is due to God for the abundant success that has attended the cause of health and temperance, as connected with the Third Angel's Message, the past year.

2. Resolved, That we appreciate and commend the earnest efforts of our canvassers and ministers, especially in foreign fields, in making our health publications the entering wedge for the introduction of the body of the present truth.

3. Resolved, That it is an honorable thing for those who take the teetotal, or any other pledge, to keep it faithfully.

4. Resolved, That we recommend to our brethren in the ministry, our mission workers, and all our people generally, to live according to the principles of health and temperance, in the matter of not eating between meals, and in refraining from such injurious articles as tea and coffee.

5. Resolved, That we consider it entirely consistent with the work of the ministry that our ministers should recommend to the public our health journals, and receive subscriptions for the same, and especially to recommend to invalids everywhere the benefits to be derived from their patronage of our health institutions.

The first resolution was discussed by Elds. Lane and Loughborough. Remarks concerning the second resolution were made by several persons. Eld. Lane said that the health and temperance literature had been a most wonderful help in forwarding the work in England. Robert Hare, of New Zealand, said that those who first visited New Zealand as missionaries, readily gained the confidence of the people, and had influence over them, on account of their health and temperance principles.

Interesting remarks showing the relation of the principles of the health and temperance work to the cause, were also made by Elds. Loughborough, Healey, Cudney, Morrison, Lindsey, Mrs. Dr. Young, and others.

Pending the consideration of resolution three, the meeting adjourned until Wednesday evening, Nov. 23, at 7 o'clock.

THIRD MEETING, AT 7 P. M., NOV. 23.—Meeting was opened by singing, after which prayer was offered by Eld. A. T. Jones.

The report of the Secretary and Treasurer was then read, as follows:—

The year ending Nov. 1, 1887, has been characterized by a great increase of interest in the health and temperance work. In a majority of the States where but little had previously been done, the work has been revived, and the prospects for the year to come are most promising.

As far as received, the reports of State work are as follows:—

MINNESOTA.—Nine Health and Temperance clubs organized during the year. Three hundred and fifty new members have taken the teetotal pledge and become full members, while eighty-four others have signed the pledge. Three have signed the anti-rum and tobacco pledge, making an increase in membership of 437. Of this number, twenty-six gave up the use of tea and coffee, and six discarded the use of tobacco. Since June 1, about one hundred health and temperance meetings have been held in the State, and 80,000 pages of literature distributed. The interest in the work is excellent.

MICHIGAN.—Three new clubs have been organized, numerous meetings in the interest of health and temperance have been held, and many signatures obtained for the teetotal pledge. One hundred and fifty have signed the anti-rum and tobacco pledge, and more than 1,000 have signed the social purity pledge. About 2,000 subscriptions have been obtained for *Good Health* during the year, and 2,000 each of the Social Purity Lecture and packages of Health Science Leaflets have been sold, principally by agents while canvassing for denominational literature.

NEW YORK.—Eleven Health and Temperance clubs are in active operation. During the year 300 new subscriptions and fifty renewals have been taken for *Good Health*, and 135 packages of Health Science Leaflets sold. The membership has been somewhat increased during the year. Among the reformed are nine tea and coffee drinkers, two tobacco users, and one moderate drinker.

MISSOURI.—Several health and temperance meetings were held in connection with the camp-meeting; a lively interest in the subject was manifested, and the State organization was revived. A large number of signers to the various pledges were secured.

ILLINOIS.—A large amount of health and temperance work has been done in this State in the way of getting subscriptions for *Good Health* and circulating health literature. Quite a large number of health lectures have been given in connection with the city mission work. At the camp-meeting at Springfield, one entire day was devoted to the study of health and temperance subjects, and the State society was reorganized.

INDIANA.—Early in April a special effort was made at the State quarterly meeting to revive the temperance work in Indiana, some time each day being given to instruction in this important branch of the cause. At the recent camp-meeting, further efforts were made in the same direction, and it is hoped that much will be accomplished during the coming year.

KANSAS.—At the annual meeting of the State Conference, the Health and Temperance societies were reorganized, and resolutions were adopted recommending that the President and Secretary of the society devote their time and attention largely to this work. As the result of a series of health and temperance lectures delivered by Eld. G. H. Rogers, early in the year, a flourishing Health and Temperance club was organized at Emporia.

COLORADO.—Seven lectures and a number of health talks have been given throughout the State by the President of the Colorado Health and Temperance society, who reports a marked increase of interest on this subject; and numerous persons, both in our own ranks and outside, have adopted and put in practice the true principles of health reform as the result of his labors. Over sixty signed the teetotal pledge at the camp-meeting. Three Health and Temperance clubs have been organized since September, and the outlook for the future work is most encouraging.

WISCONSIN.—Earnest efforts were put forth at the last camp-meeting to advance the cause of health and temperance. The teetotal pledge was circulated, and twenty-eight signatures were secured. The State society was reorganized, and resolutions favoring a more thorough and aggressive work were adopted.

CANADA.—Twenty-five meetings have been held during the year, and 3,600 pages of literature distributed. Five tea and coffee drinkers and four tobacco users have been reformed. The President of the society intends to devote much of his time during the coming winter to the interest of this work.

At the last annual meeting of the Association, two purity pledges, one for men, the other for women, were incorporated into our platform. These pledges, of which some 25,000 have been printed and sent out during the year, have been widely circulated. Purity meetings have been held in several of the States in connection with the camp-meetings, and earnest efforts have been made in various ways to promulgate the principles of Christian purity. During the spring session of the College year at Battle Creek, a series of talks on purity were given weekly to the young ladies, with much interest and profit. A series of ten Mothers' Meetings for consultation, prayer, and study respecting the training of children in the ways of purity and virtue, were held at Battle Creek during the summer, resulting in much good to those in attendance. Similar efforts have been made in other places. Some 88,000 of the printed address on Social Purity, delivered by the President of the Association at its previous annual meeting, have been put into circulation during the past year.

It is impossible to give in a brief report an adequate idea of all that has been accomplished in the health and temperance work. Many earnest individual efforts have been put forth of which no record has been made, and doubtless much has been accomplished by other State societies that have failed to report. Viewing the work from all standpoints, we have great reason for encouragement, and trust that the record of the work for the coming year may show

a great advancement everywhere in the cause of health and temperance.

Mrs. E. E. Kellogg, Sec.

The following is a statement of cash and other property received, disbursed, and on hand:—

Cash on hand,	\$666 57
Book accounts,	18 20
Invoice, stock,	78 00
Accounts due,	\$ 87 50
Present worth,	675 27
	\$703 77 \$762 77

The consideration of the resolutions read at the preceding meeting was then resumed, and resolutions three and four were read and discussed.

On motion, the discussion was suspended for the purpose of listening to an address from Mrs. E. G. White, on the subject of health reform. At the conclusion of this address, the meeting adjourned to call of Chair.

FOURTH MEETING, AT 3 P. M., NOV. 27.—Meeting called to order by the President; prayer by Eld. D. E. Lindsey.

The resolutions presented at the second meeting were, after some discussion, adopted as presented, except the fourth, which was amended so as to read as follows:—

Resolved, That we recommend to all our people that they live according to the principles of health and temperance in the matter of eating between meals, and in refraining from such injurious articles as tea and coffee.

The following resolutions were also submitted by the Committee, and discussed and adopted by the Association:—

Whereas, It is important that all possible safeguards should be placed about the young to protect them from the prevailing evils of society; and,—

Whereas, Much good has resulted from the holding of Mothers' Meetings in various communities, in calling attention to the dangers surrounding their children; therefore,—

6. Resolved, That we recommend the establishment of such meetings in our large churches, and wherever they may be organized with propriety and a fair prospect of success.

7. Resolved, That this Association request Sr. White to prepare a pamphlet embodying her views on health and temperance subjects, for general distribution among our people.

8. Resolved, That we recommend that each church or company of Seventh-day Adventists be made, as far as possible, a health and temperance club as well, and that an earnest and continued effort be made to get every Seventh-day Adventist to become a consistent and faithful teetotal pledge member; and further,—

9. Resolved, That we recommend the organization of Health and Temperance reading circles wherever practicable.

The speakers who participated in the discussion of the above resolutions were the President, D. E. Lindsey, A. J. Breed, J. N. Loughborough, S. Fulton, and J. M. Rees.

In reply to the question how club meetings can be sustained in our small and scattered churches, the President remarked that where weekly or monthly meetings cannot be maintained on account of the members of the club being so widely scattered, it may still be possible to hold quarterly meetings, especially if they are held in connection with the district quarterly meetings, which are now regularly appointed in nearly all our Conferences.

In the discussion of the resolution respecting the holding of Mothers' Meetings, the Chairman remarked that in meetings of this kind some features of temperance work, particularly the subject of social purity, can be considered more satisfactorily and profitably than in promiscuous assemblies. He referred to the extensive work carried on in this line by the W. C. T. U., and urged that meetings of this kind might profitably be held in some of the larger churches. A Mothers' Meeting has been in existence for some months at Battle Creek, and it is believed that much good has been accomplished by it. These meetings should not be converted into an inquisition for ferreting out evil, but should be devoted to the consideration of the best means to be employed for its prevention.

The Nominating Committee reported as follows:—For President, J. H. Kellogg, Battle Creek, Mich.; Vice-President, D. A. Robinson, London, England; Secretary and Treasurer, Mrs. E. E. Kellogg, Battle Creek, Mich.; Executive Committee, J. H. Kellogg, W. C. White, J. N. Loughborough.

The report of the Committee was adopted, and the persons named were elected.

Adjourned *sine die*.

J. H. KELLOGG, Pres.

CLARA K. BUTLER, Sec. pro tem.

VIRGINIA.

DEAR BRETHREN AND SISTERS: Have you all read carefully and considered well Bro. Butler's article in the REVIEW of Jan. 8, in which he sets forth the plan devised by the General Conference Committee for the raising of means to help sustain our foreign mission work? I do not think that any one who reads this article, and who desires to know his duty and God's will concerning these great plans by which his truth is to go to earth's remotest bounds, can fail to discern that God's Spirit was prompting the minds of the Com-

mitted when they framed the resolution they did. All can see it is in harmony with both the Bible and the Spirit of prophecy. Will we gird on the armor anew, fall in line, rally to our post, and act well our part in this grand enterprise, that we may at last be privileged to hear the blessed words, "Well done," and receive the reward that awaits the faithful? Or will we treat those appeals with silent contempt?

These servants of God have the truth at heart, and are carrying the main burden of this great work in which we are engaged, or ought to be engaged, if we are not. Brethren, if we do not shake off this lethargy that seems to be binding many of us to the vain things of this world, trim our lamps, come up to the help of the Lord as one man, strive earnestly with our means and time, to forward the blessed truth to all nations, kindreds, tongues, and people, surely God will cut us off, others will take our crowns, and we will be left with that class of whom it is said: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." Prov. 1:24-31. May God help us to labor earnestly to save souls ere the decree goes forth: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12.

I cannot at present visit personally all the Sabbath-keepers in the State, but I would like all to begin at once to lay aside weekly offerings as God asks us to do in 1 Cor. 16:2. I know many of our brethren and sisters in this Conference are poor, and are not able to give large sums; but it does seem to me that on an average, Virginia could give five cents per week, which with her membership of at least 125 would bring in a sum of some over \$300, and no one would or could be cramped financially because of this small portion of their income. I earnestly desire that Virginia shall not fall behind in doing her duty in helping in the great work God has intrusted to us to do. May the Lord bless the truth in this part of his great vineyard. M. G. HUFFMAN.

WEST VIRGINIA.

DEAR BRETHREN AND SISTERS: I have felt for some time the importance of all our brethren coming up to the help of the Lord in a tangible manner. I have been pained as I have examined the statistics of the past year, and find that only a little over one third of our brethren have paid any tithes.

Reading Eld. Butler's article in the Review of Jan. 31, headed "Tithing in the State of Michigan," has led me to consider seriously the state of affairs in our own Conference. We are doing only about one half as much according to our numbers as the brethren in Michigan, and it has caused me much thought to know what course to pursue in regard to the matter. I believe that no one is too poor to pay a tithe. If we have food and clothing only, a tithe of its value should be paid to the Lord. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, . . . then shall the Lord be my God; . . . and of all that thou shalt give me, I will surely give the tenth unto thee." Gen. 28:20-22. All that Jacob asked was bread to eat and raiment to wear, and upon all this he would pay a tithe. Christ set forth, as an example, the "poor widow," who cast in "even all her living." Mark 12:41-44. Surely none of us are too poor to help in the cause of God.

The Lord has placed upon the brethren of West Virginia the work of carrying the Third Angel's Message to the thousands in this State. What are our people doing to merit the approbation, "Well done, thou good and faithful servant," which will be said to those only who have done well. The average amount of tithe paid per member in this State last year, was a little over three dollars. Now, it is very evident that our brethren on an average cannot live on thirty dollars a year. There must be an income from some source of from sixty to one hundred dollars per member among our poorest brethren; while in many cases the income will run from one hundred to five hundred dollars. Some of our brethren are doing nobly, while the majority are paying little or nothing. Many of our brethren are in cramped circumstances, because they are "robbing God." They have closed the windows of heaven, and God cannot bless them. What we need is a living faith, that we may take hold of God's promises. He has said: "Ye are cursed with a curse; for ye have robbed me. . . . 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. 3:9, 10.

God is waiting to bestow his blessing, if we will comply with the conditions. We believe that many of our people are suffering loss, both financially and spiritually, because of the lack of doing their duty in this direction. Dear brethren, shall we not awake to our duty, and no longer cause the Lord to hide his face from us? We wish our brethren to read carefully the article referred to previously, and endeavor to carry out the resolutions and recommendations embodied therein. Especially would we call your attention to the duties of the church treasurers, and the importance of electing church officers who are in harmony with our people on all points of faith, and who will endeavor to carry out the recommendations of our General Conference. Dear brethren, shall we not see a marked improvement before our next camp-meeting? Those who have been placed in responsible positions feel keenly the need of our brethren's doing their duty in these matters.

In our Conference we are greatly lacking in means to carry forward the work, and we hope our scattered brethren will do all they can to assist us. Donations from friends who are interested in the advancement of our work will be thankfully received. B. B. Johnson, of Kanawha Station, is our State treasurer, and all money should be sent to him, the receipt of which will be promptly acknowledged. Please be sure to name the Station, as there are several other Kanawhas in the State. W. J. STONE.

Feb. 5.

VERMONT.

DEAR BRETHREN AND SISTERS: I wish that I might say something to arouse and encourage all to the solemn work of warning the world of judgments that are already in the land. Can it be that the dreadful storms of sea and land, accounts of which we find in the secular papers, and which are direct fulfillments of God's word (Luke 21:25, 26), shall transpire before our very eyes, without awakening us to a true sense of our duty? A mere profession of a belief in these things, will not avail us anything. We must participate in sounding these solemn warnings of the last days. Here is the point to which I would call your attention. We are all supposed to be laborers in the Master's vineyard. The command, "Go work in my vineyard," is to all, not to a particular class, as ministers, colporters, etc., but to every believer in God's truth. Now with the means our publishing houses furnish for the dissemination of these solemn truths, what shall be our position relative to this closing work? What excuse have we to offer which we shall feel satisfied to present at the bar of God? Again I urge the necessity of arousing to the importance of the message.

I know that discouraging features have appeared in this Conference as well as in every Conference. Some of our leading brethren have been called to labor in other fields, and the work has moved rather slowly the past year. Financial difficulties have had their depressing influence. But the prospect is brightening. Now what is wanted is to have a deep love for the cause on the part of every member of this Conference, to that degree that the cry will go forth, Here am I ready to sacrifice of my means, talents, time, and strength, if I can but have some part in this closing message. It is my firm belief that when the work is taken hold of in this manner, we shall, as a Conference, see the work advance the coming year as never in the past.

To the members of the T. and M. society, I would say, Let us prove faithful. At the close of each quarter, present the librarians with a report of actual labor performed for the Master. What a report the yearly summary would show, if all would prove faithful! Shall we continue to excuse ourselves, until at last we are excused from entering those pearly gates? Or shall we enter the battle at once, and be found on the side that will win at last? Now, as general agent for our subscription books, I wish that I might hear from scores who can give a portion or all of their time to the canvassing work. I expect to give instruction in canvassing soon to some companies already waiting, and it would be for the interest of all contemplating canvassing, to correspond with me. If there are three or more in any one locality, who think of engaging in this work, and would like instruction, I will endeavor to meet with them or furnish proper help.

As a means of disseminating the truth, there is no branch of the work in which individuals can engage and in which so much can be accomplished, as in this field. The idea prevailing that books cannot be sold in Vermont, has been proved to be not true. Some of our canvassers the past year have earned from ten to twelve dollars more per month than they were offered at any other employment. Can we doubt, when we contemplate the great plan of redemption, and God's desire to save lost man, that when the most solemn truths are being given in connection with this work, the Spirit of God will accompany the faithful canvasser? Abundance of evidence can be fur-

nished to corroborate this. In conversing with one of our canvassers who had sold over 100 copies of "Marvel of Nations," he said with tears in his eyes, "I ask nothing more in connection with this work than to be permitted to sell our publications." And this is the case with all who have made a success of it. Their heart has been in the work, energy has characterized it, and success has come.

May the burden rest upon many to engage in this branch of the work. We call upon church elders, T. and M. officers, and especially district directors, to encourage suitable persons to engage in the canvassing work. How many will respond to this call? Address me at 409 South Union St., Burlington, Vt. P. F. BICKNELL, Pres. Vt. T. and M. Soc.

WHO WILL CANVASS FOR "LIFE OF CHRIST"?

This long-needed work has recently been published in the French and other languages, and it seems that the time has come for us to ask, Who will canvass for this work? Who will respond to the invitation? The Lord has spoken to his people in the last days by his Holy Spirit, and the cry comes from various countries, "Come over into Macedonia, and help us." O that a thorough missionary spirit might inspire us to rise above the temptations of this world, and enable us to say, "Here am I; send me."

As in the days of the Reformation, the Lord is using simple means by which to accomplish a mighty work in the land; namely, a work of preparing a pure and holy people for himself. He is searching the hearts of men of different nationalities, by making use of the same instrument, the Holy Spirit; for we read in his word that we are not to do his work "by might nor by power, but by my Spirit, saith the Lord of hosts." From the encouragement I have had in canvassing for this work of late, I am enabled to recommend it as one among our best works to present before the Roman Catholics. As many as fifty orders have been taken in one week's canvassing.

What shall we do, my French brethren? Shall we not take hold and push that work with our best energies and abilities, or shall we wait for another work? "Great Controversy, Vol. IV." is also in process of translation into French, and will soon be published. So you see that the time has come when no one can say that we are lacking in French publications, and that we cannot work as well as others. May the Lord help us to put forth more earnestness and zeal in bringing these good works before the people, that finally we may have a share with the great Harvester. N. PAQUETTE.

Special Notices.

NOTICE FOR MISSOURI.

ANY Seventh-day Adventists living in Southeast Missouri who desire meetings held in their locality, or know of good openings for either spring or summer meetings, will please correspond with me at Appleton City, Mo. J. G. WOOD.

KANSAS, ATTENTION!

DEAR BRETHREN: Our tithe is much less than that of last year, and something must be done to increase our income, or else work here will be greatly crippled by a necessary reduction of our working force. Believing this would be displeasing to God, we look for the causes that have led to this reduction of our financial supply. It is not because of the failure of the tithing system, because it is of God; and he says that if the tithe is paid, there will be meat in his house. Mal. 3:10. It is, no doubt, in part owing to the short crop, caused by the drouth last year; but it is not wholly this. There is reason to believe that that which is the Lord's has not been strictly paid to him. Lev. 27:30-33. Not to pay to God that which belongs to him, is to bring his curse upon those neglecting this duty. Mal. 3:9. Such a course not only deprives the Lord's servants of their living (1 Cor. 9:7-14), but it is robbing God. Mal. 3:8. Shall we not, then, carry out the will of God and his Son in bringing in the tithes and offerings (Mal. 3:10, first clause; Matt. 10:10; 23:23), and thus claim their blessing? Mal. 3:10-12.

Many also have unpaid pledges, some of which have been longstanding. Cannot some part of many of these be now paid? Brethren, let all the tithes be brought in now, that the work in our State be not hindered. We tremble when we see the impoverished condition of our treasury. The Lord is not pleased to have it thus. Let us each be honest with God and the work; then we may keep our workers in the field, have God's rich blessing rest down upon us now, and by and by the Lord will say, "Well done." Matt. 25:23. Will not all our preachers urge upon our people the fulfilling of this duty?

J. W. BAGBY, for CONF. COM.

THE MISSIONARY PASS-BOOK.

We would call the attention of the brethren and sisters of Illinois to this little book. It has been prepared with special reference to aid those who are members of the tract and missionary society, in reporting their labor. All the entries can be made in figures, with a lead pencil, by filling the space in line with the item of labor performed, and the day of the month when it was done. From the "totals" of each month the summary for the quarter is easily made up, and every item of labor called for is plainly designated, so that no one need fail to make a correct report. The book is furnished free to all members who will sign the covenant on the first page, and do their best to fulfill it. Librarians are instructed to see that the books are properly used, and to urge each member to accept of a book, and to fill it with items of real missionary labor performed. How many are really dying spiritually because they are not doing anything to save others! If such would practice the instructions given in Eze. 18:22, with the marginal reading, it would do them good. It is a sin to be inactive at such a time as this. The different items which you will find in this little book, will suggest to you each day of the year what you might do in missionary work, if you will consult it each morning and make a record of what you do. Keep an assortment of tracts and periodicals with you to sell, loan, or give to those with whom you converse. Always make a sale if it is possible. Publications sold will do more good to those who receive them, and the society can thus do more. To loan is better than to give them away. It gives one an opportunity to make a missionary visit by calling on them again. To awaken an interest, it is preferable to loan rather than to give away tracts or papers; but do not be afraid or ashamed to sell a tract or book, or to ask any one to subscribe for our good papers. They all contain truth which is of vital importance, and precious beyond calculation to all. Be sure to read them yourselves, and if you drink in the spirit of the truth which they contain, you will find a stronger desire springing up in you to get others to read them also. Are you doing all you can to awaken and save those within your reach?

Much is being said in regard to our duty to support our missions in foreign lands. The calls are loud, and strong appeals are being made to all who believe the message, to help spread it abroad. Who among Seventh-day Adventists are so situated that they cannot give something each week to support the foreign missions, and that each fourth Sabbath cannot give something to the missionary society at home? There are, indeed, but few who are not able to do something, if they will only plan for it, and make it a matter of conscience.

But I hear some one say, "How can I 'lay by' or give it each 'first-day,' and on each 'fourth Sabbath,' when I have nothing in my pocket to give?"

Let me answer: In this pass-book you will find a space for each first-day and each fourth Sabbath, which you can fill with the amount you would give if you had it. This would then be a pledge which can be paid in the future. Do you not believe God would be pleased with this, and bless you in the effort to do something in the missionary work? I find this little book very convenient for this purpose, and would urge all our workers to make it a daily companion, and keep it with them in all they do. "He that is faithful in that which is least is faithful also in much." Let us work, brethren and sisters. Time is short! The reward will soon be given!

R. M. KILGORE.

News of the Week.

FOR WEEK ENDING FEB. 11.

DOMESTIC.

- Scarlet fever is epidemic in Pana, Ill.
- The mercury reached 62° below zero at Pambina, D. T., Thursday.
- An explosion at the dynamite works at Woodside, Mich., destroyed two packing-houses and killed three men.
- Twelve business buildings at St. Anna, Ill., were burned Sunday night. The loss is \$25,000, with \$14,000 insurance.
- A family of five persons in Toledo are seriously and perhaps fatally ill of trichinosis from eating diseased pork.
- An artificial ice factory, the stock in which is principally owned by Chicago capitalists, was started Tuesday, at Hutchinson, Kan.
- The Lick Observatory, besides having the largest telescope, will be the only one in the world, when completed, where the visual and photographic telescopes are combined.
- A natural gas explosion in the dwelling of T. M. Norton, at Anderson, Ind., Tuesday morning, wrecked the house, killing a man named Rogers, and severely burning Mrs. Norton.
- An explosion of dynamite near Bellevue, Ohio, Friday, killed two men and caused such a shock that people at

Tiffin, Sandusky, and other points in the district, believed an earthquake had occurred.

—Four dwellings at Kutztown, Pa., were burned Thursday morning. John Hopp, his daughter, aged fifteen, and his son, aged nine, perished in the flames. It is believed that Hopp, who was intoxicated, caused the fire.

—The Hildreth Printing Company's block at St. Louis was destroyed by fire Sunday morning. Loss \$155,000. A fire in Chicago on the same morning caused damage to several business firms, to the amount of \$40,000.

—An express train on the New York, Pennsylvania, & Ohio Railway was thrown from the track Sunday morning, by a broken frog, near Steamburg Station, N. Y. Three persons were killed, and several others seriously injured.

—A dispatch from Des Moines, Ia., says that on Feb. 4, the Rev. Ida C. Bulton opened the senate with prayer, "which is believed to be the first instance in the history of the world of such office being performed by a woman."

—Among the men who drew Government salaries as policemen and mechanics on the Indian agencies, are George Washington, Grover Cleveland, Henry Clay, Edward Everett, U. S. Grant, Matthew Arnold, and Benjamin F. Butler.

—In a decision at St. Louis Monday, Judge Noonan maintained that the Iron Hall, a secret society, which insures the lives of its members, is not subject to the State insurance law. The decision, it is alleged, is a victory for secret insurance organizations.

—It is expected that the great rubber "Trust" will be completely organized in a few days. The firms interested are expecting to realize over fifteen per cent profit annually in the trade of the combination, estimated at \$100,000,000. The working capital will be \$50,000,000.

—As a cable-car train at Kansas City was rounding the top of a steep grade, Wednesday evening, the bar connecting the grip-lever with the cable broke, and the cars dashed down the incline and collided with another train at the bottom. The cars were wrecked, three persons being fatally injured, and seven others badly injured.

—Five permanent injunctions were ordered, Thursday, at Dubuque, Iowa, against saloons, being the first granted after the continuous effort made since the prohibitory law was passed. The defendants filed *superveceas* bonds, and will keep open until the decision in the final court. Suits are now pending against nearly every saloon in the city.

—An explosion of the Dupont Powder Works, at Wapwallopen, Pa., Friday forenoon, blew four men to pieces and wounded forty others, a dozen of whom are not expected to recover. Nearly every building in the place was wrecked, and for miles around the effect of the detonation was felt. Chimneys fell from houses at Nanticoke and Wanamic, and general consternation prevailed. Almost every window in Shickablinny was smashed, and citizens were thrown to the ground by the shock.

—The New York *Observer* says the situation in which the families of the striking miners of Shenandoah, Pa., are now placed, is harrowing in the extreme. From reports which come from that region, it seems that the horrors of the American army at Valley Forge are more than re-enacted in the region of the great strike. The miners stubbornly refuse to yield, and the president of the company refuses to refer the difficulty to a committee of arbitration, affirming that there is nothing to arbitrate.

—A conference to consider the opening of Indian Territory to settlement, will be held in Kansas City on Wednesday next. About 1,000 delegates are expected to be present, from every State and Territory west of the Mississippi River, as well as several Eastern States. The opposition to the scheme will come mostly from the humanitarian societies of Boston and Philadelphia, and the five tribes of Indians which at present virtually control the affairs of the Territory. There are in the Territory 75,000 Indians, of whom 50,000 are civilized.

FOREIGN.

—The United States has \$240,000,000 invested in Mexico, in mines, railroads, and ranches, and England has \$80,000,000.

—It is reported that the British government will add several new vessels to its Pacific fleet, for the better protection of its seal fisheries in Behring Sea.

—The British steamers "Darlen," "Lufra," and "Algha," which sailed from Cardiff in December, for Carthage, there to load iron ore for Naylor & Co., of Philadelphia, have not been heard from, and it is feared that they have foundered.

—Prince Bismarck made one of his great speeches before the Reichstag, Feb. 6, on the Prussian military bill, calling for 700,000 extra troops. He said the situation had not perceptibly changed during the past year, though he had less fear of a war with France, now that that country was ruled by a peace-loving president. He did not believe that Russia meditated an attack upon Germany and Austria, because she had no interest in conquering such provinces, though he was unable to command from Russia an explanation of the massing of troops on the frontier. He stated that Germany had a great advantage over other countries in being able not only to raise an army numbering several millions of men, but to supply it with competent officers.

RELIGIOUS.

—Chicago has forty-six Christian Endeavor societies, St. Louis, thirty-one, Boston about thirty-five, Worcester seventeen, San Francisco about twenty.

—Cardinal Gibbons and Bishop Keane, of Richmond, have succeeded in raising \$20,000 in Washington, for the proposed Catholic university in that city.

—The Congregational church of Quincy, Mass., has been

supported for the last fifteen years entirely by voluntary contributions, without any rental of pews. Its membership is 337.

—That the Jews largely despair of finding the Messiah in the future, and begin to look for him in the past, is evident, says the *Interior*, from the present success of missions among them, and from the fact that 100,000 Jews have been baptized by Protestants during the present century.

—The Church of England is getting so pressed for money that Canon Gregory proposes to cut down the salary of the Archbishop of Canterbury from £15,000 to £12,000, and the salary of the Archbishop of York from £10,000 to £8,000. The house of the Bishop of Ely is said to be too costly, and should be sold.

—The bones of the famous Thomas à Becket, Archbishop of Canterbury, have been found in a rough-hewn stone coffin under Canterbury Cathedral. The skull is well preserved, and is said to be magnificent in size and proportions. Its crown bears unmistakable marks of a sword cut, which the chroniclers relate took off the top of his scalp.

—Taking the Baptist Church membership in the United States at 2,732,570, it is estimated that there is an average contribution as follows: To foreign missions, per member, twenty-three cents; to home missions, per member, twenty-seven cents; to State missions, per member, eleven cents; to general benevolence per member, seventy cents; to church expenses, per member, \$1.80.

—In the columns of a Neapolitan paper, translated and republished in England, appears the following remarkable paragraph, as a specimen of what is fed to the ignorant Roman Catholic masses of Europe: "Latterly, the Protestant government of the United States wrote, begging the pope to send them some Catholic missionaries to conduct schools and found hospitals. In England and Germany all eminent men are passing over to Catholicism. Queen Victoria is about very soon to abjure her faith."

—The friends of Dr. Mc Glynn, who have been laboring to secure a reconciliation with Rome, have received answer from him that such a thing is impossible without the latter first undergoing a moral revolution. In stating his position, he said it was his firm conviction that "the church of Christ has largely been ruined by the despotism, by the politics, by the intrigues, by the love of temporal power and wealth of what we call the 'ecclesiastical machine,' by which term he evidently referred to the Romish Church, as an organization. He warned Catholic leaders in this country that should they attempt to bound him "with the arts of which they are masters," he will make exposures of a kind that will "make the country too hot to hold some of them." Perhaps; but do not the people of this country already know that these persons are the sworn enemies of civil and religious liberty? If they but half believed what they already know, the country would be too hot to hold them now.

Appointments.

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

The quarterly meeting of the Byron church will be held at Byron, Minn., March 10, 11. Every member is requested to report either in person or by letter. We will try to have a minister present to assist.

E. E. TENNEY, Clerk.

There will be a general meeting for the Scandinavians at Ruthven, Iowa, Feb. 24-27. We would be glad to see all the Scandinavian canvassers and colporters from Northern Iowa at this meeting.

H. R. JOHNSON.

We will hold meetings with the Mt. Pleasant Mich. church beginning Friday evening, Feb. 24, and continuing over Sabbath and first-day. Eld. H. W. Miller and E. S. Griggs may be expected. We wish to see a full attendance.

A. O. BURRILL.

SOME of our ministers will attend the meeting at Brookston, Feb. 24, and continue as long as the interest may demand.

Another minister will commence meetings at Kewanna at the same time, and follow up the interest as opportunity affords. We make these appointments so that the friends may arrange to attend; and at the State meeting at Indianapolis, it will be decided who shall conduct these meetings.

WM. COVERT.

NOTHING preventing, we will meet with churches in Dakota, as follows:—

Elk Point,	Feb. 25-27
Big Springs,	" 28, 29
Sunnyside,	March 1-5

The meeting at Sunnyside is to be a general one for the Scandinavian brethren in that section. Bro. H. R. Johnson will be in charge of this meeting. It is hoped there will be a large attendance.

W. B. WHITE.

N. P. NELSON.

I WILL meet with churches in Iowa, as follows:—

Afton, Union Co.,	Feb. 17-19
Fontanella, Adair Co.,	" 21, 22
Sharps, Taylor Co.,	" 24-26

Will some one from Sharps meet me at Conway, Friday, Feb. 24? I hope to organize a church at the last-named place, and if so, I shall continue the meetings for awhile after said date. Meetings may be appointed to be held on the evening of the first date at each place.

O. A. WASHBURN.

Obituary Notices.

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

NOTHING LOST.

A THOUSAND beautiful things are sleeping Down in the dark earth, under the snow; There in her chambers the flowers she's keeping Till the spring shall bid them to bud and blow.

The star that has passed from our earthly seeing, Has gone to lighten another sky; Though vanished to us, it still has being, - 'Tis passed from our sight, but it does not die.

The friends that passed from our earthly keeping, Are covered away from the storms that beat. Calmly they rest in peaceful sleeping; For weary had grown the pilgrim feet.

There's nothing lost of all we've buried Low in the populous loam of earth; Their spirits above have angels carried, And they'll rise again in a nobler birth.

CORRECTION. - For the benefit of the friends of Bro. Buchanan, whose death was noticed in the Review of Jan. 24, 1888, I wish to correct one mistake: As our brother was a great sufferer, and desired to rest in the grave to await the resurrection, we chose Job 14: 12-14 for the foundation of our remarks, instead of John 14: 12-14.

HANSON. - Died of capillary bronchitis, at Whitehall, Mich., Jan. 30, 1888, Anna Brita Hanson, aged 65 years and 7 months. Sister Hanson has been a Sabbath-keeper for several years, and was highly esteemed by all who were acquainted with her.

HOBART. - Died at Unity, N. H., Oct. 20, 1887, of humors of the stomach and bowels, J. Leslie Hobart, aged fifty years. Bro. Hobart was converted and commenced to keep the Sabbath about thirty years ago, under the labors of Elds. E. L. Barr and F. Wheeler.

Fry. - Died of pleural pneumonia, Jan. 7, 1888, at the home of her parents near Valdeia, LaBette Co., Kan., Josephine Fry, aged 32 years and 11 months. She was a great sufferer during her sickness of four weeks. Her mother and sister are Sabbath-keepers, and though Josephine had never made a profession of religion, the last four months of her life seemed to be months of reformation, and her confessions while on her bed of sickness convinced her mother and friends that they will see her again at the first resurrection, when the life-giver shall come to raise his sleeping saints.

CRAIG. - Died in Culbertson, Neb., Dec. 23, 1887, sister Mollie Craig, wife of C. C. Craig, in the forty-seventh year of her age. At the age of eighteen, she joined the Christian Church. About seventeen years ago, she embraced present truth, under the labors of Elds. Colborn and Bliss, near Martinsville, Ill. A few months ago, she with her family moved to Nebraska. But few ever discharged religious duty more faithfully, both in the church and out. She was highly respected and beloved. The church, as well as her husband and children, has suffered an irreparable loss. She had a burden for souls that was manifested in good works.

HOSACK. - Died of consumption, in Portland, Me., Jan. 17, 1888, Susan M. Hosack, aged 47 years and 6 months. Her attention was first called to the work of the Third Angel's Message at our first camp-meeting held in the city of Portland four years ago, at which time she took some reading matter home with her. As a result, she accepted the Lord's Sabbath, and was faithful until death. She always manifested a commendable zeal in the missionary work; and before her death she donated some of her household furniture to be sold to help forward the cause. She suffered much through her sickness, but she now rests under the benediction of Rev. 14: 13. Remarks at the funeral by W. J. Dimsomb.

BURKHOLDER. - Fell asleep in Jesus near Wamego, Kan., Jan. 11, 1888, James C. Burkholder, aged fifty-one years. Bro. Burkholder began investigating present truth something over a year ago, but was taken sick and was unable to attend the meetings held in Louisville last spring, when his wife embraced the truth. Finally, through her earnest prayers and those of the church, he was converted; and at his own request, and upon a full and clear profession of his faith he was baptized. About twenty-four hours after his baptism the summons came, but he then possessed the blessed hope that robs death of its sting and the grave of its victory. His mind was unclouded to the last moment, and he earnestly exhorted his weeping family and friends to put their trust in Jesus, and to keep the commandments of God. Words of comfort by the writer, from 1 Thess. 4: 13-18.

PARKER. - Died at Bridgewater, Dak., Jan. 7, 1888, Sr. Teresa B. Parker, aged seventy-two years. Sister Parker was born in Cortland county, N. Y. In the winter of 1843-4, she attended a series of Adventist meetings at Elgin, Ill., and with her husband was converted and united with the Baptist Church. In 1-05 she listened to the present truth at Mt. Hope, W. Va., at which time she commenced the observance of the Sabbath, and was a consistent believer till her death. Her piety was not demonstrative, but manifested itself in doing good with a meek and quiet spirit. Some weeks before her death, she seemed to be ripening for the change. Her death was quite sudden,

she being sick but a few days. She leaves a husband, eleven children, and numerous grandchildren; and such deep and sincere grief as her loss occasions is seldom witnessed at the death of an aged person. Discourse from Rev. 14: 13. E. B. WHITNEY.

OWNBY. - Died Feb. 8, 1888, in Springdale, Ark., of pneumonia, Bro. Julius F. Ownby, aged 31 years, 6 months, and 27 days. Some three years since when the tent was at Springdale, his parents embraced the truths of the Third Angel's Message, and their son, though from home, soon followed in their footsteps. His keeping the Sabbath caused him to be disfellowshipped from the Baptist church of which he was a member. Some opposition prevented him from uniting with us, but he was faithful in attendance, and one of the best workers in connection with our church and Sabbath-school at this place. He leaves a wife and two sons to mourn his loss. His worth and the esteem in which he was held, were manifested by the large concourse of people who attended the funeral, although the weather was inclement. Words of comfort were spoken by the writer, from 2 Sam. 14: 14, and we laid him away to await the morning of the first resurrection. J. P. HENDERSON.

HALL. - Died at Arapahoe, Neb., Feb. 2, 1888, Bro. Lovias J. Hall, in the fifty-fifth year of his age. Bro. Hall was doing the machinery to his grist-mill, and being caught in the gearing, was instantly killed. This sorrow falls heavily on his wife, who is in very poor health. His remains were sent to Vermont for burial. Bro. Hall embraced present truth thirty years ago, and has been a firm believer and advocate of the truth ever since. At the camp-meeting at Grand Island last October, he seemed to consecrate himself anew to the Lord. He was full of faith and hope, talking with friends and strangers as they came about the mill, of the second coming of Christ and the mark of the beast. He leaves a wife and one son, who feel deeply their loss; but with the consolation of a blessed hope, they are resigned to leave all in the hands of a beneficent Creator, until the voice of Him who said, "I am the resurrection and the life," shall awaken him from his dusty bed. We feel that in the death of Bro. Hall we have lost a kind, honest, upright, and worthy brother. O. A. HARVEY.

POCK. - Died in Wolcott, Vt., Jan. 17, 1888, Seth Hubbell Pock, aged seventy-one years. In the death of Bro. Pock, we lose one of the pioneers of the cause of present truth in our State, more than half of his long life having been spent as an observer of the Bible Sabbath, and as one interested in the progress and prosperity of the last message of mercy to the world. We have but a few left in Vermont who have observed the Sabbath as long as he had. For some years our brother was a great sufferer at times. The last year of his life was one of marked suffering. The immediate cause of his death, which was very sudden, is believed to have been the breaking of an abscess on the liver. In our last visits and meeting privileges with the deceased, nearly three years since, we were impressed that the work of grace was deepening in his heart and life; and the brother who attended his funeral writes, "In talking with his neighbors and family, all said there was a marked change in him during the last few weeks of his life, he bearing with great patience the pain to which rheumatism and other difficulties had subjected him. He talked hope and courage, and exclaimed a short time before his death, 'All is well.'" Bro. P. F. Bicknell, of Burlington, Vt., attended the funeral, which was held in the Universalist church, and preached from the last clause of Ps. 90: 9. A devoted companion and three children are left to mourn his loss.

We well know Bro. Pock's early love for the cause and work of God, and his willingness to help in its advancement. The first meeting held among our people which bore the name of tent meeting, so far as we have knowledge, was held September, 1852, on his premises. Long strips of cotton cloth were sewed together and attached to his house, extending over his front yard. Of this meeting Bro. White, speaking of his eastern tour, says: "Friday, Sept. 3, we were glad to find ourselves among the mountains of Vermont. Though worn by hard labor and the journey, the cheerful countenances of old friends were reviving. How blessed to meet warm-hearted friends, whose hearts are in the work to spread the truth, and labor for God. The brethren at Wolcott had prepared a tent which, in the most convenient manner, joined on to the house of Bro. S. H. Pock, and had prepared seats for about four hundred persons. Friday evening, quite a large company was collected from the region round about, and some from Canada East. We did not expect to meet near as many. There were many present who have very recently embraced the Sabbath, or are just becoming interested. Our expectations were more than realized at this meeting. The cause in Vermont is moving onward. The meetings were harmonious, refreshing, and some of them very powerful. There were at least one hundred and fifty Sabbath-keepers present, besides others deeply interested." This was our first meeting with Bro. and Sr. White, and the seal of their approval as servants of the Most High, was set to our mind, which to the present has been unbroken. A. S. HURCHES.

Publishers' Department.

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

The address of Eld. Oscar Hill and Mrs. Rube Hill, is 1523 8th Ave., North, Birmingham, Ala.

The P. O. address of G. K. and I. A. Owen for the winter, will be 135 Carr St., Los Angeles, Cal.

UNTIL further notice, my permanent address will be Springdale, Washington Co., Arkansas. I desire to hear from every isolated Sabbath-keeper in the State. Please tell where you live, and what are your spiritual desires. J. P. HENDERSON.

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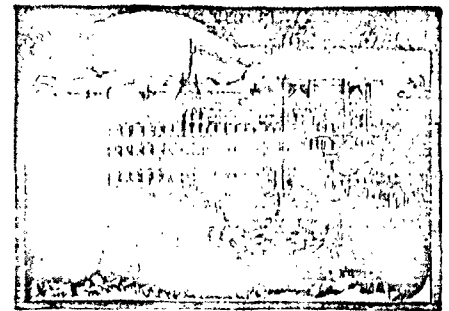
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SCHOOL OF DOMESTIC ECONOMY,



OPENS MARCH 15, 1888.

The undersigned have organized, and will open on the above date, a School of Domestic Economy, to be continued for twenty-five weeks. The following subjects will be taught, both theoretically and practically: -

SCIENTIFIC COOKERY, TABLE SERVICE, HYGIENE OF DIET, GENERAL HOUSEKEEPING, DRESSMAKING, LAUNDRY WORK, ECONOMICAL HOUSEKEEPING, DOMESTIC HYGIENE (including Sanitary care of house and premises, tests for impure water, purification of water, disinfection, etc.), INDIVIDUAL HYGIENE, and KEEPING OF FAMILY ACCOUNTS. In fact, every subject pertaining to the economical and hygienic care of a home.

TERMS: Tuition, \$25.00. Board and Tuition, \$100.00.

A number of suitable persons who can furnish good recommendations, will be given an opportunity to meet their expenses wholly in work, and if thoroughly capable can earn moderate wages during the course.

This is an Opportunity which no Young Woman who wishes to Become a

Good Housekeeper can afford to miss.

For circulars and further particulars apply at once to SANITARIUM SCHOOL OF ECONOMY, Battle Creek, Michigan.

THOUGHTS ON THE REVELATION.

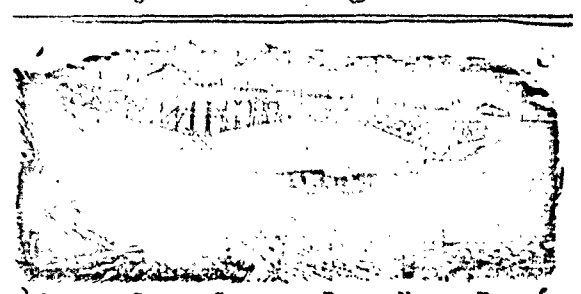
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Travelers' Guide.



MICHIGAN CENTRAL RAILROAD.

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

Gr. Rap. & Rut. Ex. lvs. Kal'm'oo 6:45 a. m., Int. Creek 7:31, Marshall 7:57, Jackson 9:15, Ann Arbor 10:33, ar. Detroit 11:50 a. m. Returning leaves Detroit 4:00 p. m., Ann Arbor 5:30, Jackson 7:10, Marshall 8:20, Battle Creek 8:52, ar. Kalamazoo 9:45.

All trains run by Nineteenth Meridian, or Central Standard Time. Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday. Pacific, Evening, and Chicago Expresses west, and Atlantic, New York, and Night Expresses east, daily.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

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

Trains run only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

GEO. H. REEVE, Traffic Manager

W. J. SPICER, General Manager

The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 14, 1888.

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12 We have long suspected that the so-called "Christian Science" bestowed more study upon other matters than it did upon the Bible. The following quotation serves to confirm that impression. In the December (1887) number of a Christian Science magazine, called *Truth*, we find the following in an editorial article: "For 'perfect love casteth out fear.' St. Paul wrote: 'I would that ye were hot or cold.' Why the editor should fix upon Paul as the author of that exclamation is the mystery, unless the writer was laboring under the impression that no other writer had anything to say in the New Testament.

13 The papers of the land are still regaling their victims with that item, little in size but big in untruth, which is going the rounds, about the Battle Creek Adventists. In each reproduction there is some variation from other versions, and what shape it will assume before its pilgrimage is completed, it is hard to tell. The latest edition of the story comes from the Troy (N. Y.) *Times*, and has this additional information:

On several occasions before, these people [the Battle Creek Adventists] have sold their homes for trifling sums and given the money to the church, with all other personal property. The craze bids fair to go to as great an extent as have previous ones.

We have italicized a few words in this quotation which are particularly remarkable. It strikes us that this must be quite a wonderful people to have such a facility for acquiring homes that they can sell them out for a trifling sum, and all their personal property, and in a little while have other homes and more property all ready for the church market; and after doing this several times, be on hand again with another lot of homes, and \$2,000 worth of jewelry besides! They must be most excellent financiers, or Battle Creek must be a very easy place to acquire property.

CORRECTION.

In the notice relating to the missionary work in the Pacific Islands, in REVIEW of Jan. 31, the gentleman referred to as "Mr. Nobles" should have been desig-

nated Mr. Nobbs, the mistake being on the part of the printer. This correction should have appeared last week, but was forgotten in the press of other matters.

SIGNIFICANT.

THE marked indifference which prevails to-day in regard to the increasing strength and growing arrogance of Roman Catholicism, is in striking contrast with the state of feeling a few years ago on this point. The prophet said that all the world should wonder after the beast whose deadly wound was healed. While it is not stated that this honor would be conferred upon the beast after the healing of the deadly wound, yet some have inferred from the connection that such would be the case. And even if we take it in this sense, do we not see it in fulfillment even now? What importance is there in the fact that an old man in Italy, who, as Dr. McGlynn says, dresses like an old woman, has been fifty years in the priesthood? What of it if he has? But this man happens at this point to be pope; and so all the world falls into a great strife, in which so-called Protestants vie with Romanists, as to who shall best celebrate the pope's jubilee by fawning flattery and costly presents. When they will seize upon such a pretext for such demonstrations, it betrays a strange hankering to do honor to the papacy.

This change of sentiment well indicated by the following paragraph from the *N. Y. Tribune*:

Surprise was expressed by a few, but censure by no leading British journal, when the late Lord Lyons's conversion to Roman Catholicism was publicly announced. Yet, only thirteen years ago, when Lord Ripon took a similar course, the London *Times* declared that "such a step involves a complete abandonment of any claim to political, or even social, influence in the nation at large, and can only be regarded as betraying an irreparable weakness of character. To become a Roman Catholic and remain a thorough Englishman are—it cannot be disguised—almost incompatible conditions.

THE ONLY WAY OUT.

THE advocates of such fundamental errors as keeping Sunday for the Sabbath, sprinkling for baptism, the immortality of the soul, etc., sometimes find themselves in a dilemma from which they can make no way of escape except by a virtual confession of the truth. The following from the *Morning Star* furnishes a good illustration on the subject of baptism:

A good story is told of a certain Presbyterian professor in a college, who was also a minister, who labored hard in the pulpit to prove that *baptizo* meant "to pour," not "to plunge." In the class of the professor there was a wag who was called upon to translate a passage from one of the Greek authors. The passage gave an account of a man who became so enraged with another that he seized a red-hot poker and "*baptizo eis ophthalmion*." Newlett, the wag, with a mischievous twinkle of the eye, but with a grave manner, translated it thus: "He seized a red-hot poker and 'sprinkled' it into his eye." "How is that?" said the professor. "He 'sprinkled' it into his eye," repeated Newlett. "But," said the doctor, "the word *baptizo* does not mean to 'sprinkle.'" "Well, sir, it did mean 'sprinkle' on last Sunday night," replied the mischievous fellow, amid suppressed laughter from the class, who keenly relished the joke. The doctor looked grave, was silent a moment, and then remarked: "You may translate it 'plunge' here, sir."

SANITARIUM SCHOOL OF DOMESTIC ECONOMY.

It is proposed to open a Sanitarium School of Domestic Economy at the Sanitarium, Battle Creek, Mich., about the middle of March next. The object is to give scientific instruction in the important and much-neglected branches of "cooking, and the various arts connected with housekeeping and home-making." The school will continue twenty-five weeks, and those who desire will have the privilege of paying their board and tuition by laboring. The subjects to be treated and the methods to be followed are more than we have space to state here. All interested should send at once for circular giving full particulars. Address Sanitarium School of Domestic Economy, Battle Creek, Mich. See notice inside.

HOW TO SECURE BOXES FOR WEEKLY DONATIONS.

REQUESTS are coming in from individuals in different parts of the country, asking that single boxes or a few in number, be sent to certain persons by mail, and doubtless others will make a similar request. In reply, we will say that we cannot furnish the boxes and pay the postage, as the cost in the aggregate would be quite large. The postage would much ex-

ceed the cost of the boxes themselves, varying from four to six cents each, according to size. Several thousand of these would cost therefore quite a sum. Of course, where five cents are sent to pay the postage, we will forward them.

The proper way, therefore, where they are desired, will be for the Conference officers to get them in bulk, and as laborers travel from place to place, they can be carried at little or no expense. The General Conference Association are willing to furnish the boxes free; but they cannot agree to do so at the cost of transportation. The box, of course, is but a simple affair, but quite convenient for the purpose desired; yet any one can make a box or receptacle of his own, at small expense. The Association, however, will cheerfully furnish these free, if those wanting them will pay the transportation. It was thought that more means would be likely to come into the cause if some box of this kind was furnished to each one, in which on the first day of every week each could deposit what he had to contribute, than if nothing was furnished. Very likely such would be the case. Yet the weekly contribution can go on, whether the boxes are furnished or not.

GEN'L CONF. ASS'N.

THE CHRISTMAS GIFTS.

WE desire to make a full report through the Review, of all the gifts made during the week of prayer, or in connection with it, as soon as possible. We desire that the figures from every State shall be correct.

We therefore ask all the officers who have not reported the amounts paid in each Conference, to do so at once; and if there are other amounts not paid, to send them in, so that a full report can be given in a short time. Some nineteen thousand dollars have been received at this Office to date. We hope the amount actually paid will considerably exceed this. Please report at once, so we can give all credits from each Conference properly.

GEN'L CONF. ASS'N.

NOTICE!

FARMERS desiring to engage help for the season may be able to assist some worthy brother seeking employment, by addressing me as given below.

Also farm hands desiring to engage with some Sabbath-keeping farmer, may find a position by the same means. Address me at REVIEW AND HERALD, Battle Creek, Mich.

C. ELDRIDGE, Supt. Labor Bureau.

The *Independent*, speaking upon a favorite theme, says:

The doctrine of the soul's immortality considered as a revelation from God, does not depend at all upon man's capacity to prove the doctrine by a process of reasoning, but wholly upon the fact that it is taught in the Bible.

Yes; it depends wholly upon the fact of whether or not it is taught in the Bible. And when we consider that the "fact . . . taught in the Bible" concerning immortality is that it is possessed by God alone (1 Tim. 6:16) the size of the Scripture foundation of the above doctrine becomes apparent. It is so small that the most powerful theological microscope yet constructed wholly fails to reveal its existence.

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. Now edition, revised and enlarged. 444 pp. \$1.50

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