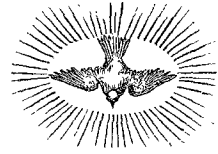


Adventist Review



AND SABBATH HERALD.



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

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A RETROSPECT.

BY ELD. L. D. SANTEE.

WHERE have the swift years gone? The seasons flying
Bring spring and autumn in unvarying round;
Once more the flowers 'neath winter snows are lying,
Once more the earth is by the frost-king bound.

And all the yesterdays are gone forever,
The bright-winged moments all have flown for aye,
Upon the earth I'll grasp those moments never;
But on me rest the duties of to-day.

I turn my eyes to watch the sunshine shifting
O'er paths and vistas of the vanished past;
Soon shall I see, when earthly shades are lifting,
The paradise of rest that comes at last.

And still the years roll on. The seasons flowing,
Their memories mingle in time's restless sea;
A few more years, and then the blessed going
Where time shall mingle with eternity.
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."—Mal. 3:16.

CHRISTIAN BENEFICENCE.

BY MRS. E. G. WHITE.

"HONOR the Lord with thy substance, and with the first-fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

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

God is able to fulfill his promises. His resources are infinite, and he employs them all in accomplishing his will. Yet all his promises are based upon conditions, and it is only by complying with these that we can hope to gain the proffered blessing. God has intrusted of his bounties to every man, in varying measure, according to the capacity of each. These gifts of Providence are to be wisely employed in the service of the Giver, and to be returned with interest at the day of reckoning. Those who prove themselves good stewards, will receive in greater measure as they disperse their means to advance God's cause and to bless suffering humanity.

Our heavenly Father has been pleased to make men co-laborers with himself in the work of human redemption. Those who have been commissioned to preach the gospel are not the only ones whom he will use as his instruments. All whose minds have been illuminated by the Holy Spirit will in their turn be required to enlighten others.

"None of us liveth to himself." Every individual has his station of duty in the accomplishment of God's great plan. And every one who receives and obeys the light which God has given, will be a living witness for Christ and the truth.

The children of God will not be like the world, enshrouded in moral darkness, loving themselves, and seeking for earthly treasure. They will be a "peculiar people, zealous of good works." It will require self-denial and self-sacrifice to imitate the pattern Christ Jesus. In order to be like him we must cultivate a spirit of beneficence. The first great principle of God's law is supreme love to the Creator; the second, equal love to our neighbor. "On these two commandments," said Christ, "hang all the law and the prophets."

Experience shows that a spirit of benevolence is more often to be found with those of limited means than among the more wealthy. The most liberal donations for the cause of God or the relief of the needy, come from the poor man's purse, while many to whom the Lord has committed an abundance for this very purpose, see not the necessity for means to advance the truth, and hear not the cries of the poor among them.

Yet many who greatly desire riches would be ruined by their possession. When such persons are intrusted with talents of means, they too often hoard or waste the Lord's money, until the Master says to them individually, "Thou shalt be no longer steward." They dishonestly use that which is another's as though it were their own. God will not intrust them with eternal riches.

The cry of souls that have been left in darkness, and the cry of the widow and the fatherless, go up to heaven as a swift witness against the unfaithful stewards. The poor man's gift, the fruit of self-denial to extend the precious light of truth, is as fragrant incense before God. And every act of self-sacrifice for the good of others will strengthen the spirit of beneficence in the giver's heart, allying him more closely to the Redeemer of the world, "who was rich, yet for our sakes became poor, that we through his poverty might be rich."

The smallest sum given cheerfully as the result of self-denial is of more value in God's sight than the offerings of those who could give thousands and yet feel no lack. The poor widow who cast two mites into the treasury of the Lord, showed love, faith, and benevolence. She gave all that she had, trusting to God's care for the uncertain future. Her little gift was pronounced by our Saviour the greatest that day cast into the treasury. Its value was measured, not by the worth of the coin, but by the purity of the motive which prompted her sacrifice.

God's blessing upon that sincere offering has made it the source of great results. The widow's mite has been like a tiny stream flowing down through the ages, widening and deepening in its course, and contributing in a thousand directions to the extension of the truth and the relief of the needy. The influence of that small gift has acted and reacted upon thousands of hearts in every age and in every country upon the globe. As the result, unnumbered gifts have flowed into the treasury of the Lord from the liberal, self-denying poor. And again, her example has stimulated to good works thousands of ease-loving, selfish, and doubting ones, and their gifts also have gone to swell the value of her offering.

Liberality is a duty on no account to be neg-

lected; but let not rich or poor for a moment entertain the thought that their offerings to God can atone for their defects of Christian character. Says the great apostle, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Again, he sets forth the fruits of true charity: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." If we would be accepted as the followers of Christ, we must bring forth the fruits of his Spirit; for our Saviour himself declares, "Ye shall know them by their fruits."

It is to cultivate a spirit of benevolence in us that the Lord calls for our gifts and offerings. He is not dependent upon men for means to sustain his cause. He declares, by the prophet, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof."

These words were spoken as a reproof to Israel, who did not cherish the love of God in their heart, yet were increasing the number of their sacrifices, as if they would make a compromise with the Lord. Gifts and offerings will not purchase salvation for any of us. The religion of the Bible is that development of our moral nature by which the soul learns to love what God loves and to hate what God hates. The Lord will not accept our offerings, if we withhold ourselves. He asks for that which is his own,—not only the means intrusted to us, but all that we have and are, in body, soul, and spirit; for all has been purchased at the infinite price of the blood of Christ.

God might have made angels the ambassadors of his truth. He might have made known his will, as he proclaimed the law from Sinai, with his own voice. But he has chosen to employ men to do this work. And it is only as we fulfill the divine purpose in our creation, that life can be a blessing to us. All the riches intrusted to man will prove only a curse, unless he employs them to relieve his own daily wants and the wants of the needy around him, and to glorify God by advancing his cause in the earth.

The Majesty of heaven yielded up his high command, his glory with the Father, and even his own life, to save us. And now what will we do for him? God forbid that his professed children should live for themselves! There is work to be done for the Master, by our means and by our influence. God's claim underlies every other. The first and best of everything rightfully belongs to him. When Christ shall come in the clouds of heaven, he will have no use for the money which he has intrusted to us. It is in this life that he requires all our talents to be put out to the exchangers. In this life he calls upon us to bring all the tithes into the store-house, and thus prove him and see if he will not pour us out a blessing. This proposition is made by the Lord of hosts. Shall we comply with the conditions and thus secure the promised blessing?

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." There has been a fearful withholding from God, and as a result the withdrawal of his special blessing. My brethren and sisters, I entreat you to look carefully to this matter; learn where you have robbed the Lord in tithes and offerings. Let not the record stand against you in the books of heaven. Repent, and show your repentance by your works. Make up the deficiencies without delay.

We should not look upon the tithe as the limit of our liberality. The Jews were required to bring to God numerous offerings besides the tithe; and shall not we, who enjoy the blessings of the gospel, do as much to sustain God's cause as was done in the former, less-favored dispensation? As the work for this time is extending in the earth, the calls for help are constantly increasing. And in view of this the Lord commands us, "Bring ye all the tithes into the store-house, that there may be meat in mine house;" that is, a surplus of means in the treasury, to amply sustain the work of God in its various branches.

As we are continually receiving the blessings of God, so are we to be continually giving. When the heavenly Benefactor ceases to give to us, then we may be excused; for we shall have nothing to bestow. God has never left us without evidence of his love, in that he did us good. He gives us rain from heaven and fruitful seasons, providing us abundantly with his bounties, and filling our hearts with gladness. He has declared that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

We are sustained every moment by God's care, and upheld by his power. He spreads our tables with food. He gives us peaceful and refreshing sleep. Weekly he brings to us the Sabbath, that we may rest from our temporal labors, and worship him in his own house. He has given us his word to be a lamp to our feet and a light to our path. In its sacred pages we find the counsels of wisdom; and as oft as we lift our hearts to him in penitence and faith, he grants us the blessings of his grace. Above all else is the infinite gift of God's dear Son, through whom flow all other blessings for this life and for the life to come.

Surely goodness and mercy attend us at every step. Not till we wish the infinite Father to cease bestowing his gifts on us, should we impatiently exclaim, Is there no end of giving? Not only should we faithfully render to God our tithes, which he claims as his own, but we should bring a tribute to his treasury as an offering of gratitude. Let us with joyful hearts bring to our Creator the first-fruits of all his bounties,—our choicest possessions, our best and holiest service.

MAGNIFYING THE LAW.

BY ELD. R. F. COTTRELL.

In Isa. 42:21 is a prophecy of Christ, the coming Redeemer: "He will magnify the law and make it honorable." This cannot refer to the law which he took "out of the way, nailing it to his cross." There must have been a law especially honored by him, or the prophecy remains unfulfilled. It must have been the primary law of God, the law which was the rule of right for man before he fell, a part of which was the Sabbath law, which was instituted at the very beginning. The obligation of this precept not being so obvious as that of the other nine without a revelation of the will of God, was revealed to man by a special sanctification, that is, appointment, at the close of the creation week, as a memorial by which he might honor God as his creator. Thus "the Sabbath was made for man" by divine appointment in the beginning.

The ten commandments, being a compendium of all moral principles, among which God himself placed this memorial by which man could pay a special tribute of honor to his Creator, must be the law which the Son of God was to magnify and make honorable. It had been dishonored by disobedience. He would vindicate its claims. How did he do this?—He magnified the law when he publicly stated most emphatically, in his inaugural address, that he did not come to destroy it; and further declared,

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5:18. He magnified it when he indorsed it as a rule for all in all coming time, in these words: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." He magnified it when he founded the golden rule upon its eternal principles,—*"All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."* Matt. 7:12. He magnified it when he said, "If thou wilt enter into life, keep the commandments;" and then showed what commandments he meant by quoting five of the ten. He magnified it when he asserted that it all hung upon the two great principles of love to God and love to man. Matt. 22:37-40. In harmony with this, his beloved disciple said, "This is the love of God, that we keep his commandments." 1 John 5:3.

He magnified the law in all his teaching; he honored it by his example; for he could truly say, "I have kept my Father's commandments." John 15:10. He magnified it in his unselfish toil for others' good; for he "went about doing good." But in nothing did he magnify and honor it more than in his death for our transgressions of it. The law justly demanded our lives as its transgressors. "He gave himself for us;" he gave his life for ours which had been forfeited by sin. There was no way to save our race from extinction but by one of two things; namely, either the law which is "holy, just, and good" must be sacrificed, dishonored, or the Son of God must die a sacrifice for sinful man. He gave his life that the law might be honored, and yet the sinner saved; so that God "might be just, and the justifier of him which believeth in Jesus." Rom. 3:26. What wondrous love to man! What divine honor to the sacred law! The death of Jesus on the cruel cross is the crowning act by which he magnified and honored the divine law. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

"OF HIM THEY WILL ASK THE MORE."

BY ELD. R. A. UNDERWOOD.

"AND that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." Luke 12:47, 48.

The Saviour here sets forth a principle which all must acknowledge as just and right. However unwilling we may be to act upon this acknowledged principle of justice, it will stand unaltered, to meet us when called to give an account of the talents committed to our trust. By referring to this chapter, beginning at the thirty-second verse and reading to the forty-eighth, we see that the Saviour has under consideration, especially, the little flock who are watching and waiting for the return of the Bridegroom from the wedding to receive his children. In Matt. 25:14-34 the same subject is under consideration. Here it is clearly shown that for every privilege, and all the ability God has intrusted to us, we must give a faithful account. These talents will be weighed in the Judgment, and the manner in which we have used or abused our God-given powers will then be viewed by us in a clearer light than ever before.

In the balances of heaven, opposite our names, questions which must be answered will appear, that will affect our eternal interests: How many years of probationary life did I give you? In what age of the world did you live? What were your physical and mental powers? What advantages were presented to you for culture and knowledge? Were you left in moral darkness, or has great light shone upon your pathway? Has this world's goods been committed to your trust, that you might advance the cause of Christ? When the cause of God needed men and means, were you loyal and true? In times of great crises and opportunities, did you act wisely? When such men as Moses, Job, Elijah, Daniel, Nehemiah,

John the Baptist, Paul, Luther, John Wesley, and others, stood as leaders in the work of God, on which side was your influence cast? Such questions must have weight in the court of heaven, when demanded to give account of our stewardship.

If in ages past, when superstition and ignorance prevailed more than at the present time, men were punished for "every transgression and disobedience" (Heb. 2:2), what will be the answer of those to whom the great and important trust of warning the world (Rev. 14:9-15) is committed, if they prove unfaithful? They are to witness the close of earthly scenes, the destruction of the ungodly by the seven last plagues, the triumph of the loyal of all ages, and the coming of the King of kings in power and glory. Of all men that have lived upon the earth, the last generation will have the most to give an account for. The experience of the race for six thousand years is before them. Man's mistakes, with the corrections and instructions of the Lord for this long period, and the accumulated light and knowledge of the world, are spread out before them. What possibilities are before them! To this favored generation, God is sending a sealing message. Rev. 7:1-3. To you that believe this, it will be said: "*Of him they will ask the more.*" To how many of those who read this will it be said, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord!"

This will never be said to any who have buried their talents, hoarded up their means, wasted their time in selfish gratifications, or been indifferent to the present cry from every land, "Come over and help us." Shall our ears be deaf? Shall our gold and silver be cast to the moles and bats, and our broad acres given to the burning flames, when too late to answer these calls to save perishing souls? The prophet saw that it would be so with many. "It shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil. Therefore their goods shall become a booty, and their houses a desolation; they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof. The great day of the Lord is near, it is near, and *hasteth greatly*, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is . . . a day of darkness and gloominess, a day of clouds and thick darkness. . . . And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Zeph. 1:12-18. "Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots; their land also is full of idols; they worship the work of their own hands, that which their own fingers have made. . . . In that day a man shall cast his idols of silver and his idols of gold which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 2:7-21.

The time of the application of the above, is made by the prophet himself. To doubt that we are in the time here described, and that we are fast approaching the end of its fulfillment, is but blindness and stupidity on our part. There never was a time when the land was so filled with gold, silver, horses, chariots, food, and everything for the comfort of man, as at the present; yet there never was a time when there was greater suffering for the necessities of life. There never was a time since man worshiped, in which he had so many idols upon which his affections were placed as at the present. We are in the days portrayed by the apostle James, and soon it will be said: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. *Ye have heaped treasures together for the last days.*" Chap. 5:1-3.

God has given to men talents by which their sincerity and love to the cause of truth is tested. But, alas! some of these God-given powers, which have only been used for selfish purposes, "*shall eat your flesh as it were fire.*" It is said of Cyrus, when he was remonstrated with for his continued giving, that he replied: "The chests I keep my riches in are the hearts and affections of my subjects." Is not this the principle upon which Christ acts when men and means are needed to advance his kingdom? Christ, unlike earthly rulers, is not dependent upon his subjects. They are dependent upon him for everything, past, present, and future, which man has or can hope for. Selfishness was the sin which led to rebellion in heaven. It has marred this world more than all else; for out of it springs every other sin. Therefore the gospel was devised to eradicate this evil out of the universe of God. Hence, *self-denial* is the keynote of the plan of redemption.

The first act of Heaven in the plan of salvation, was to give the choicest treasure in the power of God. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John 3:16. This act of the Father was in harmony with the mind of the Son: "Though he [Christ] was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9. These were the first great steps to save a lost world; and it is only by partaking of the same spirit that we can become workers together with God.

"Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant." Phil. 2:5-7. "If any man have not the spirit of Christ, he is none of his." Christ pleased not himself. He endured wearing toil, gave wealth, honor, reputation, ease, and life itself for the enemies of his Father's law. Have we this spirit? or, are we among those who "seek their own, not the things which are Jesus Christ's"?

How short-sighted are the professed children of light, in seeking to gather the perishable things of this world to the detriment of eternal interests! "For we brought nothing into this world, and it is certain we can carry nothing out. . . . But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. *But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.* Fight the good fight of faith, lay hold on eternal life. . . . Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:7-19.

My brother, have you brought anything into this world? Do you hope to carry anything out with you at death? If not, do you expect now to use your talents, means, time, and ability so that they will be of value to you in the world to come? There is just one way in which this can be accomplished. Our stay and condition here have been illustrated by an allegory of life, in substance, as follows: "I was taken to a distant island. Upon my arrival, I found it inhabited by those like myself, who came without anything and were permitted to remain but a short time. During the period of our stay, the governor of the island intrusted to us his goods; to some more, to others less, according to our ability. Daily some came, while others were called to leave. On departing, all were stripped of their possessions, and sent away as empty as when they came. Many clung with a tenacious grasp to the goods intrusted to them, till forced to relinquish their hold, which in most cases was done with great reluctance. Such scenes led us to feelings of anxiety concerning the goods intrusted to our care. From the laws of the governor we learned something of the nature of the voyage we were soon to take on leaving the island, also of the place to which we were to go, and of the impor-

tance of making the necessary preparations. By inquiry we also learned that the goods now at our command could be transferred to our future home, by means of boats which were leaving each day. Acting upon this knowledge, we arranged for the transfer of most of our goods. Soon we were called to take our departure, but with the satisfaction that our treasures had gone before us to our home. Our experience on leaving was very different from that of many who went at the same time. They had clung to their master's goods until it was too late to make the transfer. With us, now, they must go; but they had lost all."

This is a true picture of life. While we brought nothing into this world, and can take nothing out with us, we can transfer our earthly treasures into the kingdom of God. For this privilege, which certainly is a great one, we ought to show our willingness to "abound to every good work." The words of Christ apply to those of means to-day: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." The apostle's charge to the rich of this world, that they should be "ready to distribute, willing to communicate; *laying up in store for themselves* a good foundation against the time to come, that they may lay hold of eternal life," applies to-day with greater force than in any previous age of the world. The Saviour, in Luke 16, commends the unjust steward for his wisdom in arranging his affairs so that when deprived of his stewardship he should be benefited from the trust which had been reposed in him while he was yet steward. This whole chapter is given, not to teach that men go to heaven or hell at death, as many would have us believe, but as a rebuke to covetousness. The beggar, who has nothing here to call his own, will be blessed, if he has used the talents intrusted to him to the glory of God, while those of wealth who have used their God-given blessings for the selfish gratifications of their own hearts, will be lost, lost forever. They have "their portion in this life." They look at the things which are seen. They eat, drink, buy, sell, and live in pleasure on the earth, with no burden for souls for whom Heaven gave so much.

Do we profess to be looking for the return of Christ to call us to give an account of our stewardship? Whether we do or do not, in a little while from this, "our Lord shall come and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. *Gather my saints together unto me; those that have made a covenant with me by sacrifice.*" Ps. 50:3-5.

CRUMBS.

BY S. O. JAMES.

Don't let loose to get a better hold; just tighten your grip.

"Our Leader" is the name chosen for a certain brand of cigars found in the market. It is certainly very appropriate. It goes ahead of its poor, miserable, weak-kneed slaves, and they acknowledge that they are compelled to follow; but oh, what a choice for a leader! "Our Standard" is the name of another brand. While all sensible Christians are trying to raise the standard of holiness, tobacco devotees are raising this filthy "standard," to the utter disgust of all cleanly people. There is yet another brand, for chewing, called the "Bull Dog." One of the characteristics of that animal is that when he once gets hold he holds on; so does the tobacco habit. It is fitly represented by this savage beast.

Here is a recipe for a common weakness: When you are tempted to despise another for any weakness, and feel disposed to complain and speak evil of him, stop short and don't do it; but if you are not satisfied, and the feeling will not leave, try to call up all the little mean things of which you have been guilty. Don't spare yourself. This will generally suffice; but if you still feel hard and unforgiving, and feel yourself better than they, go resolutely away to some secret place, and plead with Christ an hour or two, or until you are converted.

MY DEAR OLD BIBLE.

BY J. M. HOPKINS.

[Suggested by looking through a worn-out Bible.]

As I take up my dear old Bible,
The Bible of by-gone years,
And turn through its well-worn pages,
I scarce can refrain from tears;
For I see on those old-time pages,
The lines that I traced with care,
And remember with glad reflections
Those hours and days of prayer.

I see, as I turn them over,
From Genesis through to the end,
Those texts marked with lines or brackets,
Each seems like an old-time friend.
There are notes penned on slips of paper,
The fruit of my toil and care,
As I studied that dear old Bible
With diligence and with prayer.

And again, as I turn them over,
Those pages I loved so well,
And think of my many wanderings,
My heart with emotion swells.
Oh happy those days of devotion!
Communing with Christ, my love,
When walking the narrow pathway
That leadeth to God above.

My Bible! my best companion,
In trials and days of care,
How oft we have gone together,
In journeyings near and far.
How oft I have knelt beside thee
Far out on the cold, damp sod,
And prayed that the Holy Spirit
Would teach me the way to God;

Would shine on thy blessed pages,
And open this heart of mine,
And teach me thy precious lessons
Of wisdom and love divine;
That the angel of love and mercy
Would guide and protect me still,
Would strengthen for every conflict,
And help me to do God's will.

Again, as I turn those pages,
My memory still recalls
Those dear ones,—some are now sleeping,—
Who met in God's sacred halls,
And listened with heartsof gladness
To truths from that holy word,
And some, though the world cried "madness,"
Were led to obey their Lord.

There were children, and maids, and matrons,
And men in the prime of years;
There were heads with snow-white blossoms;
All alike would be moved to tears,
As they joined in those glad recitals
Of praise, of prayer, and of song,
Or confessing to God and each other
Their deeds which they counted wrong.

My Bible! Thou blessed companion,
I'll cherish and love thee still,
And seek with increased devotion
To suffer and do God's will.
I'll press to my heart yet closer
The friend of those by-gone days,
And sing in a happier measure,
My blessed Redeemer's praise.

Chatfield, Minn.

THE WORK AND PEOPLE OF SATAN

FROM THE FALL TO THE RESTORATION.

BY H. WREN.

Who is that descending as from heaven in mid air? Who is that confined in chains of darkness in Tartarus? The answer to both questions is, It is Satan, the disappointed aspirant after deific honors; Isaiah's Lucifer, fallen from realms of light, and made a prisoner in that outer darkness which fills all the interplanetary spaces, and which is spoken of as encircling the world after it had been made; for "darkness covered the face of the deep." This darkness constitutes the Tartarean realm, to which the fallen rival of Deity was and is exiled and confined. Now, within that Tartarean realm was one fair, new orb, a world just born to join the great family of older worlds. The mighty but foiled aspirant for heaven's honors rests his eye upon this young world, lying so fair and peaceful within the bounds of his prison. Overthrown, but not conquered, he resolves to gain possession of earth, and found that empire here which will furnish a field for his solitary sway. Not by force, but by stratagem, he carries the first point in his program, and finds himself self-installed occupant of the throne of dominion over the

works of God; "over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth," over which man was ruler. Not only so, but over man, the dispossessed and fallen monarch himself. Here we have the conquest of the world by Satan. This is the first stage in his work on earth. And this brings us to the next stage of the development of his work; namely, the re-adjustment of the affairs of the world on the basis of the new sovereignty he has established; or, as it perhaps would more accurately be stated, the assimilation of the conquered realm to the laws and spirit of the conqueror.

The first point in this work would seem to be to gain the good will of the new subjects, and make them voluntary, and, if possible, enthusiastic supporters of his power. But before this can be fully accomplished, all his subjects' desires after the former state of things and their great founder, the mighty God, must be removed from their minds. So Satan goes to work, and by his unjust insinuations in regard to the goodness, and fairness, and impartiality of God, a condition of mind is produced in his subjects, in which, as is said in the first chapter of Romans, by Paul, the master delineator of his characters, "They did not like to retain God in their knowledge." They do not like to retain him in their minds.

Here this point is gained, and here is that dislike to the former great Sovereign which the new master saw necessary to create. This dislike, so produced, and for such purpose, is the original start and germ of what is known in another chapter of Romans as "the carnal mind," which "is not subject to the law of God, neither indeed can be;" for it is founded on a positive dislike to his character. The carnal mind, in its full sense, is the sum total of all dislikes to God and aversions to his law, existing in any given individual, or in the entire race of aliens from God. The one sovereign carnal mind that possesses all the dislikes to God and his law, of every individual, and of the entire race, as manifested in any age, or in all ages of the world, is Satan. It was said of Emmett, that he possessed all the talents of Ireland. So, of this monarch of darkness, he possesses all the evil talents, or carnal-mindedness, of the entire race of man.

Having successfully carried the scheme to create a dislike to God among his subjects, the remainder of the task is easy. For with the carnal mind in men, God cannot hold them under his scepter, because they will not stay there. He therefore is compelled, by necessity, to give "them over to a reprobate mind." A reprobate mind is a mind of which God cannot approve, and is simply the carnal mind insisted upon by those who possess it.

We have now arrived at a point in the founding of this Satanic empire, where its success is not only certain, but is conceded by God himself. Its existence, its autonomy, as we would say, is both an established and a recognized fact. God now recognizes this *de facto* kingdom, founded upon the ruins of his own ancient but fallen authority, and delivers men over to the sway of that dominating spirit of all evil. From this point, Satan might congratulate himself upon his grand success; for his new subjects now go to work with a good will, "to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." The next verse adds to this dark list the statement, that all this is done with full knowledge that God disapproves of it, and that those who do such things are worthy of death. The subjects of the prince of this world are in open and known defiance to God, and take "pleasure in such things," though continually in his presence. Here we have the separate and hostile power of darkness in full development.

At this point comes in that strong passage in the writings of Paul, where the principle of evil has not only taken possession of the mind, producing the carnal mind, but has spread through all the being, and become the "law of sin in all the members" of the body itself. This is the "law of sin in the flesh." It is "the body of this death," which Paul so much loathed. It is the "body of the sins of the flesh." It, together with the carnal mind, is the "old man," a man as old as this world,—six

thousand years old,—yet we rejoice in the thought, that even this long-lived man neither is nor has an immortal soul, though he comes the nearest to it of any yet appearing among the sons of men. His character—the essence of all evil; his life—the "sum of all the villainies" of earth's entire history,—is not fit to live forever; in fact, since we come to think about it, we remember to have heard or read, probably both, that he is near his end, and can last but a little longer. So mote it be.

It may seem to our readers that we are getting away from our subject, but a little reflection will suffice to show, that (a few remarks excepted), we have stuck to our task of attempting to depict Satan's work of assimilating to his law the world he had by stratagem gained for his empire. We have tried to make plain his success in dislodging the former sovereign from his place in the esteem of men, and in gaining the mastery himself over their very minds and all the powers of their being, to such an extent that God himself conceded his supremacy for the time being to be an established fact, and recognized the independence of the republic of sin.

This point gained, Satan has leisure for the balance of his work, which will be to organize and consolidate his subjects into one or more great kingdoms, as would best suit his purpose to hold his possessions secure from inroads or invasion from the original sovereign, or from any other source. He seems to have chosen the plan of establishing a number of kingdoms and powers, all, however, to be founded on his law, and subject to his control. The idea was carried out in the rise of the many kingdoms of this world, which appear upon the pages of universal history; such as, the Babylonian, Egyptian, Persian, and Roman, and other ancient powers, with those Asiatic empires, which are both ancient and modern,—Japan, China, India, etc. By means of this great number and variety of kingdoms, Satan has so well garrisoned the different continents and countries of the earth, as to make a successful attack upon his dominions in any part of the world very difficult, and, in most cases, very dangerous. Should an enemy to him enter any province in his world-wide empire, how surely and quickly would the kingdom, or, as we have called it, the garrison stationed there, take alarm and rush to arms to defend its ruler. And should a great danger threaten his dominions at large, with his masterly abilities he could call to his aid all the different kingdoms, and marshal them in one general movement for either defense or offense. Here, then, we have the next form of Satan's work, as seen in the organization and consolidation of his subjects and authority into the many kingdoms and powers of the world.

(Concluded next week.)

"FUTURE PUNISHMENT."

BRO. E. W. WEBSTER sends us the following, which he found among some waste papers. He says: "There was enough of the paper to see that it was *Vickery's Fireside Visitor*, but the date was missing. Although from a story paper, it represents so well the false, heretical, and infidel-making doctrine of future eternal conscious misery for the lost, as popularly taught, instead of the second death which the Bible teaches, that I think it will be of interest to the readers of the REVIEW." The article reads:—

"Since everybody is discussing the question of future punishment, we furnish these extracts from Jonathan Edward's sermon on 'The sinner in the hands of an angry God.' It shows how they used to preach it." And, we may add, how some still preach it.

"There is nothing that keeps wicked men at any one moment out of hell, but the mere pleasure of God. By the mere pleasure of God, I mean his sovereign pleasure, his arbitrary will, restrained by no obligation, hindered by no manner of difficulty, any more than if nothing else but God's mere pleasure had, in the least degree, or in any respect whatsoever, any hand in the preservation of wicked men one moment.

"The pit is prepared, the fire is made ready, the furnace is now hot, ready to receive the wicked; the flames do now rage and glow. The glittering sword is whetted and held over them, and the pit hath opened its mouth under them. . . . The greater part of those who heretofore have lived under the same means of grace, and are now dead, are undoubtedly gone to hell.

"The bow of God's wrath is bent, and the arrow made ready on the string; and justice directs the arrow to your heart, and strains the bow, and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow one moment from being made drunk with your blood.

"The God that holds you over the pit of hell, much in the same way as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked; his wrath toward you burns like fire. He looks upon you as worthy of nothing else but to be cast into the fire. He is of purer eyes than to bear to have you in his sight. You are ten thousand times more abominable in his eyes than the most hateful venomous serpent is in ours. . . . You hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe it, and burn it asunder.

"If you cry to God to pity you, he will be so far from pitying you in your doleful case, or showing you the least regard or favor, that, instead of that, he will only tread you under foot; and though he will know that you cannot bear the weight of Omnipotence treading upon you, yet he will not regard that, but he will crush you under his feet without mercy; he will crush out your blood and make it fly, and it shall be sprinkled on his garments, so as to stain all his raiment. He will not only hate you, but he will have you in the utmost contempt; no place shall be thought fit for you but under his feet, to be trodden down as the mire of the streets."

"These are the words of one whom Joseph Cook delights to call 'the first theologian of the country,' and whose piety, sincerity, and ability were unquestioned. But we have no hesitancy in pronouncing the extracts a caricature upon the character of God, the nature of punishment, and its relation to sin, well calculated to drive men from religion, and make them haters of God. We feel thankful that we have outgrown such doleful and gloomy theology."

THE CHRISTIAN LIFE.

BY ELD. B. F. MERRITT.

It is glorious to have life given us, and to be endowed with the grand and noble faculties of which mankind is possessed. To the individual who realizes the worth of his gifts and susceptibilities, and whose tastes are so refined that he takes delight in exercising and improving his powers, life is sweet. Such an one feels that he has faculties capable of endless improvement, and that in the improvement of them there is positive benefit. He knows that as his powers are more and more developed, the more will he be qualified to experience true happiness, and to bless others. He continually sees before him higher points of excellence, where broader and more magnificent views of that which brings happiness may be secured. He continually sees himself becoming a nobler man. To-morrow will find him better than to-day, and next week, and next year will bring additional improvement. Nor does this attaining unto excellence stop with this short life; for he sees beyond an eternity in which he may reach out after those grand themes of contemplation of which, like the remote stars, he can now only catch feeble glimpses.

Some speak of life as being insignificant. But such is not the language of inspiration, or that of the intelligent soul. Inspiration regards it as "more than meat," and desirable to be secured even at a sacrifice of the most precious members of the body; for it is of more value than the whole world. The sentiments of the soul are similar. It shudders at the thought of death. Death is a terror, and was doomed so to be. It is the consequence of sin, and the result of sin is not desirable. Only when life becomes a burden is death welcomed. We look upon the suicide with mingled pity and disgust. We are disgusted that one made in the image of God should commit such an atrocious deed. We know not the burden that lay upon his heart, the anguish of soul, the remorse of conscience, or the despair that led him to take that fearful step. We pity him as we realize that he found or chose no better life. It is not death the troubled, despairing, sinking soul needs to lift it from the depths of degradation and

woe into which it has fallen, but Christ, the Saviour of sinners. His power and saving grace reach to the lowest depths of human degradation, when the penitent, imploring soul in faith looks up to him.

There is a life prescribed for mortals, which, if led, refines, ennobles, and elevates them to the highest rank of humankind. That path is said to be like a shining light that increases its brightness and glory continually. Then, again, there is a life that mortals may live that will debase and degrade, and finally lead them to woe and everlasting ruin. The former is the Christian life, the latter is one of disregard for God and the claims of his laws.

It is a truth apparent to all, that those men and women who honor God and most truly manifest the Christ spirit, are the happiest and best of earth. The Christian life is the one by which frail mortals are elevated and prepared for endless life. Have all my readers entered upon that life? Have they heard the voice of the True Shepherd? Have they felt the force of the command of the eternal God, "Hear ye him"? Have they hearkened to the instruction of Him "who spake as never man spake"? Have they become his disciples? Hear the word of God: "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. 18:19.

"Say ye to the righteous, that it shall be well with him. . . . Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him." Isa. 3:10, 11. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:48.

Galva, Ill.

"YE ARE MY WITNESSES."

BY HELEN L. MORSE.

MUCH is said about the fine delivery of some certain minister, the ease and grace with which he handles his subject, his fascinating address, etc., while another is ridiculed and criticised for his awkwardness or his rough exterior; and a brother's testimony or prayers are condemned for some rhetorical defect. But God specifies in Isa. 43:10; 44:8, the place his laborers and followers occupy in his economy. "Ye are my witnesses, saith the Lord." Now a witness is not before the world to exhibit his peculiarities, or parade his attractions. His business is to testify to "the truth, the whole truth, and nothing but the truth" on the subject upon which he is summoned to give evidence. His claim to our interest and attention is based upon his knowledge of facts. He might be a perfect Apollo in grace, and a Demosthenes or Cicero in oratory, and yet be useless as a witness.

God measures his people by a different rule from that which he applies to a showman or an acrobat. "Ye are even my witnesses." God's witnesses have various ways of giving in their evidence. Not all who are summoned to act in that capacity are called upon to testify in the court room. Some show only by their position in the witness box which side they are on. We read of one Mr. Noah, who bore testimony that condemned the whole antediluvian world, by simply obeying God and building an ark. Heb. 11:7. Witnesses for God have stood as way-marks all along the stream of time, from righteous Abel to Zacharias, who was slain between the porch and the altar, and John the Baptist, whom Herod beheaded. "They were stoned, they were sawn asunder, were tempted, were slain with the sword: . . . of whom the world was not worthy."

Christ left not himself without witnesses when he ascended. And how was their duty discharged after the Spirit rested upon them at Pentecost? It was not their oratory, nor their dignity as doctors of the law, that gave them their power, but their personal acquaintance with facts that the enemy himself could not controvert. They had silenced, for a time, the principal witness; but these humble men were found reproducing his miracles and confirming his testimony. The responsibility he felt to witness for Christ enabled Stephen to declare: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. . . . Who have received the law by disposition of angels, and have not kept it."

He reproved them until they were cut to the heart, "and cast him out of the city, and stoned him." That gave Peter and John, though "unlearned and ignorant men," boldness to be instant in season and out of season in giving testimony, though stripes, bonds, and imprisonments awaited them; that strengthened Paul to testify to truths that made idolatrous kings to tremble, and caused the standard of the cross to tower in triumph over the heathen deities, right on their own domain.

"Ye are my witnesses." Although this addresses patriarchs, prophets, apostles, and martyrs, and their co-laborers and followers, it includes all who have named the name of Christ, and reaching to our day it is "thou even thou," and brings its burden of admonition and warning to us to give in our testimony while the courts are in session. Moreover, it is required of witnesses that they be found faithful. "A faithful witness will not utter lies." One of the seven things that is an abomination unto the Lord is "a false witness that speaketh lies." Prov. 6:19. And who is he whose testimony is always on the side of truth and right, whose words and actions are weighed, not as one who testifies for things seen, but for those discerned by faith; not for time, but for eternity; not for man, but for God. "A true witness delivereth souls." Prov. 14:25. How important, solemn, and urgent the mission of a witness who has testimony that will clear a condemned offender, it may be a mother, brother, or sister! How criminal his neglect should he sleep at his post, or fail to present his evidence from any cause; and how terrible his self-reproach if the penalty from which he might have saved his friend be executed.

Finally, it is the duty of a witness to know whereof he affirms. Testimony from force of habit, theory, hearsay, will not serve the purpose. He must have a genuine practical acquaintance with the facts in the case. Though he have all knowledge, and understand all hearsay, his testimony without this will be as sounding brass and a tinkling cymbal.

The Spirit of God testifies: "It is court week with us." This must soon bring us to the close of our term as witnesses, and to the decision in our own cases as prisoners at the bar. God help us to lean wholly upon Him who has been tempted in all points like as we are, and to have our robes washed white in his blood.

Battle Creek, Mich.

PRINCIPLE.

BY J. M. HOPKINS.

THERE will be some wonderful revelations, and some sad, heart-rending disappointments in the Judgment of the great day. The true motive and desires which prompt us, may be concealed from our fellow-men, but then all the evils and dark plottings of the heart will be made manifest. Then will be brought "to light the hidden things of darkness," and then will be made "manifest the counsels of the heart." 1 Cor. 4:5.

We may here allow the enemy to so deceive us that we shall really think we are secure and shall expect salvation. But Jesus said, "Many will say to me in that day, Lord, Lord, . . . Then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:22, 23.

Only those who have been "born of the spirit," in whose heart there is a sacred regard for the truth, for principle, justice, and righteousness, can be saved. They must do right *because it is right*; not for the reward, not because they want a home in the kingdom, these alone would be selfish motives. They must love truth and right for its own sake. St. Paul speaks of a class who will "perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:10. Do we indeed *love the truth*, love it so dearly that all our conduct in life, all our hopes and desires are prompted and controlled by this principle? This is what may be called "bed-rock principle," and aside from this can there be salvation for any one?

We must measure our character by this rule. We must make this our standard and basis. But Oh, how much there is in our selfish hearts to be removed! What a work we have to do to be in readiness for the Judgment.

Chatfield, Minn.

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.

IN DESPONDENCY.

SOMETIMES there comes within the life,
This checkered life of ours,
So much of loss and pain and strife,
That our sad eyes, with tear-drops rife,
Look up and see no flowers.

A sudden sorrow clouds the day,
And the tired heart grows faint;
For strength and courage die away,
And lips that have been firm to pray
Can only make complaint.

And life becomes, at such a time,
An unattractive thing;
There is no sound of cheery chime,
The days move on in dreary rhyme,
And bring no heart to sing.

If such a time should come to thee,—
And somewhere in the years
For every one its pain will be,—
Do not despair, but try to see
Some sunshine through the tears.

And know that he whom sorrows teach
Receives a gift from Heaven;
His tenderness some hearts may reach
To whom the glad in vain might preach,
And joy through him be given.

Oh, then, be thou a comforter
To some more sad than thee;
And while thou thus dost minister,
Strange bliss in thine own heart shall stir,
And grief forgotten be.

—Rev. H. Daniel.

THE DEACON ON CHILD TRAINING.

"I SHOULD like," said the Deacon, "to start a new society; it should be called 'The Society to Prevent Kindness to Children.'"

"Why, Amos Goodenough!" said his wife.

I think that is as near as I ever heard the Deacon's wife come to a public dissent from any opinion expressed by the Deacon. How much she may dissent in private, I do not know. She is an independent little woman, and has a mind of her own, and knows how to express it when there is occasion.

"I have no doubt," continued the Deacon, not replying to his wife, and apparently not hearing the interruption, "that in what are called the lower classes of society, children suffer very often from cruelty and neglect; but I am sure that in the circles represented in this club, our children suffer a great deal more from over-care and mistaken kindness."

"That's jest my opinion," said Mr. Hardcap; "I often tell my wife, 'Spare the rod and spoil the child,' but she don't b'lieve me. I am glad to hear you say so, Deacon, and hope Eliza'll take it to heart."

"You know, Mr. Hardcap," said the Deacon, "that the revisers have discovered that that's a wrong translation, or a wrong reading of that passage. They're going to give us a new reading. In the new revision it's going to read, 'Spare the rod and spare the child,' and I think myself that will be a great improvement."

There was a ripple of laughter at this new revision, which we all recognized as the Deacon's own, all except Mr. Hardcap, who did not lessen the ripple by his solemn protest:—

"I do n't b'lieve in these new-fangled readin's of Scriptor," said he; "I jest wish they would leave it as it is. I think the Bible is good enough jest as the Lord gave it to us. It don't want no improvin'."

"But Deacon," said Jennie, "pray tell us what you mean. Do you really think we can love our children too much, or do too much for them?"

"We can make idols of our children, certainly," said the Parson.

"No," said the Deacon; "I don't believe we can. We can love God too little, and truth and righteousness too little, but we can't love our children too much. But we can love them not wisely, and can kill them by mistaken kindness."

"I remember," said I, "a case that illustrates that. I had a friend, some years ago, who had a

son, a little boy of five or six years, whom he idolized. He could not bear to deny him anything. One hot summer evening the family had cucumbers for tea. The boy wanted some. The mother said no; he appealed to his father; the father could not bear to deny him; the boy ate a saucer of cucumbers, drank his usual glass of milk, was taken with cholera morbus in the night, and was dead in twenty-four hours."

"But that's an extreme case; don't you think so?" said Mr. Grier.

"Yes," said the Deacon, "that is an extreme case. Most parents look ahead as far as twenty-four or forty-eight hours; but a great many parents do not look ahead much further. The true secret of child nurture is given in the text, 'Train up a child in the way he should go.' Look ahead. See what sort of a man you want your son to be, and train in him the qualities you want him to possess in manhood."

"I wish you would tell me," said Mr. Wheaton, "how to cure my boy of being late to breakfast. He never comes down till breakfast is half over. I have told him hundreds of times that he never can get on unless he is punctual, but it does n't make any difference, not a bit."

"Suppose you had a clerk," said the Deacon, "who was regularly late to the bank; what would you do?"

"He wouldn't have the chance to be late but three times," said Mr. Wheaton. "The fourth day when he came to his desk, he would find his discharge on it."

"Exactly," said the Deacon. "And by suffering your boy to be regularly late to breakfast, you are preparing him to get his discharge whenever he begins to work where men have to live up to law or leave. You can't very well discharge your boy, but if you carried the same spirit into your house that you carry into your bank, you would soon cure him of lateness."

"I'd take that nonsense out of him very soon if he was my boy," said Mr. Hardcap, "with a good dose of switch, applied externally."

"Do you believe, Deacon," said Mrs. Hardcap, timidly and appealingly, "in whipping children for every offense? It seems to me very hard; and they are so ignorant, and we have our faults too. I can't bear it."

"I should have supposed, myself," said the Deacon, "that any Christian man living in this nineteenth century, and possessing an average degree of intelligence, could be able to find some less brutal and barbaric way of governing his children than flogging them. But it seems that there are some who can't."

"It was Solomon's way," said Mr. Hardcap, doggedly; "and Solomon's way is good enough for me."

"It seems to me," said Jennie, "that there are different kinds of rods."

"Hickory's the best," said Mr. Hardcap; "I've tried 'em all."

"I don't see," continued Jennie, without heeding the interruption, "how any child can be governed without being compelled to obey, and sometimes by fear of punishment."

The Deacon nodded his head in a sort of silent "Hear! hear!"

"But surely," continued Jennie, "there are other forms of fear that will do quite as well and are less brutalizing than whipping. I have heard little Jennie cry as if her heart would break because I told her she was a naughty girl. Indeed, I think she would rather take a whipping from any one else than a 'naughty girl' from me."

"She must be a very sensitive child," said Mrs. Grier.

"I think she is," said Jennie, "but then I very rarely say that to her. It is my last resort."

"That don't do no good with my boys," said Mr. Hardcap. "I've tried that. I have scolded 'em from morning till night, and it didn't do no good."

"And has the whipping done them much good, Mr. Hardcap?" inquired the Deacon.

"Well, no, Deacon," said Mr. Hardcap; "to tell the truth, it has n't, and I don't know what to do. I'm at my wit's end."

"He had n't far to go to get there," said the Deacon's wife to me in a furtive whisper.

"I wish you would expound your text a little more fully," said the Parson.

"Well," said the Deacon, "what I suppose the good book means is, that we ought all to look forward, see what we want our children to become, and train them for that; and we never ought to allow either their present pleasure or our present pleasure to interfere. For instance: If my boy is to be a useful citizen of this grand Empire State, he must learn to obey; he must be a law-abiding citizen; he must know how to have a strong will, and yet yield it to the will of others. And now is the time for him to learn that lesson. The mother who lets her boy disobey because she can't bear to compel him to obey, is training him to be a law-breaker, or, at least, leaving him to learn in the office, or in the counting-room, or in the school-room, of hard, unsympathetic teachers, what she ought to have taught him herself. So, again, I want my boy to be brave, courageous, and self-denying; to be able to bear all his share of the burdens of life, and rather more; to be heroic whenever a chance of heroism offers itself, as chances do to every one sooner or later. But if I take all the burdens off from him, throw on him no responsibilities, stand between him and all disappointments, cuddle him whenever he is hurt in mind or body, I am training him to be a coward, not a hero; to be a burden to others, not to carry for others their burdens. I want my daughter to be a good housekeeper; to learn how to darn the stockings and to make the beds, and to sweep and dust the parlor, and to cook a good breakfast. And I want her not only to know how to do it, but to have a habit of doing it. And I would rather have her practice with her bad cooking on me than practice on her husband after she gets married. Such practice is a dreadful interference with the honey-moon. Look ahead, gentlemen, look ahead; imagine your son in business, and your daughter a young wife and mother. What sort of man and woman do you want them to be? Get that clearly in your mind, and make your home a training-school for that, and you'll do better by your children than most of us do. And Mr. Hardcap, do I understand you to say that you are really at your wit's end about your children?"

"I am that, Deacon," said Mr. Hardcap.

"And may I give you a bit of unasked-for advice?"

"I wish you would, Deacon," said Mr. Hardcap, with unwonted humility. But, somehow, no one ever resents the Deacon's advice.

"Try your wife's wits for a year."

Mr. Hardcap looked surprised at the Deacon, and then with a perplexed expression from under his shaggy eyebrows at his wife, as though it was a new idea to him—and I guess it was—that wives have any wits. But Mr. Hardcap's is a slow-moving mind, and he did not look up soon enough to see the quick glance of gratitude with which poor Mrs. Hardcap expressed her thanks to the Deacon. —*Christian Advocate.*

LUCK AND LABOR.

If the boy who exclaims, "Just my luck!" was truthful, he would say, "Just my laziness," or "Just my inattention." Mr. Cobden wrote proverbs about luck and labor. It would be well for boys to memorize them:—

Luck is waiting for something to turn up; Labor, with keen eyes and strong will, turns up something.

Luck lies in bed and wishes the postman would come and bring the news of a legacy; Labor turns out at six o'clock, and with busy pen or ringing hammer lays the foundation for competence.

Luck whines; Labor whistles.

Luck relies on chance; Labor, on character.

Luck slips down to indigence; Labor strides up to independence.—*SeL.*

—Heaven is the day of which grace is the dawn; the rich, ripe fruit of which grace is the lovely flower; the inner shrine of that most glorious temple to which grace forms the approach and outer court.—*Dr. Guthrie.*

—The education of man's moral nature is not only necessary, but it is the grand necessity. If the intellect runs to waste without education, much more the moral nature, which, like the earth without cultivation, will only yield thorns and thistles.

Special Mention.

A WAY-MARK.

ONE of the way-marks that is to indicate a near approach of the time of Christ's second advent, was set up by Paul in 1 Thess. 5:3, in these words: "For when they shall say, Peace and safety; then sudden destruction cometh upon them." The child of God, instructed by the Holy Spirit, should be able to discover the way-marks to the kingdom, and thereby know when its gates are approached.

Just now there is a development taking place that may be considered in the light of the foregoing statement from Paul. It is this: A bill has been introduced into Congress by Senator Wilson, of Iowa, authorizing and requesting the President "to institute negotiations with other governments for the creation of a tribunal for international arbitration, or appropriate means whereby all difficulties and disputes between nations may be peaceably settled and wars prevented."

This bill also authorizes the President "to invite the several governments of North, Central, and South America, and such other governments as he in his discretion may determine, to send delegates to an international convention, to be held in Washington, at such time as he may designate, for the purpose of considering and agreeing upon measures for the promotion of peace and amity among nations;" and the sum of \$150,000, or so much thereof as may be necessary, is appropriated by the act to defray expenses attendant upon its execution. This bill passed to its second reading, and was referred to the Committee on Foreign Relations. What its future will be can only be conjectured, but that such a bill should command the attention of the Senate to the extent it has, is very significant.

Should the bill be passed, and the President proceed to the execution of its provisions, and succeed in getting a fairly well-attended world's convention to consider the matters suggested, there will be presented in a more emphatic manner than ever before, a literal fulfillment of the words of the prophet Micah, in the 4th chapter: "And many nations shall come and say. . . . And they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more."

This is what the prophet says "many nations" shall do. In the 12th verse of the same chapter he tells how such a transaction is viewed by God: "But they know not the thoughts of the Lord, neither understand they his counsel; for he shall gather them as the sheaves into the floor." Isaiah saw and prophesied of this same transaction, and described a similar result. See Isa. 2. "Whoso readeth let him understand." G. W. M.

"PRICE OF THE GOSPEL."

UNDER the above heading, the *Detroit Evening News* of a recent date, comments as follows:—

"To-night, in one of our popular churches, the pews will be rented for the year; and for the purpose of securing a good attendance, each member has been notified by circular of this important event. It is to this circular we wish to call attention as indicating one of the reasons why the common people do not attend church. The circular says, among other things, that 'To contribute according to our ability toward the support of the gospel, is the plain duty of each member of the church,' and it winds up with the information that 'The selection of pews will be in order of amount of subscription, the largest subscriber having first choice.'

"Here is the trouble in a nut shell. All the members are first put on an equality, as each is to contribute according to his ability. But because one person is enabled to give a larger sum than another, even though the amount may not be one tenth as large in proportion to ability, he has the first choice of seats. Under such a system, where money is made the test, what chance has the poor widow with her mite, though it be her all? What chance has the dollar-a-day workman with

his hundred dollar employer? Go into a church renting pews under such a system, and you will see all the \$100,000 members crowded together in the middle of the center isle. Next to them are the \$50,000 members, and as the seats recede, the prices rapidly decline, until near the door they are free.

"The pecuniary lines are as distinctly drawn as if each seat were labeled; and as social standing depends in a great measure on the size of a person's bank account or rent roll, it is obvious that all who are not in good circumstances, to say the least, are actually forced either to proclaim themselves paupers in comparison with the wealthy members, or stay at home. They generally choose the latter, and finding that they get along just as well, both morally and socially, by staying at home as by going to church, it does not take a great while before the going is the exception and the staying away is the rule. The next step naturally follows: they are dropped from the list of church members, and by so much the church is weakened.

"Doubtless such a method is the easiest way of raising the necessary means to meet expenses. Each member is placed on his metal to make as good a financial showing as possible, in order to improve his social and business standing. Wealth, not worth, is made the criterion by which a man is judged, and in proportion as he is 'liberal,' honors are heaped upon him and deference shown him. It is no wonder that the churches have lost caste with the masses when they make such invidious distinctions. It is no wonder that, under such a state of affairs, it is no longer true that 'the poor have the gospel preached unto them.'"

A STARTLING ADMISSION.

"We are fighting over again the battles of the fifth century." So said Rev. Coleman before the students of Hillsdale College.

The apologists of the National Reform party are exceedingly bold, and tell more of truth than would seem politic; and yet it may be that the world is ripening for just such a conflict as Mr. Coleman anticipates. There probably was no period in the progress of the great apostasy that saw so much accomplished as the fifth century. Christian statesmanship had laid the plans from Constantine down, which resulted in the culmination of horrors to all non-conformists. At the beginning of this period, paganism was destroyed, and in a few short years extinguished; and it mattered not whether Rome received the shock of armies under Christian Alaric or the barbarian Radagaisus, the Christian but Arian Genseric or Attila the "scourge of God." The end reached in one short hundred years, by persecutions, by massacres, by cruelties that cannot be told, against barbarian, Jew, and Christian, cemented in blood and avalanches of crime, the blot and disgrace of all human history, the wedding of Church and State.

It seems incredible that with the history of those years before us, thick with the tears and sighs and groans of the prisoner, and the accumulated miseries of the great masses of mankind, which have only been mitigated or assuaged by the dissolving of the unholy compact, men can be found now, Christian men, men who pray to a just God, who yet desire to do what can only result in the most abject slavery of mind and body, when their object is obtained; and whose "fantastic tricks" before high heaven played, will meet their retribution. Can it be that men live to-day who, like the monks about Wickliffe, with a canting and hypocritical anxiety, plead a command involving a recantation of faith in Christ alone; or, like the priests about John Huss, urging him to kiss the crucifix, and accept the mediation of Rome, consigning him to everlasting perdition, when he dies with the name of Jesus on his lips? Is this the blindness, or wickedness, of men?

It does not seem improbable that the whole world will yet become one vast Christian (?) military camp. The Christian part to apprehend, while the secular will punish offenders. The strange part of it all is that professed Christian governments are found opposed to Him that sits on the white horse, whose name is called Faithful and True, and whom the armies in heaven follow. Who "in righteousness judges and makes war."

The beast (Church and State) and the kings

of the earth (who sustain the beast) and their armies make war against "the Word of God;" and then the beast is taken, and with him the false prophet (our own government) that wrought miracles before him by means of which he deceived them that had the mark of the beast, and them that worshiped his image, and are cast alive into the lake of fire.

D. H. LAMSON.

Our Tract Societies.

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

SPEAK A KIND WORD WHEN YOU CAN.

THERE is many a heart that is longing for love,
Many lives that are under a ban,
Who know not the blessings that come from above;
So speak a kind word when you can.

There are many whose heart-strings with sorrow are wrung;

Whose downward course early began,
For want of some kindness while yet they were young;
So speak a kind word when you can.

Your kindness shall weave you a garland more fair
Than flowers from the valley or lea;
Devotion shall yield you a treasure more rare
Than pearls from the depths of the sea.

COLORADO TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1885.

No. of members	170
" reports returned	74
" members added	5
" members dismissed	3
" missionary visits	646
" letters written	123
" Signs taken in clubs	23
" new subscriptions obtained	36
" periodicals distributed	993
" pp. tracts and pamphlets distributed	59,116
" Bible readings held	91

Cash received on membership and donations, \$10; on book sales, \$244.65; on periodicals, \$83.65.

EFFIE M. RANKIN, Sec.

ARE WE AWAKE?

As a people, we believe that the last message of the gospel, the final warning to the Church and to the world, is now being proclaimed; that for nearly forty years this work has been in progress, and that very soon it will close. Then the work of salvation to our race will cease forever, and the decisions of the Judgment will be executed. Now we have a little time in which we may be laborers together with God in the great, benevolent, and blessed work of saving souls for whom Christ gave his life. We can give ourselves and all that we have to the work, bear crosses and afflictions for Christ's sake for a little moment, and finally receive an eternal weight of glory.

There is work to be done on all sides. There is something for every one to do; and every one will be rewarded according as his work shall be. And the value of the work will not be estimated according to its magnitude in the sight of men, but according to the motive which impelled it, and the faithfulness with which it is done, even if it be faithfulness in that which is least. No one will be more highly esteemed than the feeble one of whom it can be truly said, as of the woman in the gospel: "She hath done what she could." There is a great reward for all such.

Are we doing what we can? Are we improving our talents, of whatever kind they are, in the cause of God? Are we giving our best efforts, our time, our money, our mental ability, our bodily strength, our all? Is the cause of human salvation the first, the dearest object of our affections? the first business of our lives? Are we seeking first the kingdom of God? There are calls for labor in every direction. Those who consecrate themselves to the work will find something to do; and their labor will not be in vain in the Lord. There are urgent calls for means to sustain the laborers in the many missions already established, and the many others yet to be established; and also for books and publications through which to spread abroad the saving truth to the nations of the earth. My brother, my sister, are you faithful in bringing all the tithes and offerings to the Lord? And you who have your thousands upon thousands, do you know

that now is the time to put your riches into the work of the Lord? Now there is pressing need, and means can be used to good advantage. Will you pass heedlessly on, and lose your last opportunity to invest in the cause? Soon, very soon, it will be said, "The harvest is past and the summer is ended." Let all of us who believe the truth, act as though we believed it. We are asleep on the utmost border of probationary time. "Awake! oh, awake now to life and to duty!"

R. F. COTTRELL.

Bible Readings.

"Search the Scriptures."—John 5:39.

THE CHURCH AND THE WORLD.

BY ELD. J. N. LOUGHBOROUGH.

1. WHAT did Moses say of the Lord's choice of his ancient people? Deut. 14:2.

2. Why did the Lord choose that people? Deut. 7:6-8; Ps. 135:4.

3. How did he say that people should be known as a separate people? Ex. 33:16.

4. What did the Lord say of those who should go on in their own ways? Deut. 32:20-22.

5. What came upon the Israelites for joining affinity with the people of the land? Ezra 9:13, 15.

6. What was the result of this mingling with the people and learning their ways? 2 Chron. 36:14-16.

7. What example is left on record of God's dealing with those who mingled with the heathen? Num. 25:3, 4.

8. Had the Lord notified them of their fate if they should learn the way of the heathen? Lev. 18:26-30.

9. When the Lord's people returned from their captivity, what complaint was made by the princes? Ezra 9:1, 2.

10. What did the faithful Israelites say to those who proposed to join them in building? Ezra 4:1-5.

11. What did Christ say of his people and the world? John 17:14, 15, 17.

12. Did our Saviour speak of it as a calamity to be separated from the world? Luke 6:22, 23.

13. Did Christ intimate that the world would love his people? John 15:18, 19.

14. What rule did John give by which we might know who were of the world? 1 John 4:4, 5.

15. What did Paul say of the course of the ancient Jewish people? 1 Cor. 10:6-15.

16. Will the course of the Christian please the worldling? 1 John 3:1.

17. Did Paul favor a union of unbelievers with worldlings? 1 Cor. 7:39; 2 Cor. 6:14.

18. In case one embracing the truth had an unbelieving wife, or vice versa, what did Paul advise? 1 Cor. 7:15.

19. What kind of people did Paul inform Titus would be ready to meet Christ? Titus 2:12-14.

20. What did John say of those that love the world? 1 John 2:15-17.

21. What did Peter say of those who after knowing the Lord are entangled with the world? 2 Pet. 2:20-22.

22. What did James say of those seeking the friendship of the world? Chap. 4:4.

23. What was James' mark of pure religion? Chap. 1:27.

24. What did Paul say to the Romans about following the way of this world? Rom. 12:2.

25. What pattern do the apostles present for us to follow? 1 John 2:6; 1 Pet. 2:21.

26. What does Peter say God's people are called to do? 1 Pet. 2:9.

27. What adorning do the apostles forbid, and what do they recommend? 1 Pet. 3:3, 4; 1 Tim. 2:9, 10.

28. Will the preaching of the truth please worldly men? 1 Cor. 1:18.

29. What does Paul say is accomplished for us by the cross of Christ? Gal. 6:14.

—When alone, we have our thoughts to guard; in the family, our temper; in society, our tongue.

The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 9, 1886.

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

THE NEW PAPER.

Our readers will remember that at the last session of the General Tract and Missionary Society the following resolution was passed:—

"Resolved, That we recommend the publication at the Office of the REVIEW AND HERALD of a journal to be issued once in two weeks, which can be furnished to subscribers at a price not to exceed fifty cents a year; this journal to meet the wants of our people for such a paper to be used in ship and city missions, in distributors, and wherever a small paper will best serve the wants of the cause."

The delay in starting this paper till the present time has seemed unavoidable. But we are happy to state that the first number is now issued, and a sample copy will be mailed to each reader of the REVIEW, this week. In its general make-up and contents the paper will speak for itself. We call particular attention to the first editorial article by Bro. Butler, "Why this paper is published." It was at first designed to give this article in the REVIEW also; but as the first number of the new paper will be sent to all the REVIEW subscribers, they can read it there. This article sets forth at length the reasons why the paper is published and the field it is designed to occupy.

As to its future policy, it is only necessary to say that it is designed to give a variety of matter in short articles, all condensed and pointed, and all teaching some important doctrine of present truth, or presenting some point which has a bearing on our present position, or some injunction to holy Christian living. The prices are such that it can be used quite extensively without involving a great outlay of means. Single subscriptions, 50 cents a year. Ten copies to any address, 40 cts. each. One hundred copies to one address, 35 cts. each. Special terms will be made to the International Society for copies for free distribution. The Battle Creek V. M. Society sets a good example by taking 1,000 copies. Address REVIEW AND HERALD.

THE "AMERICAN SENTINEL" AND "MARVEL OF NATIONS."

We are much interested to see this canvass prosecuted with intelligence and vigor, because we see evidences thickening that Sunday enforcement is only a little way before us. There is a rising interest in this question in so many directions, that we cannot doubt but that it will soon be a leading issue all through the land. The fact that the Woman's Christian Temperance Union and the Prohibition party are connecting this issue with their temperance work, can but greatly increase the force of the current in favor of Sunday. These organizations are widely extended in all the States, and are influential because men and women of conscience largely compose their membership. As these are now connected with the National Reform movement, we already see evidences of greatly increased Sunday agitation. We hear of efforts in several States to procure legislation for greater enforcement of Sunday. Petitions to the legislature are being circulated and signed by large numbers. The preliminary work preparatory to political excitement is already being done.

We have all heard of the California excitement and the Arkansas arrests, and have known of the troubles of our people in Tennessee.

A private letter from Eld. Fulton, of the latter State, very recently received, states that the pressure is already becoming very heavy, and that it threatens to greatly impede our work. Many arrests are being made, and he sees no escape for the arrested parties, but expects many of them will have to lie in jail. We hear of increased agitation even in such States as Iowa, which has been among the most liberal to those who conscientiously keep the seventh day.

With such facts before us, who shall say the time has not come to let the people understand the objects the leading men in this Sunday movement have in view? Our liberty to serve God, and our most cherished conscientious convictions are threatened.

How little do our own people realize their peril. Supposing such laws as prevail in Arkansas and Tennessee, and quite a number of other States, were passed here in Michigan, what would be our condition?—We would be liable to arrests, and to lie in jail, hundreds of us. And what prevents?—Only a changeable public sentiment, which might be turned about in a few months, and then the legislature could make a slight amendment in the law, and many of us would be under arrest and in jail.

It is time for us to wake up, and let the people know what these Sunday movements mean. The *American Sentinel* and "Marvel of Nations" canvass is opportune. These should everywhere be brought before the more intelligent people of our country. The pious members of the W. C. T. U. and Prohibition organizations ought to see the bearing of these questions. Members of legislatures, officers of the government in our States, leaders of opinion, lawyers, doctors, merchants, temperance workers, men of influence and means, and, in short, the more intelligent reading people in all communities ought to understand the bearing of these questions. How better can this be done than by this canvass? The General Conference authorized the publication of the *Sentinel* for this very purpose. We know the "Marvel of Nations" is just the book to interest every person who loves his country. These are both furnished for \$1.25. We hope all of our Conference and T. and M. officers will encourage this canvass. G. I. B.

THE "SIGNS" AND "VOLUME IV."

We feel a deep interest in the success of the effort to push the *Signs* canvass, because we believe the general circulation of the *Signs* and "Vol. IV., Great Controversy" will do a vast amount of good. Either taken alone will do much good, but both together will accomplish much more. People are deeply interested in the excellent articles of Sr. White published in the *Signs*. We hear of those in various parts of the world who speak of them with the greatest interest. What a fitting introduction this is to the book she has written—"Volume IV."! We feel the strongest desire that this precious volume shall be widely read all over the earth. It will do good to all who read it with candor. Its sale has already been very encouraging, and we expect it will be translated into many languages. A year's subscription to the *Signs*, with this volume, will give enough light to open the eyes of any honest person.

In a few Conferences, considerable interest has been taken in this canvass, and the best results have followed. The matter has been demonstrated that subscriptions can be taken, and that the book can be sold. Between one thousand and two thousand were sold in our Conference in a few months. Where the work has been faithfully done, we have heard of no failures. We are sure that subscribers for the *Signs* and "Vol. IV." can be obtained by thousands if our efforts are directed to this object.

We feel especially interested in regard to the *Signs* circulation at this juncture. The readers of the REVIEW are aware that at Conference it was decided to publish another pioneer paper, which should occupy a somewhat different field from the *Signs*. This was to be a smaller paper, published twice a month at the REVIEW AND HERALD Office, the subscription price of which should not exceed 50 cents per annum. This paper will soon be seen by the readers of the REVIEW. Our leading brethren generally, as well as the writer, favored the issue of such a paper, believing that it might be profitably used for the cause in certain directions. We trust it may do much good.

But we can truly say that one cause of much anxiety to all our leading brethren in starting this new enterprise, was whether it might not greatly injure the circulation of the *Signs*. We should much deplore such a result. When this action was decided upon, it was well understood that special efforts should be made to avoid, as far as consistent, the dropping of the *Signs* for the new paper; and that our people should be urged to do what they could to help forward the *Signs* canvass with "Vol. IV." We do not want to see our old pioneer paper, which has done so much good, and become familiar to many tens of thousands in various parts of the world, dropped, and its usefulness crippled. But we want to see it increasing in vigor, year by year. We are sometimes in danger of suddenly leaving off a good and useful agency for something new, without real-

izing whether or not it is a wise change. We have several times in the past been made sorry to see these sudden changes occur. The dropping of the canvass on "Thoughts" last year was unfortunate. Let us not make a mistake the present season in giving up our old friend, the *Signs of the Times*. It can be used in places where the new paper would not answer so well, while in other places the *Gospel Sickle* can be used to advantage. The canvass for the *Signs* with "Vol. IV." is an excellent method of retaining and working up its circulation. We earnestly invite all our Conference and T. and M. officers to encourage this canvass in their various fields. We feel sure that ten thousand subscriptions could be obtained the coming year, if anything like a vigorous effort were made in all parts of the field. How much good this would do! What an amount of prejudice would be removed concerning the work of Sr. White, and what an impulse it would give to the cause! Try it, brethren, without fail. The *Signs* office needs your help. You will be greatly benefited by gaining a good experience in this work, and you can in this way save precious souls. Liberal offers are made to sustain canvassers, by the publishers of the *Signs* and "Vol. IV." The *Signs* office or your T. and M. officers will gladly supply you with circulars and outfits, to help you start in the work. Correspond with them, and give your assistance at this important point. G. I. B.

REMARKS UPON ZECH. 6:9-15.

JOSHUA THE HIGH PRIEST AS THE REPRESENTATIVE OF CHRIST THE BRANCH.

In this vision the prophet was directed to take three men, Heldai, Tobijah, and Jedaiah, who had recently come from Babylon, and to go the same day into the house of Josiah the son of Zephaniah. Then he was to take silver and gold and make crowns and set them upon the head of Joshua the high priest. It is probable that these three men who were thus chosen had come from Babylon for the express purpose of bringing silver and gold as an offering to the Lord for his temple. It is also probable that Josiah, in whose house the crowns were made, was a skillful workman in gold and silver.

The crowns were to be placed upon the head of Joshua that he might represent Christ the Branch. Zechariah was then to address Joshua, explaining the office and the work of Christ. When this solemn service should be finished, the crowns were to be placed in the temple in memory of the three who contributed the silver and the gold, and of him whose skill was shown in making the crowns. Two of these four men had two names each. Verses 10, 14. The vision ends with an assurance that the temple would be successfully rebuilt if the Jews would diligently obey the Lord.

We have seen in our study of Zech. 3:7, 8 that Joshua and his companions were to be signs, or representatives, of Christ if they would be faithful to God. See verse 8, margin. In the present vision this promise is renewed to Joshua in the most impressive manner. Thus when Joshua stood with the crowns upon his head, he represented the kingly office of Christ, even as he represented the priestly office of the Saviour when he stood with the miter upon his head. Zech. 3:5; 6:11, 12. Zechariah said, when he placed the crowns upon the head of Joshua: "Behold the man whose name is Branch." Joshua was not the Branch, he was his sign, or representative. The Branch is Christ our Lord. Jer. 23:5, 6; 33:15, 16.

Joshua was the high priest, and his office was represented by the linen miter; but when crowns were placed upon his head, it was designed to make him a sign of Christ our high priest after the order of Melchisedec, who was both king and priest. Heb. 7:1, 2. Moreover, when Christ comes in his glory, he will have upon his head many crowns (Rev. 19:11, 12), a fact represented by the crowns placed upon the head of Joshua. Joshua as high priest during the building of the temple, represents Christ as our high priest under whom the temple of the Lord is built, composed of Jews and Gentiles redeemed by his blood. Eph. 2:19-22. The glory of building this spiritual temple belongs alone to Christ the Redeemer. Compare Zech. 6:13; 1 Pet. 2:3-6.

Christ as a priest after the order of Melchisedec, was to sit down on the throne of God, indicating by this act that he was to share the dominion of the universe with his Father. Heb. 7:1, 2; 8:1; Ps. 110:1. Zechariah predicts these things by saying: "He shall

bear the glory, and shall sit and rule upon his throne [the throne of the Lord]; and he shall be a priest upon his throne [the throne of his Father]; and the counsel of peace [concerning the salvation of man] shall be between them both [the Father and the Son].” Verse 13.

Finally, the prophet announces that those who were far off would come and build in the temple of the Lord. Verse 15. This signified that some who were not yet returned from the dispersion would aid in the work of building the temple. As the prophet makes Joshua and his work to represent Christ and the work under him, this action under Joshua prefigures the union of those that are far off with those that are near in the spiritual temple, built under the priesthood of Christ. Eph. 2:17-23. The assistance which Joshua was to receive from those afar off was to be a sign that Zechariah was a true prophet; but this was only to come to pass on condition that the Jews and their rulers should obey God. We must not forget that the blessings promised by the prophets to nations and to individuals have always the condition of obedience expressed or implied. If, therefore, those to whom great blessings have been promised, dare to rebel against God and to continue in that rebellion, those blessings will never be bestowed. This is an important fact on which we shall have much to say hereafter. Jer. 18:7-10; Jonah 3. J. N. A.

AUCKLAND, NEW ZEALAND.

WE came to this place the first part of October, designing to stop only a week or ten days to arrange agents for our publications, and then leave for other parts of the Colony, and return to Melbourne by the middle of December. This was after circumstances had caused us to be detained so that we could not get to America in season to attend the General Conference. There is a society here similar to that of the first-day Adventists in America. Their ideas concerning the events connected with the second coming of Christ are very different, but on the nature of man and the fact of Christ's coming as being near, they are nearly the same; there is also about as much union among them. They expect the world will go on the same after Christ comes, and that there will then be a better chance to be saved than at the present. The Jews will be converted and act as missionaries, and at that time great things will be accomplished by them in the salvation of those who are so wicked that they cannot be saved at the present, including the heathen.

Thinking that they had a bulwark of faith that was impregnable, we were invited to present our faith and difference of views, and explain the points wherein we differed. We told them we thought that they were already enough divided for their spiritual health, and should we present another view it would make another division. But they were not afraid of the truth. Accordingly, we improved the opportunity, which resulted in a discussion of the Sabbath question with their pastor, Mr. Aldrich, which lasted two evenings. His positions were much the same as those taken by people who claim that the Sabbath and the ten commandments were given to the Jews. He said they were abolished at the cross. Then he said they were still binding on that people, and would be on all in the future age. That *kadesh*, rendered *sanctify* in Gen. 2:3, did not mean to appoint. The knowledge of the weeks did not necessarily mean that they must have a knowledge of the Sabbath which God gave to mark the weekly cycle; but he did not tell how they were measured without the seventh-day Sabbath. He said the Sabbath originated in the wilderness, and that the reason for keeping it was to commemorate the deliverance of Israel from bondage; that those texts in the New Testament, such as Matt. 5:17-19; 19:17; 24:20; Luke 10:25-28, etc., were given to the Jews, and we had nothing to do with them; that the ten commandments, as far as they were necessary for our salvation, were brought in by Christ. He quoted Matt. 4:10, where the Saviour spoke to the Devil, to prove that the first one was brought into the New Testament; thus the Christians got the first commandment by rebuking the Devil. The second one he could not find, but stoutly affirmed it was there.

The result of our labors in this city cannot at present be told. Quite a number have taken their stand on the truth, and since our return from Kaeo we have had callers state to us that they had been reading the *Signs*, and were fully convinced of the truth-

fulness of the Sabbath question. One lady in particular, whom I had never seen, called, and said that she was in Ireland in 1844, and heard the doctrine of the second coming of Christ preached. She was much interested until her father forbade her attendance at any more meetings. They called it a new-fangled religion, which had been gotten up by the Methodists; for it was among them that it was preached. The reading of the *Signs* awakened in her heart the old feeling, and she was fully convinced that we were right on the Sabbath and the near coming of the Lord. This is only one of a number of instances which show that the seed sown has taken root and is springing up. Her daughter had embraced the Sabbath at Kaeo only a few weeks before, and was fearful she would meet with opposition from her mother.

They will hold regular meetings here in Auckland. Bro. Hare, who is the general agent for our publications for the north of New Zealand, has sold between one hundred and two hundred copies of “Vol. IV., Great Controversy,” and does missionary work on the ships and elsewhere. He is known throughout the city, and his influence is good. His wife also is a woman who fears the Lord.

VISIT AT KAEO.

After remaining at Auckland about five weeks, in company with Bro. Hare we visited his father's at Kaeo. This is a small country town on a river by the same name, four miles from its mouth in the bay. This is a delightful country for those who like romantic scenery. The roads are principally made for foot travelers and those traveling on horse-back. The winding paths on the mountains and in the valleys, reminded me of the Waldensian paths on the Alps and in the Vaudois valleys. Such scenery has a charm in it when we consider that it was much like this in and around Jerusalem in the time of our Saviour. The habits of the people are adapted to their locality and surroundings. We can therefore imagine that in some respects their customs are similar to those whom the Saviour visited. Whether that be so or not, they are a hospitable people, and will make you welcome at their homes.

We had meetings almost constantly at this place, and found a people whom it would seem God had prepared to receive the truth. They were willing to investigate, and not thinking there was a better time coming, they saw the necessity of obeying. Quite a company here took their stand, and others doubtless will obey when they get their business arranged so that they can do so. We spent three weeks at this place. The night before we left, they had an entertainment, consisting of refreshments, speaking, music, etc. When that was over, they presented us with a purse with no mean amount in it, with the following note:—

“Dear Mr. Haskell,—Being desirous of expressing our cordial appreciation of the religious lectures delivered, and the various other edifying addresses given during your visit to Kaeo, we therefore ask your acceptance of the accompanying token; fervently praying that our Lord and Master may be with you, and vouchsafe his blessing on the good work which you have in hand; and finally may he mercifully grant that you and we may meet together in his everlasting kingdom. Amen.”

This came from some who had not fully taken their stand on the truth; but it showed their appreciation of the truths presented. We fully believe that God has a people here in these Colonies, and that the time has come when he would have them granted an opportunity to see the glorious light which he has for his people in these last days. We soon leave here for Melbourne. S. N. HASKELL.

SPIRITUALISM IN THE CHURCHES.

We have expected to see this in harmony with the prediction that Babylon is to finally become the hold of every foul spirit. Rev. 18:2. This is to be the result of rejecting the truth. 2 Thess. 2:9, etc. As this is done, the Holy Spirit of truth is grieved away, and its place is occupied by spirits of devils doing wonders. And this is not so very strange. Did not the Jews, the chosen people of God, fall and come under the control of evil spirits, and oppose the Prince of Life, as the result of turning away from the truths relative to the first advent? Will not the same result be reached by those who oppose the Bible doctrine of the second advent, when Christ is near? Is

not Christ as sacred at his second coming as he was at his first?

Among the many existing things at Geneva during the feasts of Christmas and New Years, was witchcraft; and truly, wonders were performed. And many professors of religion consulted Satan in disguise. And just now a man from abroad, claiming to have the gift of healing, and to have laid hands on thousands of people, is making quite a stir. In this movement, popular ministers and their members unite. Meetings last all night. Sanctification is secured in a very easy way. Three prayers are offered: one for the sanctification of the spirit, another for that of the soul, and a third for that of the body. Those prayed for repeat the words of the healer, then receive the laying on of hands. What a pity that any honest souls should be hindered by this superficial movement! But their eyes will be opened. Some are already commencing to see more than men like trees walking. A few days since the only child of a public character was prayed for; hands were laid upon him, and it was rumored that a miracle had been wrought. The next morning the child was a corpse.

Those who had the gift of healing in Bible times did not make such a spread. They did not make healing the message, but a help in cases in which the glory of God was involved. Nor did they boast of what they had done, but showed the greatest modesty. They enjoined thoroughness of repentance and reform in those to be healed, while they themselves moved with trembling, as God's ambassadors, giving God all the praise.

The power of God will attend the reformatory movement, preparing a people for the coming of Christ. The Spirit of God will follow the truth lived out, and will indorse the restoration of truth. It will, to a certain extent, attend honest souls who may hold to errors unawares, but who are faithful to the light they have. But that power which is in opposition to the truth of God, and to those who love and obey it, cannot be the power of God. God is not divided against himself. The spirit of truth does not work through the spirit of error, which wars against the truth. D. T. BOURDEAU.

MELBOURNE, AUSTRALIA.

SINCE our last report, we have moved our tent nearly half a mile from its former position. There were some who had not fully decided whether or not to keep the Sabbath, and those who had decided we thought ought to have more instruction, so we remain a few weeks longer in the same vicinity. Some new ones are now attending the meetings, from which we hope to gather some fruit. The interest at this place is not so high as at the first point. The first week of our meetings here the heat was almost intolerable, which kept many away; then a sudden change took place in the weather, and the next week was very cold, with almost incessant rain. At present, the weather is fine, and the interest passably good.

Our Sabbath meetings are excellent. Fifty or more meet with us on these occasions. That which gives courage is the fact that these are all men and women of moral worth—those who have kept aloof from the prevailing degrading habits so common in the world. Then, too, the missionary spirit seems to inspire them to work for others as soon as they are brought to the truth themselves. Some of them are now casting about to make arrangements in order to give their time to the spread of the message. Another encouraging feature in the work is that some are already embracing the truth as the result of their efforts. I give one case: A man who was a member of the Presbyterian church, embraced the Sabbath at the last tent meeting. His sister living in East Melbourne heard of his defection, as she supposed it to be, and sent her son, a very conscientious young man, to reclaim him. The uncle sat down and talked a short time with him, when he said he saw things in a new light, and believed he would be obliged to keep the Sabbath. The young man then commenced to work upon others, and last Sabbath two signed the covenant as the result of his efforts, and others are interested and come to the meetings. Our Sabbath-school has seven classes, with something over fifty members. Thirty-four have signed the covenant besides our company of nine from America, and there are a few keeping the Sabbath who have not as yet attached their names to the covenant.

We have just issued the first number of our new monthly paper, *Bible Echo and Signs of the Times*. It is a sixteen-page journal, about the same size as the REVIEW. It seemed as though the publication of this paper was a necessity for a number of reasons, chief of which was our need of a medium through which we might meet attacks against our work. Some certain classes begin to look upon us with much disfavor because the truth we carry draws from their ranks some of their best members. The Disciples called a meeting to discuss the advisability of meeting us to debate the Sabbath question, but finally decided that it was not expedient. This seems strange; for they have challenged every one in the country heretofore, and now they halt. They will not let us alone, however, for many of their people have become interested in, and some have already espoused, the truth. We look for them to commence opposition through their church paper published in Melbourne. We shall circulate a large number of the first edition of our paper, and try to work up a subscription list that will, at least, meet a portion of the expense of publishing it. We feel certain that the Lord has wrought for us since coming to this country, and we expect he will still bless his work here until this continent shall be warned by the notes of the third angel's message. We would be glad to receive leading American papers, both religious and secular. They would be a great help to us in our work. Our address is now, *Echo Publishing House*, corner of Rae and Scotchmer Sts., North Fitzroy, Melbourne Australia.

Dec. 31.

J. O. CORLISS.

THE SANITARIUM.

WE have spoken of this institution as a place where more or less of the great number who annually come for treatment, or as helpers, become convinced that the truths which as a denomination we believe and publish, are Bible truths. Some of this number embrace the Sabbath and the faith of the soon coming of our Lord and Saviour, and go to their homes rejoicing, bearing the light with them. Tracts from the tract distributor are taken and read with interest. Not a few on leaving supply themselves with papers, tracts, and books. "Thoughts on Daniel and the Revelation," "Bible-Readings," and other books, are taken and paid for; while light on the principles of health reform is borne away, printed not only on paper, but upon the tablet of many a thankful heart.

One of the guests a few days since remarked after reading a sermon on the immortality of the soul, "I do not believe that doctrine. I have read too many tracts here for that." The writer was a man of ability. His sermon was but recently delivered in a populous city, and was soon to be followed with another on the same topic. Our friend regarded this as a favorable opportunity to send the minister some reading matter, setting forth the Bible view on the point. Accordingly he quickly sent some selected tracts to his address, hoping that they might reach him in time to call his attention in the right direction before the next sermon.

As somewhat indicating the space of country over which our views may be carried, we note the fact that at one of our tables, recently, where twelve adults were seated, eleven States of the Union were represented.

We have a tract and missionary society recently organized, of over seventy members, and a fund which is a credit to the managers of the house and the workers, who are sending out the light and truth, praying that they may reach precious souls raising the inquiry, "Who will show us good?" The longings of the hungry soul can only be satisfied and happy in God by answer to the prayer, "Lord, lift thou up the light of thy countenance upon us." May the time hasten on when we may say, "The Lord gave the word: [and] great was the company that published it." Our number of patients this winter is about one hundred and seventy-five, and it is gratifying to know that so many of these read and listen to Bible truths with so much interest.

A. S. HUTCHINS.

HOW DID HE KNOW?

THERE is a remarkable passage in the angel's talk with Moses in Ex. 4:14. The angel was urging Moses to go down to Egypt and deliver Israel. But Moses pleaded off, and argued that he was not eloquent,

and hence not the proper man. At last the angel said: "Is not Aaron the Levite thy brother? I know that he can speak well." How did the angel know that? Aaron was away off in Egypt, two hundred miles from where Moses was; yet the angel said: "I know that he can speak well." This remark of the angel was called out incidentally, according to what Moses said.

How, then, did the angel know whether or not Aaron could speak well?—Why, he had been there often and had heard him speak. Aaron was a leading man and a good speaker, as was afterward shown. No doubt, in their meetings Aaron was accustomed to lead the worship, to speak to the people, and teach them about the worship of God. This angel had attended those meetings, had heard the different speakers, and had noticed that Aaron spoke well. But did Aaron see him? did Aaron know that an angel was listening to him? was watching how he taught and how he preached?—Oh, no, indeed. Probably he thought as little about it as we do now when we stand up to teach a class in Sabbath-school or to preach a sermon. Yet the angel was there, noting not only what he said, but how he said it. His words to Moses prove that.

How is it now, brethren, ministers, elders, teachers, as Sabbath after Sabbath you stand up to speak to the people or to teach your classes, don't you think that some angel is there watching you, weighing you, and deciding whether you "can speak well" or not? Ah! yes; they know us as well as they knew Aaron. Probably there is not a Sabbath but that some angel goes through each Sabbath-school, watching the teachers, being pleased with those that do well, sad over those who are indifferent. Probably there is never a sermon preached but that some angel is a hearer, anxious for the results. How this ought to inspire speakers and teachers with a holy zeal in their work!

D. M. CANRIGHT.

LOOK AT FACTS.

If any one is now inclined to be discouraged about the cause, let him look at a few facts. If we had found that our publishing house was too large, our machinery more than we needed; if our College had proved to be too large, so that we could rent a portion of it for other purposes; if we had found that our Sanitarium was uncalled for, and was empty; if we had learned that we had sent too many missionaries to foreign lands, more than could find employment; if we had papers for which we could find no readers; if we had published books which we could not sell; if there were few or no openings for labor in our Conferences; if we had more ministers than could find employment; if there was no special need of more means to carry on the work,—if all this were true, then, indeed, we would have reason to hang our heads in discouragement. But now, when all is just the reverse of this; when our offices are found to be too small and must be constantly enlarged, too few, and must be added to; when our College is overflowing, and must be doubled, and others built; when our Sanitarium is crowded, and demanding more room; when our missions are all loudly calling for more men; when the urgent demand compels us to start new papers in the various quarters of the globe; when new books and larger editions are in constant demand; when every Conference asks for ten men where it can get only one; when hundreds of thousands of dollars are required now to keep up with the work, though tens of thousands would have been amply sufficient a few years ago; when the cause is reaching out its long arms to the remotest parts of the earth,—when all these are facts, who but a veritable doubting Thomas can find ground for discouragement?

Really, it seems as though we could almost begin to see Beulah land. If any do not see it near, it is because they are either asleep or are looking the wrong way. Courage, brethren, a few more struggles and the battle will be over!

D. M. CANRIGHT.

UNITY OF TRUTH.

God is one; the Father and the Son are one—one in purpose and in work, one in creation and redemption. The truth, also, is always in harmony with itself. The moral law, which Inspiration declares to be the truth (Ps. 119:142), is one and unchangeable from the beginning to the end. Truth is ever the same,

and the arguments which sustain it are always in harmony with each other; but the positions taken to sustain error are often contradictory. If the advocates of error would consider the various and contradictory arguments used in its defense, they might discover the fact that these arguments in which they trust, refute themselves, and need no other refutation.

The revelations which God has given from time to time, are all in harmony. They do not contradict each other; but are necessary parts of one great whole. The New Testament does not supersede the Old; but the records of the former are a necessary verification of the prophecies of the latter. Without the fulfillment of the promises of the Old Testament which are recorded in the New, the Old would prove a failure. The New is built upon the Old, without which it would be like a castle built in the air with no foundation whatever. The two are so dovetailed together that they cannot be separated without destroying both.

And the testimonies of the Spirit of God in these last days are necessary to both the Old and the New; for they are foretold in both. Joel 2:28-32; Rev. 12:17. All revelations from God are intertwined and inseparably bound together. We cannot consistently accept of a part without receiving the whole. As God is one, so his truth is harmonious and inseparable. The testimonies of the present continually appeal to, and harmonize with, all the past.

R. F. COTTRELL.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

COME DOWN TO YOUR AUDIENCE.

If a man wants to persuade another to engage in any important scheme, he sits down beside him and talks with him. He does not stand over him and orate and berate; he speaks quietly and persuasively to him, in a conversational and confidential tone showing to his reason how reasonable is the scheme, and how well it will be to engage in it.

There are two styles of preachers, those who stand above their audience and those that stand beside them. The one makes himself a master, and the other, a confidant. One imposes instruction and direction, like a little god; the other persuades, knowing that he also is but a man.

We have noticed that the young preacher always begins with a tone and in a manner that is magisterial and authoritative. He knows more than he will by and by, and he feels that people ought to accept his superior wisdom. It has lately come to him in the instruction he has received, and he imagines that it is something specially and peculiarly his own, which he can lay down to his less instructed hearers with a certain authority requiring their attention. Let him learn a lesson from the insurance agent or the book agent.

Religion is the matter of supremest importance to man. Men are willing generally to talk about it and think about it. But religion is the most purely personal matter in the world. It is something that no one man can impose upon any other man. A man must do his own repenting, and his own believing, and offer his own consecration, in his own time, in his own way, for his own reasons. It is every man's duty, but every man must do it himself; and every man somewhat resents the air of superior authority which a preacher may assume. He wants reason and persuasion, not dictation and authority.

"Come, let us reason together," says the Divine wisdom to man. The preacher can do no better. His business is not to reason at men, but with them. In the pulpit, the preacher cannot make his address personal, as he could if sitting down by a man's side; but he should come as near to the effect of such personal conversation as he can. Let him seem to be putting himself into confidential relations with his hearers, talking to them, hearing and anticipating their objections, meeting their inquiries, treating them as on the same plane with himself, trying to encourage and persuade them to do what their own good, reason and conscience approve. It is not wholly a matter of words, but of tone and manner, by which the speaker puts himself into fellowship with his hearers. He may rise at times to passion and elo-

quence, but as one might do it in talking with a few friends.

This is a very simple and primary lesson; but we know ministers whom it took years to learn it, and when learned, it was a great discovery to them and a great delight to their hearers.—*The Independent*.

GIVING OUT THE HYMN.

MINISTERS should pay great attention to the service of song. The singing should be conducted in harmony with the rest of the service. It should not, as is often the case, be practically separate, running in and out of the regular service without any connection or harmony whatever.

It is not necessary to go very far to find a minister who treats the singing as a minor matter. His opinion of the hymn may often be told by his way of announcing it—"Sing number four hundred and two," he says; and after reading a verse, and repeating the number, gives his attention to his sermon notes, as though the hymn were something extraneous to the service, a mere tribute to an established custom. Under such circumstances, what wonder that the people sing listlessly, or allow the choir to do the singing for them? And again, what wonder that the choir pay no attention to the sermon if the minister pays none to the singing?

Let the minister consider himself responsible for the whole service, and never be content until he has made the organist and every member of the choir feel that they are to be his *aides*. Never let the choir choose the hymns; that is the minister's work. He may well spend an hour in selecting the hymns for the Sabbath services. Let him without fail pray for guidance in his choice.

The opening hymn should be an opening hymn in more than one sense. It should open the hearts and lips of the people to praise and bless the Lord. It should be an inspiration, and not, as is often the case, a wet blanket, killing all spirituality and interest. The second hymn should be especially in keeping with the subject. Out of a thousand hymns, the usual complement of our song books, there are hymns enough to suit all proper subjects for the sanctuary. The closing hymn may well be a practical enforcement of the truths preached, or the soul's response, or in the nature of a prayer for blessing on the word and real fruitage.

Let the minister study the hymns he selects, discover the emphatic words, grasp the leading thoughts—if there are no leading thoughts, do not use the hymn. As a rule, each hymn should be read. It is true the people have books; but in singing from them, they are likely to pay more attention to the tune than the sentiment. Let the people be made to understand that they are supposed to follow the reader, and they will be likely to sing with more understanding. As they read, and as they hear, and then as they sing, they will become more and more familiar with the hymns used.

We can none of us learn too many of the old-fashioned hymns which present some phase of truth in every line. To hear them read is a great help toward remembering them. There is ample time for the reading, or, if need be, one less verse can be sung. Better are four verses sung with a present grasp of their meaning than six that are "put through" simply because there are six in the hymn. There is something exhilarating in singing; but mere exhilaration is not the object and aim of that portion of the service. By the use of hymns we are to worship God, encourage our faith and hope, and impress the truth upon our hearts.

When the minister has the right idea of the value of singing, and the helpfulness of the hymns, he will handle them more respectfully than he would otherwise be likely to do. He will not shoot them at the congregation, as is the manner of some, whose abruptness in this respect is very jarring. We recall some of the objectionable methods of announcing the hymns: One brother announces the hymn in such a mumbling tone that few persons hear it, and many anxiously look to their neighbors to discover what is to be sung. Another says, very mincingly: "Sing, if you please, the three hundred and first hymn. Hymn number three hundred and one." "If you please," forsooth! As well say, "Let us unite, if you please, in prayer." "Listen, if you please, to the law of God." Absurd! Better, far better say: "Let us sing," summoning the congregation, as their leader, to come to the worship of the Lord.

Presuming that the first hymn is one of praise, it will be well to say: "Let us worship God by singing the fourteenth hymn." Do not say "by the use of the fourteenth hymn." It would be as well to say, "Let us continue our service by the use of the fifteenth chapter of Luke." It is appropriate to say: "Let us unite in singing," etc. Presuming that the gospel has been preached, that the unsaved have been specially invited to seek and find a Saviour in Christ, and that the minister has selected the hymn, "Just as I am," etc., it would be well to say: "As the response of our hearts to the message of the gospel just proclaimed, let us sing the —th hymn. Hymn number —." The repetition of the number is always desirable. Then, as the minister reads at least two or three of the verses, the most dilatory worshiper will have found the place. In what I have thus far written I desire rather to set ministers to thinking for themselves than to map out the details.—*Marshall, in N. Y. Observer*.

DO YE NOT REMEMBER?

I do not forget that the Master, at one time when a great anxiety seized his disciples, and they despaired of relief in a difficulty, said, as he pointed them back to a former occasion when they found escape from a like extremity, "Do ye not remember?" So, as often as from any quarter there arises a stress of trial to our blood-bought Bible beliefs, it should be said to our fears, "Do ye not remember?" Do ye not remember how many Goliaths have come out to fight our David, and how every one of them has fallen, and been hewn with his own sword? Ever since David's victory, similar consequences have come in the conflicts between the faithful and those who have arrayed themselves against the Israel of God. The very weapons they take to destroy us are turned against themselves to accomplish their defeat. See the Genesis account of creation as one of the fields which unbelief had surely expected would be our Waterloo. They said, "It is a poem, and not a history; it is a moss-covered myth of Chaldaic conception and creation; it is clumsy, uncritical, unscientific. See the absurdity of putting into six days that which our new knowledge shows was not done in as many millions of years." And also they said, "Note the blundering arrangement in an apparently scientific statement of the order of creative events—the stupid mistake of saying there was light on the first day, whereas there was no sun until the fourth day." "Extraordinary ignorance!" cried the critics. And there were books, magazines, essays, debates, and enough table-talk on this supposed error in Genesis to have unsettled the faith of ages in the reliability of the Bible, all on account of its inexcusable error in saying there was light the first day, whereas there was no sun until the fourth. And good people took fright at that, and began to apologize for the Genesis account. They trembled lest at least one stone of God's sure foundation had slipped or sunk a little.

But do you not remember that, after anxiety too long endured, it slowly dawned on the scientific world that the old record is exactly and literally correct, according to the most accepted science? Did not they find out that it was not needed to have the sun the first day in order to have light the first day? The sun is not light. The sun is not the original source of light. It is but an accumulated and condensed body of luminous matter. Now we have learned that it was when, at the touch of the Eternal, the first created matter began to move, that light, which is but a mode of motion, began to gild the black abyss and crown the chaos with its beauty. And do you not see how this new find in physics, which makes Moses right again, is as David seizing the sword of the prostrate Philistine, and with it slaying its proud owner?

This, then, is enough, although there are enough more events like it in the past to which any one with trembling faith may be pointed, to assure such that some things are settled. There are certain truths in religion. There is a basis for belief in the Divine authority of revelation, for undisturbed trust in God, which cannot be shaken, if we will but fortify our minds and saturate our souls with ascertained truths. These are the treasures which, being served to us in readable books, it is our wisdom to know. There is an immense mass of scatter-brain opinions, beardless conceits, and callow criticisms of things sacred which it is wise not to read. It does one no present or remote good as a citizen of the United States

to know what a wild Indian thinks of the wisdom of a republican form of government. But his opinion upon this is just as valuable as that of an unsubdued and intractable infidel who writes a book to show us the absurdities in the fellowship of our Christian faiths. He knows nothing of what he writes.—*T. L. Withrow, D. D.*

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

372.—SKATING RINKS.

MRS. A. W.: 1. The general tendency of skating rinks is very demoralizing, and Christians have no right to be connected with them as proprietors, managers, workmen, or attendants. They cannot sustain such relations and "gather with Christ." Members of our churches cannot be connected with rinks, as before stated, without giving their brethren just cause for grievance. The direction of Paul in 1 Thess. 5:22, "Abstain from all appearance of evil," is a sufficient exhortation relative to skating rinks, and the only safe way is to follow it.

When a period of time is designated and set apart by those at the head of the work, to be observed by prayer and fasting, all who wish to be in harmony with the work of the Lord will observe it in the manner designated so far as it is in their power to do so.

373.—THE BEASTS OF REV. 19:4.

Please explain the beasts of Rev. 19:4.

M. V.

These are the same beasts that are referred to in chapters 4 and 5. With regard to the word translated "beasts" in these passages, it may be remarked that Bloomfield and several other commentators, all, in fact, that we have consulted, state that it should be translated "living beings." These beasts, or living beings, are spoken of in close connection with "four and twenty elders" in chapters 4 and 19, and in considering who they are and whence they came, may be taken together. In chapter 4:4 we learn that the "four and twenty elders" were clothed in white raiment, and wore crowns of gold. These emblems would signify previous conflict and victory, from which we may conclude that they once participated in Christian warfare, and have for some purpose been redeemed and given their crowns in advance of the general multitude of the saints. This is further indicated by the 9th verse of the 5th chapter. Paul says in Eph. 4:8: "Wherefore he saith, when he [Christ] ascended up on high, he led captivity captive and gave gifts unto men." The margin says he led a "multitude of captives." Now read the account of what occurred at Christ's resurrection (Matt. 27:52), and the conclusion is easily reached that the four beasts, or living beings, and the four and twenty elders are some of those who came out of their graves at the resurrection of Christ, and occupy the positions stated in the texts considered. Wesley had this view of the matter, which is very fully and clearly brought out in "Thoughts on Daniel and the Revelation," which see.

374.—EZEKIEL ON SPRINKLING.

Please explain Ezekiel 36:25.

W. S. B.

The text reads: "Then will I sprinkle clean water upon you, and ye shall be clean." Dr. Scott and others explain this as having "allusion to the divers washings and sprinkling of the ritual law." That it cannot refer to the ordinance of baptism is evident from a consideration of other texts. In Num. 8:7 the people were commanded to "sprinkle water of purifying" upon the unclean. In chapter 19:18, it is commanded that if any one touch the dead body of a man, he shall be unclean; "and a clean person shall take hyssop and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave." If one claims the custom of sprinkling that was practiced under the old dispensation as proof that sprinkling constitutes baptism, he must admit that tents and the articles of furniture therein were baptized as well as the people. The sprinkling referred to in the texts was for "ceremonial uncleanness," and had no relation to moral defilement.

375.—JOINING GRAND ARMY POSTS.

We are asked to state our views about S. D. Adventists' joining the above organization. While we would say nothing to discount true patriotism, there are several weighty considerations that should receive attention before deciding to become a member of a G. A. R.: Is such a membership conducive to one's spiritual welfare? Will the happiness and best good of one's wife, home, and children be promoted thereby? Can the money required to pay dues and necessary expenses as such member be spent in no more laudable manner, having in view the glory of God and the

salvation of souls? Do the exercises of the regular meetings of the organization have a tendency to help one along in spiritual growth and development? Are not many of the public doings of the order held on the Sabbath or Sabbath evening, and if one is a member, will not his mind be much with the order at such times if he is not there in person? Will not such a membership result in the loss of much valuable time that could be spent to far better advantage? and will it not give worldlings occasion to speak ill of the truth and those who profess it? All these matters should be taken into account, and if any doubt exists, give conscience the benefit of the same. That is the only safe rule.

376.—THE NEW WORD IN REV. 1:10.

A correspondent writes that a certain minister, in a sermon in support of the first-day Sabbath, stated that in Rev. 1:10, where John says, "I was in the Spirit on the Lord's day," the term used in the Greek for the word "Lord" is an entirely new one, found only in one other instance; viz., 1 Cor. 11:20. From this circumstance, the aforesaid minister argues that a new institution is referred to, which must be the first-day Sabbath.

What is said about the new term for the word "Lord" in those texts, is true. The word in the Greek is *Kuriakos*. It is also true that its use in 1 Cor. 11:20 is to designate an institution that originated in the Christian dispensation; viz., the Lord's supper. But before concluding that the use of this word in Rev. 1:10 proves the establishment and existence of the first-day Sabbath, a few points should be considered:—

1. The institution of the Lord's supper is very minutely recorded, as to place, time, manner, and purpose. Such being the case, we may expect to find it referred to afterward, unaccompanied by an explanation of its origin, or a repetition of previously stated facts. When we do find it thus referred to, and by a term not before used, no query arises as to what is meant.

2. No such record exists of the institution of the so-called Christian Sabbath—meaning the first day of the week—or of its being given the title "Lord's day." Hence, when we come to the instance in Rev. 1:10, where the word "day" is used in connection with this new term (*Kuriakos*), it is jumping at conclusions to claim it as meaning the first-day Sabbath. The reasoning by which such a conclusion is reached is like this: (1.) The use of the word *Kuriakos* in 1 Cor. 11:20, is to designate a new institution (the Lord's supper), which had its origin in the Christian dispensation. (2.) The use of the same word in Rev. 1:10, in connection with the word "day," is also to designate a new institution, which had its origin in the Christian dispensation. (3.) That new institution is the Christian Sabbath. (4.) The first day of the week was chosen for this new institution. (5.) Therefore the first day of the week is the Christian Sabbath. While the first step in this series is correct, the others are all wrong, and do not follow as a necessary consequence, as any person of ordinary intelligence must admit. The first statement is susceptible of positive proof; the others are nothing but inferences, unsupported by anything that bears the slightest semblance to evidence.

3. That different writers, at different dates, should use different terms to name the same institution, need not be thought improbable. The word "pentecost" is found only in the New Testament, and yet all admit that it refers to an institution that had its origin in the Mosaic dispensation. This word and the circumstance of its first use in the New Testament, can just as reasonably be taken to prove the origin of that institution in the Christian dispensation, as can the circumstance of the use of the word *Kuriakos* in Rev. 1:10 be taken to prove the origin of the first-day Sabbath. The same argument applies in both cases.

377.—THE EXECUTIVE JUDGMENT.

Will the executive Judgment spoken of in Jude, 15th verse, take place just after the first or the second resurrection? S. A. J.

Commencing with the last clause of the 14th verse we read: "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all," etc. The coming of the Lord here referred to is with his "saints," which word is rendered in the new version his "holy ones," and doubtless refers to the angels. Consequently the Judgment spoken of is to be executed upon the wicked who are alive at the time of the second advent.

378.—PEACE WITH ONE'S ENEMIES.

Please explain the meaning of the words, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. 16:7. MRS. M. F. D.

Several commentators give the text this construction: "When any man in the general purpose and tenor of his conduct, endeavors to please the Lord, he who has all hearts in his hands will dispose even those who were his foes to become his friends." And this has been true in very many instances in the past, and is being exemplified every day. If instances are observed that appear to be exceptions to the rule, it is admissible that the first condition is not met, or that God has a purpose in view other than that suggested in the text.

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.

THE LIGHT THAT IS FELT.

A TENDER child of summers three,
Seeking her little bed at night,
Paused on the dark stair timidly,
"Oh, Mother! Take my hand," said she,
"And then the dark will be all light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days
Wherein our guides are blind as we,
And faith is small and hope delays;
Take thou the hands of prayer we raise,
And let us feel the light of thee!

J. G. Whittier, in St. Nicholas.

GENEVA, SWITZERLAND.

I HAVE given twenty discourses in our hall, besides speaking in families and at my home. Have presented the second advent and the great prophecies showing it to be near, the millennium, the first two messages, etc.; also the Bible views of literal Israel, the close of probation, the seven last plagues, the restitution, Satan and his mighty workings in these last days, conversion and sanctification for these times, etc.; and will give my reasons for keeping the seventh day, at the commencement of next Sabbath.

One person took his stand with us last Sabbath. My brother will soon join me in the work. We do not expect to do all that can be done here during the present effort. Our papers are doing their silent work, and influences which now keep many away from our meetings will be removed, and in due time we shall have a rich harvest of souls at Geneva.

Jan. 20.

D. T. BOURDEAU.

MAINE.

NORRIDGEWOCK.—I lately spent about four weeks with this church, and accomplished but little. The brethren and sisters did all they could to make the meetings a success. The snow disappeared from the roads, and they became bad; then the mercury fell to 43° below zero, and the furnace in the meeting-house gave out; but notwithstanding all this, we made the most of the circumstances by holding meeting in private houses and a school-house. One began to keep the Sabbath, and others became interested. This church are at peace, and seem to be exerting a good influence on the community. Those who had become discouraged were helped by the meetings. This was a good place to sell our books, and my sale amounted to \$38.33. These were principally the works of Sr. White. If it had not been for the pressing demand for labor in some other portions of the Conference, I should have remained longer. I hope to be able to return sometime. They would not have consented to close the meetings but for the thought that other churches were in pressing need. I look for others to be gathered in that vicinity. I shall soon go to Portland to give attention to the work in that mission.

Jan. 26.

A. O. BURRILL.

MINNESOTA.

WRIGHTSTOWN.—Our work here for the present closed Thursday evening, Jan. 28. We left fifteen keeping the Sabbath, eight of whom signed the covenant as a result of our meetings. We also organized a Sabbath-school of twenty members, with a club of *Instructors* and other supplies. Three new subscriptions were taken for the REVIEW, and \$5.20 worth of books were sold. The work here has been rather discouraging since the Minneapolis meeting. Cold, stormy weather and an uncomfortable place of meeting tended to keep the people away, and it was almost impossible to raise the interest, or even to get a fair hearing. I spoke one evening with my overcoat on, and then was hardly comfortable. Some of the people sitting a few feet from the fire, were at the same time suffering with cold. I felt at one time that it would be about as well to leave the place; but when I called to mind the fact that a few were really interested, I decided to stay and carry the work through if possible. And now I am thankful that I remained to see the above number take their stand for the truth. To the Lord be the praise. Bro. H. Hewitt has been with me most of the time since the State meeting, and has been a real help. After visiting one or two other companies, I shall return again to Wrightstown, if God will.

WM. SCHRAM.

MISSOURI.

CARTHAGE.—I was at Carthage Jan. 1-6. The Arvilla church held their quarterly meeting at this place. The Spirit of God came very near, and we enjoyed some precious seasons. The brethren seemed encouraged to move forward in the work. Jan. 7, I went to Bro. Blackmon's neighborhood; spoke once, held one Bible reading, and visited three families. Jan. 1, went to Lone Dove school-house, McDonald Co., and gave six discourses. A tract society was partially organized, and the brethren were much encouraged, as they had not had much preaching for some time. Sabbath and first day, was at the Pierce school-house, Newton Co., where I gave three discourses and visited two families. The weather was very cold, and not much could be done.

Jan. 19 I reached the vicinity of the Freedom school-house, where Bro. D. W. Wood and Bro. Blackmon have been laboring. I found sixteen keeping the Sabbath as the result of their labors. Gave eight discourses, baptized four persons, and organized a church of eleven members. All of these brethren, although newly converted to the truth, have accepted the whole truth; every one that used tobacco has given it up. They will hold regular Sabbath meetings, and all expect to pay tithes. I think if all do their duty, we shall have a strong church here in the future. Bro. Wood was with me at this place. May the Lord bless this new company. Jan. 25, Bro. Blackmon began a series of meetings at the Sims school-house. This district joins the Freedom district, and we hope to be able to strengthen the little church there by holding a meeting here. The house is well filled, and good attention is given to the word spoken. We are of good courage.

J. W. WATT.

MICHIGAN.

TUSCOLA.—Meetings closed at the "Hub" school-house on Wednesday evening, Jan. 27. As the result, a class of twenty has been organized, who will hold regular Sabbath meetings and Sabbath-school. The Sabbath-school has thirty-six members, who take a club of seventeen *Instructors*. Have taken seven subscriptions for the REVIEW, and sold sixteen dollars' worth of books. Meetings began in the Elkhorn district, five miles east of this place, Friday evening, Jan. 29, with every prospect of a good interest. Hope to unite the several interests of these places by spring, and organize a church.

Feb. 1.

EUGENE LELAND.

QUINCY.—This church was raised up twelve years ago, through the labors of Elds. Van Horn and Kenyon. The village has about twelve hundred inhabitants, and a deep interest has been awakened here of late, through the labors of Eld. D. M. Canright, he having held meetings about a week in the comfortable church building owned by our people. To the regret of all, Eld. C. was called away last Monday, but so deeply are the people aroused that they still continue to fill the house. Last night a large audience paid the closest attention to the presentation of the mark of the beast. A number have already decided to obey the truth, and we are confident that many more will do so. We have three colporters working with us, and find them to be a great help in following up the interest by visiting and Bible readings. We are all of the best courage in the Lord.

Jan. 28.

W. C. WALES.

J. D. MORTON.

WEST DUTTONVILLE.—Continuous meetings at this point have now closed. It is our privilege to report much of God's blessing while here engaged in labor. Many received a good degree of encouragement, and six new ones are now commandment-keepers. We can also report an organized Sabbath-school, with a club of ten *Instructors*; there were twenty-one persons in attendance last Sabbath. As this is a home field, and has had access to the truth, more or less, for several years, we feel that the results are especially gratifying, and we are placed under renewed obligations. Seed sown by Brn. Lamson and Burrill, and others, many years ago, were quickened, and we trust may yet bear fruit to the honor and glory of God. One who has wasted twenty-five years of precious life, has now taken up the cross to struggle for the overcomer's reward. It is truly a privilege to add a few faint rays to the increasing light of present truth. To God, through Christ, be all the praise.

Jan. 31.

L. N. LANE.

C. B. CHILDS.

TALLMADGE.—The lady of whom I spoke in my last report, has taken a stand with her husband upon the truth. Had an increasing interest amid much opposition, until the house was closed against the presentation of the truth. Held Bible readings at the houses of the interested ones about a week, when sickness in my family called me home. During my absence, Eld. Levington was sent for. I returned just in time to hear his two opposition lectures, at the close of which I replied, as the house could not be obtained at any other time. He and his sym-

PAID BY THE REVIEW AND HERALD.

thizers cowardly retreated; still a good intelligent congregation remained to hear me, though it was past ten o'clock when I began. His effort did not injure the cause of truth in the least. Twelve have signed the covenant. Ten copies of the *Instructor* are taken, and a Sabbath-school has been organized. Others are still deeply interested who we hope will soon obey. One brother has already aroused quite an interest among the Hollanders, by distributing tracts in that language. As I leave this place, I am grateful that a way has been prepared for those who have been made to rejoice in the truth, to disseminate these precious rays of light before others, through missionary labor. MRS. E. S. LANE.

INDIANA.

AKRON.—Came to this place Jan. 26, and continued till Jan. 31. Eld. Wm. Covert arrived Jan. 28, and Dr. Hill the next day. A score or more brethren and sisters were in attendance from abroad. The outside attendance was good, and increased to the last, although two other meetings were in session at the same time. Eld. Covert did most of the preaching, including the dedicatory sermon on Sunday afternoon, which, by the blessing of God, was delivered with freedom and power, to a densely crowded house of eager listeners. Dr. Hill's labors greatly increased the interest of the meeting. Six were added to the church, five of whom were members of the old Sevastopol church, which is now disbanded. A tract society of fourteen members was organized. Just eight months ago, Brn. John Covert and Israel Lloyd, and the writer, pitched the tent at Akron. Now, by the blessing of God, a company of hopeful commandment-keepers meet in a neat new house of prayer, costing over \$1,000. To God be all the praise. We feel confident that others who now acknowledge the truth, will yet obey. Forty-nine dollars were pledged on tent fund. E. E. MARVIN.

AMONG THE CHURCHES.—It has been my privilege thus far to spend the winter visiting among the churches. Undoubtedly the deep feeling of prejudice toward us as a people, is in a measure giving way; for almost everywhere good congregations of outsiders filled our places of worship. In several of our churches the people are becoming very anxious for a course of lectures to be given. The interest aroused by our missionary workers, and by the consistent lives led by many of our people, is sure to bear fruit in the near future. Additions of one or more were made to almost every church visited. Changes were made in the Marion, Jonesboro, and Star City churches, which I hope will be for their spiritual welfare. The Sabbath-school work, and tract and missionary work, etc., received their share of attention, and calls for means were readily responded to. The churches have pledged from \$10 to \$50 each to the tent fund, and are pledging and promising faithfully to pay the honest tithe in the future.

At Kewanna a move was made to erect a church building, which is very much needed. The Baptist church was closed against us by vote of its members, and the little room in the school building was scarcely sufficient to hold the people who came to our meetings. Their monthly missionary meeting at this place was one of the best I have ever attended. The minutes of the last monthly meeting were read by the librarian. The roll was called, many good testimonies were borne, and some letters were read, one being from a person who had lately embraced the truth, and others reported persons interested in it. The librarian made a note of all labor done, giving to each member the credit due them. Volunteer testimonies brought little children to their feet, who had been distributing tracts and papers, and felt much encouraged in their work. A collection of \$1.70 was taken, and a club of ten *Signs* ordered for missionary purposes. We hope other societies may profit by the above example. The several churches in Grant, and White, and other counties, were visited, and from each came the same appeal for a longer stay; but time would not permit. By direction of the Conference, I now enter a new field. My permanent address is Goodland, Newton Co., Ind. J. P. HENDERSON.

ILLINOIS.

DIST. NO. 9.—The cause of God is slowly progressing. A good beginning has been made, with God's help. Six or seven have decided to canvass for "Marvel of Nations" and the *American Sentinel*. Among these, four have commenced to work with some degree of success. Bro. Henry Shaw, of Harpster, has obtained a number of orders. He is full of courage, and is preparing to give his whole time to this most profitable work. Bro. Chas. Pottenger, an experienced canvasser, has entered Kankakee. He is doing well, and designs giving his whole attention to the cause. At Pittwood, where I had the privilege of attending the last Sabbath missionary meeting, as well as in nearly every church in the district, a degree of confidence and zeal is being manifested. There is also a good interest at Harp-

ster, where Elds. Tait and Starr are laboring. All this should lead us to praise God, and to feel that our blessed Lord is anxious to revive every drooping heart, and nerve every hand for the great and solemn work before us. Three have been received into the St. Anne church by baptism, and one more will join in like manner at the first opportunity. Several families are interested, one of which is deeply so. Dear brethren and sisters in Dist. No. 9, pray for God's rich blessing upon the cause here, and act as you pray. PAUL E. GROS.

AMONG THE CHURCHES.—The week of prayer was a profitable season for us at Oakland. The labor was practical, and the Lord blessed as we humbled our hearts before him. The letters and addresses from the General Conference Committee were read, and they made a deep impression on the hearts of all. We were led more fully to comprehend the demands of the cause upon us, and the sacredness of the solemn message committed to our hands. We grasp the true import and magnitude of the work given us to do, as we drink in the spirit of the last warning message, which will produce genuine consecration. We enjoyed the blessing of God in these meetings, and I shall be glad to return at the coming general gathering at Oakland, to strengthen and encourage those in the faith.

At Lovington I found a few holding on to the truth, but so situated that they had almost abandoned their regular Sabbath meetings. Good liberty was enjoyed while endeavoring to instruct them in the way of salvation and the true work of pure religion. The missionary spirit will be revived as they begin to labor to spread the light. One, who had for some time yielded to the influence of the world and given up his faith, was enabled at this time to declare himself once more on the Lord's side. The interest from without was very good, and my mind was impressed with the fact that if those who believe the truth will live it out and exert themselves to hold up the light to those around them, another effort should be made to present the truth to the people of Lovington and vicinity. We had better make an effort to build up these expiring churches, and add a few to their number, than to enter new fields and by the same labor raise up a new company of the same size to die in like manner, for lack of knowledge and proper instruction. Then let the spirit of love and true devotion be manifested on the part of the few remaining ones. Brethren, will it pay you to seek a more favorable location in this poor world? Do better facilities for making money, and cheaper lands and broader acres for your future homes and also for your children and their children, rise up before you like the illusive mirage of the dreary desert, to lure you on with the false view of something better than that which now surrounds you? Will not the higher motive to lead your children to seek a home above, and to build up the cause where the truth found you be more certain of final and satisfactory results? This moving "disease" has well-nigh destroyed many of our small churches, and it is a question whether, in many cases, it has greatly relieved those who took their flight, or produced satisfactory results in those churches where they have located. If this disease were not so contagious, it would not be so dangerous. Brethren, weigh well your motives before you move. R. M. KILGORE.

OHIO.

LEESBURG AND WHEELERSBURG.—From Dec. 30 to Jan. 4, I was with the church at Leesburg. The outside interest at first was small, but the last two services were well attended, and all seemed disappointed and sorry to have the meetings close. Three were added to the church.

This little company have a flourishing Sabbath-school, and are in some respects in advance of many older and wealthier churches. They did nobly in their Christmas offering to the European mission. Two new subscriptions were taken for the *Review*. I leave this company in union and of good courage. Jan. 7-12, I visited the Wheelersburg church, laboring as best I could under the circumstances. The weather was very cold, and the school-house in which their meetings are held being quite open, we were deprived of holding but three services. The regular quarterly meeting was held. Two united with the church, and three subscriptions were taken for our church paper, two of which were from those not of our faith. Bro. Lutin Haughey has accompanied and assisted me in visiting these churches.

In my visits among the churches since our General Conference, I have obtained seventeen new subscriptions for the *Review* and *Herald*, six for the *Good Health*, and several for our other periodicals. I have tried to place before our people the importance of their taking our literature and reading it. I feel that in no way can we do our brethren more good than by getting the *Review* and *Good Health* into their homes, and causing them to become interested in reading them. I was surprised to find so many of our good people without our most excellent periodicals; and I see no other way to counteract this state of affairs than for those who do appreciate their worth to labor earnestly for those who do not; and now is an excel-

lent time to do this work while such liberal offers are being made. I now go to La Grange to assist Eld. Gates in a series of meetings there. My courage in the work is good. W. J. STONE.

AMONG THE CHURCHES.—Since my last report, I have visited Waterford, Mt. Vernon, Bowling Green, Lyons, Lima, and Bellefontaine. Our meetings at the first two places were good and well attended, although it was very cold. I hope to see some at Waterford devote their lives to the mission work. At Mt. Vernon I met Eld. Mason and several of our leading brethren. I prized the privilege of having this counsel relative to the work in our Conference. Eld. Mason and Bro. Hies go to labor near the Appleton church. Spent two Sabbaths at Bowling Green. This was once the strongest church in the State, but by deaths, removals, and apostasy, it has become very much weakened. Held meetings most of the time, day and evening, and visited as much as possible. The second Sabbath a good move was made by the church to draw near God. All hearts present seemed moved by the Holy Spirit, and confessions of backslidings were made in brokenness of heart. It was a good place to be. Like Peter, we felt that we could stay in such a place. See Matt. 17:4. Sunday afternoon we had a meeting especially for the young people. Some who once were heard to pray and speak had given up; others belonged to the church in name, but were inactive, and the world was drawing them into its snares. As I viewed this intelligent company of young people, I felt that God was saying "Whom can I send? Who will go for me?" Angels of God were near. Several who were backslidden, made a new start, and four or five decided for the first time to enter upon the service of God. I felt that God was ready to help the Bowling Green church. The congregations were good, and the outside interest increased till the last meeting. Several dollars were received on tent fund; also the church voted to give \$120 of their T. and M. fund to help the work in West Virginia and the city missions. I regretted to leave the interest to go to my next appointment. Bro. Thompson was with me, and remained to continue the work.

The Lyons church has a membership of about twenty-five, but for the past year only two families had met at the church. Some good souls had become very much discouraged because of a disorderly and fanatical spirit which had been taken by some to be the work of God. I labored from house to house, and held meetings in the evening for one week, besides several business meetings. There were more or less wrongs existing among all. Counsel was accepted by all, confessions were made, and union was restored. Officers were elected. I have seldom seen a happier company than this when this state of things was brought about. I took several subscriptions for the *Review* and *Instructor*. All pledged to pay their tithes, and the T. and M. work was considered. Two united with the church. May the spirit of love and forbearance ever be seen in this church. I hope to see them all advance in the truth. I met Bro. Watts at Lima, to counsel with him about the missionary work in his district, which I think is taking the lead in the canvassing work. He hopes soon to have several workers in Lima. I held one meeting at Bellefontaine. During the last few weeks I have seen some marked evidences of God's providence and his care over this work. This is a source of great encouragement. R. A. UNDERWOOD.

FROM SOUTH AMERICA.

A LETTER from British Guiana, South America, gives the following interesting particulars concerning the introduction of the truth into that country. The communication is from Bro. T. E. Amsterdam, who writes:—

"Believing that the readers of the *Review*, especially those who were at the last General Conference and met one from this country, Bro. R. L. Jeffrey, now at Battle Creek College, as well as others who were not privileged to be at that meeting, will be interested to hear of the progress of the truth in these parts, I write these lines.

"It is now two years, last September, since I became acquainted with the faith of Seventh-day Adventists. The providence of God brought me to form an acquaintance with a colporteur of the International Tract and Missionary Society. After much hesitation I accepted the truth, and, as was natural, endeavored to spread it by the distribution of all the reading matter that came within my reach, which I obtained from the colporteur and Eld. Loughborough, who was then in England. My distribution of tracts and papers, caused an inquiry among those with whom I was in fellowship—a branch of the Plymouth brethren of England. As they found that I was decided on present truth, and that I would not give up having anything to do with the papers, as they advised me, I was disfellowshipped in May, 1884.

"As a result of distributing reading matter and writing missionary letters, a small company is raised up in—, and another on the eastern coast. I

formed a tract and missionary society Dec. 4. A room is rented for a reading room and meetings. Regular Sabbath meetings are held, and also Bible readings and prayer and missionary meetings. I visited the company on the eastern coast Nov. 27. Held meetings with them and started a tract and missionary society; and on Sabbath, Nov. 28, I spoke to them from Isa. 61: 1-7. We are of good courage in the Lord, and solicit your prayers."

INDIANA SABBATH-SCHOOLS.

AN effort is being made to bring about a more uniform system of labor in the Sabbath-schools of our State. At our workers' meeting, one service was held in the interest of the Sabbath-school work. A program was adopted in harmony with the program recommended by the General Sabbath-school Association, of which we wish each school might secure a copy, and carry it out as far as circumstances will admit. We fear that many of our schools are lacking in interest for want of system; and as it is impossible for the committee to visit all, we trust the officers of each school will inform themselves, and make an effort to bring their school up to a proper standard. A copy of the program may be secured by writing to the State Secretary.

Much attention should be given to the young, and every school should make an effort to supply them with all the needed helps, such as singing books, lesson books, etc.; and in both the opening and closing exercises, the children should occupy the front seats, where it is practicable for them to do so. Much practical information will be given through the *Sabbath-School Worker*, and each school should be supplied with it. Such selections as would be beneficial to all might occasionally be read to the school, and thus be made more forcible. It is desirable that each school, where they have a permanent place of meeting, should supply themselves with maps, the most useful being the map of Palestine, costing \$3, and that of Paul's travels, costing \$5; also the law and prophetic charts, which, varnished and mounted on rollers, cost \$3.00.

The method of supplying *Instructors* outside of Sabbath offerings, is being generally adopted; and those schools which are supplied with the needed helps, find their money free to be given to missionary purposes. We trust that all the schools may soon place themselves in similar circumstances, and follow out the plan recommended by the General Conference.

J. P. HENDERSON, Pres. Ind. S. S. Ass'n.

GENERAL MEETING FOR VERMONT.

WE have for a time considered the feasibility of having a general meeting for Northern Vermont, to accommodate Bordoville, East Richmond, Troy, Brownington, Montgomery, and Holland, and adjacent towns. After considering the matter, we have concluded that perhaps Troy would be the proper place for such a meeting, it being the most central point, and the church there is in especial need of help. A glance at our condition will show the necessity for this meeting. Our winter's work now being carried forward in five of the largest cities and villages in the State, requires all our available help; so we are unable to visit the churches, though they are in need and must have help. And again, by meeting together in a general meeting, devoting all our time to prayer and consideration of the truth, much more lasting and deep impressions can be made upon the minds of the brethren. A concentrated effort always results in good.

This meeting will in some measure meet the recommendation of the General Conference. Special instruction will be given in regard to present duties and ways and means of advancing the truth. We have not yet heard from the brethren at Troy, as to whether such a meeting can be held there, but suppose their hearts will be open wide enough to take such responsibility and burden unless something unusual prevents. It would probably have to commence, Friday, Feb. 26, and continue till Wednesday, March 3. We have it thus early as another such meeting will be held in the southern part of the State.

Brethren, if you were fully awake to the truth, you would prize such a meeting, and nothing would prevent the attendance of a full delegation from all our northern churches. I hope to hear concerning this from the brethren of the above-named churches, stating how many may be expected to attend. We shall write personally to a few, and to the Troy church, and speak of this again next week.

I. E. KIMBALL.

—When lied about, scorned, and placed under a ban,
Be careful; resort not to violence;
When falsely accused, he's a king, is the man
Whose answer to injury is silence.

—Boston Courier.

—Great Master! touch us with thy skillful hand,
Let not the music that is in us die;
Great Sculptor! hew and polish us, nor let,
Hidden and lost, thy form within us lie!

News of the Week.

FOR WEEK ENDING FEB. 6.

DOMESTIC.

—A snowslide near Frisco, Col., Sunday, swept away three men, burying them under 100 feet of snow and rocks.

—The silk manufacturing firms of the United States have decided to advance the price of silk thread and twist 10 per cent.

—The public schools in the vicinity of Pierce and Albany, Wisconsin, are closed on account of the ravages of scarlet fever.

—Both houses of the Iowa Legislature passed resolutions Tuesday, asking Congress to impose high licenses on the sellers of butterine and oleomargarine.

—Fruit-growers of New Hampshire report that the recent sleet storms throughout the State have ruined their orchards. In Nottingham one man lost 1,000 peach trees.

—A courier brought information to Fort Bayard, New Mexico, Tuesday, that the Apache chief Geronimo had unconditionally surrendered to Lieutenant Maus.

—It is estimated at the Treasury Department that the monthly statement for January, to be ready to-day, will show a decrease in the National debt of \$8,500,000.

—The United States Senate on Friday passed the bill admitting South Dakota into the Union by a vote of 33 to 20, only one Democrat, Mr. Vorhees, voting in the affirmative.

—Indians on Red Lake reservation are reported to be very uneasy. It is feared they have been incited by emissaries from the British Northwest, and are said to be purchasing arms and ammunition in quantities.

—A singular discovery is said to have been made by one of the members of the joint committee to fix the disputed boundary line between Texas and the Indian Territory, that will probably give Texas about one-fifth of the Territory.

—Two passenger trains were in collision near Piedmont, Mo., Friday, three employees being killed and several passengers injured. At a crossing at Edgerton, Ohio, Thursday, a sleigh containing fourteen persons was struck by a locomotive, wounding six of the party, one fatally.

—The census of Nebraska, just completed, shows an increase of 298,243 in population in five years. The value of live stock is \$83,000,000, against \$33,000,000 in 1880, and the acreage under cultivation has doubled. The value of farms has been increased from \$105,000,000 to \$285,000,000, and manufactured products are valued at \$13,000,000, against \$12,000,000 at last report.

—Fires have been reported throughout the country during the past week as follows: Depot at Bronson, Mich., loss \$10,000; Linderman block at Clarinda, Iowa, loss \$50,000; chair and coffin works at Oshkosh, Wis., loss \$35,000; business portion of Brownwood, Texas, loss \$55,000; hotel, bank, and other buildings at Jackson, Mich., loss \$65,000; D. and M. elevator and freight house at Grand Haven, Mich., loss \$250,000; Grand Rapids Indiana car shops at Grand Rapids, Mich., loss \$75,000; four stores at Greenville, S. C., loss \$40,000; Cochran and Lane's planing mill at Cleveland, Ohio, loss \$70,000; Albert Cooley, his wife, and three children perished in a burning dwelling Thursday night near Mc Gregor, Iowa.

FOREIGN.

—Eight cases of cholera are reported at Battaglia, near Padua.

—A severe shock of earthquake was experienced at Velez-Malaga. Considerable damage was done to the town.

—Ventilation in the Mont Cenis tunnel is said to be so defective that trainmen occasionally fall insensible during trips.

—Representatives of Turkey and Bulgaria have signed the agreement relative to the Bulgarian union, and have notified the powers to that effect.

—The Isthmus of Panama is threatened with another revolution, and the secretary of the navy has ordered Rear Admiral Joutet to remain at Aspinwall with the *Tennessee*.

—The basis of the treaty of peace between France and Madagascar is the payment by the latter of \$2,000,000, the French to hold Tamatave until the coin is forthcoming.

—London, Jan. 30. A dispatch to the *London Daily News* from Madeira states that a German vessel which arrived there from St. Helena reports that a terrible mutiny took place on board the American ship Frank N. Thayer, Capt. Clark, from Manila, Oct. 31, for New York, which, as before reported, was burned at sea. The mutineers are said to have murdered some of the officers and then to have set fire to the ship.

RELIGIOUS.

—A permanent Quaker Mission is to be established in the City of Mexico.

—The mayor of Philadelphia has issued a proclamation cautioning citizens against violating the Sunday law of 1794.

—There is high church authority for the prediction that Archbishop Williams, of Boston, is to be the next American cardinal.

—Five Chinese Sunday schools of Chicago held their first anniversary at Farwell hall. There were 250 of the Celestials, who appeared in their ordinary costumes. They repeated the Lord's prayer in fair English.

—The archbishops of Paris, Lyons, and Tonlon have written President Grevy asserting their devotion to the fatherland, and condemning the misdeeds of a few priests. They assure him that the monarchical and republican forms of government are equally acceptable to the Roman Church, provided the affairs of the nation be wisely administered.

Obituary Notices.

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

DEAR LITTLE HANDS.

DEAR little hands, I loved them so!
And now they are lying under the snow;
Under the snow, so cold and white.
I cannot see them or touch them to-night.
They are quiet and still at last. Ah me!
How busy and restless they used to be;
But now they can never reach up through the snow.
Dear little hands, I loved them so!

Dear little hands, I miss them so,
All through the day, wherever I go;
All through the night, how lonely it seems!
For no little hands wake me out of my dreams.
I miss them all through the weary hours,
I miss them as others miss sunshine and flowers
Day-time or night-time, wherever I go,
Dear little hands, I miss them so!

Dear little hands, they have gone from me now;
Never again will they rest on my brow,
Never again smooth my sorrowful face,
Never clasp me in a childish embrace.
And now my forehead grows wrinkled with care,
Thinking of little hands once resting there;
But I know in the happier heavenlier clime
Those little hands—I will clasp some time.

Dear little hands, when the Master shall call
I'll welcome the summons that comes to us all;
When we rise from the sepulcher dark and cold,
And I catch the first glimpse of the city of gold,
I will look o'er the throng at the heavenly gate,
Where the white-robed company joyful wait,
Shall I know you, I wonder, among the bright bands
Will you reach up to clasp me, dear little hands?

—Sel.

ELWELL.—Died at Waterloo, Grant Co., Wis., Jan. 9, 1886, of diphtheria and scarlet fever, after a brief illness of two days, Hattie Bell, youngest child of F. A., and Harriett Ellwell, aged 4 years, 5 months, and 20 days. The day before little Hattie was taken sick, she sang, "Is my name written there?" This burden of grief is hard to endure, but we know that her name is written there, and we sorrow not without hope. Comforting words were spoken from the 90th Psalm, by Bro. C. C. Chapman.

MINNIE DOLL.

ALLEN.—Died at Maple Works, Wis., Jan. 10, 1886, of diabetes, Harriett Ann Allen, in her 53rd year. She began the observance of the Sabbath soon after the organization of the church, and had the pleasure of seeing the most of her family unite with her in its observance; but one after another they departed from it, until only one held on to the truth. This to her was a great trial, yet she bore it meekly, and earnestly prayed that they might yet turn again to the Lord. On Christmas she was at meeting with her offering, and had a cheering testimony for all. She worked as long as she could, preparing for the meetings to be held at that time; but instead of attending, her funeral was held in the church, and was attended by a large circle of friends and neighbors. Remarks by the writer, from Num. 23: 10.

A. J. BREED.

BENSON.—Died in Minneapolis, Minn., Jan. 24, 1886, of old age and disease, Lucy Benson, aged 94 years. Sr. Benson was one of the pioneers in the third angel's message, having embraced the Sabbath under the labors of Eld. James White, over thirty years ago, at Oswego, N. Y. Since that time she has lived a Christian, and loved the truth to the end. She was born in Connecticut, and when quite young moved to New York State, thence to Wisconsin, and lastly to Minnesota. Her husband died fifty years ago, leaving her with two sons and a daughter. During the last forty years of her life, she lived with her daughter, Sr. Sarah Patch, at whose home the funeral took place. She was a great sufferer toward the last, but bore it with Christian fortitude, and died trusting in the Saviour. Remarks by the writer, from Rev. 14: 13.

H. P. HOLSER.

ALLEN.—Died Jan. 17, 1886, at his home near Bellefontaine P. O., Columbia Co., Wis., after a lingering illness of three years, Bro. Geo. W. Allen, in his 64th year. He had a complication of chronic diseases; among other troubles he lost his sight nearly a year before his death, depriving him of the privilege of reading his Bible and the *REVIEW* and *HERALD*, which before were such a source of comfort. Bro. Allen, with all his family then at home, was converted to the faith of the S. D. A. church under the labors of the writer, seven years ago; and it was always his delight to help in all branches of the work as far as he was able. He leaves a wife and a large family to mourn his loss; but they are comforted with the hope of soon meeting him again at the coming of the Lord. Funeral services by Eld. Cole (Methodist).

S. S. SMITH.

WELLMAN.—Died Jan. 17, 1886, at his home near Coopersville, Mich., Ira Wellman, aged 72 years and 16 days. He heard the truth preached by Eld. Frisbie many years ago, after which he seemed ever to have great confidence in it. He found much comfort in prayer during his last illness. He leaves a wife and one son to mourn their loss. Funeral services were conducted at the Wright church by the writer. Text, Mark 12: 34.

MRS. E. S. LANE.

—We have not wings, we cannot soar,
But we have feet to scale and climb
By slow degrees, by more and more,
The cloudy summits of our time.

—Longfellow.

Publishers' Department.

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

NEBRASKA CHURCH TREASURERS, NOTICE!

Will all the church treasurers in this Conference please send their names and addresses to the Conference Secretary, John Clark, Albion, Boone Co., Neb.

My address until further notice, will be 300 W. Erie St., Chicago, Ill.
J. F. HANSON.

BUSINESS NOTICES.

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

WANTED.—A position by a Sabbath-keeper, among Sabbath-keepers, as a farm hand for the season of 1886. References, R. F. Barron, David E. Bryan, Goblesville, Van Buren Co., Mich.

RECEIPTS.

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Cash Rec'd on Account.—Mich T & M Soc per H H \$181.49, Mich S S Ass'n per H H 10, Dakota Conf per C B Runnels 2, Ohio T & M Soc 131.15, N Y T & M Soc 260, Minn T & M Soc 20, Iowa Conf per W Bute 60, Ind T & M Soc per W A Y 11.31, Mich T & M Soc per H H 309.74, Mich General Fund per H H 5, Mich S S Ass'n per H H 3.77, Ind T & M Soc per W A Young 102.80.

Christmas Offerings to Foreign Missions.—Mich T & M Soc \$20.06, Mary Johnson 4, Mrs. H. F. Richardson 1, H. W. Hancock 4.20, Ind T & M Soc 10.75, Wis T & M Soc 168.08, Ferdinandina Fla. 12, Mich T & M Soc 13.40, Rio Ky 10.

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General Conference.—Ind Conf per Wm Hill \$100, N E Conf per E T P 116.97, Calvin J. Adams 9.75.

Chicago Mission.—D W Clay 54.

Arkansas Relief Fund.—Ind T & M Soc \$3.75.

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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. 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 age 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.

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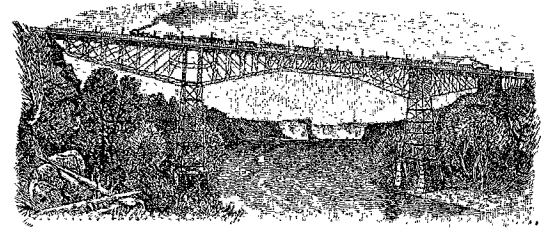
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p.m.	p.m.	p.m.	a.m.	a.m.	Ar.	Dep.	p.m.	p.m.	p.m.	p.m.	p.m.	p.m.	p.m.	p.m.
11.45	6.45	11.15	7.00	8.00	Ar.	Dep.	9.15	8.00	6.00	9.10	1.30	1.30	1.30	1.30
10.28	5.30	10.00	6.45	6.40	Ann Arbor,	10.38	9.25	6.30	10.28	2.32	2.32	2.32	2.32	2.32
9.15	4.15	8.15	4.35	5.25	Jackson,	12.08	10.55	7.15	11.42	3.22	3.22	3.22	3.22	3.22
7.57	2.47	6.22	3.18	4.17	Marshall,	1.18	11.55	8.22	12.45	4.22	4.22	4.22	4.22	4.22
7.31	2.22	6.01	2.50	3.50	Battle Creek,	1.50	12.20	8.52	1.35	4.40	4.40	4.40	4.40	4.40
6.45	1.42	5.08	2.00	3.03	Kalamazoo,	2.40	1.10	9.45	2.15	5.15	5.15	5.15	5.15	5.15
.....	12.15	6.13	12.28	1.20	N. Y.	3.28	4.18	3.05	3.45	6.32	6.32	6.32	6.32	6.32
.....	11.11	5.17	11.18	12.02	Mich. City,	4.40	4.35	4.40	4.57	7.30	7.30	7.30	7.30	7.30
.....	9.00	3.30	9.05	9.55	Chicago,	5.40	8.05	7.00	7.10	9.30	9.30	9.30	9.30	9.30
a.m.	a.m.	p.m.	p.m.	p.m.	Dep.	Ar.	a.m.	a.m.	p.m.	p.m.	p.m.	p.m.	p.m.	p.m.

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GOING WEST.					STATIONS.					GOING EAST.				
No. Pass.	Mail.	Day Exp.	Pacific Exp.	B. & O. Exp.	Dep.	Arr.	Mail.	Day Exp.	Evening Exp.	Pass.	Day Exp.	Chicago Exp.	Day Exp.	Chicago Exp.
.....	6.25	8.05	8.05	4.10	Dep.	Port Huron	.....	10.20	1.20	7.45	.....	10.40	10.40	10.40
.....	8.12	9.28	9.34	5.40	.....	Lapeer	.....	8.42	12.07	6.28	.....	8.57	8.57	8.57
.....	8.53	10.05	10.10	6.20	.....	Flint	.....	7.55	11.37	5.55	.....	8.17	8.17	8.17
.....	9.30	10.39	10.48	7.00	.....	Durand	.....	6.45	11.08	5.16	.....	7.20	7.20	7.20
.....	10.47	11.37	11.50	8.28	.....	Lansing	.....	5.38	10.44	4.10	.....	6.03	6.03	6.03
.....	11.31	12.11	12.25	9.07	.....	Charlotte	.....	5.02	9.49	3.35	.....	5.32	5.32	5.32
.....	12.30	1.00	1.20	10.10	.....	BATTLE CREEK	.....	4.08	9.00	2.45	.....	4.35	4.35	4.35
.....	p.m.	1.20	1.25	p.m.	.....	.....	.....	4.08	8.55	2.40	.....	4.35	4.35	4.35
.....	2.11	2.21	2.21	.....	.....	Vicksburg	.....	3.18	8.15	1.45	.....	3.45	3.45	3.45
.....	2.23	2.32	2.32	.....	.....	Schoolcraft	.....	2.14	7.29	1.37	.....	3.17	3.17	3.17
.....	3.13	3.19	3.19	.....	.....	Cassopolis	.....	1.05	7.29	12.10	.....	2.45	2.45	2.45
.....	4.00	4.07	4.07	.....	.....	South Bend	.....	12.07	5.46	.....	.....	2.45	2.45	2.45
.....	5.15	5.15	5.15	.....	.....	Haskell's	.....	11.30	5.22	11.40	.....	2.45	2.45	2.45
.....	5.32	5.52	5.52	.....	.....	Valparaiso	.....	9.10	5.25	8.30	.....	1.15	1.15	1.15
.....	5.55	6.10	6.10	Chicago	9.10	5.25	8.30	1.15	1.15	1.15
a.m.	a.m.	a.m.	a.m.	a.m.	Arr.	Dep.	a.m.	a.m.	a.m.	a.m.	a.m.	a.m.	a.m.	a.m.

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	p.m.	a.m.			a.m.	p.m.	
	5.45	10.10	Lv.	Toledo.....	Ar	11.30	5.10
	6.40	11.02		Dundee.....		7.17	4.15
	7.16	11.39		Tecumseh.....		9.32	3.37
	8.25	12.48		Jerome.....		8.26	2.28
a.m.	8.42	1.00		Hanover.....		9.01	2.10
6.10	9.15	1.58		Homer.....		7.32	1.38
6.50	9.44	2.5		Marshall.....		7.06	1.14
6.49	2.17			Ceresco.....		6.49	1.02
7.07	10.	2.7		Battle Creek.....		6.30	12.44
7.27	p.m.	56		Augusta.....	a.m.	12.27	6.43
7.35		04		Yorkville.....		12.20	6.35
8.6		3.45		Monteith.....		11.43	5.55
8.50		4.10	Ar.	Allegan.....	Lv.	12.00	5.25
a.m.	p.m.					a.m.	p.m.

The Review and Herald.

BATTLE CREEK, MICH., JAN. 9, 1886.

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A Spiritualist lecturer announces himself in the Louisville *Commercial* as the "Rev." Mr. Brooks, and his place of meeting as the "First Spiritualist Church." The only interest that attaches to this fact is the indication found in it that Spiritualism is coming to assume more and more a religious garb; its ministers will be "reverends," its meeting-places "churches," and under the garb of sanctity it will be better calculated to carry on its work of deception.

Under the name of "The Dakota Missionary Institute," Eld. S. B. Whitney is conducting what appears to be quite a successful school at Vilas, Miner Co. From a private letter, we learn that over fifty names are on the roll; thirty-six engaged in Bible study, using the "Synopsis of the Present Truth" as a text-book. Over twenty are taking instruction in tract society book-keeping. A vigilant missionary society connected with the school is sending out 25 or 30 copies of the *Signs* per week. Success to this good enterprise.

WHICH WILL WIN?

ACCORDING to the Boston *Herald* of Jan 12, 1886, a Sunday war is now in progress in New York City between the editors and clergymen, over the question of opening the museums on that day. Each of the five influential morning journals has come out in favor of opening to the public on Sundays the museums which are supported jointly by the city and private contributors. On the other hand, sermons almost invariably denounce the project of opening. Petitions pro and con are in circulation, receiving signatures by tens of thousands. Most of the mechanics' unions have passed votes unanimously favoring the opening. The trustees are divided. Mayor Grace declares he will never sign another bill appropriating city funds to their benefit, till open doors are secured. On the other side, some

of the chief donors of cash and exhibits declare that they will withdraw their support if Sabbath (Sunday) breaking is permitted; but they will make up all deficiencies which may result from the mayor's action, if Sunday is maintained. What the result will be remains to be seen. The correspondent remarks that "the last victory of the secular party was in establishing Sunday free concerts in the parks, and the outlook is that though more difficult to do the museums will be opened soon." It is a good time to place before the people Sabbath literature, taking advantage of the interest in the subject which this agitation can hardly fail to awaken.

GOOD READING FOR 1886.

THE Pacific Press, Oakland, Cal., will send the *American Sentinel*, an eight-page monthly paper, one year, and either of the following books, in cloth binding, post-paid, for \$1.25 (to foreign countries, 5s.): "The Atonement: in the Light of Nature and Revelation," by Elder J. H. Waggoner, 368 pp.; "Marvel of Nations: Our Country, its Past, Present, and Future," by Elder Uriah Smith, 282 pp., over forty illustrations; "Life and Words of Christ," by Cunningham Geikie, D. D., over 800 pp.

The *Temperance Advocate*, a 24-page health and temperance bi-monthly, one year, and either of the above-mentioned valuable books, post-paid, for \$1.25 (5s.).

The *Signs of the Times* one year, and your choice of any one of these books, post-paid, for \$2.50 (to foreign countries, 12s.), or the *Signs* one year, and the illustrated "Great Controversy," post-paid, for \$3 (foreign, 14s.).

INTEREST IN OUR OLD CHURCHES.

ONE very encouraging feature of our work which I have noticed of late, and of which many of my brethren also speak, is the fact that frequently our best and largest interests are manifested right where we have had a church for many years. Often our people living in such places are not aware of the condition of things till some live minister goes there. Then they are surprised to find their meeting-house crowded with deeply interested hearers, and this, too, where we feared the church had almost gone down. This did not use to be so; but times are changing, the harvest is ripening, and the simple truth is making its impressions even more widely than we have supposed.

Now, should we not work a little more on this line? Where such interests exist or can be raised, would it not be wisdom to follow them up, and add to our small churches, and save our feeble ones, instead of scattering our efforts so much in raising up other small ones, to be left in turn to dwindle and die? Half a dozen added to a small church, are worth twice the number raised up in a new place. The reasons for this are manifest: 1. It costs less; for the church will gladly bear all the expense of the meetings. 2. Generally there is a house already built to receive them. 3. The brethren of experience will be a support to the new converts. 4. The new members will quicken and encourage the old ones. 5. Half the labor will take care of them in one church that would be required if they were in two. Then why not work a little more in this way?

D. M. CANRIGHT.

NOT A NEW QUESTION.

THE question of Sunday theaters, which agitates the people of many of our prominent cities, is not by any means a new one. As long ago as 1,417 years, it was a subject of general interest, and Leo, the emperor of Rome, issued a decree relative thereto, which reads thus:—

"It is our will and pleasure that the holy days dedicated to the most high God, should not be spent in sensual recreation, or otherwise profaned by suits of law, especially the Lord's day, which we decree to be a venerable day, and therefore free it of all citations, executions, pleadings, and the like avocations. Let not the circus or theater be opened, nor combating with wild beasts be seen on it. . . . If any will presume to offend in the premises, if he be a military man, let him lose his commission; or if other, let his goods or estate be confiscated."

Those who urge the closing of theaters on Sunday at the present time, are advocating the Saturday half holiday as a remedy for what is called the violation of the venerable day of the sun. It is noticeable that in

issuing the decree above quoted, the emperor followed close in the footsteps of the pope, who had just issued a decree in behalf of Sunday, reading thus:—

"WE ORDAIN, according to the true meaning of the Holy Ghost, and of the apostles as thereby directed, that on the sacred day wherein our own integrity was restored, all do rest and cease from labor."

Now if the champions of Sunday sacredness could succeed in getting an edict from the pope bearing upon the question in dispute, history would be repeating itself very completely.

G. W. M.

BUILDING MEETING-HOUSES.

EVERY year our people are building more or less meeting-houses. Hence it is a matter of some importance that we should know how to build them properly. Every speaker realizes that there is a vast difference, so far as ease in speaking and hearing is concerned, in churches of about the same size. In some small churches it is very difficult to hear ordinary speaking across the house, while in others even a whisper can be distinctly heard. What makes this difference? It is wholly in the right or wrong construction of the house. A house two feet too high for the width, or too narrow for the length, is ruined. It costs no more to build a house the right shape than it does to build one of the wrong shape. How, then, shall we know what is the proper shape?—Only by experience.

At Charlotte, Michigan, the brethren have made a happy hit in building a church. There is no ring or confusion in sounds, either loud or mild. A whisper can be heard across the room with a full house. For the speaker it is exceedingly easy, and the singing sounds beautiful. This building is a success, and is about the right size for our ordinary churches. I would recommend those building, to model after it. It is 26 feet wide, 44 feet long, and 16 feet high, 6 feet being cut off for a vestibule, leaving the audience room 26x38 feet. It cost about \$1,200. Eld. I. D. VanHorn, who lives at this place, will give any information desired concerning it.

D. M. CANRIGHT.

BELOW is given the addresses of those connected with the mission work at the places named:—

AUSTRALIA.—Henry Scott, J. O. Corliss, M. C. Israel, North Fitzroy, Victoria, Australia.

BASEL.—B. L. Whitney, Addie S. Bowen, 48 Weiherweg, Basel, Switzerland.

CHRISTIANA.—J. G. Matteson, E. G. Olsen, A. B. Oyen, Christiana, Norway.

GREAT GRIMSBY.—S. H. Lane, M. C. Wilcox, 72 Heneage St., Great Grimsby, England.

CHICAGO.—G. B. Starr, 3652 Vincennes Ave., Chicago, Ill.

NEW ORLEANS.—T. H. Gibbs, 732 Magazine St., New Orleans, La.

BROOKLYN.—A. T. Robinson, 298 Manhattan Ave. E. D., Brooklyn, N. Y.

ST. LOUIS.—Jos. Clarke, 2339 Chestnut St., St. Louis, Mo.

GIBBON'S ROMÉ.

THIS great work of Gibbon is indispensable to the student of history. The whole field of literature offers no substitute for the "Decline and Fall of the Roman Empire." This history is an acknowledged authority to which all refer, and from which few appeal to the original writers, or to more modern compilers. The gradual decline of the most extraordinary dominion which has ever invaded and oppressed the world; the fall of that immense empire, erected on the ruins of so many kingdoms, republics, and states, both barbarous and civilized, must be a subject of deep interest to all, and more especially to those, who, in the dismemberment of the fourth and last universal kingdom, can discern the fulfillment of the prophecy of Daniel, as represented by the great image of Dan. 2. This valuable work comprises six volumes of nearly 600 pages each, handsomely and substantially bound; sent post-paid for \$4.00. Address, REVIEW AND HERALD, Battle Creek, Mich.

—Beware of talkative professors; they are generally dangerous characters. Wise Christians are "swift to hear, slow to speak, slow to wrath."