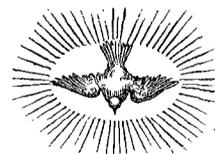


# Advent Review



OUR FIELD  
AND SABBATH HERALD.



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

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## The Review and Herald.

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### INVOCATION.

BY L. D. SANTEE.

"Surely I come quickly. Amen. Even so come, Lord Jesus." Rev. 22:20.

O SAVIOUR, come, thou hope of all the ages;  
Sweeter than rest that comes at close of day,  
Welcome as haven when the tempest rages;  
For thee thy children wait, and watch, and pray.

And while the world moves on in sin and sorrow,  
Growing more dark with each succeeding year,  
Thy saints are waiting for that glorious morrow  
That banishes for aye each pain and tear.

Heavy the burdens, careworn are their faces;  
Earth has no refuge where the tired can flee.  
On every form disease has left its traces;  
O Lamb of Calvary, set thy people free!

The deep uplifts her hands in foam-wreaths hoary,  
The mountains raise their long-continued prayer,  
The incense from sweet Junes all breathe the story  
Of supplication for redemption fair.

O wrinkled sea! O rugged, hoary mountains!  
Not always o'er thee shall the storms prevail.  
Oh! not for aye the gloom o'er graves and fountains,  
And not for aye the thunderbolt and gale.

Oh, feel ye not those measureless pulsations?  
Star to star vibrates, soon the heavens shall ring;  
The earth shall tremble with her wailing nations,  
While nature welcomes her returning King!

Welcome the change from gloom to matchless glory?  
From death to life, from woe to endless cheer!  
Heralds have told with joy the thrilling story,  
That soon we'll see the great white throne appear.

Oswego, Kan.

## 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."—Mat. 5:16.

### WORKERS WITH CHRIST.

BY MRS. E. G. WHITE.

A GREAT work has been committed to the followers of Christ. Every one may do something to strengthen and build up the church, and to enlighten those who are in darkness. But there must be a feeling of individual responsibility. Each must seek to maintain a close connection with God, that he may have strength to aid and counsel others. "God is light, and in him is no darkness at all." The heart in which his Spirit dwells, will be a channel of light to others. It cannot be otherwise.

Those who do not preserve a living connection with God themselves, will have little interest in the salvation of others. They have no light from Heaven to reflect to the world. If these careless, irresponsible ones could see the fearful results of

their course, they would be alarmed. Every one of us is exerting an influence upon some other soul; and we shall each be held accountable for the effect of that influence. Words and actions have a telling power, and the long hereafter will show the results of our life here. Yet how few consider these things! The members of the church listen to the word of God, spoken by his servant, and then one goes to his farm, another to his merchandise; and by their absorbing interest in the affairs of this life, they declare that eternal things are of secondary importance to them.

We should prayerfully study the word of God, and ponder it in our hearts, and we shall be better prepared to obey it in our lives. We must each have an experience for ourselves. The work of our salvation lies between God and our own souls. Though all nations are to pass in judgment before him, yet he will examine the case of each individual with as close and searching scrutiny as if there were not another being on earth.

At the final day, we shall be approved or condemned according to our works. The Judge of all the earth will render a just decision. He will not be bribed; he cannot be deceived. He who made man, and whose are the worlds and all the treasures they contain—he it is who weighs character in the balance of eternal justice.

Would that we as a people might realize how much is pending upon our earnestness and fidelity in the service of Christ. All who realize their accountability to God, will be burden-bearers in the church. There can be no such thing as a lazy Christian, though there are many indolent professors of Christianity. While Christ's followers will realize their own weakness, they will cry earnestly to God for strength, that they may be workers together with him. They will constantly seek to become better men and better women, that they may more faithfully perform the work which he has committed to their hands.

The days are evil, wickedness prevails; therefore there is the greater need that Christ should be faithfully represented to the world as a mighty Saviour, able to save to the uttermost all who come unto God by him. But the professed people of God are asleep. They are not doing what it is in their power to do for the salvation of souls. Especially are the youth deficient. They seem to feel no burden for souls, no duty to represent Christ to those with whom they associate. In all this are they not following in the steps of church-members who are older in experience, and who should have set them a better example?

The young, as well as those of more advanced age, are accountable to God for their time, their influence, and their opportunities. They have their fate in their own hands. They may rise to any height of moral excellence, or they may sink to the lowest level of depravity. There is no election but one's own by which any may perish. Every person is a free moral agent, deciding his own future by his daily life. What course, then, is it wisest for us, as rational beings, to pursue? Shall we live as becometh candidates for eternity, or shall we fail to fulfill the great end of our creation?

Jesus died that through his merits men might be redeemed from the power of sin, and be adopted into the family of God; and in view of the great sacrifice which Christ has made for us, we are exhorted to work out our salvation with fear and trembling. Yet how many, endowed by their Creator with reasoning powers, reject the high honors

which Christ proffers, and degrade themselves to the level of the brute. Because they do not like to retain God in their knowledge, he leaves them to follow their own evil ways. They yield to Satan's control the souls for whose redemption Christ has died.

We are free to obey or to disregard the will of God; free to pray or to live without prayer. As God compels no man to be righteous, so none are compelled to be impenitent and vicious. Human passions may be strong and wayward, but help has been laid upon One who is mighty. While that help will not be forced upon any who despise the gift, it is freely, gladly given to all who seek it in sincerity.

We may be assailed by powerful temptations, for we have a powerful, cunning foe; but these temptations are never irresistible. He who struggles against them in the strength of Christ, will overcome; but God will never deliver those who will not strive to free themselves. The Christian must be watchful against sins of the flesh, watchful against sins of the mind. Says the apostle, "Gird up the loins of your mind." The thoughts and feelings must be restrained with a firm hand, lest they lead us into sin. How many have become the willing slaves of vice, their physical and mental powers enervated, their souls debased, because impure thoughts were allowed to dwell in the mind, and to stain the soul. "Unto the pure, all things are pure." To those who are pure in heart, all the duties and lawful pursuits of life are pure; while to those whose heart and conscience are defiled, all things are impure.

Another sin of the mind is that of extolling and deifying human reason, to the neglect of divine revelation. Here, too, we must "gird up the loins of the mind." We are living in an age when the minds of men are ever on the stretch for something new. Rightly directed, and kept within proper limits, this desire is commendable. God has given us in his created works enough to excite thought and stimulate investigation. He does not desire men to be less acute, less inquiring, or less intelligent. But with all our aspirations, and in all our researches, we should remember that arrogance is not greatness, nor is conceit knowledge. Human pride is an evidence, not of strength, but of weakness. It reveals not wisdom, but folly. To exalt reason unduly is to abase it. To place the human in rivalry with the divine, is to make it contemptible.

How can man be just with God? This is the one great question that most concerns mankind. Can human reasoning find an answer?—No; revelation alone can solve this all-important problem, can shed light upon the pathway of man's life. What folly, then, to turn from the one great source of light, the Sun of righteousness, to follow the feeble and uncertain light of human wisdom!

Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the Judgment shall sit and the books be opened, when with Daniel every individual must stand in his lot at the end of the days.

Oh that Christ's followers might realize that it is not houses and lands, bank-stock or wheat-fields, or even life itself, that is now at stake; but souls for whom Christ died! We should ever remember that the men and women whom we daily meet are

Judgment-bound. They will stand before the great white throne, to testify against us if we are unfaithful to duty, if our example shall lead them away from the truth and from Christ, or to bear witness that our fidelity has encouraged them in the path of righteousness. These souls will either live to offer praise to God and the Lamb through ceaseless ages, or they will perish with the wicked. Christ suffered and died that they might enjoy a blissful eternity. What sacrifices are we willing to make for their salvation?

### THE LAW OF CHRIST.

BY W. M. HERD.

FIRST SPEAKER.—I was strongly impressed under the remarks you made the other night, brother, in arguing against the old law of ten commandments. You spoke of the law of Christ as being the one which Christians should keep. Do you, then, think that Christ would make a law that would conflict with his Father's law, or be different in any respect? I do not so read the evangelists' account of his life and teachings. But if there is another law, or "law of Christ," distinct from the law which was spoken with the voice of God and written with his finger, will you please direct me to it? for I am anxious to know what new obligations I am under in order to serve God acceptably.

Second Speaker.—Oh, there are no new obligations; on the contrary, we are released from one of the hardest obligations in the old law; that is, keeping the seventh-day Sabbath. In fact, in this dispensation we are not bound to keep any Sabbath; for that is abolished, with all those ordinances that were against us. However, in memory of the resurrection, we do keep Sunday as a day on which we can rest from our labor if we choose, and meet with others to worship God.

F. S.—I am astounded at your statement! Do you mean to say that Christ made a new law without any new obligations? Then why not let the old one stand? As for the Sabbath's being against us, we have the testimony of Jesus himself that it "was made for man;" then how could it be against us? All who have given their careful and candid attention to the subject, say that man needs just such a day of rest to recuperate his strength and faculties after six days' strain upon them. Do you think for a moment that God, who "knoweth the end from the beginning," ever intended man to be without a Sabbath, or day of rest? Is it not reasonable that He who made man, should know man's requirements better than any other being? Why! look back at the record of creation; when man was first made, God at once gave him the Sabbath. God himself rested from his labor on the seventh day, and then he blessed and sanctified it, because he had rested in it, thus "setting it apart to a holy use." So we have both the example and precept of our heavenly Father for observing the seventh-day Sabbath. The sanctifying could only be done by giving to Adam a precept for the proper observance of it both by himself and his descendants, by which they would receive benefit both physically and spiritually; besides which they would each week have their memory quickened as to the fact that God made the world in six days, and rested the seventh, pointing out the true God. This was a day on which man was to cease from his own work, and draw near to God and worship him.

Sunday-observers claim great antiquity for the "day of the sun," and we are disposed to give them all they claim; as it is quite certain that the first object of idolatry was the sun, and Abraham's fathers were idolaters. Those who worshiped the sun and sun-gods, as Baal and others, set apart the first day of the week for that purpose, as distinct from the people of God, who remembered his precepts and obeyed them, as we read of Abraham. Gen. 26 : 5.

What is there in the fourth commandment which is against us? Does n't man need rest, and his servants, and his cattle, etc.? and as a loving father, who knows what is for our welfare, is it not perfectly reasonable for God to require it? You have children, and you know how it was when they were young; that for their health you had to require that they do certain things which they did not always think necessary, and that they abstain from some which were injurious. It should

be our delight to obey God in this requirement, (1.) because we need the refreshing season of rest; and (2.) because we then have a better opportunity to study God's handiwork around us, and remember with gratitude the great Creator who makes such abundant provision for us. This we could not do if occupied with our worldly affairs. Would it not be inconsistent for God to give this Sabbath to man, and then take it from him when he needs it just as much as ever? But the psalmist says, "Thy memorial, O Lord, endureth throughout all generations."

However, I am curious to see this new law which you call the "law of Christ." He said that he had kept his Father's commandments, and I should suppose the same commandments were good enough for us. But when and where was the new law given?

S. S.—Well, I must confess you have put the matter in a somewhat different light from that in which I have viewed it before. But the new law I spoke of can be found in various parts of the New Testament, which I will refer to.

F. S.—Well, but was n't it all given at once? Jesus had many opportunities to give his law, in the synagogues, and with his disciples in private, and when instructing the multitudes; he could readily have given a new law, if necessary, in his sermon on the mount. But his words then are evidence that his Father's law should not be changed in the slightest particular till the words of the prophets are all fulfilled, which carries us over into the eternal state; or in his own words, "till heaven and earth pass."

S. S.—But then, you see, the old law of ten commandments was in force until the death of Christ. Now for the texts in which we find the new law: The first commandment is given in Luke 4 : 8; the second in Acts 17 : 22-25; the third in James 5 : 12; the fourth, as I said, is not in the new law; the fifth is found in Eph. 6 : 2, 3; and the last five, in Rom. 13 : 19.

F. S.—Well, here is a dilemma, surely. A poor wayfaring man comes along, thankful that he can read, feeling that he is sinful, and desiring to know how to serve God acceptably, and to depart from sin, which, he is told, is the "transgression of the law." He is pointed to Christ to obtain mercy and pardon for his past offenses; he believes the word, which says that if we confess our sins, God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But where is that law which he has broken, but now desires to obey? We will suppose that the man comes to you, my brother, to learn his duty. You tell him the Old Testament is for Jews only; so the law must be sought in the New Testament. But should he happen to read Paul's statement in Heb. 8 : 8, he would be in a quandary; as the new covenant, or testament, was made with the houses of Israel and Judah; and you tell him that anything Jewish is not for him. Again, "salvation is of the Jews;" must he lose that also? The apostles were Jews; and of the flesh, even Christ came from the tribe of Judah. Thus the poor man becomes very much confused. But he soon gains comfort from reading Paul's words in 2 Tim. 3 : 16, 17; Rom. 2 : 29, and kindred passages. He is led to examine the ten commandments, as they are and have been taught quite generally in the day-schools and Sabbath-schools of the land. But you tell him that those were abolished at the death of Christ, and a new law was given.

Let us look at that new law. When was it given, and to whom? Let us begin with the first precept, found, you say, in Luke 4 : 8: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Now then, for whose benefit did Christ give his first commandment there in the wilderness? No one was within hearing but Satan; was he the messenger to whose hands such a command was intrusted for the Christian Church? That would seem impossible, after he had just been employing all his cunning and power to try to get Jesus to worship him! Ah! you think there is some mistake? So you want to alter your text? Very well; go on.

S. S.—Yes, it would never do to have the law of Christ given through such a source. But in Luke 10 : 27, is comprehended the whole law of Christ. I wonder I had not thought of it sooner.

F. S.—It is wonderful, my brother, how the memory is sharpened when we get into an uncomfortable corner. Possibly you will have to exer-

cise yours again before we get through. But how does our friend fare now? "Love the Lord?" says he, "so I do, with all the affection I am capable of; and I feel like loving all the world since I know that the Lord has pardoned me. But how am I to show my love to the Lord?" Why, you answer, by obeying his commandments; and his commandments are not grievous. Says the poor fellow, "That is what I am looking for; but where are they?" Finding no satisfaction from the information you give him, he turns to his reference Bible, and finds a parallel passage in Matt. 22 : 37-40, and reads: "On these two commandments hang all the law and the prophets." "Ah!" says he, with a sigh of relief, "it is evident that Jesus is speaking of the Old Testament when he mentions the prophets; and I, for one, will go back there for my law, or rule of life. God spoke the ten commandments in the hearing of all Israel; and Paul says that 'if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.' We are the Israel of God, the second house of Israel; and I know that God would n't go to work in a roundabout way to teach me my duty. He would be straightforward; for I remember he says in one place that the wayfaring man, though a fool, shall not err in the way of holiness. I may be a fool, but I like a straight path." But, say you, hold hard, my friend; do you know where you are taking yourself? If you intend to keep the ten commandments, you will find it hard work; for you will have to keep the seventh-day Sabbath, my friend; for that is the only one authorized by the fourth commandment. "Is that so? then may God help me; for I am fully determined to let nothing turn my steps aside from the narrow road that leads to eternal life; and by the grace of God I will obey him, fourth commandment and all."

So our wayfaring man is not such a fool as we took him to be, after all, brother. The wisdom of this world is often put to shame by the simple, childlike faith just noticed. But now about your new law. If these two principles enumerated by the Saviour are the whole law of Christ, then we have two codes of laws operating at the same time and place, one of which you would call a "yoke of bondage," and the other the "law of Christ." But the Saviour showed it was not a new law he gave. Remember the circumstances. The Sadducees had been silenced, and the Pharisees were gathered around our Lord, when a lawyer asked a question to tempt him, hoping to entangle him; but he was grievously disappointed. Now, do you, as a professed follower of Christ, think that our Lord intended his new and higher law for the benefit of the unbelieving Pharisees? Should it not have been given to his own followers? But what law did the Pharisaical lawyer refer to? It must have been previously in existence, to judge from the tenor of the question; and the conclusion of our Lord's reply shows that it was. "On these two commandments," says he, "hang all the law and the prophets." What two?—Why, love to God and love to our neighbor; and our neighbor, as shown by the parable, is any one of our fellow-men who stands in need of our love. But is it not a fact that love to God will cause us to do our duty, as shown in the first four of the ten commandments? And should not love to our neighbor lead us to do our duty, as expressed in the last six precepts of the decalogue?

S. S.—You have made a strong case, certainly; yet I think that somewhere or other I have read that there is no such thing as love or mercy in the ten commandments.

F. S.—This is not the first time I have heard that argument, if it can be called an argument. Now you know the words of the decalogue by rote, if I am not mistaken; listen while I repeat part of the second commandment. "Visiting the iniquity of the fathers upon the children . . . of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." There are both love and mercy; and God himself, in such a loud voice as to shake the mount, said that those who love him, keep his commandments.

S. S.—I cannot get around you, brother; you must have the truth on your side, or your arguments could not be so strong; but there are some points which need explanation, and perhaps you can help me.

F. S.—My heart is rejoiced to think that you are indeed in earnest in seeking for truth. You know Jesus said, "Thy word is truth," and the be-

loved apostle tells us to "walk in the light;" while the wise man says, "The path of the just is as the shining light, that shineth more and more unto the perfect day." I will be glad to render you any aid in my power to explain any doubtful passages.

S. S.—I was thinking of Gal. 5 : 1 and Col. 2 : 14; to what law do they refer? and also Eph. 2 : 15?

F. S.—Now, to show they do not refer to the decalogue, or moral law, let us examine side by side these passages with others in the New Testament:—

Mark 2:27, "Made for man."	Col. 2: 14, "Contrary to us."
Rom. 3:31, "Established."	Eph. 2: 15, "Abolished."
Jas. 2:12, "Law of liberty."	Gal. 5:1, "Yoke of bondage."

You will see that I have taken texts that are just opposite to each other. I did this to show that it was impossible for the same law to be referred to in every case; and that it was doubtless an error in comparing these which led you to think of a new law, or "law of Christ." But we have all broken the law, and stand in need of a mediator. If Christ is the law-giver, who is our advocate with him? Is it, as the Catholics say, the Virgin Mary? Neither you nor I can believe that. But the context in each case will decide. We cannot stay to examine this now, however; but will leave that for your leisure moments. You will find that those in the first list refer to the decalogue; those in the second, the texts you named, to the ceremonial, or typical law, called a law of types and shadows, "carnal ordinances," etc. As it pointed forward to Christ, it would naturally pass away at his death, the antitypical offering.

S. S.—I will certainly look this up more thoroughly. But the thought comes to me forcibly, why was not the Sabbath commandment repeated in the New Testament?

F. S.—That same query has troubled not a few; and yet sometimes I think that a great many have been glad it was not repeated. It furnished them with an excuse, of which they were sadly in need, for not keeping the Sabbath. But right here I would say, that this is the excuse the Roman Catholics make for not keeping the letter of the second commandment. You know it is not repeated word for word; and in tones of triumph they say to Protestants who observe Sunday instead of Saturday, "Where is the command in the New Testament against our custom?"

Now, while the fourth commandment is not repeated *verbatim* in the New Testament, neither are the others, except the short ones. But it is several times referred to. We find Jesus recognizing the law of the Sabbath when he says, "It is lawful to do well on the Sabbath days." And Luke, the evangelist, in recording the circumstances connected with the burial and resurrection of Jesus, says that the women "kept the Sabbath according to the commandment." The custom of the apostles is also clearly shown to be that of keeping the Sabbath, even after Christ rose again. In fact, the terms of the new covenant, or testament, show that it was the same law on which both covenants were based, only the Lord says he will now write it in their hearts. Heb. 8 : 10; Jer. 31 : 33.

Paul tells us in Heb. 9 : 16, 17 that the testator must die before the testament can be of force. In Gal. 3 : 15, he shows that nothing can be added to nor taken from the testament after the death of the testator, which confirms the testament. Now it is not claimed by any that the law was abolished until the death of Christ; but we find that that very event certainly established the moral law; or, as Paul says, "we establish the law" by faith.

Again, the first day is supposed by some to have been inserted in the fourth commandment in place of the seventh; but when was it done? They would say, "Three days after his death." But that is just too late! for it was his death which confirmed the covenant,—the law which contained the seventh-day Sabbath of the Lord and all; and by parity of reasoning with Paul, we find it could not be changed afterward, nor is there any testimony anywhere to prove the change which is claimed by Sunday-keepers.

S. S.—Well, I have had a very profitable conversation with you, and see things in quite a new light. I now see that the law of God, or "royal law," as James calls it, enjoins the observance of the seventh day, and by God's grace, I will keep it.

HE REMEMBERS.

BY TORIA A. BUCK.

"I have graven thee upon the palms of my hands." Isa. 49 : 16.

O YE weary ones and sad ones,  
Ye who tire of earthly strife,  
And would fain lie down and slumber,  
Weary with the march of life;  
Is thy way so sad and dreary?  
Whatsoe'er thy life may be,  
In the midst of all, remember  
That thy God remembers thee.

Down the long and silent ages,  
Come the echoes of His voice,  
Thrilling souls like martial music,  
Bidding all our hearts rejoice.  
Ah my soul, what is thine answer?  
Say, what shall thy station be?  
Dost thou know, with all his greatness  
That thy God remembers thee?

Past are all those days of pleasure,  
Ended all those hours of pain;  
And I would not live them over,  
Do not wish them back again.  
Yet whate'er awaits my future,  
Whatsoe'er my life shall be,  
O my soul, be still! remember  
That thy God remembers thee.

East Randolph, N. Y.

"EXCELLENT IN WORKING."

BY ELD. R. F. COTTRELL.

THE Lord is "wonderful in counsel, and excellent in working." Isa. 28 : 29. His plans are laid in infinite wisdom, and his promises are sure; because he has ability to carry out his plans and fulfill his promises. He "worketh all things after the counsel of his own will." "Our God is in the heavens; he hath done whatsoever he hath pleased." The Lord does not undertake a work, and fail to perform it. And his work always moves straight forward, and in every particular is consistent with itself. He never is under the necessity of dropping what he has done, and beginning anew. He never throws aside his chosen agencies, so as to subvert or revolutionize his work in its course by a counter-administration. Usurpers never succeed in controlling his work, giving it a new turn. They fail every time.

To make my meaning plain, I will take an ancient case for illustration. The apostle says, "Whatsoever things were written aforetime, were written for our learning." Rom. 15 : 4. God had promised Abraham that in the fourth generation his children should be delivered from their oppressors in Egypt, and come into the land of Canaan. When the time of the promise came, he chose Moses and Aaron to lead his people to the promised land. But during the journey there were murmurers in the camp. And there were those who revolted against the leaders God had chosen, determined to control things in their own way. Like Diotrophes they loved the pre-eminence. But did they succeed in bringing in a new administration? By no means! God preserved the unity and continuity of his work. It is true that Moses and Aaron both died before the end of the journey was reached; but did the revolters finish the work?—No! Before Aaron died, his priestly garments were put upon his son as his successor; and before the death of Moses, he laid his hands upon Joshua, who was to succeed him, lead the people over Jordan, and establish them in their inheritance. Thus the work was one continued plan. It was evident that the God who began the work completed it.

Now suppose it to have been otherwise: suppose that the revolters against God's chosen servants had succeeded in changing the administration, and Korah, Dathan, and Abiram, and their company had led the people into Canaan or back into Egypt; would that have looked like the work of God? Would God have been honored, even if they had reached the promised land in that way? Would it not have appeared that God began the work, and another finished it? Would it have borne the stamp of Him who is wonderful in counsel and excellent in working?

Now let us apply the principle to a work which is transpiring in our own day. Some 1800 years ago, God promised, through his servant John, messages of warning and of truth to be proclaimed to the world, evidently for the purpose of bringing his people into unity of faith and practice preparatory to the coming of Christ to reap the harvest of the

earth. Rev. 14 : 6-15. These three messages have been announced in the given order; and if the sum total of the Adventism of the present day is not a delusion, the third of these three messages has been in course of proclamation for more than thirty-five years. God chose a few to begin this work in a very feeble and humble manner. But, as it moved forward and increased, there have been those who have professed to receive the work, and at the same time oppose the workers. They would accept the light in part, and reject the instruments through whom it was sent. Such have failed, and will fail, every time. But the message from God has moved straight onward in unity and harmony, and will thus move on until the day of grace shall close.

If the Advent movement of our time is not a true fulfillment of the promised messages of Rev. 14 : 6-12, it is all a hoax; for that is what it has professed to be all the way from 1840 to the present time. If this preaching is but a swindle on human credulity, the sooner we renounce the whole thing, the better. But if it is indeed the work of God which is now encompassing the globe as the message of the "third angel," it needs but a small share of intellect to discern that every offshoot from it bears a similar relation to the present work of God, as did that of Korah, Dathan, and Abiram to the work of God in their day. This work has proceeded in unity too far, and has grown from its small beginning to too great an extent and magnitude, for a reasonable doubt to be entertained concerning it by any believer in the Bible as the word of God.

The Spirit of God is in this movement, if it has a just claim to be the fulfillment of the prophecy; and that the claim is just cannot be refuted. In the infancy of the cause of the third message I ventured on board; and I do not regret it. I believed then, and I do now, that this ship will land her passengers safely on the immortal shore. All are invited to embark; and let all who are on board "abide in the ship."

THE YEAR 1885.

BY ETHAN LANPHEAR.

WHAT of the year just gone? Has the world improved in morals and Christianity? Has mankind come to love the law of God and his Christ? Or have they departed farther and farther from God and the teachings of his law? In short, are the inhabitants of earth growing better or worse, as the years bring us nearer the coming of the Lord to call men to Judgment? Do men believe in a Judgment soon to come? Do they heed the warnings in these latter days more than did the people before the flood? It is claimed that we are living in an enlightened age; and in fact the gospel is scattered through the world as never before; but the question is: Is it proving to the world a savor of life unto life, or of death unto death?

The professed Christian Church in the main disregard the law of God, and teach for doctrines the commandments of men, instead of God's law. The Lord's Sabbath is trodden under foot of men; and men say in their hearts, "My Lord delayeth his coming," and they "begin to smite their fellow-servants, and to eat and drink with the drunken." The whole world seems in a strife one against another, and the mammon of unrighteousness and the love of riches seem to absorb the whole world. The goal of its ambition is gain; the race is eager; and mammon-worship, an inordinate estimate of wealth, the grading of all things at a cash value, society graded on a cash basis, ideality sacrificed to material good, even virtue, patriotism, heroism, and manhood counted for loss, votes, office, justice having their price,—all these, and even more, are the abundant result. This is merchantism, the great danger to society,—great because more subtle than Nihilism. It creeps into literature, science, art, politics, the State, the Church. And when arises a demand for the spiritual teaching which fell from the lips of Jesus, the antidote for inordinate worldly care and worldly striving, the church and ministers of God's word seem to have been drawn into the whirlpool of fashion and show. Gambling and worldly schemes have been adopted by the Church in her efforts to raise money to keep up glitter and show. The eloquent preacher is called, regardless of real zeal and godliness, only because he will

draw the rich to sustain high prices in church living and aristocracy in God's church. The poor are shut out who should have the gospel preached to them without money and without price.

People say we are living in a progressive age; that the world is in a different stage of intelligence now than in Christ's time, and we must adapt our religion to the times in which we live. So it seems; and the adaptation has come to be so complete that it is difficult to find the dividing line between the Church and the world. And in fact, the worst of criminals are to be found in the Church and Sunday-schools of to-day. This age is called a literary age; but what is the literature scattered broadcast in our land? President Cleveland said a few days since: "I don't think there ever was a time when newspaper lying was so general and so mean as at the present; and there never was a country under the sun where it flourished as it does in this. The falsehoods daily spread before the people in our newspapers, while they are proofs of the mental ingenuity of those engaged in newspaper work, are insults to the American love for decency and fair play of which we boast." Certainly, this is no compliment to this age, especially to our country of professed Christian culture. Does the present aspect indicate that there is a watching and looking for the second coming of Christ by the professed Church in the world?

Plainfield, N. J.

### "READY FOR EITHER."

BY F. D. STARR.

THIS is the motto seen upon the certificate of membership in our International Tract Society. As I have studied the beautiful engraving (an ox, with yoke and plow on one side, and altar and fire on the other) above which these words are found, I have wondered whether all who have so willingly had their names attached thereto, realize the import of the same. Paul writes: "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all." Phil. 2:17. Here the same ideas are presented, service and sacrifice, of either of which the apostle would joyfully partake. As to his readiness to serve the flock, he says: "I am a debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Rom. 1:14, 15. Of the sacrificing part he says: "I am now ready to be offered." 2 Tim. 4:6. Laboring in the gospel, and the martyr's death were either one acceptable to him.

Are we ready to labor in the cause of God? Many turn from the privation, self-denial, and toil that might be thus incurred; they do not feel quite ready to engage in active service, to go forth without the camp, bearing reproach for Christ. Are we ready to lay down our lives for Christ's sake, to glorify God by death in the fires of persecution or in the dungeon? We shrink back and say, Not quite ready for this yet. If we are not willing to labor, and are not ready to be used as a sacrifice, would not the words, "Ready for neither," more properly represent our condition?

To be ready for sacrifice, there must be a great degree of consecration. The sacrifices in olden times had to be "without blemish." Christ, as the antitypical Lamb, offered himself "without spot to God," and those who follow him are said to be "without fault." To engage in labor in the cause of God requires an equal degree of fitness. "Be ye clean that bear the vessels of the Lord." Isa. 52:11. Shall we not become both willing and "ready for either?"

Chicago, Ill.

—By looking at the sun, we lose the power to see other objects. It was, I conceive, one design of God, in hiding himself so far from us, in throwing around himself the vail of his works, to prevent this very evil. He intended that our faculties should be left at liberty to act on other things besides himself; that the will should not be crushed by his overpowering greatness; that we should be free agents; that we should recognize rights in ourselves and others as well as in the Creator, and thus be introduced into a wide and ever-enlarging sphere of action and duty.—*Dr. Channing.*

## Choice Selections.

"Here a little, and there a little."—Isa. 28:13.

### REDEEMING THE TIME.

THE meaning of this exhortation of the apostle Paul may be stated in a few words, but the application of it is the work of years. He uses "time" in the sense of occasion or opportunity. "Redeem" means to buy back, to get out of bondage. And the meaning of the whole is, to regain something we have lost of the privileges and objects of the past by the wisdom and intelligence of the future.

Time, for an intelligent being, is the equivalent of existence. "Dost thou love life?" asked Poor Richard, "then do not squander time; for that is the stuff life is made of." Time is like a ship that never anchors; for us it stops only once, and that is to let us off at the close of our voyage, and we are never taken on again. An Italian philosopher had this motto: "Time is my estate." It is an estate which will produce nothing without cultivation, but will always abundantly repay assiduous industry. Time is composed of opportunities, and these pass away with the days. What we bring out of them is ours and ours forever. Their result to us becomes our character and destiny. What unexplored treasures are hid in them! What inconceivable heights of blessedness! What depths of cursedness! What beneficent actions are possible! What deeds of withering infamy! And all are given but once. God's providence says: "Use this now or never." It may come up again, but it will not be precisely the same. Let us then determine, on the threshold of a new year, that we will improve every opportunity for good that God gives us, and thereby redeem the past.

1. Let us redeem the errors and follies of the past. The past furnishes matter for regret and humiliation. For where is the person so self-conceited as not to recall defects and omissions? It is well sometimes to forget, but it is equally well sometimes to remember. Very many of the trespasses of others against us we had better consign to oblivion; but our own misdeeds form a record which it were wise for us occasionally to read over, so often at least as to keep us informed of our true character. In that past we have suffered, we have sustained injuries, we have committed sins, we have inflicted wrong upon others, and our boasted strength has often proved pitiable weakness. This is the record; now how shall we redeem it? To a certain extent, evil done is done forever, and yet the effects which flow from it may be modified. God does not rule us by a relentless fate. In most cases he gives us another chance. For we are not like a vase, which must unalterably retain the carelessness of the potter, and the faultiness of the burning. Rather are we like a tree which has been pruned amiss, which has lost branches that would have added comeliness to its proportions; and yet it has largely outgrown this defect by putting forth vigorous shoots in other directions, so that it has borne good fruit, and plentifully. This is to encourage us in any line of amendment that we may commence. Many in middle life, and even when gray hairs have begun to appear, have turned to better ways, and gained for themselves a good name. Censoriousness, ungenerous and bitter reflections upon others, spite, envy, malice, selfishness—any one of these may be our besetting sin; let us lay aside that weight. It is hard to do, but it is not impossible.

2. We should redeem the neglects of the past. These constitute our sins of omission. How often we excuse ourselves by saying, "I did n't think." Ah! we should have thought. It was our business to remember. Those who have little or nothing to do, are often the most indifferent to the wants and woes of others. The sin of omission consists in that very thing we might do, but have not done. I fear that our neglects do not grieve us as they should. We regard them as pardonable shortcomings. But when we consider what they amount to, we shall see that they are matters of serious importance. If we had been more thoughtful of others, we might have added to the comfort of the sick by sending them delicacies, or relieved the needy by some timely gift. Needless suffering, in various ways, has existed, just because

we have not been as mindful of others as we should have been. And then we may ask whether we have not allowed trifles to keep us away from the sanctuary, the prayer-meeting, and the Sabbath-school. And now, shall the year upon which we have entered be marred by a continuance of these neglects, or will we redeem the time lost by a proper performance of these omitted duties? A little girl was asked why she worked so hard one evening. She replied, "My candle is almost burnt out, and I have not another." Life, like a candle, soon burns out, and we have not another. Therefore, "whatsoever thy hand findeth to do, do it with thy might." Two events surely lie ahead of us this year—we shall grow older, or we shall die. It will be either a year gone, or a life ended. How this should incite us to energy and diligence!

3. We may redeem the disadvantages of the past. Limitations in our lot may have placed us at a disadvantage as compared with some others. These may be hindrances, but they should not repress effort. God has made us free agents, so that, impelled by our wills, barriers can be removed. As one has said, "Nothing can stand before days' work." Indeed, drawbacks and reverses may have furnished you with valuable lessons of experience, which will enable you to progress more rapidly than if you had not been prevented. Observation is constantly showing that many waste the advantages with which they are surrounded, while others win success out of unpropitious material. Therefore, to any young person who may read these lines, let me say, Do not suppose you are so hampered that nothing praiseworthy can be accomplished; but with a brave heart, determined will, seeking Divine guidance, make the most of every opportunity to gather knowledge, and to do honest work, being well assured that obstacles are not insurmountable.—*George S. Mott, D. D.*

### SENSATIONAL RELIGION.

INSTEAD of fitting people for heaven, many of the latter day so-called revival-of-religion meetings are better calculated to send them to the lunatic asylum. We have an account from Dundee of a man who was sent to the Willard asylum from the western part of the State, driven crazy by an attendance upon religious meetings conducted in a high-pressure, sensational manner. Another similar case, that of a young lady, is reported from the West; and still another case, where a little girl has been driven frantically insane by the excitement of a series of protracted meetings conducted by some stirring evangelist, is reported from the northern part of the State.

It is well to "get salvation," as it is termed. It is well to turn from evil and do good. It is well to quit serving the Devil, whether he is considered in a personal or an abstract sense. It is well to grow better-minded, better-behaved, to be good and do good, to be sweet-tempered and full of grace; in fact and in short, it is all right for young and old to seek and serve the Lord; but it is not well to "get religion" with a hip-hip hurrah and a rattle-bang! If one cannot be good without being stirred up to it with a brass band, perhaps it would be just as well if they did n't try to be any better than they really are. When the excitement is all over, and the reaction comes from the high spiritual pressure on their hearts and minds, there is danger that more harm than good will have been done.

Little ones are very easily impressed or swayed, and hundreds of them gathered together soon catch the spirit of the occasion, and are easily and naturally carried along by the tide until what is termed a grand demonstration of the spirit of grace takes place; while really the whole effect was produced by the cunning methods of an adept hand, and one experienced in all the ways and tricks of a professional evangelist. The little ones may be temporarily benefited; but when the excitement dies out, the good that permanently remains is surprisingly limited in comparison with the great ado made. Methods of acquiring religion that are calculated to send converts to the mad-house, are not to be approved. It is well, we repeat, to get religion; but that which is acquired decently and in order is the kind that sticks, that does not slide away from the alleged convert soon after the revivalist or evangelist, having pocketed \$200 or more a week, skips away to pastures new.—*Rochester Democrat and Chronicle.*

## 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.

### BLEST.

Blest be the tongue that speaks no ill,  
Whose words are always true,  
That keeps the "law of kindness" still,  
Whatever others do.

Blest be the ears that will not hear  
Detraction's envious tale;  
'Tis only through the listening ear  
That falsehood can prevail.

Blest be the heart that knows no guile,  
That feels no wish unkind,  
Forgetting provocation while  
Good deeds are kept in mind.

Blest be the hands that toil to aid  
The great world's ceaseless need;  
The hands that never are afraid  
To do a kindly deed.

Blest be the thoughtful brain that schemes  
A beautiful ideal;  
Mankind grows great through noble dreams,  
And time will make them real.

Do good in thought. Some future day  
'Twill ripen into speech;  
And words are seeds that grow to deeds,  
None know how far they reach.

Like thistle-down upon the breeze,  
Swift scattered here and there,  
So words will travel far, and these  
A fruitful harvest bear.

Where goodness dwells in heart and mind  
Both words and deeds will be  
Like chords that closer draw mankind  
In peace and charity. —Sel.

### THE FEVERISH HAND.

It was Monday morning and a rainy one at that. "Mother" was busy from the moment she sprang out of bed, at the first sound of the rising bell. Others besides children get out of bed "on the wrong side," as this mother can testify. She began by thinking over all that lay before her. It made her "feel like flying!" Bridget would be cross, as it was rainy; there was a chance of company for lunch, so the parlors must be tidied, as well as dining-room swept, dishes washed, lamps trimmed, beds made, and the children started for school. Her hands grew hot as she buttered bread for luncheons, waited on those who had to start early, and try to pacify the little ones and Bridget.

"My dear, you're feverish," said her husband, as he held her hands a moment. "Let the work go, and rest yourself; you'll find it pays."

"Just like a man!" thought the mother. "Why, I haven't time for my prayers!" But the little woman had resolved that she would read a few verses before ten o'clock each day; so, standing by her bureau, she opened to the eighth chapter of Matthew, and read these words: "And he touched her hand, and the fever left her; and she arose and ministered unto them."

It seemed to that busy wife as if Jesus himself stood ready to heal her,—to take the fever out of her hands, that she might minister wisely to her dear ones. The beds could wait till later in the day, the parlor might be a little disordered, but she must feel his touch! She knelt and he whispered: "My strength, not yours, my child, is sufficient. As thy day, so shall thy strength be. My yoke is easy; this yoke you have been galled by is the world's yoke,—the yoke of public opinion or housewifely ambition. Take my yoke upon you and learn of me. Ye shall find rest."

The day was no brighter, the work had still to be done; but the fever had left her, and all the day she sang, "This God is our God, my Lord and my God."

It is true that when the friends came to lunch, there had not been time to arrange the parlor, and no fancy dishes had been prepared for the table; but the hostess' heart was filled for them as members, with her, of Christ, and they went away hungering for such a realization of him as they saw she had.

"Ah," said her husband when he held her hands

once more, "I see you took my advice, dear; the fever is quite gone."

The wife hesitated—could she tell her secret? Was it not almost too sacred? Yet, it was the secret of the Lord, not hers, and would glorify him. Later on, when the two sat together, she told who had cured her fever, and said, quietly, "I see that there is a more important ministry than the house-keeping, though I don't mean to neglect that."

"Let us ask the Lord to keep hold of our hands," said her husband. "Mine grow feverish in eager money-getting, as do yours in too eager house-keeping."

This is no fancy sketch. Dear mothers, busy, anxious housekeepers, let us go again and again to the great Physician, that he may touch our hands, lest they be feverish, and we cannot minister, in the highest sense, to those about us.—*Hope Ledyard.*

### THE ART OF EATING.

It seems odd to call eating an art. Painting, the making of pictures; sculpture, the fashioning of forms; composition, the use of written language; dress, designing, conversation, dramatic acting,—these are famous subjects for skill and taste: and it is not surprising the choice name of art should be applied to them. There is an art, also, in making our meals interesting; but can the commonly uninteresting, every-day operation of eating be termed an art? On the face of the matter, the word would seem to be out of place here. We fear that it is only too true that eating is not an art to most people. It is not to the husband and father who goes home to dinner, his mind filled with business plans and cares; silent if the food be good, complaining if it be bad, and all but unmindful of the affectionate wife, the happy children, and perhaps the genial friend, who make up that precious circle on which civilized society is founded. It is not to him who is so nearly forgetful of the company of his fellow-beings that he is virtually eating alone; nor to him who is so busily engaged in passing the food into his mouth and stomach that the vocal organs cannot be used; nor yet again, is it an art to him who eats merely to satisfy hunger, crowding the operation into as brief a period of time as possible, that an indifferent duty may not be superior to necessity. Undeniably, there is no art in raising food to the mouth, in masticating or swallowing it, or in swallowing it without mastication; hence, as eating is nothing more than this to most people, they see nothing more in the subject than a cow or horse does.

Eating may be made an art, not only in hygienic precaution, but from a psychologic and social stand-point. Our meals are not the time for feasts of intellect or of passion, for these monopolize too much of that nervous stimulant that should go to the stomach; but at such times we should indulge in a full devotion to light, pleasurable, and social feelings, all of which are intensified under the promptings of good, well prepared food. To this end, anecdotes, either sentimental or humorous, are suitable; if one's own experience cannot be drawn upon, the literature of the day supplies abundant material in which are found many real and fanciful incidents in life that provoke the laugh, keep the edge of the sympathies keen, in some way slightly touch a sensitive spot in our nature, or lead to an abundant flow of good spirits. Though life is a momentous matter, its tone and pleasure are not increased by making it too serious. If business must be mentioned, let it be the amusing side of it, some unusual occurrence, some kindness done in dealings that are commonly devoid of it. There is no choicer or more appropriate occasion than the meal time to indulge in the reminiscences of a large and varied experience, whose recital will tap the fountains of sympathy, mirth, respect, aspiration, and the other pleasurable feelings. To one who keeps up with the times, the news of the day is necessarily of interest; and while its horrors, its crimes, its dissensions, and its politics are out of place at the table, there is yet much left of a non-disputatious, elevating nature, that will contribute much toward the maintenance of happy, generous feelings.

So, we say, make the most of the dinner table; not to strive to be the quickest to eat, not to crowd into the stomach an overabundance of food, not to see how oppressive your silence can be made, not to let the feelings that help to make life worth living grow dormant; but to improve the time and

the opportunity to raise your physical quality and vigor, to make yourself more human in your associations with others, to stimulate and to cultivate those good feelings that make friends more attractive, and increase the highest pleasures of our existence.—*Sel.*

### THE HOME PAPER AND THE CHILDREN.

THE mother of Leon Gambetta taught her only son to read from the *National*, a paper that was Republican in its tendencies. The precocious youth early imbibed the principles declared in the speeches of Thiers and Guizot, which speeches he often memorized from the columns of the highly-prized *National*; and all the world knows how the fires of Republicanism burned in his heart when he became a man, forcing him to the very head of the party that declared itself in "irreconcilable opposition to the Empire."

The paper that comes into the home every week may be a source of influence of which we little dream. Madame Gambetta, teaching her son to read from a newspaper in the little grocery at Cahors, was unconsciously starting an avalanche of influence that was to spread throughout all France, and beyond. The home paper, the paper the children read, should be clean, elevating, practical, breathing the spirit of consecrated manliness, and picturing only the good, the true, and the beautiful.—*Sel.*

### A BOY'S ESTIMATE OF HIS MOTHER'S WORK.

"My mother gets me up, builds the fire, and gets my breakfast, and sends me off," said a bright youth.

"Then she gets my father up, and gets his breakfast, and sends him off. Then she gives the other children their breakfast, and sends them to school; then she and the baby have their breakfast."

"How old is the baby?" asked the reporter.

"Oh, she is most two, but she can talk and walk as well as any of us."

"Are you well paid?"

"I get \$2 a week, and father get \$2 a day."

"How much does your mother get?"

With a bewildered look the boy said: "Mother! why, she don't work for anybody."

"I thought you said she worked for all of you."

"Oh, yes, for us she does; but there ain't no money in it."—*Sel.*

### HINTS FOR YOUNG LADIES.

BE natural; a poor diamond is better than a good imitation.

Try to be accurate, not only for your own sake, but for the sake of your sex; the incapacity of the female mind for accuracy is a standard argument against the equality of the sexes.

Observe; the faculty of observation, well cultivated, makes practical men and women.

Try to be sensible; it is not a particular sign of superiority to talk like a fool.

Be ready in time for church; if you do not respect yourself sufficiently to be punctual, respect the feelings of other people.

Avoid causes of irritation in your family circle; reflect that home is the place in which to be agreeable.

Be reticent; the world at large has no interest in your private affairs.

Cultivate the habit of listening to others; it will make you an invaluable member of society, to say nothing of the advantages it will be to you when you marry; every man likes to talk about himself; a good listener makes a delightful wife.

Be contented; "martyrs" are detestable; a cheerful, happy spirit is infectious; you can carry it about with you like a sunny atmosphere.

Avoid whispering; it is as bad as giggling; both are to be condemned; there is no excuse for either one of them; if you have anything to say, say it; if you have not, hold your tongue altogether; silence is golden.

Be truthful; avoid exaggeration; if you mean a mile, say a mile, and not a mile and a half; if you mean one, say one, and not a dozen.

Sometimes, at least, allow your mother to know better than you do; she was educated before you were born.—*Sel.*

## Special Mention.

### A RAIN OF FIRE.

ANYTHING pertaining to the phenomenon of 1833, which holds so conspicuous a place in prophecy, will always be of interest to all Bible students. The following is the graphic description of an eyewitness of the star shower in the South. It is from the Blackshear (Ga.) *Georgian*, and is entitled, "The recollections of a Georgia man of the falling stars of 1833":—

"I have read many descriptions of what was called the falling stars, or meteoric shower of 1833, and recently, the account of an old man, who saw the shower or meteoric rain in Alabama, an account of which was copied from the *Birmingham Age* by the *News*. I do not call myself old; yet I was five years old when the event alluded to occurred, and witnessed it, as I remember, without fear. The impression is still fresh in my mind, though I have never read a description that agrees with what I saw, except when spoken of as sublimely grand! I will try to describe it as seen by me in Beaufort district, South Carolina—one hundred and fifty miles up the Savannah river, and about six miles from Matthew's Bluff. At the residence of my aunt, at some hour before day (the date I do not remember) Uncle Fred came to my bed, took me in his arms to the front piazza, where he stood me on my feet to witness the rain of apparently liquid fire. I had no fear, for he was with me; and I have no appreciation of the terror it might have for those who dreaded the Judgment.

"It was a rain of fire, not stars. The stars, or sparks, only occurred at the end of the lines of fire. Imagine a rain of molten iron striking the earth, each drop bursting into sparks. Nothing else will compare. I could not now describe it, if experience with foundries and smith's shops had not afforded the comparison. The fire fell in streams like the heaviest rain I ever witnessed, and swayed to and fro just as the water is by the motion of the clouds or wind. The only stars I saw were just as one sees when molten iron is rushing to or from the ladle, or when iron with a welding heat is withdrawn from the forge, or such as is seen when the liquid metal drops upon the earth, or such as is seen in the wake of an exploded rocket. The strangest feature to me was, no such sparks or stars appeared except at the end of the line of fire rain, which stopped about five feet from the earth, as near as I can judge. The piazza had three steps from the ground. I could not have been more than three feet high, and the line of fire rain burst into sparks on a level with my eyes. None that I saw struck the earth, but after sparkling on this line, disappeared, to be succeeded by others in quick succession. I recollect distinctly observing the scene around the yard, and wondering why none of the fire or sparks reached the earth. It was not as light as day, but a lurid light greater than I have ever seen since. Objects were perfectly discernible, though not so easily as by daylight. I heard of many persons' being terrified, but saw none. I do not recollect of seeing anything above the line of my vision—such as the tops of trees and houses. The fire rain was too thick to see through. After staying as long as was deemed prudent in my night clothes, my uncle took me back to bed. How long it was before daylight I do not know. I do know I slept until called to breakfast. I met an old gentleman some years ago who was in camp on the Texas prairies, who witnessed the meteoric shower of falling stars, and whose account tallied more nearly with mine than any I have ever read or heard. He did not have my experience with molten metal, but when he heard my comparisons with the sparks or from a smith's forge, heartily indorsed me."

### THE W. C. T. U. CONVENTION.

I HAVE been deeply interested in the perusal of the report of the business proceedings of the twelfth annual convention of the Women's Christian Temperance Union, as published in *The Union Signal*; so much so that I offer a few quotations therefrom, and a few thoughts which they suggest. I am interested in their work because of their zeal and

earnest devotion to the good cause of temperance, and also on account of the great good they have accomplished during the past year, as shown by their reports.

Their object "is to unify the interests in the temperance cause of Christian women throughout the world." They design to encircle the whole world in their efforts to obtain universal laws for prohibition. "Our flags shall all be furled in the parliament of man, the federation of the world." A petition is in circulation, having been sent to their "round-the-world missionary," "to the governments of the world (collectively and severally)," asking them "to strip away the safe-guards and sanction of the law from the drink traffic and the opium trade, and to protect our homes by the total prohibition of this two-fold curse." They expect this missionary to visit "every civilized land on the globe;" and by this petition, they expect the women of each nation will freely ask the authorities of all other nations to do their duty in respect to this great evil.

A noticeable feature is the "fraternizing of representative Catholic temperance workers with Protestants" during the past year. They also denounce the tobacco habit in unsparing terms. "The tobacco habit is continually receiving more attention, as the abomination of its desolation becomes more apparent."

They are whole-souled in every effort, working for the "suppression of impure literature," and striking "against this growing evil of wholesale verbal venom and its twin abomination, in serving up, as the daily *pabulum* of decent people, all the methods of crime as revealed in the daily doings of the debased classes; . . . and praying them to cease the moral scavengerage which to-day disgraces the annals of our boasted free press."

These noble women are trying to move the public mind "to build reformatories for women." In twelve States they have succeeded, and inebriate asylums and homes for moral incapables have been erected. During the coming year they intend to secure influence through meetings held in the national capital, and so call in social and political power, which no doubt will be of great importance in the temperance work.

Like all good mothers, they are deeply moved over the question, How shall we keep our boys at home, away from the pitfalls that are on every hand? In nine States they have succeeded in getting laws requiring that physiology and hygiene, with respect to alcoholic drinks, shall be taught in the schools. How did they do this?—They go to the people; and the people ask the Legislatures. For example, they asked help of a gentleman in Pennsylvania who had been elected one of the country's law-makers; but he positively refused his support. They called a mass meeting, and appealed to the people to know if they wanted temperance laws. And when by a rising vote they said, Yes! the politician said, "I have changed my mind; you can have my support." They "find it simple and easy to convince the Legislature through the people;" and by their zeal and earnestness in the work they carry everything before them.

And now, dear brethren—for it is for you especially that I write this—is there not a lesson for us in this? What are we doing in the temperance work? Cherishing, as we believe we do, the very foundation principles of temperance reformation, and having the Bible and science in our behalf, shall we not be held accountable for the use we make of the light we have? And looking from another stand-point: when all the zealous women of our country shall throw their influence in favor of Sunday laws, and, with the same determination as in the temperance cause, seek to influence the law-making powers by and through the people, then what?

They are making special efforts in this direction. In the same report I read: "The department of Sabbath [meaning Sunday] observance has been carried forward admirably; seldom is so much accomplished in a single year." And here is a resolution which was adopted by the Convention:—

#### "SABBATH OBSERVANCE.

"Resolved, That as the desecration of the Sabbath is alarmingly on the increase, and has become a national sin, we recommend to every State W. C. T. U. the appointment of State and local superintendents for this department; also that we recommend special effort to secure if possible a sermon on the subject from every minister in the land, the circulation of appropriate literature, and the presenta-

tion of petitions to corporations and Legislatures; that by precept and example we arouse the public conscience to the enormity of this evil."

A delegation was present from the Philadelphia Sabbath Association, who commended them as friends of the Sabbath (Sunday) reform.

In speaking of their own work, the Philadelphia Sabbath Association say: "The P. S. A. was organized in 1840. For forty-five years this Association has been laboring to secure a better observance of the sacred day of rest." In regard to their publication department, they say they have published millions of pages of tracts, and "are now seeking to present the necessity of Sabbath rest to the working-men of our country that they may maintain their right to the God-given boon which lifts the yoke of labor from off their necks one day in seven. The law for one is the law for all."

Under "Law and Legislation," they say: "We have prevented the repeal of Sunday laws." "The latest victory granted us is the revocation of the regulation requiring special letters to be delivered on the Sabbath." "Without our Sabbath we can have no worship, no religion, no home, no freedom."

This is, no doubt, the Society who have made their influence felt in Pennsylvania, to the very great disadvantage and persecution of seventh-day keepers, because they kept, not "our" Sabbath, but the "Sabbath of the Lord" our God.

When we think that very many thousands of these earnest workers have never yet heard the truth, but are perfectly conscientious, as much so in regard to the Sunday-Sabbath, as in the temperance work, the question comes home, Is it not time that we should bestir ourselves as never before, and put forth every exertion to bring the precious light of truth to all? And all these great temperance bodies, uniting as they do the so-called Sunday-Sabbath reform with all good reforms, and seeing as they do that "there never was a time when intemperance took hold so strongly,"—when these organizations shall unite to get the Sunday institution into the law of the land, when all the women of our country shall appeal to the people in behalf of Sunday, as now they are working in behalf of temperance, who cannot see that the crisis will be upon us in all its power? Ought not we, not only in behalf of God's down-trodden Sabbath, but also in behalf of Bible, Christian temperance, to be doing more than we are? How can we be content without putting forth every power that God has given us? Is it not indeed time that we disencumber ourselves from worldly possessions, and give ourselves to the work as never before?

H. F. PHELPS.

### A NEW NATION.

A NEW nation has been born to the world. Not a paper State of valleys, jungles, savages, and miasma, as the Congo Free State, but a healthy, vigorous reality. Queensland, South Australia, Tasmania, Victoria, and West Australia have joined hands in a federation with New South Wales and New Zealand, waiting only the adjustment of some minor matters to enter the compact. The nation, it is true, has not been born free, and its childhood will be spent in Mother Britain's step-motherly charge. But the infant gives too much promise of independence long to bear the leading-strings of so capricious and grasping an old dame. Bon-bons will be traded for bullets, and the drama of 1776 which Canada put upon the stage, will be encored.

The new nation is about as large territorially as ours. It is rich in natural resources. Its population is as great as ours was when we seized and kept our freedom at the point of the sword. Railroads have opened up the country, and commerce is flourishing. Between the new nation and the mother country there are no ties of common interest. A little sentimentality misplaced is the strongest of the bonds. How long this will endure against practical interests and the desire for national independence, cannot be foretold.—*Industrial World*.

—Of all the anguish in the world there is nothing like this,—the sense of God without the sense of nearness to him.—*Elizabeth Prentiss*.

There is a voice in silence, louder, more efficient than the jingle of a thousand tongues, be they never so learned; but many do not appreciate the privilege of being silent.

## Our Tract Societies.

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

### WORK AND REST.

BY HATTIE E. HARRIS.

LET us work—the time is fleeting;  
Soon the shades of night will come;  
We shall rest, yes, rest forever;  
When our work on earth is done.  
Let us do the Master's bidding;  
He has said, "Work while 'tis day."  
We shall rest where he is reigning,  
When earth's shadows flee away.

Let us toil, nor heed our trials,  
Life is not a flowery way;  
Jesus trod the path before us,  
He will keep us day by day.  
Let us fight the hosts of Satan,  
Let us wage our warfare well;  
When we've done the work assigned us,  
We shall with our Captain dwell.

When our hearts grow sad and heavy,  
Wearied by the constant strife,  
Let us think our pathway leadeth  
To the pearly gates of life.  
Oh, how sweet the rest that waiteth  
For the soldiers of the cross!  
No more conflicts, no more trials,  
Rich reward for every loss!

Pleasant Grove, Minn.

### NEW ENGLAND TRACT SOCIETY.

THE fifteenth annual session of the New England Tract Society was held at South Lancaster, Mass., Dec. 25-28, 1885. The meetings opened Friday, at 10 A. M. In the absence of the President, Eld. S. N. Haskell, they were conducted by the Vice-President, Eld. D. A. Robinson. Prayer by A. O. Burrill. The reading of the minutes of the last annual session was waived, and the following report of the Society during the past year was given: The number of members is 416; forty-one per cent of these have returned reports, showing 3,128 visits made, 2,524 letters written, 1,743 Bible readings held, 2,300 *Signs* taken in clubs, 40 subscribers obtained for *REVIEW*, 1,348 for *Signs*, 115 for *Good Health*, 49 for *Instructor*, and 159 for other periodicals; 634,628 pages of reading matter, and 78,066 periodicals, have been distributed; 200 books have been furnished to libraries, and 65 reading rooms have been supplied with one or more of our periodicals.

#### FINANCIAL REPORT.

##### CASH RECEIVED.

Cash on hand at beginning of year,	\$ 584 91
Rec'd on donations and membership,	255 43
" sales,	5,220 46
" periodicals,	3,312 21
<b>Total,</b>	<b>\$9,373 01</b>

##### CASH PAID OUT.

To <i>REVIEW AND HERALD</i> ,	\$2,173 72
" Pacific Press,	2,500 00
" International Society,	2,029 29
" <i>Good Health</i> ,	200 00
For other publications,	1,153 17
" supplies,	440 11
" postage,	343 66
" freight and express,	349 11
" sundries,	90 29
<b>Total,</b>	<b>\$9,279 35</b>

Balance on hand, \$93 66

#### FINANCIAL STANDING.

##### ASSETS,

Cash on hand,	\$ 93 66
Value of building and furniture,	900 00
" stock,	5,109 90
Due from societies,	1,730 28
" agents,	1,474 17
<b>Total,</b>	<b>\$9,308 01</b>

##### LIABILITIES.

Due Offices,	\$6,922 35
" Vermont on reserve fund,	420 25
<b>Total,</b>	<b>\$7,342 60</b>

Balance in favor of Society, \$1,965 41

The financial condition of the Society and the great want of means as shown by this report were presented by the Chairman, who stated that a still greater need is for men and women of consecration,

who will not shrink from toil and sacrifice, but will devote all their energies to the work of God. The N. E. Conference, thickly populated as it is, affords a vast field for labor; and never were there so many openings of interest as at the present time. Those who are not employed as colporters or canvassers, should feel some burden of the work, and plan how they may help advance it. It was suggested that one way in which this may be done is by the sale of the late work, "Marvel of Nations." By a little effort on the part of our brethren and sisters, many copies of this book could be sold during the coming year. Some could sell a copy a week, on an average; others might not be able to dispose of as many without interfering with their business. But by engaging in this work without any commission, great good would be accomplished; the Society would be benefited financially, the truth would be placed in the hands of the people, and the workers themselves would become inspired with the missionary spirit. A number manifested their intention to carry out these suggestions, and still others also will do so.

Eld. Whitney, of New York, gave an encouraging account of the success which has attended similar efforts in that State.

Eld. E. W. Farnsworth spoke of the importance of united action on the part of all the members of a society to make the work move easily. The rank and file of our people must take the burden of the work, and not leave it for a few. The day is past when we can take neutral ground in this matter; every energy of our being should be enlisted.

The Chair appointed the usual committees: On Resolutions, E. W. Farnsworth, A. O. Burrill, J. Crandall; on Nominations, W. J. Boynton, W. B. Mason, J. C. Tucker.

Subsequently, the Committee on Resolutions submitted the following report:—

*Whereas*, There has long been felt a need of some book containing many of the important points of the present truth so written and illustrated that it would be attractive to the public; and—

*Whereas*, That want is now supplied in the "Marvel of Nations;" therefore—

*Resolved*, That every necessary effort be made to give this book a wide circulation.

*Resolved*, That our efforts to circulate "Great Controversy, Vol. IV.," be earnestly prosecuted.

*Resolved*, That the fourth Sabbath of each month be devoted to the interests of the missionary work, and that when a minister is present, a missionary sermon be preached, missionary testimonies borne, and at the close missionary offerings be made.

*Whereas*, The funds of the International Tract Society are exhausted; and—

*Whereas*, This important factor in the message should not be crippled for want of finances; therefore—

*Resolved*, That, in harmony with the recommendation of the General Conference in *REVIEW* No. 49, Vol. 62, on the fourth Sabbath of the twelfth month, the donations be devoted to the International Tract Society, and that the amount of at least \$500 be raised during the coming year.

*Whereas*, The fields are all whitened and ready for harvest in Europe; and—

*Whereas*, There is a pressing want of means with which to carry forward the work; therefore—

*Resolved*, That it is the sense of this meeting that there should be raised immediately the sum of \$1,500, to be equally divided between the English, Central European, and Scandinavian missions.

*Whereas*, Our city missions, through God, are proving a success, and we see evidences of God's approval in opening them, and they are in need of support; therefore—

*Resolved*, That this Society raise the sum of \$3,000 to carry forward the work in our cities.

*Resolved*, That we put forth our best endeavors to place the *REVIEW*, *Good Health*, and the bound volumes of the "Testimonies," in every family in this Conference.

*Whereas*, It is necessary that at the head of all our city missions there should be a man and his wife of mature age and experience in the world and in God's work; therefore—

*Resolved*, That the officers of the Tract Society and Conference Committee invite such persons as they think qualified, to fill these positions of trust.

Upon motion to accept this report, the resolutions were discussed at length. "The Marvel of Nations" is just the work which our people have long desired, and now the opportunity is presented for them to engage in its sale. "Great Controversy, Vol. IV.," is in no way second to "Marvel of Nations." It is a book which takes with the people, as is shown by the results attending the efforts of those who have already canvassed for it. There is also a power in the four volumes of "Great Controversy" which is not found in other works. If this work of placing the truth in the

hands of the people is neglected now in this favorable time, it will have to be done in the future under the most discouraging circumstances. This fact, which we learn from the testimony of the Spirit of God, should stimulate us to diligence in the work at present.

A statement was made, showing the financial embarrassment in which our foreign missions are placed. Means are needed in all branches of the work, and God's providence is now speaking to us in the extremity of his work. A time is before us when some will bring of their means to invest in the cause of God, but it will be too late to use it, and it will eat the flesh of its possessor as it were fire. Those who stand in the counsel of God, will know how and when to use their means so that nothing will be left for the fires of the last day.

The resolutions were adopted, and nearly \$1,800 were subscribed towards the amount to be raised.

The Committee on Nominations recommended the following persons for officers the coming year: For President, S. N. Haskell; Vice President, D. A. Robinson; Secretary, E. T. Palmer; Directors: Dist. No. 1, J. C. Tucker; No. 2, E. P. Farnsworth; No. 3, F. W. Mace; No. 4, H. P. Wakefield; No. 5, F. B. Reed; No. 6, W. L. Payne; No. 7, Mrs. S. N. Peabody; No. 8, W. J. Boynton.

These names were considered separately, and the nominees elected.

The resolution relating to the duties of a director, which was passed by the International Tract Society, was read, and remarks were made upon this point. Directors sustain a similar relation to their respective districts that the President does to the Society; and they should devote much time to their work. The *REVIEW*, *Good Health*, and bound volumes of the "Testimonies" should be placed in every family where they are not, and this work should be done largely by the director. He should also look after the tithes, answering any objections which may be raised.

Laborers should keep their reports so that they can be easily understood, and in all their business transactions should be explicit. In order to save the Society from embarrassment, donations should be made to meet the expense incurred by the free distribution of tracts. A spirit of burden-bearing must come upon us as a people, or spiritual death will follow.

Five meetings were held during the session.

On motion, adjourned *sine die*.

D. A. ROBINSON, *Chairman*.

E. T. PALMER, *Sec.*

### ST. LOUIS MISSION.

THIS mission was established some months previous to our coming here, about eight months ago. We have had the assistance, part of the time of two persons, and the remainder, of only one. Some twenty have signed the covenant, seven of whom are new converts to the truth. Two more are keeping the Sabbath, and other families are interested, with whom we are holding Bible readings. One, a local preacher of the M. E. church, is investigating the truth of the third message. Some who have embraced the Sabbath since we came here, have removed to other towns. Our Sabbath meetings and Sabbath-school are quite interesting, and the attendance is increasing. Our little congregation on the Sabbath day numbers about twenty. If all who are keeping the Sabbath, and who are interested in Sabbath truth, could attend, the congregation would be much larger; but in a city like this, it is often very difficult for people to leave their homes on the Sabbath. Various hindrances arise, which we hope will be overcome as the light increases. God has been good to us in convincing the best of people in the starting out of the cause here; and as we have labored for others our own souls have been strengthened.

JOSEPH CLARKE.

—Supposing all the great points of atheists were formed into a creed, I would fain ask whether it would not require an infinitely greater measure of faith than any set of articles which they so stubbornly oppose.—*Addison*.

—A family without prayer is like a house without a door, exposed to every danger, and offering an entrance to every evil.

## The Review and Herald.

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

BATTLE CREEK, MICH., JAN. 19, 1886.

URIAH SMITH, . . . . . EDITOR.  
J. H. WAGGONER, }  
GEO. I. BUTLER, } . . . . . CORRESPONDING EDITORS.

### SABBATH COLLECTIONS.

We hardly think this is a proper name for the subject on which we wish to speak, inasmuch as the collection proper, or that part of it which is secular in its nature, is not confined to the Sabbath, nor designed to be attended to upon it, but is to be performed at other times. We refer to the practice of taking to public gatherings upon the Sabbath money which has been set apart for the Sabbath-school or tract and missionary work. The apostle Paul instructed the church at Corinth to have each member lay by himself on each first day whatever he could appropriate to the work of the Lord, so that there might not be any necessity for "gatherings" or collections when he should visit them.

Nevertheless, some are troubled over this question, or the practice of putting into the hands of the proper person on the Sabbath the money they have set apart for the purposes named above.

A brother writes us from the West, expressing his feelings strongly against the practice as recommended, saying that it would be a violation of his conscience to engage in it.

Very well, if any one has conscientious scruples in the matter, let those scruples be regarded, by all means. Give them the benefit of all doubts. Do not override conscience or stifle its voice for any decisions or resolutions of any organizations whatever. There is too little conscience in the world, at the best, and what there is should be kept alive and sensitive. At the same time, it is important to educate it that it may not become abnormal and perverted, and stumble at trifles, but be sound and healthy in all its action.

Let us, then, inquire whether there is any good cause to object to what is proposed to be done, or to the practice already introduced.

1. It is claimed that the arguments of Sunday-keepers on 1 Cor. 16:2 are correct, and the first day is proved to be the Sabbath, if contributions may be brought in on the Sabbath as proposed. But there is no parallel between the two cases. In Corinthians it is the "laying by in store," the looking over of worldly affairs, to determine to what degree the Lord has prospered them, that is not proper for the Sabbath. But this work having all been done, and the gifts all being ready, we have no evidence that Paul did not take them into his possession on the Sabbath.

So in the case under consideration; the "laying by" is all done, the looking over of worldly affairs all completed, before the gift is handed in. What remains is simply to carry the gift to the place of deposit on the Sabbath. And can there be anything wrong in thus carrying it? If a person had in his house a hymn book belonging to the Tabernacle, would there be any harm in his taking it with him from his home on the Sabbath and leaving it in the place where it belonged?

Suppose a minister to be laboring in a place where there is a church, and having stopped at a brother's house, he leaves there his valise. Going to meeting on the Sabbath, another brother invites him to his home, and he consents to go. He now requests the first brother to bring his valise as he returns to the afternoon meeting, that he may have it to take with him to his new stopping-place at night. Would there be anything wrong in his doing so on the Sabbath?

In like manner, a person has a sum of money which belongs in the treasury; may he not also carry that on the Sabbath to the place of deposit, and leave it there? And can it make any difference whether he puts it himself into some particular place, or whether some one appointed for the purpose receives it at his hand?

2. Show us some scripture, it is said, for the practice, and we will adopt it. At the same time, these persons must be aware that a thousand expedients are adopted in prosecuting the work of the Lord which the Scriptures do not enjoin upon us, or even give us

permission in direct words to use; for they say nothing about them. The question is, (1) Do the Scriptures say anything against certain methods of work, and (2) do these methods violate any moral principle, so that any well-regulated conscience can justly take exception to them? It does not appear that either of these objections lies against the practice under discussion.

3. Exception is taken by our brother to any reference to the double work performed on the Sabbath in the former dispensation, on the ground (1) that we are not under that dispensation; (2) that the work was done only by the priests; and (3) that it did not involve money contributions, and if it contains any lesson for us, it is that we should bring the same kind of offerings.

This conclusion is not well taken. The Sabbath was just as binding then as now. The same principles were involved in its observance then as now. And we can refer to acts or service then performed, though that service has now passed away, when it involves a certain principle, to justify acts or service in this dispensation which involve the same principle. And the argument is this: If a double amount of offerings could then be presented on the Sabbath in the worship of God, and be no violation of the Sabbath, certainly sums of money which have been previously set apart to carry on the worship of God, can now be taken to the treasury on the Sabbath, and be no violation of the Sabbath, on the same principle. It is the principle that is now in question, not the particular acts.

4. To the further claim that according to this action a person must now violate his conscience, or suffer oppression, it is sufficient to reply that no one has any disposition (or at least should not have) to bring any undue pressure to bear upon any one in this matter; but every one is left free to act according to his own convictions of what would be to him a duty and a pleasure.

### A DELUSIVE DREAM.

The *Northwestern Christian Advocate*, of Dec. 2, 1885, gives an extract from an address of Bishop Foster before some Methodist assembly, in which the Bishop gives the temporal millennium delusion such a lively shaking as ought to loosen its grip on the minds of at least all who heard. These are his words:—

"There are some who too fondly anticipate a millennium. There is a lack of information on the progress of Christianity. The facts are misstated daily in pulpits all over the country. Ministers hesitate to present the worst side for fear of causing discouragement, and they create hopes that are never realized. We are not at the dawn of a millennium. Compared with the work to be done, the past is nothing. Our children's children for ten generations to come must labor harder than we are doing to accomplish the conversion of the world. The world's population is 1,500,000,000. Of these, Christians number less than a third; and half of that third belongs to the Roman Catholic Church. The Protestants number 113,000,000. They are divided into 500 sects. And this number of their strength includes, also, all the thieves, ex-convicts, the debased, besotted, and the speckled and streaked in Christendom.

"The popular idea is that the Church of Rome is Antichrist. I don't agree with the popular belief. I regard that wonderful institution as a great Christian camp. It may have to be reconstructed; but before us we have the great problem—the 1,100,000,000 of pagans to convert to Christianity. That is the solid rock that looms up in our path. Look at it; see what work has been done in 1800 years, and how much is yet to be accomplished. In India, after more than a hundred years of mission work, we have 800,000 native converts and 2,000,000 Christians among 260,000,000 heathens. Can we remove that solid bowlder that is as old as the hills? ["Yes we can" shouted Rev. Dr. Corbett. "We have the Holy Ghost with us. Don't be in a hurry, brother." "Amen," "Hallelujah," were shouted to this from different parts of the church.] We must get down to hard pan then. It is a big loaf to be leavened, and it has been a long time working. We have now with us the sunlight of modern thought that is melting superstition. I am tired of the cant from our pulpits of sacred phrases that mean nothing. Put soul into them to bring on victory. Our Methodist church we think the most divine and ineffable. We boast that we are going to conquer the world, and come from our palaces and princely farms to subscribe fifty cents a head for the undertaking! It is a burning disgrace that excites pity and disgust. Here have we been, our own board of twelve bishops and forty laymen, incubating for a week. Now we find that our nest was filled with rotten eggs, and a world is waiting to be conquered. I'll say no more!"

The Bishop is welcome to all the consolation he can

draw from the Catholic Church. The idea that the Romish hierarchy is Antichrist is not half as popular as it ought to be; for it is Scripture. Reconstructed, forsooth! Let him try it. He will find that he can convert all the eleven hundred million pagans in half the time that he can reconstruct that huge system of superstition and delusion, called by Paul "that wicked," the "man of sin," and "son of perdition." But if that is the form of Christianity to which they are to be converted, they might as well retain their paganism in its pure state.

### SPEECHLESS.

A CORRESPONDENT sends us a clipping from a newspaper, which is an advertisement of an entertainment to be given by the Presbyterian church of his place, and which runs as follows:—

"MUM! MUM! MUM!"

"Silence is golden." If you can keep silent, you can save your gold at the Presbyterian church, Tarpport, next Friday night, and have the unutterable satisfaction of getting a prime supper for nothing, and be considered a hero besides. 'Mum is the word.' Speak not, smile not, cough not, or pay the price.

"All sat mute,  
Pondering the danger with deep thoughts."

—Milton.

"10 cents a smile, 20 cents a laugh, 25 cents a speak; supper free.

"And like dumb statues,  
Stared each on each other."

—Shakespeare.

"Come to the mum social at the Presbyterian church, next Friday night, the 11th, and have a good time. You can eat and drink for nothing, and pay what you like for being merry."

One can very easily judge of the nature of the gathering to which such a call as that would give rise. It says in so many words, "Eat, drink, and be merry." And all this in the name of religion, and in a house professedly dedicated to the worship of God. And while these scenes of festivity and folly are so common as to characterize some religious bodies as a whole, we are happy to know that many individual members see and deplore the evil, and have no fellowship with the unfruitful works of darkness, which they are now powerless to restrain. We believe the time is not far distant when these will have an opportunity to make their voice heard.

As we read the foregoing notice, we could not help thinking of a time spoken of in the sure word of prophecy when all such lovers of pleasure shall be "mum," but not in fun; and when their silence is broken, it will not be by hilarity and merriment. Before certain solemn questions propounded by the Judge of all, they will be "speechless;" and when the just sentence which shall be rendered against them, shall be executed, their present mirth will be turned into "weeping, and wailing, and gnashing of teeth."

The strong influence which is sweeping even the professed Church of Christ into a dizzy maze of sensual pleasures and carnal amusements, constitutes one of the perils of these last days. 2 Tim. 3:1-5. May God save his people from the dangers now swelling so tumultuously around them.

### WELL STATED.

It is marvelous how frequently the claim is now met, that the fourth commandment does not tell us which day to keep because the words "of the week," or "Saturday," do not follow the mention of the seventh day; thus: "But the seventh day of the week is the Sabbath of the Lord thy God," etc. The Jews, it is claimed, were not told to "keep Saturday;" therefore the fourth commandment, as to the particular time it enjoins, is left to be construed by men as they shall see fit. And this claim is urged by grave professors and doctors of divinity, whose calling is supposed not to be to trifle with language, especially that uttered by Jehovah himself, with reference to his own law. The fallacy, the wickedness, and the temerity of this claim were ably exposed by an article in a late number of *The Outlook*, the Seventh-day Baptist Quarterly, signed "P.," from which we take pleasure in presenting the following paragraph:—

"For a person of ordinary scholarship to plead that because God did not tell the Hebrews to keep Saturday, therefore no specific day is required, savors of something more than ignorance. It is simply an effort to lead the less educated to feel at ease in their non-conformity to the word of God. 'Thus ye have

made the commandment of God of none effect by your tradition.' 'Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.' There is a fearful accountability for such teachers, a time when they will not dare say to God, 'Because you did not tell us to keep *Saturday* holy, we did not know what day to keep.' If almost all the Christian world were now keeping the seventh day instead of the first, as the Sabbath, is it probable that any sensible person would plead that because God did not use the word *Saturday* in the fourth commandment, therefore any other day would answer the requirements of the law as well? Such a plea is used only to lull the voice of conscience."

THE OLD TESTAMENT NOT OBSOLETE.

IN these days, when so many are throwing aside the Old Testament as a useless and obsolete book, superseded and done away, it is refreshing to find such utterances as the following, from Prof. S. Burnham, D. D., of Hamilton (N. Y.) Theological Seminary, published in the *Old Testament Student* of December 1885:—

"The New Testament teaching is simply the complement of that of the Old. The New Testament has, in no sense, superseded or abrogated the Old; nor is its teaching a different teaching from that of the Old, if by "different" it is meant to imply any degree of opposition. God and man in the Old Testament are not other than they are in the New. The God of the Old Testament is, in his character, and in his essential relations to man, just what God is declared to be in the New Testament. There is not one way of salvation, one law of life, one code of ethics, in the Old Testament, and another, or a different, in the New. God is not doing one work in the world according to one set of principles, as he is represented to us in the Old Testament, and another according to new and different principles, as seen in the New. The work is in both cases essentially the same. The form of it may change indeed; but even thus, the new form is only the result and development of the old form. God's purpose for man is ever the same; his essential relations to him always unchanged; the principles on which he deals with him for good or for ill, eternally fixed, for they lie in his own immutable nature. It must be, therefore, that the New Testament doctrine owes both substance and form to the same essentials that underlie and shape the teachings of the Old Testament. Revelation is a unity."

MEETINGS IN IOWA.

THE general meeting for Iowa is past. It was not a large meeting, but a good one. The Spirit of the Lord was present, and our hearts were made tender by its heavenly influence. While the weather was very cold and stormy without, God's blessing cheered us within. Plans were laid at this meeting for laborers to visit all the churches and companies in the State between this and the tent season. The Conference Committee expect that the laborers who visit these companies, will stay long enough to do as far as possible all that needs to be done. Where there are small churches which have not received much attention, and where there is any interest, a series of meetings should be held, and special efforts made to bring others into the truth. The addition of even a few to weak churches is a source of great encouragement to them. We believe it is better to look after these and increase their membership than to bring out the same number in new places. It is a sad sight to see our churches die out one after another, as we have seen in many cases.

We give below a list of appointments for the benefit of brethren in various localities who will be anxious to know to whom they are to look for help. As to the time when these brethren will labor in these places, that can be arranged by correspondence between the ministers and the various churches to which they have been assigned.

Eld. H. Nicola will hold meetings at the following places, as he shall appoint: Montezuma, Keota, Marshalltown, Beaman, Traer, Radcliffe, Lisbon, Marion, Olin, Waukon, and West Union. Eld. J. T. Mitchell will probably attend these meetings with him as far as consistent.

Eld. C. A. Washburn will meet with the following churches, as he shall appoint: Fontanelle, Mt. Ayr, Logan, Fonda, Bradford, Afton, Riverton, Dunlap, and Storm Lake.

Eld. L. McCoy will hold meetings in the following places: Birmingham, Kellerton, Salina, Bonaparte, Osceola, Davis City, Pilot Grove, and Bentonsport.

Eld. A. G. Daniells will hold meetings as follows:

Monroe, Polk City, Knoxville, Nevada, Boone, Winterset, Hampton, and State Center.

Eld. I. J. Hankins will labor at Milford, Forest City, Trimello, Hartley, Algona, Castana, Sloan, and Battle Creek.

Eld. J. D. Pegg goes soon to his new field of labor in Colorado. He will be greatly missed in Iowa. It is hoped that Eld. J. H. Morrison will be able to give his time to labor in the cause this season. Labor in plenty awaits him if his health will permit him to do it. We greatly hope he will be able to give his whole time to the work.

We earnestly entreat our brethren who are assigned these fields, to labor faithfully to advance every part of the work. Look after the tithes, and show our people the folly and the sin of robbing God. Encourage the missionary workers, and seek to inspire all with the missionary spirit. Show them the impossibility of retaining the blessing of God unless they are *workers*, and do something for the cause of God and the salvation of their fellow-men. Instruct church and tract society officers to do their duty. Examine and see in every church whether the clerk is prompt in making out his quarterly and annual reports. To our shame, we have had some church clerks who were so inefficient that they would not report to the Secretary. Consequently, it is impossible in some instances to ascertain the number of our membership. Such neglect ought not to be tolerated. More efficient persons should be put in the place of such clerks.

In short, let our brethren look after all branches of the work. Labor faithfully in public and private, to educate and develop spiritual life and faithful work in the cause of God. If this course is followed, we shall see a coming up all through the Conference. We hope our brethren in the ministry will take the burden of souls upon their hearts, and strive "to present every one perfect in Christ Jesus."

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

THE WEEK OF PRAYER AND ITS RESULTS.

OWING to a pressure of cares, we have as yet been unable to learn as fully as we desired the results of the special effort made to seek the Lord during the week of prayer. In several instances, excellent meetings have been reported, and great spiritual benefit to some who were backslidden and discouraged. We feel certain that the result was good in every case where an earnest effort was made to seek the Lord according to the nature of the occasion. We are sure the good accruing far exceeded the cost of the effort.

The pecuniary benefits derived from the Christmas gifts to our impoverished mission funds were truly gratifying. The stream is still flowing, and most likely will continue for some time yet. It already exceeds \$10,000. We hope enough will be received to pay off the indebtedness of these important agents in spreading God's truth. We trust that the influence of these meetings will be felt far into the future, and that the hearts of our wealthier brethren will be opened to assist in raising the amount voted by the General Conference. These ready funds have been given to pay off past indebtedness, and of course make no provision for the immediate future. Let all our brethren and sisters of means be ready to give liberally to raise the \$100,000 voted by the General Conference.

G. I. B.

REMARKS UPON ZECHARIAH 3 AND 4.

THE third chapter consists of a single vision, in which Joshua, the high priest, represents Christ, our high priest and intercessor. In verse 1 the prophet saw Joshua standing before the angel of the Lord, and Satan standing at his right hand to resist him. Joshua stood thus to intercede for the people, and Satan resisted him by acting as the accuser of those for whom Joshua pleaded. See Rev. 12:10; Job 1:6-12; 2:1-5.

In verse 2 the Lord by his angel rebukes Satan for his cruel words. The rebuke is so much like that uttered by Michael on another occasion that we may be quite certain that he is the speaker in this verse. Compare Zech. 3:2; Jude 9. From the response made by the angel to Satan, that God had chosen Jerusalem, we may infer that Satan resisted the intercession of Joshua by rehearsing the sins which had caused the destruction of that city. Joshua no doubt pleaded that the people who then inhabited Jerusalem had repented of those sins and separated themselves from them.

The last words of this verse are peculiarly encouraging. Joshua, the high priest, and those for whom he

pleads, are spoken of as a brand plucked out of the burning. See Amos 4:11; Jude 23. For when Jerusalem was destroyed, only a remnant of the Jews escaped (2 Chron. 36:20; Jer. 52:28-30), and even the family of Seraiah the high priest, the grandfather of Joshua, was at that time in danger of extinction. 2 Kings 25:18-21. It is interesting to notice that Ezra was of the family of Seraiah, and was therefore the uncle or cousin of Joshua. Compare Ezra 7:1-5; 1 Chron. 6:14, 15; Zech. 6:10. The angel intimates that this brand, representing the remnant who had escaped the destruction of Jerusalem, had been plucked from the fire, not to be thrown into it again, but to be preserved.

In verse 3 it is said that Joshua, as he stood before the angel, was clothed with filthy garments. In verse 4 the angel commands that these should be taken from him in order that he may be clothed with clean raiment. In verse 5 this change is made, partly at the command of the angel, and partly at the request of the prophet.

In verse 4 we have an explanation of these things. The raiment of Joshua was polluted, not by any material substance, but by iniquity. This, however, was not his own sin, but the sin of the people; for as high priest he bore the sin of all Israel before God in the sanctuary, and made intercession for the transgressors. Verse 4 implies that the command of the angel to remove the filthy raiment was in answer to the supplication of Joshua.

We have in this symbolical representation the means of determining the occasion when the high priest stood there before God to intercede for Israel. On the tenth day of the seventh month, according to the law of Moses, the high priest entered alone into the most holy place for the sins of all Israel. Lev. 16; Heb. 9:7. When he had finished his intercession in that place, he changed all his raiment, including the mitre, which was especially designed to bear the iniquity of the holy things. Lev. 16:20-24; Ex. 28:36-38. This work in the most holy place represents the final work of Christ before the ark in the temple in heaven when the sins of the people of God will be blotted out (Acts 3:19, 20; Rev. 11:19); and it is in view of this most solemn work that God is said to be raised up out of his holy habitation. Zech. 2:13; Hab. 2:20.

In verses 6 and 7 the angel promised Joshua that he should judge the house of the Lord and keep his courts, which signified that God would extend special favor to him as the high priest. But this promise was made to him upon condition that he would be obedient to God. This condition, if not always *expressed*, is always *implied* in all the promises of God to man.

In verse 8 we learn the peculiar signification of the blessing promised to Joshua. He and his companions were to serve as *signs*; for this is the literal translation of the Hebrew word here used. The same word is used where Isaiah and Ezekiel are each said to be *signs*. Isa. 8:18; 20:3; Eze. 12:6, 11; 24:24, 27. Joshua and his companies were to serve in the priesthood as signs of the Messiah, here called the Branch. Christ is called the Branch in Isa. 4:2; 11:1; Jer. 23:5; 32:15.

In verse 9 Christ is called the stone laid before Joshua. He is called a stone in many passages. Gen. 49:24; Ps. 118:22; Isa. 8:14; 28:26; Matt. 21:42; Mark 12:10; Luke 20:17; Acts 4:11; Eph. 2:20; 1 Pet. 2:4-8. The seven eyes upon this stone represent the seven spirits of God which belong to Christ. Compare Zech. 3:9; 4:10; Rev. 5:6; 3:1. The engraving of that stone took place when the word was made flesh. It is said that the removal of the iniquity from the land shall take place in one day. This work must be wrought by Christ by means of his act of taking upon himself our nature and dying for us, and then interceding for us as our high priest. The work of Joshua on the great day of atonement, described in the first part of this chapter, was a sign of the final work of Christ in blotting out the sins of his people at the end of his service as high priest. After the accomplishment of this work, the kingdom of God will be established in the new earth, and the saints will each sit under his own vine and fig-tree. Dan. 7:18, 27.

In the fourth chapter we have the record of a vision in which the prophet saw a candlestick of gold, which had upon the top of it a bowl surrounded by seven lamps, which were connected with the bowl by means of seven pipes. The chapter states that he saw also two olive trees, one of which stood at the right side of the bowl, and the other at the left. Each olive tree poured out oil from one of its branches into the bowl, by means of a golden pipe, which connected the tree with the candlestick. Thus the two golden pipes

conveyed the oil direct from the olive trees into the bowl, and the seven pipes conveyed the oil from the bowl to each of the seven lamps. Zech. 4:2, 3, 11, 12.

This vision, like that in chapter 1:18, was given in the night; for it is said that the angel awakened the prophet out of his sleep. Verse 1. The darkness of night rendered the light of the seven lamps more impressive to Zechariah than it would have been had this vision been given when the sun was shining. God designed by the candlestick with its bowl and lamps, and by the olive trees which poured their oil into the bowl and thence into the lamps, to teach the prophet how he makes the light of his truth to shine in the midst of the dense darkness which covers the earth because of sin.

The candlestick of gold was unlike the candlestick in the tabernacle; for that had six lamps upon branches which proceeded from its two sides, and it had also a lamp upon its top; but this candlestick had a bowl upon its top, and seven lamps surrounding the bowl, and connected directly with the bowl rather than with the candlestick. Ex. 25:31-40; Zech. 4:2. The two olive trees were unlike any olive trees known to man; for all olive trees produce berries, from which men make oil by beating them fine; but these trees produced oil alone, and poured that oil through golden tubes into the bowl upon the top of the candlestick. Ex. 27:20; Lev. 24:2; Jer. 11:16; Zech. 4:11, 12. Man had nothing to do with the preparation of the oil which supplied these lamps. The oil flowed direct from the trees into the bowl, and thence into the lamps.

The seven lamps must signify the seven spirits of God. Rev. 4:5. The bowl upon the top of the candlestick, from which each of the seven lamps proceeded, must represent Christ; for Christ says that he has the seven spirits of God. Rev. 3:1. The bowl with the seven lamps (Zech. 4:2) has therefore the same signification as the stone with seven eyes (Zech. 3:9; 4:10), and as the lamb with seven horns and seven eyes. Rev. 5:6.

The two olive trees, according to Zech. 4:6, must signify the word of God, or the Holy Scriptures; for when the prophet demanded the signification of his vision, the angel answered: "This is the word of the Lord unto Zerubbabel, saying, Not by might nor by power, but by my Spirit, saith the Lord of hosts." That is to say, This vision signifies the word of the Lord addressed to Zerubbabel, the chief and the representative of the church. Zerubbabel had commenced to build the temple of the Lord; but so great was the poverty of the people, and so powerful were the adversaries that opposed the work, that it seemed impossible that he should ever complete the building. Hag. 2:2, 3; Zech. 4:8-10; Ezra 4:1-24. His circumstances were exactly the opposite of those of Solomon when the first temple was built; for the riches of Solomon were immense, and he had no adversaries. 1 Kings 3:13; 10:21, 27; 5:4. When, therefore, the olive trees produced oil instead of berries, and poured that oil without human intervention into the lamps, it was to teach Zerubbabel that God could do his work without the aid of man, or, what is the same thing, that he could do that work when the resources of his people were very feeble, and the work itself very great.

Yet this vision clearly indicates that there is a work for the servants of God to do, however feeble they may be. The candlestick itself could give no light, but it could hold up the bowl with its seven lamps, and these could illuminate the world. The candlestick must therefore represent the Church of God. Rev. 1:20. The office of the Church is to hold up Christ and the truth in the sight of men. Thus the Church, which has no light in itself, is able to be the light of the world. Matt. 5:14-16; Phil. 2:15.

Christ is the central object in this vision, for he is the Alpha and the Omega of the Old and New Testaments. Rev. 1:8; 22:13. In him are hid all the treasures of wisdom and knowledge, and in him dwell all the fullness of the Godhead bodily. Col. 2:3, 9. The two olive trees standing on each side of Christ, must represent the two divisions of the word of God, the law and the gospel, or the Old Testament and the New. The oil which flows from these trees signifies the truths of the Bible. The Scriptures testify of Christ. John 5:39. The two divisions of the word of God meet in Christ even as the two golden pipes from the two olive trees poured the oil into the golden bowl. The seven spirits as seven lamps give light to the world, but they do it by means of the truths of the Bible; and these truths have their center in Christ, as the seven lamps have their center in the golden bowl. Thus the church, or golden candlestick, is the

light of the world by means of the truths which the Spirit of God draws from the Bible through Christ.

It is remarkable that the angel seems unwilling to give a full explanation of this vision to Zechariah. See verses 4, 5, 11-14. But we now know the reason. There is to be a later revelation on this subject made in the New Testament. This well illustrates the fact that our knowledge of the truth is drawn from two sources, the Old Testament and the New, even as the oil was produced by two olive trees. The angel closed this vision by saying: "These are the two anointed ones, that stand by the Lord of the whole earth."

About five hundred years after this, the attention of John was called to this subject, probably by the same angel, in words very similar to those which he addressed to Zechariah: "These are the two olive trees, and the two candlesticks standing before the God of the earth." Rev. 11:4. Now two candlesticks are seen instead of one. This is because the New Testament church had arisen, though in truth but one church existed in the time of John; for the church of the Old Testament gave place to that of the New when the latter arose. But it is proper always to speak of two olive trees, for the New Testament has existed in truth ever since God began to pardon sin. One of the old Fathers says: "In the Old Testament the New Testament lies concealed; in the New Testament the Old Testament lies open."

God calls these two olive trees his two witnesses. Rev. 11:3, 4. These witnesses bear testimony to his will concerning our duty in the law, and they bear testimony to his power to save us from sin by the gospel. They also threaten men with death by fire if they refuse to repent. Rev. 11:5. Their word by the mouth of Elijah shut heaven that it should not rain (1 Kings 17), and their word by the mouth of Moses turned the waters of Egypt to blood, and inflicted the ten plagues. Rev. 11:6; Ex. 7:12.

The angel said, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." Zech. 4:7. This signified that if Zerubbabel would have faith in God, the immense difficulties which stood in the way of his success in building the temple, should all be removed. This case illustrates the meaning of the declaration of Christ concerning the removal of mountains by our faith. Matt. 21:21.

God assured Zerubbabel that he should finish the house, and to encourage his faith he compared Christ and the seven spirits of God to a plummet in his hand. Compare Zech. 3:9; 4:10. He said also that when the head-stone should be put in its place to finish the temple, such would be the beauty of the edifice that the people would cry, "Grace, grace unto it." Zech. 4:7-10.

J. N. A.

#### THE BEST EVIDENCE.

THE best evidence of the intent and application of prophecy is its exact fulfillment. The best proof that an inspired evangelist could give that John the Baptist was the promised messenger sent before the Lord to prepare his way, and that he was the voice of one crying in the wilderness, "Prepare ye the way of the Lord," was the fact that "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." And it is true of all the great lines of consecutive prophecy that the best evidence of their true application is their exact fulfillment all the way down to the present time.

Accordingly, the best evidence that can be given that the solemn and awful message of warning foretold in Rev. 14:9-12, applies to the present time, is the fact that it has come in the given order, and is now being proclaimed, and is spreading itself over the earth. All who would please God, and escape coming wrath, should recognize this fact, and obey the message by keeping the commandments of God and the faith of Jesus.

After the beginning of the Reformation, it gradually came to light that the beast of Rev. 13:1, was a symbol of the Roman hierarchy, popedom, or papacy. A hundred years ago, and perhaps more, this fact was well established in the minds of many; but no one knew what the mark of the beast was. It was also seen by a few that the change of the Sabbath to the first day of the week was the work of that power that should "think to change times and laws." Dan. 7:25. I was aware of this more than fifty years ago. But no one saw that this change was the mark. Some guessed the mark to be one thing, and some another. Some thought it was the using of the sign of the cross, as practiced by the members of the Rom-

ish Church; others, that it was the substitution of sprinkling for baptism. The clear, incontrovertible light on this subject had not then appeared; but now it is established beyond a reasonable doubt. Ask any bishop, priest, or standard author of the Roman Catholic Church, for a mark, sign, or token of their power and authority to ordain feasts and command men under sin, and he will tell you that it is "the very act of changing the Sabbath into Sunday," or words to the same effect. Ought not the leaders of that Church to know what the mark of their power and authority is?

The mark or sign of God's power and authority is, that "in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:17. He says the Sabbath is a sign between him and his Israel forever. The mark or sign of the power and authority of the Roman Church, as claimed by themselves, is, that it has "substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day; a change for which there is no Scriptural authority."

Forty years ago no one had discovered that the second beast of Rev. 13:11-18, was a symbol of the Government of the United States. But now it is evident that the description given of this symbol cannot possibly apply to any other government on the earth. But this Government, in the time, place, and manner of its rise, and in its lamb-like characteristic, fills the description precisely; and no other government ever has, or ever can. The first publication of this view was from the pen of our lamented brother, Eld. J. N. Andrews, in the first volume of the REVIEW AND HERALD, May 19, 1851.

At that time some were advocating the enforcement of Sunday laws; and a little later, "Sabbath Conventions," so called, were held in various places in behalf of a better observance of Sunday. In Xenia, Ohio, in February, 1863, a meeting of ministers from eleven different denominations was held, in which originated the movement now known as the "National Association to secure a Religious Amendment of the Constitution of the United States." They say they seek "such an amendment as will indicate that this is a Christian nation, and place all Christian laws, institutions, and usages in our Government, on an undeniable legal basis in the fundamental law of the nation." Prominent among these laws is one for the observance of what they are pleased to call the "Christian Sabbath." To compel cessation from labor on the first day of the week would rob those whom conscience obliges to keep the Sabbath of the Lord, the seventh day, of one sixth of the days in which the decalogue says we may labor, and which God calls by Ezekiel "the six working days."

When we have objected that such a law would deprive Sabbath-keepers of their rights, and expose them to persecution, we have been consoled with such words as the following from their organ, *The Christian Statesman*. Speaking of Seventh-day Adventists, the writer says:—

"From the beginning of the National Reform movement, they have regarded it as the first step toward the persecution which they, as keepers of the seventh day, will endure when our Sabbath laws are revived and enforced. One can but smile at their apprehensions of the success of a movement which would not harm a hair of their heads, but their fears are sincere enough, for all that."

Now that incredulous "smile" may be sincere, or it may be affected and supercilious. Why, friends, the persecution is already begun. In Arkansas and Tennessee, Sabbath-keepers are being arrested, tried in court, and fined or imprisoned for no other crime than working on the first day of the week, after having kept the Sabbath according to the commandment! If this is the case now, what will it be when the Constitution of the United States shall sustain the decisions of the courts?

There is nothing surer than the "sure word of prophecy;" but while we wait its inevitable fulfillment, and witness the preparation for the last grand struggle of earth, we will not neglect to warn the people of its approach, in order that those who love God and would serve him, may be prepared to escape those things that shall come to pass in the "hour of temptation" and "day of wrath," and stand before the Son of man.

R. F. COTTRELL.

—Let thy conversation with men be sober and sincere; let thy devotion to God be dutiful and decent; let the one be hearty, and not haughty; let the other be humble, and not homely; so live with men as if God saw thee; so pray to God as if men heard thee.

The Commentary.

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

TO THE READER.

This department has not appeared in the REVIEW since Eld. Littlejohn, on account of being otherwise engaged, has been unable to contribute to its columns. And there being no other one who had time to attend to the matter, quite a large number of queries have accumulated and are awaiting answer.

Bro. G. W. Morse of Minnesota, has now come to this Office to labor in whatever direction his services may be most needed. We trust he will be able to give some attention to this department, as he does this week. The questions that have been received, as well as what may come in hereafter, will receive attention as promptly as possible. Let none think that their inquiries are passed by because not noticed at once.

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

TO INQUIRERS.

If those who ask questions will observe a few simple rules, they will be much more certain of having them answered, and save us much trouble.

First, ask only questions of importance, and not merely for the sake of propounding puzzling queries. The space occupied in the REVIEW for this department should be for the benefit and edification of all, and not for a few.

Secondly, let queries be sent on a page by themselves, so that they will not be delayed by other business.

Thirdly, always inclose a two-cent stamp, as it frequently occurs that the question should be answered by mail and not through our columns, and not infrequently is it necessary to correspond with the querist before answering his question.

Fourthly, always be sure to give your name and post-office address.

360.—THEY THAT PIERCED HIM.

Mrs. F. C. S.: For a full explanation of the text in question, see "Thoughts on Daniel and the Revelation," pp. 434-7.

361.—MARRIAGE OF COUSINS.

L. A. AND E. F. C.: So far as our knowledge extends, Seventh-day Adventists are in harmony with the quite universally accepted theory, that the intermarriage of cousins is inadvisable. Physiological reasons, combined with experience, furnish conclusive argument against such practice.

362.—CHRIST THE END OF THE LAW.

W. S. D.: When a person is made to realize that he has violated the law of God, and becomes aware of the penalty that awaits him, it is very natural that he should seek a way of escape. In searching for that escape, he finds it only through Christ; and so it is that where the law leaves him—a condemned sinner liable to punishment—Christ takes him up, and upon fulfillment of the necessary conditions, his sin in the violation of the law is forgiven, and he is thenceforward free from the law so far as that particular sin is concerned. Should he come under condemnation of the law for further violation of it, he will have the same need of Christ as before. Thus is Christ the "end" of the moral law of God, which is evidently referred to in the text under consideration. He was the end in another sense of the Mosaic law of sacrifices, being the great antitype to which they pointed forward; and when the substance was reached, the law of shadows ended.

In James 5: 11, where it is said "Ye have heard of the patience of Job, and have seen the end of the the Lord," the signification of the word "end" is design, purpose, object; and when Rom. 10: 4 is considered in this light, all becomes plain. The idea is this: Ye have seen the purpose or design of the Lord in dealing with Job as he did.

363.—WILD GRAPE JUICE FOR THE SACRAMENT.

J. C. M.: There can be no well founded objection to the use of the juice of wild grapes for sacramental purposes, provided it is unfermented. Fermented wine of any kind should never be used on such occasions.

364.—THE ORDINANCES.

W. A. R.: The use of leavened or unleavened bread at the sacrament is purely a matter of choice; either may be used. The ordinances may be celebrated at a private residence or in a church, according to circumstances. With regard to the day of the week, there can be no fixed rule. The same may be said as regards the hour of the day selected for celebrating the ordinances. Arrangements in these particulars should be made according to existing circumstances, although the fact that our Lord instituted the sacraments in the evening, and as they are memorials, may be taken as evidence that they can be more appropriately observed in the evening hours.

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.

ALMOST.

BY EMILY HUTCHINS.

So a soul is lost in darkness  
That had found the light of day;  
Thoughtless feet are turning downward  
That once sought the upward way.

Hands had almost caught a blessing  
As the clouds were sailing by;  
Feet had almost touched the ladder  
That connects the earth and sky.

Eyes had almost seen the beauty  
Of a Saviour's dying love,  
Heart had almost felt the pleasure  
Of forgiveness from above.

But the light was soon forgotten,  
And the feet soon went astray;  
And the ladder was lost sight of,  
And the blessing passed away.

Yes, the Saviour's love was slighted,  
And the heart grew hard and cold;  
And the sinner's love united  
To the things of earthly mold.

It is grand to strive and conquer,  
It is noble to be true;  
But what shame to weakly falter  
When the battle's nearly through.

"Almost" is the sigh of failure,  
"Almost" is a victory lost;  
Heaven, to the dying sinner,  
Is the price an "almost" cost.

ENGLAND.

RISELEY, KETTERING, AND SOUTHAMPTON.—Since my last report I have had good meetings at Riseley. The Lord is working upon hearts. Three more persons have commenced to observe the Lord's Sabbath since I reported. In our last Sabbath meeting some good testimonies were borne. The attendance at our Sabbath-school still increases. This I did not expect, as there are so few children of Sabbath-keepers. But last Sabbath our school numbered fifty-four, and all engaged in the exercises with an earnestness that showed they were interested.

I visited Kettering Dec. 21, 22. Had an interesting Bible reading, and spoke once in a private house. Several seemed interested, and were anxious that I should hold a series of meetings in the place. A local preacher came to oppose me, but he failed to show the spirit set forth in 1 Pet. 3: 15. The people present were much dissatisfied with his course, and some told him plainly that he was wrong. I expect to return to that place soon, and see what I can do in spreading the truth.

I came to Southampton Dec. 24, after an absence of nearly two months. I found the brethren and sisters of good courage and trying to overcome. Attention was given to the tract society work, and plans were laid, which I hope will show good results in the near future. Sunday morning I baptized a sister who has recently accepted the truth. She sails for Queensland, Australia, in a few days, where she will join her husband. She takes a good supply of our publications to use in missionary work on board and after she arrives at her destination. There will be ample time to work while going over, as she will be some nine weeks in making the journey.

The quarterly meeting was held, and the church officers elected for the year. Sunday evening the ordinances were celebrated. This was a precious, and I hope profitable season. This church has had some severe trials, but it may become prosperous if all seek the Lord with all their hearts.

Dec. 27.

J. H. DURLAND.

DENMARK AND SWEDEN.

BRO. BRORSON and myself are holding meetings in Copenhagen. There is not a general interest to hear, yet the number of interested ones desiring to search the Scriptures is steadily increasing. From thirty to seventy persons attend the meetings. We have five sermons a week and one Bible reading, besides a number of Bible readings in families. About twenty-five Sabbath-keepers meet for worship on the Sabbath.

The translation of "Great Controversy, Vol. IV" is finished, and the "History of the Sabbath" is now being slowly and carefully turned from English into Danish-Norwegian. We trust that in the not far distant future these works will do much good among our countrymen.

Bro. O. Johnson writes from Halmstad, Sweden:

"Nov. 12, I came to Grythyttched, and held meetings a few days. The meetings were well attended. The brethren seem to be in a better condition spiritually than they have been at any time since I came to Sweden. I next held some meetings in Liljedahl in the school-house. There was a good interest to hear. The brother who was baptized a year ago, is still faithful, and has a good influence. A few have decided to keep the Sabbath. I am now in Öppinge, near Halmstad. Here there are fourteen Sabbath-keepers, who are now being organized into a church. They received the truth through a brother who came here a year ago from America, where he had embraced the message. The people here are very poor. I have never seen so great poverty before, either in Norway or Sweden. Sour bread and potatoes are about the only food that can be obtained, and sometimes the poor people have not enough even of that. My health has suffered since I came here, no doubt on account of this poor fare. Some are interested."

Bro. Norlin writes from Stockholm: "The interest in this place has been very good since you were here. Sunday evenings we can hardly find room for the hearers. [The hall can seat over two hundred persons.] Every Sunday we have a Bible reading at 10 A. M. and preaching at 11 A. M. A goodly number are interested in the Bible readings. Besides this, we have preaching Tuesday and Thursday evenings and Sabbath afternoon at 4 o'clock. The brethren and sisters take a lively interest in the prayer and social meetings. Six believers have been united to the church, and some more have commenced to keep the Sabbath. One evening some friends (not church members) placed on the plate four gold rings and one silver snuff-box, besides some money, which in all brought \$15.66. A young brother who has joined us, has commenced to sell books and to canvass. He seems to be a promising young man."

Dec. 22.

J. G. MATTESON.

MISSOURI.

VALLEY VIEW.—Dec. 10-20 I held meetings at the Valley View school-house, about four miles southwest of the Lincoln school-house. Nearly all the members of the Lincoln church attended the meetings. The outside interest was good from the first, increasing to the very close. Three united with the church, two of whom were baptized. Eleven others covenanted to keep the "commandments of God and the faith of Jesus," making fourteen who have taken their stand at this meeting. Truly, the Lord is moving upon the hearts of the people.

Dec. 22.

R. S. DONNELL.

MICHIGAN.

ITHACA AND MT. PLEASANT.—From Dec. 18 to Jan. 4, I was in Dist. No. 7, dividing my time between the above-named churches. At Mt. Pleasant I found the cause suffering from things of a very grievous nature. This brought great humiliation upon some, and humble confessions were made. Several of the meetings were marked by a spirit of tenderness, and light began to dawn upon our efforts. Bro. F. Squires, director of the district, was with me, and the work begun here he will follow up in the near future.

Spent a part of the week of prayer with the Ithaca church. The spiritual temperature here also was low, and it took earnest effort to get things started for the better. Finally, light broke in, and some who had been laboring under discouragement, took hold anew. But right at that point I had to leave for Mt. Pleasant, as stated above. On my way back from Mt. Pleasant, I met the Ithaca brethren at Alma, where on Sunday, Jan. 3, nine persons were baptized. These will all unite with the Ithaca church. A little time and labor would prepare some half a dozen more to be baptized and unite with this church. Ithaca is a promising field.

Jan. 7.

M. B. MILLER.

IOWA.

MONTEZUMA, MARION, WEST UNION, ELGIN, AND WAUKON.—I have visited according to appointments the above-named places. Found a degree of prosperity, and had some of the blessing of God in the work. At Montezuma a church of twelve members was organized, also a tract society. An elder and a deacon were chosen and ordained.

At Marion, West Union, and Waukon, the brethren seemed to acquiesce fully in the work of Christmas offerings, and in carrying out the program during the week of prayer. At Waukon, six members were added to the church, and the ordinances were celebrated for the first time in several years. It was a meeting long to be remembered by all present. Through faithfulness on the part of the few who held on in a time when the church was reduced to almost nothing by the removal of most of its members, the light in this place was kept burning; and they now have the privilege of seeing other good souls embrace the truth. There is now a church of some twenty-five members at that place, and others will be added. Would that such fruit could be seen in every place where the truth has been planted.

Jan. 6.

H. NICOLA.

## NEW ENGLAND.

**SOUTH LANCASTER.**—The general meeting for the New England Conference, and the annual meetings of the Tract and Missionary Society and of the South Lancaster Academy, were held at South Lancaster, Dec. 24-31. This gathering was the largest I ever attended at this place, and I am glad to report that harmony and union were seen throughout. The good Spirit of God seemed to be present to help in all that was done.

The business meetings of the New England Tract Society and of the Academy passed off with the greatest unanimity of feeling. Most of the former officers were again elected to their positions. Christmas eve, the South Lancaster church itself raised \$250 in cash as a Christmas offering, and before the meeting closed, nearly \$2,000 in pledges were given to assist the missions and other enterprises.

Quite a number go out from this meeting to make their first attempt as canvassers and workers. A large number volunteered to sell as many of our books as they could and look after home duties. It is certainly encouraging to see so many giving themselves to the work of God. We shall hope and pray that they may be successful.

E. W. FARNSWORTH.

## KANSAS.

**McPIERSON Co.**—I have just closed a series of meetings at Lily school-house; and ten scattered Sabbath-keepers who have been living here, are now trying to keep up meetings and Sabbath-school. Quite a number express themselves as believing that we have the truth; others are investigating.

Dec. 27.

JOHN GIBBS.

**TOPEKA AND NEWTON.**—I was with the Topeka church from Dec. 29 to Jan. 3, inclusive. Found them observing the week of prayer, as recommended by the General Conference. As our present position in the world's history and the solemn events of the near future were reviewed, our people with one accord sought the Lord as never before. On the Sabbath we celebrated the ordinances of the Lord's house. This was one of the most impressive services that I have ever had the privilege of attending, and the Lord came very near to his waiting people. The words of the psalmist, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise," were verified on this occasion. Harmony and love prevailed at our business meeting. Five united with the church. Others were deeply interested, and, I think, would embrace present truth if meetings could be continued. As our meetings closed, some remarked that during their connection with the remnant people of God, they had never begun a new year under such solemn impressions, or with such heartfelt desire for a closer walk with God.

I returned to Newton, Harvey Co., Sunday evening, Jan. 3. We feel very grateful to our heavenly Father for gathering into his truth a people here.

Jan. 6.

WILL D. CURTIS.

## ILLINOIS.

**WELLINGTON, RANKIN, ETC.**—Since my last report I have labored six weeks in a tent at Wellington, with a fair interest. Only one residing there took hold of the truth. A gentleman who lived at a distance of thirteen miles came and heard one discourse, after which he procured a lot of reading matter. After reading it, he became convinced that the seventh day was the Sabbath, and both he and his wife began its observance. He said they had been dissatisfied with the popular churches, and through reading the Bible themselves they had for some time doubted the sacredness of Sunday. As this meeting was closing, I was taken ill, and was unable to do anything for about three months. But just before the General Conference I was strong enough to visit the brethren at Rankin; found them mostly of good courage.

At General Conference, in consultation with our State Conference Committee, it was thought best that Bro. Chas. Sturdevant should remain in the Chicago mission, and that I should take his place as director of Dist. No. 9. After spending some time on my return in arranging district matters, I came to Gibson Dec. 30. Have now spent a little over a week here visiting among the brethren, the roads being too muddy to get together to hold meetings. Bro. F. D. Starr has joined me, and as the roads are becoming more settled, we have arranged to commence meetings Jan. 12, in a school-house seven miles southwest of Gibson.

A. O. TAIT.

## MINNESOTA.

**WRIGHTSTOWN AND CLARISSA.**—In company with Bro. Collins, I went to Wrightstown, beginning meetings Dec. 9. Although the house in which we held our meetings was inconvenient and unpleasant, the attendance was quite good. We continued our work there without change until the 18th, when a brother came from Eagle Bend with a message from Bro.

Tenney, for me to attend a discussion at Clarissa.

Accordingly I went, and Sunday evening a Disciple minister, who had given the challenge, appeared, and preached a sermon composed mostly of the usual no-law arguments. While his position was the same as is usually taken by that people, he presented what he evidently considered new evidence. He made the absurd statements that "when the old law was given, it killed three thousand souls," referring probably to Ex. 32:25-28; and that "when the new law was given, it brought three thousand souls to life," referring to the day of Pentecost. Many of his positions he utterly failed to sustain, even in the minds of some of his own people. Altogether, I think the discussion will result in good, for which we thank the Lord.

After the debate I remained till over the Sabbath, and held quarterly meeting with the Clarissa church. The brethren were apparently much encouraged and strengthened. Four were received as members upon baptism. One sister, formerly a member of the Campbellite church, took her stand for all the commandments.

Last night (Dec. 27) I was again at Wrightstown, and found the interest still good. To-day we start for Minneapolis to spend a few days in State meeting, and then return to finish at Wrightstown. My courage is good.

Dec. 28.

WM. SCHRAM.

## OHIO.

**SPRINGFIELD, BELLEFONTAINE, WEST MANSFIELD, ETC.**—The interest in Springfield is still good. Seven have now signed the covenant. All feel encouraged to press forward in the good work, and we trust that the Lord will add many other honest souls to the number here.

Dec. 18, 19, I met with the church at Bellefontaine. Found the brethren there living in harmony and spiritually in a growing condition. Held several meetings with them, celebrating the ordinances of the Lord's house, and organizing a tract society; also obtained three subscriptions for the REVIEW. I left them very much encouraged.

Dec. 23-26 was with the company at West Mansfield. Seven good honest souls are holding firmly on to the truth in this place, and are waiting to be organized into a church. A tract society was organized. They all seem anxious to labor for others, and manifest a true missionary spirit. Bro. D. C. Babcock was with me at both places, and assisted in the meetings and visiting. He has been laboring in West Mansfield since our camp-meeting, and the brethren have been greatly encouraged and strengthened. We left them firm in the truth.

Spent Dec. 30 to Jan. 2 with the church at McDonald; found them in love and harmony. This is a new company, organized last spring by Eld. Victor Thompson; but I think I never saw more earnestness in the discharge of duty than in this church, especially in the tithing system. They seem to take a delight in giving the Lord his own. We sold a number of books, and took four yearly subscriptions for the REVIEW. Bro. Albert Wike was with me, and took an active part in assisting in the work. Bro. Watts, the director of the district, was also present, and did much to encourage the brethren in the missionary work. He is working to start a mission in his district. We also held quarterly meeting with this church.

Jan. 13.

GEO. W. ANGLEBARGER.

## NEBRASKA.

**DUNBAR AND BLUE VALLEY.**—The quarterly meeting for Dist. No. 3 was held in Dunbar according to appointment. There were not as many present from the other churches as we should have liked to see. Only two reports being handed in, when there should have been six, but little business was done. Spiritually, however, our meeting was good, and the brethren and sisters present felt encouraged to press forward.

From this meeting I went to Blue Valley, where I held a meeting New Year's eve. Quite a number were present from other churches; and although it began to storm on Sabbath morning, meetings were held nearly all day. Six united with the church, all children of our brethren. The Lord came very near to us, and we all felt that it was good to be there. By evening the storm had so increased that it was not thought best to hold any service. The storm also prevented further meetings until Wednesday, when we came together for a business meeting. At this place, as in Dunbar, only two reports were sent in, when there ought to have been eight. Brethren, if the Lord has given us a work to do, we must do it faithfully, and not negligently. The prophet Jeremiah says, "Cursed be he that doeth the work of the Lord deceitfully" [negligently, margin]. And the apostle Paul exhorts us not to be "slothful in business," but "fervent in spirit, serving the Lord." Your presence and influence are needed at these meetings; and if we come not up to the help of the Lord against the mighty in this branch of the work, do we not run a great risk of losing God's blessing? Can the Lord pronounce the blessing of the faithful upon us if we are not faithful? and if we are not faithful in that

which is least, would we be faithful in much? The apostle says that "whatsoever things were written aforetime, were written for our learning" (Rom. 15:4); and some things were written as a warning, and some as an encouragement. But the terrible curse upon the negligent people of Meroz was surely written as a warning to those who should ever after treat the work of the Lord in a careless or indifferent way.

Your help is needed in more than one way, brethren. Means are needed to relieve our Tract Society from its present embarrassment. Let those who have pledged yet unpaid try to pay them as soon as possible; for the Society needs all the means it can command. Many also have conditional pledges; as soon as the conditions are met, let these brethren remember their vows to God and his cause; for the Lord will hold us responsible for the vows we have made. Notice some of the Bible testimony upon this point. Read Ps. 76:11; Eccl. 5:4, 5; Job 22:27. The Lord holds men now as responsible as he did anciently. When Ananias and Sapphira vowed to the Lord all their possession, and then withheld a part of the price, it cost them their lives. May the Lord help us to take warning by these examples, and may he help us to be faithful to him in all things.

To those of our brethren and sisters who have made no pledges, we would say, We need your help. Send in your free-will offerings to our Tract Society. We desire to see it out of debt, that we may read with a clear conscience Rom. 13:8: "Owe no man anything, but to love one another." H. SHULTZ.

## INDIANA.

**PLEASANT LAKE AND CORUNNA.**—On my way home from the General Conference I visited Pleasant Lake, where we had our tent pitched last fall. Quite a number embraced the truth at that time; but on my return I found that a number had moved away, leaving their company small and almost all of them sisters. I found them firm in the faith, holding regular Sabbath-school and social meetings. Our meetings, which were held in the Universalist church, awakened an excellent outside interest. The truth has a strong hold on many there who have not as yet had the courage to obey.

I next went to Corunna. Found this new church in a flourishing condition, willing to accept and obey the truth as fast as they learn it. It was hard to say good by, realizing that we might never meet again in this life.

From Corunna I came to our workers' meeting, held at New London, where the Lord met with us in an abundant measure. Of this meeting others will write at length. This closed my work in Indiana; and as I look back upon my eight years of labor in this State, and see how God has prospered the work, I can but say, Praise the Lord! I received many calls to visit churches before leaving the State, and would have been glad to meet with every church in the Conference; but this I could not do. I can only remember you in my new field of labor. I am now on my road to Florida to labor there in connection with Eld. Rupert. Dear brethren, remember the work in the South in your prayers.

Jan. 9.

J. M. REES.

## WISCONSIN STATE MEETING.

This meeting was held at Poy Sippi as appointed, Dec. 24-29. The weather was unfavorable a portion of the time, yet there were a large number in attendance. The presence and labors of Elds. Butler and Olsen were a source of great encouragement to the brethren, and were appreciated by all. All the ministers and nearly all the laborers of the Conference were present, and the churches were all well represented. Doubtless it would be interesting to the friends of the cause in our State to give a full account of this important meeting; but we have only space for an outline. The spiritual blessings cannot be described in a brief article. It was decidedly the best ever held in the State. The impressions made were deep, and we hope lasting.

The church took willingly the burden of the meeting, and did their part nobly. The first meeting was held Thursday morning, Dec. 24, and consisted principally of remarks by Bro. Breed from Ex. 17:7: "Is the Lord among us or not?" He spoke of the condition and progress of the work, and the earnest appeals for labor, which were interesting to all.

In the afternoon various branches of the work were considered. Much stress was placed upon the importance of tract society members' reporting their labors. Bro. Cady spoke in the evening, from Hosea 10:12. While listening to his exhortation, we clearly saw that our hearts are the neglected ground, and that sins which have separated us from our God are having a luxuriant growth. "Now is the time to seek the Lord, till he comes to reign righteousness upon us." Christmas morning all joined in a praise meeting, followed by a discourse from Matt. 5:6, by Bro. Sanborn. Bro. Butler spoke in the afternoon from Rev. 14:12: "Here is the patience of the saints." Bro. Olsen spoke in the evening, from 2 Sam. 5:24. "For then shall the Lord go out before thee." It was shown that in the providence of God, this country

was discovered at the right time, founded upon principles of liberty, and that the rapid advancement in the arts and sciences, the wonderful inventions,—the art of printing, the railway and steamship lines,—are the facilities in the providence of God to carry the last solemn message to every nation, kindred, and tongue. This was set before us in a thrilling manner. The first exercise Sabbath morning was Sabbath-school. The President and Secretary of the Association conducted the exercises.

The collections (\$12.23) were donated to the International Tract Society. Following this meeting were remarks by Bro. Butler on the missionary work. Text, Eze. 33 : 8. It was clearly shown that all will be held accountable for the use they make of the time, talent, and means God has given them. The donations (\$79.48) were given to the International Tract Society, as recommended. An interesting discourse was delivered in the evening by Bro. Olsen, from John 17 : 4. To be a Christian is to be like Christ, and religion is doing the work and service of God. The terrible sin of selfishness was plainly revealed to us.

Sunday forenoon a solemn discourse was given from Judges 5 : 23. As had been previously arranged, the donations to the European and Scandinavian Missions were collected, amounting to \$147.40.

Scandinavian services were held each day, also a ministers' meeting. Two sessions of the Sabbath-school Association were held, and many important and interesting ideas advanced, which, we trust, will help forward the Sabbath-school work throughout the State. At the sessions of the Tract Society, the most important question considered was the permanent location of the depository. The matter was left to the board of directors. Several profitable workers' meetings were held, and a large number go forth to engage in canvassing.

Bro. Olsen labored earnestly in the youth's meetings. After the preaching service Monday forenoon, an opportunity was given for those who wished to renew their covenant with God, and consecrate themselves to the work, to make it manifest. The entire congregation arose. A number came forward for prayers, and the blessing of God was received. These interesting meetings closed with a sermon by Bro. Butler on conversion, from Matt. 18 : 3. The preaching was not of a nature to produce a happy flight of feeling, but to awaken deep reflections, and self-examination. The Spirit of the Lord was present, to reprove of sin, of righteousness, and of judgment. This led to humiliation of heart, which is always acceptable with the Lord. M. V. THURSTON.

**SANITARIUM IMPROVEMENT COMPANY.**

SECOND ANNUAL SESSION.

The second annual session of the Sanitarium Improvement Company convened at Battle Creek, Mich., at the appointed time, Nov. 23, 1885, at 5 P. M., the president, J. Fargo, in the chair. Prayer by A. S. Hutchins. On calling the roll, the number of shares represented in person was found to be 958; by proxy, 332; total, 1,290, or 94 more than the required majority. Reading of the minutes of the last session waived.

Treasurer's report was read as follows, and was accepted :—

FINANCIAL STANDING, SEPT. 30, 1885.

RESOURCES.	
Bills receivable,	\$2,203 41
Furnishings,	7,053 49
Real estate,	61,251 98
Total,	\$70,508 88
LIABILITIES.	
Bills payable,	\$10,758 88
Net worth, Sept. 30, 1884,	\$41,025 00
Stock taken in 1885,	18,725 00
Net worth, Sept. 30, 1885,	59,750 00
Total,	\$70,508 88
Wm. H. HALL, Treas.	

On motion, the Chair was requested to appoint the Committee on Nominations, and S. Fulton, B. Salisbury, and Wm. Covert were chosen as that Committee.

Meeting then adjourned to call of Chair.

SECOND MEETING, DEC. 2.—Prayer by Eld. U. Smith. Committee on Nominations reported the following names as nominees for Board of Directors : Dr. J. H. Kellogg, A. R. Henry, J. Fargo, W. H. Hall, G. H. Murphy. It was voted that the election be by ballot. The balloting resulted in the election of the persons nominated.

The following resolution for amendment to Art. IV. of the By-laws was offered, and unanimously adopted :—

Resolved, That Art. IV. be amended by adding a new section, to stand as section 5, and to read as follows :—

"SECTION 5. Whenever at any regularly-called meeting of Stockholders or Directors, there shall not be a quorum present at the time and place announced for holding such meeting, then and in such case the minority legally present

may adjourn from time to time and day to day until a quorum be present."

Adjourned *sine die*.

At a meeting of the newly-elected Board of Directors, the following officers were elected for the ensuing year : President, J. Fargo ; Vice-President, J. H. Kellogg ; Secretary, G. H. Murphy ; Treasurer, W. H. Hall ; Auditor, A. R. Henry. J. FARGO, Pres.  
G. H. MURPHY, Sec.

**OTSEGO SABBATH-SCHOOL CONVENTION.**

This convention, just over, we regard as among the best meetings ever held here. We had the good fortune to have with us both W. C. and J. E. White, who conducted the exercises in a very interesting manner. Though both weather and roads were very bad, yet the attendance was excellent, nine Sabbath-schools being represented. Excepting one meeting, the whole time was given to the Sabbath-school work. The interest grew from the beginning to the close, as all phases of this interesting subject were clearly and thoroughly discussed.

The question box was abundantly supplied with live questions, which brought out the best thoughts on the Sabbath-school. A large number of subscriptions were obtained for the *Sabbath-School Worker*. Every superintendent and teacher should have it. With but few exceptions, all remained to the close of the meetings. This was an excellent feature, indicating the interest taken in the work. We feel sure that this will raise the tone of our schools in this district. Where these conventions can be held, and capable workers secured to give instruction, we would suggest that it might be of much benefit. D. M. CANRIGHT.

**SHALL INDIANA HAVE A MISSION AND SCHOOL FOR WORKERS ?**

I AM sure that our people should answer the above question in the affirmative. Why not? We have the means among us. The signs of the times show clearly that we have no time to lose. Indiana has a population of more than two million, and as yet only about five per cent of them have been reached. We have as many as fifty young brethren and sisters who could be trained and started in the work during the present year if we had at command the means that ought to be invested in the cause in this Conference. I have thought very seriously over this matter of late. At the rate we have been working, we shall never accomplish the work. There are more people unwarned than when we first began. The population increases faster than our work progresses; and especially is this so in the cities. There are in the State one city of about 100,000 inhabitants, three of 30,000, ten of from 9,000 to 20,000, and about forty of from 1,800 to 7,000, besides several hundred towns ranging in population from 200 to 1,500.

I have pondered this work and prayed over it for several months; and I have concluded to set the matter before our friends, and ask their prayerful consideration of a few things.

We have been doing something in Indianapolis, but the beginning is small. We must do much more. We are renting a nice property at a very low rate. I fear that we cannot continue to rent such property at the price we are now paying. It is for sale, and at such a price that it is very liable to change owners; in which case, we should have to move to some other quarters. It would cost something to do this. We have furnished this building very comfortably. The carpets are cut to fit the rooms, and the work done has been with reference to the present site. The house is well located, and is large and convenient. Twenty-four workers can be accommodated without encroaching on the kitchen, the sitting-room, the parlor, lower sleeping-rooms, etc. There is a large cellar and store-room in the basement. On the third floor, there could be fitted up at small expense a nice chapel, which would accommodate an audience of one hundred and eighty persons. Besides all this, one of the lower halls could be supplied with as many shelves as we should ever need to deposit all the books that will be needed in our State Tract Society.

This one building will furnish us all the conveniences described above; and I cannot see how any of them can be dispensed with if we do anything in the mission work. If we should buy a lot and build, it would be at an expense of not less than \$7,000; and this property can be purchased for half the money. If we owned this property, our mission would then be regarded as an established fact. We could then provide fully for its wants. If the people of our cities are warned at all, there are so many to be taught in canvassing and Bible work that such a mission is in immediate demand. Time is so short, and the work so urgent, that we cannot be reconciled to see the work retarded by withholding from the precious cause the necessary means.

I have been offered \$1,200 as a beginning on this enterprise, provided the remainder can be raised. I believe it can, and ask those who have a word of encouragement or anything that they wish to invest in this branch of the cause, to write to me at an early date, so that we can have an understanding of just

how this part of the work is to be carried on in Indiana.

Meanwhile, let all our ministers, Tract Society and church officers, make an especial effort throughout the whole State to bring the tithe up to the Bible standard, so that we shall have means to keep all our laborers in the field. We believe that our people are beginning to improve on this point; but with many there is yet a lack. This work cannot be carried forward without both tithes and offerings. Please read Mal. 3 : 8-10; 2 Chron. 31 : 4-10; and Neh. 13 : 10-12. And when you have read these scriptures, read 1 Tim. 6 : 17-19. WM. COVERT.

**TO MINISTERS AND WORKERS IN KANSAS.**

THE time fixed for the opening of our Institute is rapidly nearing. The work before us is laden with grave responsibilities; and as such opportunities for gaining special knowledge in the various branches of our work are rare, and our Conference has been to some expense to have an instructor come from Chicago, and to have our ministers come in from their various fields of labor, we feel very anxious that all preliminary arrangements be made at an early date.

With these facts before us, we desire to make a few suggestions, which we believe will tend to the success of the Institute, and which we hope all will carefully follow. Those who expect to attend will please write immediately to Will D. Curtis, 391 Sixth Ave. East, Topeka, Kan., stating plainly the number of persons going in their company, the day they will arrive, and the railroad by which they will come. It will be readily seen that by complying with the above suggestions, each person can be assigned to a home among our brethren there, and some one appointed to meet them at the train, and thus save time and confusion.

We would further say that, since the Institute will be at best quite an expense to the Topeka church, we hope those in attendance will go prepared with bedding.

We expect all will be present at the opening, and remain until the close.

BY ORDER OF COMMITTEE.

**"TESTIMONY NO. 32."**

IT is with pleasure that I add my indorsement with others, to the merits of the work entitled, "Testimony for the Church, No. 32." I have read the book with care, and pronounce it one of the most valuable guides for Christians ever published. From its opening chapter to its closing, every page treats clearly and concisely on the duties of all who believe in Christ. It is just such counsel as the church needs in these last days, and cannot fail to be of great good if the lessons are adopted in the practices of life. The work is one of great spiritual value, and should be read by every Christian, and especially those of the Seventh-day Adventist faith. The church need to be thankful that God has so graciously bestowed upon the author of the book the ability and power to give such counsel, which, if followed, will insure an abundant entrance into the everlasting kingdom.

S. S. MOONEY.

**Special Meeting Department.**

**STATE MEETING FOR MICHIGAN.**

A STATE meeting for the Michigan Tract Society will be held at Charlotte, Jan. 28 to Feb. 3; first meeting, the 28th, at 7 P. M. Charlotte has been selected as being the most central place for this meeting; and this time as being that which would best accommodate those whose labors we hope to secure. A general invitation is extended to the brethren and sisters and workers in all branches; and especially do we urge the tract society officers of every district to come. Brethren, we want your counsel and cooperation. Lay your plans to be at the first, and remain to the last, meeting. All need the benefits to be derived from such general gatherings. Do not let the cares of life deprive you of this privilege, but come praying the Lord to bless us, and inspire us with courage in the work he has committed to our hands. J. FARGO.  
H. W. MILLER.

CONCERNING the State meeting to be held at Charlotte, Mich., Jan. 28 to Feb. 3, I would say in behalf of the church at that place, that special efforts will be made to entertain all who come; but that all may be made comfortable, let each bring buffalo robes and blankets, as at this season of the year, articles of this kind may be greatly needed. We hope Dists. Nos. 1 and 2 will be well represented at the meeting. I. D. VAN HORN.

## News of the Week.

FOR WEEK ENDING JAN. 16.

### DOMESTIC.

—There are 150 newspapers in the United States printed by colored men.

—Navigation in the James River has been stopped by an ice blockade.

—Danbury, Conn., makes one-fourth of all the hats worn in the United States.

—Two men were instantly killed by a cave-in in an ore mine near Alburts, Pa., Wednesday evening.

—Three men were killed by a train on the Missouri Pacific railway near St. Louis Monday night.

—For the first time in the recollection of the "oldest inhabitants" Galveston Bay froze over last Friday night.

—In New York, during 1885, 74,372 persons were arrested. In the same period there were 2,715 fire alarms and 2,471 fires.

—The Gloucester fishing schooner *Mabel Dillaway*, which sailed Dec. 20, has been given up as lost. She carried a crew of sixteen men.

—Twenty-four persons perished in Kansas by the recent blizzard, and others are believed to be missing. The remains of four persons who had been frozen, were found Friday near Benkelman, Neb.

—It is believed that Mormons at Pima, A. T., who have applied for arms to protect themselves from Apaches, intend to furnish the weapons to the Indians, as it is a well-known fact that they have always been very friendly with their alleged foes.

—A railway collision occurred near Pittsburg, Pa., Monday morning, by which a number of persons were injured, none fatally. The occupants of one of the wrecked cars received timely warning, and saved themselves by jumping from the train.

—The British steamer *Hylton Castle*, foundered off Fire Island, New York Bay, Monday morning. One boat, with ten men, effected a landing, but another boat containing the captain and ten of the crew, has not been heard from, and it is believed the men have perished.

—Business failures, according to Dunn's report, are exceptionally numerous in the Western, Southern, and Pacific States, which three sections of the country furnish more than two thirds of the number reported. Failures for the week ended Friday numbered 332.

—During the recent cold weather, a standpipe in the waterworks tunnel at Cleveland, Ohio, became clogged with ice, shutting off the supply, and all efforts to relieve the embargo at the time proved futile. Had a fire broken out at the time, the city would have been powerless to subdue the flames.

—A train bearing a number of New York business men was derailed Thursday morning at a long trestle bridge near Matawan, L. I.; but a tragedy was averted by the engineer's throwing open the throttle of the locomotive, thus dragging the toppling cars across at great speed. No person sustained serious injuries.

—The recent cold wave throughout the South has been the severest known there in many years. At points in Virginia, Georgia, Tennessee, and North Carolina Tuesday morning the thermometer registered from zero to 10° below, and at Jacksonville, Fla., 15° above zero—the coldest weather ever recorded at that place. Oranges were frozen on the trees, and it is feared that all the young orange trees have been killed.

—Governor Larrabee was inducted into office at Des Moines, Iowa, Thursday, the inaugural ceremonies attracting a large concourse. In his message the Governor recommends a strict enforcement of the liquor law, and pledges himself to unhesitatingly use his authority in the matter. The retiring Governor, Sherman, also advised that the statute be rigorously enforced.

—Thirteen large fires are reported this week in various parts of the country, with heavy losses, as follows: Storehouse in Boston, loss \$300,000; Noble's School Furniture M'fg Co.'s factory at Goshen, Ind., loss \$80,000; hardware establishment, cigar manufactory, and Mount Royal Vinegar Works at Montreal, loss \$200,000; post-office, shops, and warehouses at Verona, Ill., loss \$13,000; at Mobile, Ala., loss \$160,000; at Newark, Ohio, loss \$125,000; Arrott's and Beatty's mills at Philadelphia, loss \$1,000,000; at Montreal, loss \$500,000; Sevey & Co., at Cambridgeport, Mass., loss \$80,000; at West Brookfield, Mass., loss \$73,000; St. Mary's church at Fort Wayne, Ind., loss \$65,000; H. W. Davis & Co. at Cincinnati, loss \$175,000; Blodgett block and several stores at Hersey, Mich., loss \$35,000.

### FOREIGN.

—Fifteen persons perished in a burning spinning-mill at Aix-la-Chapelle, France.

In Germany they have begun to make piano cases of compressed paper.

—The pope will create no British or American cardinals at the coming consistory.

—Farmers in Wales are demanding a permanent reduction of 25 per cent in rent, with fixture of tenure.

—The powers have summoned Servia, Bulgaria, and Greece to disarm, promising them that Turkey will follow their example.

—The British Parliament convened on Tuesday. Arthur Wellesley Peel was re-elected Speaker of the House of Commons without opposition.

—According to Edward Goadby, an English statistician, the Franco-German war, the Russo-Turkish war, the Russian conquests in Asia, and the French operations in Tunis and Tonquin have cost \$2,787,500,000.

—Prince Bismarck has received dispatches confirming the report of the seizure of Samoa by representatives of Germany. The British and American consuls have entered protests against the action of the German naval officer.

—The Greek government has made overtures to Montenegro looking to the formation of an alliance both offensive and defensive. Prince Bismarck warns Greece that if she engages in war with Turkey, she will do so at her own risk.

### RELIGIOUS.

—Prince Bismarck is the first Protestant that has ever received the decoration of the Order of Christ. The badge is worth £600.

—The Philadelphia Ministerial Union, at a recent quarterly meeting, by a unanimous vote denounced all Sunday newspapers as essentially evil in tendency and "palpable violations of the divine law," and requested all pastors to preach against them.

—A case of religious intolerance in Syria is thus described: A tribe named Nusarich inhabits the mountains near Latakia, consisting of about 200,000 persons. A large number of this people have become converts to the Christian faith, through the labors of American missionaries. Mission churches have been built, and Christian communities established. The governor of Damascus has given positive orders that no change of religion shall be recognized, and that all the Christians shall be registered and treated as Moslems, and at a late census this was done.

—The days of martyrdom have not entirely passed. Three young converts of the Nyanza Mission of the English Church Missionary Society were recently bound alive to a scaffolding, under which a fire was made, by means of which they were slowly roasted to death. Their persecutors mocked them, and told them to pray to *Isa Masiya* (Jesus Messiah) and see if he would rescue them. They adhered to their Christian faith and profession, and even sang hymns in the midst of the fire. One of their persecutors was so impressed by their calm courage and fidelity that he determined to learn to pray to their God.

## Obituary Notices.

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

**BOGGUS.**—Died Nov. 13, 1885, of malarial fever and inflammation of the bowels, Delina Boggus, aged 13 years, 4 months, and 26 days. Her parents both died when she was quite young, and she was taken from Columbus, Ky., her native place, to Dyersburg, in West Tennessee, where she lived with her grandmother until the death of the latter in June, 1885. Delina then went to live with an uncle and aunt in Iowa, with whom she remained until the time of her death. Although her stay with them was so short, all who knew her esteemed and respected her. She was a member of the Sabbath-school at Hooks Point, Ia., and always had good lessons. She was a bright girl, and loved the truths of the Bible. Words of comfort by Rev. Martindale (Methodist) from Rev. 3:20. J. D. BALLARD.

**DITTO.**—Died in Mercer Co., Ill., Nov. 28, 1885, John W. Ditto, in his seventy-first year. About fifty years ago he came from Ohio to Illinois, where he resided till his death. He was the oldest of ten children, eight of whom survive. In early life he sought the Lord, and became a disciple of Jesus Christ. It was his purpose to walk in the way of truth as it was unfolded to him. To know present truth and present duty seemed to be his most earnest desire; and however crossing the path of duty, he manifested a willingness to walk therein, and acknowledge the claims of his Maker. For a number of years he had observed the Sabbath, and worshiped with the Seventh-day Adventist church at Aledo. He was much loved by a large circle of friends and acquaintances, who met to show respect for the dead and to sympathize with each other at his funeral. His work is done. His confidence in God, his fidelity to truth, and his many virtues make the remembrance of his life precious. He rests, awaiting that day for which he looked with fond anticipation, when the Lord shall come to give life and immortality to his people. Words were spoken by the writer at the funeral from Rev. 14:13. B. F. MERRITT.

**FOLLETT.**—Died in Shreveport, La., Dec. 29, 1885, after a brief but painful illness, Lena, wife of W. W. Follett, and oldest daughter of Harmon and Tamar Lindsay, in the twenty-fourth year of her age. From early childhood, Sr. Follett had been acquainted with present truth, Eld. James White having baptized her at Battle Creek, Mich., when she was ten years old. Until her death she was a member of the Olcott (now called Newfane) church of the New York Conference. She was brought home for burial in the Olcott cemetery, funeral services being held in the Baptist church at Newfane, Jan. 4, 1886. The blow falls heavily on the large circle of relatives and friends; but many of them are "looking for that blessed hope" in expectation of meeting her again. Words of comfort and instruction were spoken by the writer, from Rev. 1:18. H. E. ROBINSON.

**PHINISEY.**—Fell asleep in Jesus, after a long illness, at Monroe, Mich., Dec. 10, 1885, Permelia, wife of Theodore Phinisey, aged 34 years, 3 months, and 26 days. Sr. Phinisey was born in Green county, Penn., and came to Michigan with her parents in 1865. She was a member of the Disciple church until by reading, and through the labors of Eld. Corliss at Vernon, Mich., she was convinced of the truth of the third angel's message, and began to keep the Sabbath of the Lord, in 1872. She was soon afterward baptized by Eld. Van Deusen at Carlton Center, Barry Co. She dearly loved the precious truth, and earnestly endeavored to live a devoted Christian, sowing the seeds of truth wherever an opportunity was presented. She looked forward to the soon coming of our Lord with a bright hope of a resurrection with the saints of God, and left a request that her friends meet her in the earth made new. Without a murmur or a complaint, she bore her sickness, and said she had no fear of death but longed to be at rest. Still if it was the will of God, she wanted

to recover, that she might care for her dear little children. She leaves a kind husband, two small children, and many warm friends to mourn her loss. The church at Howell, Mich., of which she was a member at the time of her decease, sympathize with this afflicted family, and feel that they have lost a truly worthy member. The funeral services were conducted by Eld. Northrup (Baptist) in the Baptist church at Monroe, Mich. Comforting words were spoken from Rev. 14:13. Mrs. W. J. MILLS.

## Appointments.

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

COLDWATER, Jan. 22-24.

D. M. CANRIGHT.

### APPOINTMENT CORRECTED.

INSTEAD of a meeting for Dist. No. 9, N. Y., for Jan. 24, 25, there should have been appointed a meeting for Dist. No. 3, N. Y., Jan. 23, 24. E. W. WHITNEY.

PROVIDENCE permitting, I will meet with the friends of the cause in Southeastern Iowa at Mt. Pleasant, commencing Friday evening, Feb. 5, and continuing into the following week. G. I. BUTLER.

It was anticipated that a meeting for Dist. No. 6, Mich., would be held at Bnshnell Jan. 28 to Feb. 2, and notice to that effect has been more or less circulated; but as circumstances have prevented the carrying out of this design, the brethren of that district are hereby notified that such a meeting will not be held. J. FARGO. H. W. MILLER.

QUARTERLY meeting for Dist. No. 6, Minn., will be held at Crow Wing, Feb. 5-8. We desire a general turnout. Eld. Tenney is expected to attend. Let all come who can. Services will begin Friday evening. C. M. EVEREST, Director.

QUARTERLY meeting for Dist. No. 3, Minn., will be held at St. Cloud, Feb. 11-14. Eld. G. C. Tenney will be present. Let all the librarians and workers come, and all others who can; and let all come seeking the blessing of God on our work. Services will commence Thursday evening. C. M. EVEREST, Director.

A STATE meeting for West Virginia will be held at Kanawha Station, Wood Co., Feb. 12-16.

R. A. UNDERWOOD.

## Publishers' Department.

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

### A FEW SUGGESTIONS TO THOSE WRITING ARTICLES FOR PUBLICATION IN THE REVIEW.

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

The address of Wm. Evans, Treasurer of the Missouri Conference, will be 2339 Chestnut St., St. Louis, Mo., until further notice.

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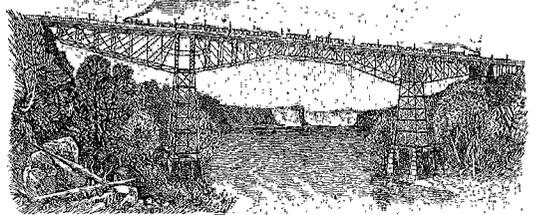
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The Review and Herald.

BATTLE CREEK, MICH., JAN. 19, 1886.

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The book sales of the Association have amounted during the past year to sixty-one thousand, seven hundred and eighty-five dollars' worth. These have been mostly books of our own publication.

According to reports given in the REVIEW by our ministers during the last year, the number of those who have embraced the truth through their labors amounts to 2,908. The count by which this number is reached is on a very liberal basis, and does not include many who have accepted the views we teach through reading and other similar instrumentalities.

We have been favored for two days the past week with the presence of Eld. Butler, who managed to devote that time between his meetings to business matters here. He went to Chicago the 15th to hold meetings there, in connection with Eld. Olsen, over Sabbath and Sunday, and will be in Battle Creek again for about two weeks, commencing Jan. 20, previous to holding further meetings in Iowa as appointed in this number.

The books show that over a million dollars have passed through the hands of the Association the past year. This does not all represent the real workings of the Association; for a large part of this sum has been simply what our friends have deposited for a short time for safe keeping. But the amount inclusive, is far in advance of that of any previous year, showing the confidence of our brethren in the Association as a safe place of deposit for means not wanted for immediate use.

This Office has issued during the past year 27,800,000 pages of books, pamphlets, and tracts, being 29,567,851 pages less than the amount issued

the year before. The difference is accounted for by the fact that the large editions of the large book "Daniel and the Revelation" were published in 1884. But the sale of this work having been largely suspended the past year, the books are still lying on our shelves. In the matter of periodicals, however, there is a better showing, as we have issued 1,309,846 copies, a gain of 131,760 copies over the preceding year.

The Year Book for 1886 is now so nearly completed that it will be ready for delivery as soon as orders can reach us in response to this notice. It will be as useful and convenient a book as any preceding edition. Order at once. Price, 25 cts. Address, REVIEW AND HERALD, Battle Creek, Mich.

NEW BOOKS IN GERMAN.

The books "Ministration of Angels," and "Synopsis of the Present Truth," are now translated into the German, the former making a pamphlet of 152 pages and the latter a handsome bound volume of 371 pages. The prices are the same as for the English works respectively; for "Ministration," 20 cts., and for "Synopsis" \$1. Address REVIEW AND HERALD, or *Stimme der Wahrheit*, Battle Creek, Mich.

THE FOURTH SABBATH IN JANUARY.

The missionary Sabbath is just upon us again. By the time this paper reaches its readers, it will be time to prepare for the duties of this Sabbath. We are very glad the committee has sent to each church such good matter to be read. The earnest words of Sr. White on the missionary work, and the instruction of Sr. Huntley, are excellent. We expect great good will result from these missionary Sabbaths. We trust that good social meetings will follow the reading of this missionary instruction, and that the spirit of the meeting will be greatly quickened, and the zeal of all increased. The more we reflect upon the precious work of doing good, the warmer our hearts will grow. Worldly thoughts fill our minds too much; these Sabbaths are designed to call them forcibly to something better. May they result in a great increase of our missionary interest.

Let all remember the contributions at the close of the meeting. Let the gifts be liberal. Remember that what is given will help to pay off the indebtedness of your churches and districts, and buy publications with which to forward the cause of God. Brethren and sisters, let us all be liberal. G. I. B.

GENERAL MEETINGS IN THE IOWA CONFERENCE.

It has been my purpose to hold quite a number of meetings in this Conference the present year. But because of the action of the General Conference that I should spend several months on the Pacific Coast, I shall be unable to hold as many meetings in that State as I intended. I expect now to be able to visit the following places: Mt. Pleasant, Brighton, Sandyville, Smithland, and Sigourney. We expect general meetings at all of these places except Brighton. The church there is so weakened by its members' moving away, and by deaths and apostasy, that they will not be able to sustain a large meeting. If the way opens, we trust a course of lectures may be given there some time in the near future.

We appoint a general meeting for Mt. Pleasant, to begin Friday evening, Feb. 5, and to continue into the following week. Eld. Washburn will be with me. This is a large church, and they desire a large attendance from all the surrounding churches. We should like to have this a rousing meeting. It may be a long time before we shall have the privilege again of meeting with our old friends in this church, where we lived so long. Why should we not meet with the Sabbath-keepers from all the surrounding churches, and the scattered members living within a reasonable distance? These last have but few religious privileges. Let us see at this meeting all our old friends in the southeastern part of the State.

Further appointments will be given next week.

GEO. I. BUTLER.

WEST VIRGINIA, ATTENTION!

PLEASE notice the appointment in this REVIEW for a State meeting to be held at Kanawha Station, Wood Co. We desire to see at this meeting a good attendance of all our West Virginia brethren. Each church

should be represented. Important matters concerning the cause in your State will be considered. Let each church send its representative members. We want to see as many of our brethren in that State as can possibly come, that we may plan for future work. R. A. UNDERWOOD.

CORRECTION.

In Bro. Olsen's appointments last week, the meetings for Weston and Council Bluffs, Iowa, should have been March 9-21 and March 12-14 respectively, instead of February, as given.

PRESERVE YOUR PAPERS.

Will our brethren and sisters please preserve all their denominational periodicals, and send clean ones to the Kansas Tract Society, Ottawa, Kan. T. H. GIBBS.

JUST THE BOOK NOW.

FOR the next three months the *Instructor* lessons will be on the subject of the sanctuary. This is an important, central subject, both in our faith and in the Bible. All our people ought to give it a thorough study, now that our lessons are on that subject. To do this we need all the helps we can get. "The Sanctuary and Twenty-three Hundred Days," by U. Smith, a bound volume for \$1, treats the subject clearly and fully, and is a book all studying this subject should have. If this cannot be afforded, the same condensed in pamphlet form may be obtained for 30 cts. Send for it right away. Ask your librarians for them. Let our ministers make an effort to put them in every family. D. M. CANRIGHT.

AN INTERESTING AND INSTRUCTIVE BOOK.

THOUGHTS ON DANIEL AND THE REVELATION.

By ELDER U. SMITH.

A Book which Scientists, Historians, Scripturists, and all Lovers of Good Literature, can read with Pleasure and Profit.

ALL know that the books of Daniel and the Revelation are two of the most wonderful books in the Bible. The author of this work gives us the result of nearly thirty years' study, and throws such a flood of light on these two books as no other work in any language has ever done. No fanciful theories are presented, but arguments are drawn from ancient and modern history and the most reliable authorities, in great abundance, to make clear the meaning of these important books of the Bible, verse by verse, and convey an amount of information which cannot elsewhere be found in so concise a form.

In reading this book, our minds are carried through the history of the rise and fall of four great nations of the past, which are represented by the great image of gold, silver, brass, and iron, from the old Assyrian empire down to the division of the Roman Kingdom, and on through the Dark Ages in which Roman power and Mohammedan superstition were felt and seen all over the earth. The great Revolution in France in 1793-1798, which is fresh in the minds of all readers, and the Eastern Question, which is now attracting the attention of all the leading statesmen of the world, are carefully considered as waymarks on the great stream of time.

Our own government, the youngest power in history, and the greatest marvel of national development—a nation which began its independent existence just one hundred years ago, with 85,615 square miles of territory and a population of about 3,000,000, but has now increased its territory to 3,678,392 square miles, and its population to over 52,000,000—is treated from a standpoint which will make it a subject of great interest to all. The author believes this nation to be a subject of prophecy—a prophecy which not only describes its present exalted position, but points out its future course and destiny.

It is a volume of 800 pages, printed on fine paper, handsomely bound, and illustrated with colored plates. Sold by subscription only.

TESTIMONIALS.

From Prof. C. O. NEPPER, Heidelberg College, Tiffin, Ohio:—

I am glad you wrote to me, for I wanted to tell you how much I am pleased with "Thoughts on Daniel and the Revelation." Since you were here, I have been reading it, and the more I read, the more I am interested and delighted with it. Prophecy is a matter that is claiming much attention at present among theologians. The interpretation given by Prof. U. Smith is very satisfactory. His style is beautiful; his statements perfectly fair; his arguments honest and logical; and, at the same time, the thoughts are given in so clear a manner that the commonest mind can understand them. It is a book that everybody ought to read, especially in these times when the faith of men is so wavering. I hope you may have good success in selling the work, for I am sure no one will regret his subscription when he comes to read his book. A few days before I received your letter, I told my wife that I would not take double the price I paid for my copy, if it could not be replaced.

From Prof. D. MOURY, Principal Normal Department, Central Tennessee College:—

Having read "Thoughts on Daniel and the Revelation," by Prof. U. Smith, I am highly pleased with it. The literature is such that all can readily understand it. It shows the real value of all historical knowledge. It demonstrates beyond any reasonable doubt that the Bible is a book of truth, and shows infidelity to be a great mistake. While it is interesting, it is instructive, and as a work of solid worth, it is valuable to us beyond the preciousness of gold. I cannot see how any young man or woman, who has any cultured tastes for history, can afford to be without the knowledge it contains, or how any father or mother in this use of knowledge can feel free to allow their children to be ignorant of the living themes with which it is filled. I am glad that it is being circulated among the people, and wish these noble spirits who are circulating it unbounded success.

AGENTS WANTED.

Address, REVIEW & HERALD, Battle Creek, Mich.