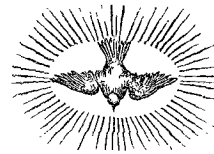


# Advent Review



## 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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DEARER THAN ALL ELSE.

BY A. FORD.

"SWEET is the breath of the fair dewy morn;  
Sweet is the spring when the roses are born;  
Dear is the light in the eyes that we love,  
Dear is our welcome when homeward we rove.  
Dearest, still dearer, in joy or in strife,  
Jesus is dearer, yes, dearer than life."

Grant me, O Saviour, thy love once again;  
Parted from thee, oh the wearisome pain!  
Morn hath no beauties to equal thy face,  
Spring hath no lilies to equal thy grace.  
Dear to me ever in joy or in strife,  
Jesus is dearer, yes, dearer than life.

Grand is the sun when it shines in its might,  
Pure is the moon in the calm, still night;  
Dear is the song when our hearts beat accord,  
Yet longingly thus we say to the Lord:  
Dearest, still dearer, than all else beside,  
Dearest art thou who on Calvary died.

Dear are the hills where the wild flowers grow;  
Dear are the mountains all covered with snow;  
Dear is the sea, but oh, thou art not here,—  
Earth will be sad, Lord, till thou dost appear,  
Dearest, still dearer, than all else beside,  
Dearest art thou who on Calvary died.

### 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.

### CHRIST'S REPRESENTATIVES.

BY MRS. E. G. WHITE.

THE disciples of Christ are his representatives upon the earth; and God designs that they shall be lights in the moral darkness of this world, dotted all over the country, in the towns, villages, and cities, "a spectacle unto the world, to angels, and to men." If they obey the teachings of Christ in his sermon on the mount, they will be seeking continually for perfection of Christian character, and will be truly the light of the world—channels through which God will communicate his divine will, the truth of heavenly origin, to those who sit in darkness, and who have no knowledge of the way of life and salvation.

God cannot display the knowledge of his will, and the wonders of his grace, among the unbelieving world, unless he has witnesses scattered all over the earth. This is God's plan: that men and women who are partakers of this great salvation through Jesus Christ, should be his missionaries, bodies of light throughout the world, to be as signs to the people—living epistles, known and read of all men, their faith and their works testifying to the near approach of the coming Saviour, and that

they have not received the grace of God in vain. The people must be warned to prepare for the coming Judgment. To those who have been listening only to fables, God will give an opportunity to hear the sure word of prophecy, whereunto they do well that they take heed, as unto a light that shineth in a dark place. God will present the sure word of truth to the understanding of all who will take heed, that they may contrast truth with the fables which have been presented to them by men who claim to understand the word of God, and profess to be qualified to instruct those in darkness.

Every follower of Jesus has his or her work to do as a missionary of Christ, in their families, in their neighborhoods, and in the towns and cities where they live. If they are consecrated to God, they are channels of light. God makes them instruments of righteousness to communicate the light of truth, the riches of his grace, to others. Unbelievers may appear indifferent and careless; yet God is impressing and convicting their hearts that there is a reality in the truth. But when men leave the field, give up the contest, and allow the cause of God to languish before God says, "Let them alone," they will only be a burden to any church where they may move. Those they have left, who were convicted, have frequently quieted their consciences with thinking that, after all, they were needlessly anxious; they decide that there is no reality in the profession made by Seventh-day Adventists.

Satan triumphs to see the vine of God's planting either entirely uprooted or left to languish. It is not the purpose of God that his people should cluster together and concentrate their influence in a special locality.

God designs that his people shall be the light of the world, the salt of the earth. The plan of gathering together in large numbers, to compose a large church, has contracted their influence, and narrowed their sphere of usefulness, and is literally putting their light under a bushel. It is God's design that the knowledge of the truth should come to all, that none may be left ignorant of its principles, and so remain in darkness; and that every one should be tested upon it, and decide for or against it, that all may be warned, and left without excuse. The plan of colonizing, or moving from different localities where there is but little strength or influence, and concentrating the influence of many in one locality, is removing the light away from places where God would have it shine.

The followers of Jesus Christ, scattered throughout the world, do not have a high sense of their responsibility, and the obligation resting upon them to let their light shine forth to others. If there are but one or two in a place, they can, although few in number, so conduct themselves before the world as to have an influence which will impress the unbeliever with the sincerity of their faith. The followers of Jesus are not meeting the mind and will of God if they are content to remain in ignorance of his word. All should become Bible students. Christ commanded his followers, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Peter exhorts us, "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

Many who profess to believe the truth for these last days, will be found wanting. They have neglected the weightier matters. Their conversion is

superficial; not deep, earnest, and thorough. They do not know why they believe the truth, only because others have done so, and they take it for granted it must be so. They can give no intelligent reason why they believe. Many have allowed their minds to be filled with things of minor importance, and their eternal interest is made secondary. Their own souls are dwarfed and crippled in spiritual growth. Others are not enlightened or edified by their experience and the knowledge it was their privilege and duty to obtain. Strength and stability lie with true-hearted professors. Christ and him crucified should become the theme of our thoughts, and stir the deepest emotions of our souls. The true followers of Christ will appreciate the great salvation he has wrought for them; and wherever he leads the way, they will follow. They will consider it a privilege to bear whatever burdens Christ may lay upon them. It is through the cross alone that we can estimate the worth of the human soul.

Such is the value of men for whom Christ died that the Father is satisfied with the infinite price which he pays for the salvation of man in yielding up his own Son to die for their redemption. What wisdom, and mercy, and love, in its fullness, are here manifested! The worth of man is only known by going to Calvary. In the mystery of the cross of Christ, we can place an estimate upon man.

What a responsible position, to unite with the Redeemer of the world in the salvation of men! This work calls for self-denial, sacrifice, and benevolence; for perseverance, courage, and faith. Why there are so little results seen of those who minister in word and doctrine, is, they have not the fruit of the grace of God in their hearts and lives. They have not faith. Many who profess to be ministers of Jesus Christ, manifest a wonderful submission in seeing the unconverted all around them going to perdition. A minister of Christ has no right to be at ease, and sit down submissively to the fact that the truth is powerless, and souls are not stirred by its presentation. They should resort to prayer, and should work and pray without ceasing. Those who submit to remain destitute of spiritual blessings, without an earnest wrestling for those blessings, consent to have Satan triumph. Persistent, prevailing faith is necessary. God's ministers must come into closer companionship with Christ, and follow his example in all things,—in purity of life, in self-denial, in benevolence, in diligence, in perseverance. They should remember that a record will one day appear in evidence against them for the least omission of duty.

In order for laborers to grow in grace and in the knowledge of the truth, they must have a varied experience, which will be best acquired in extended labor in new fields, in different localities, coming in contact with all classes of people, and with all varieties of minds, calling into exercise various kinds of labor to meet the wants of many and varied minds. This drives the true laborer to God and the Bible for light, and strength, and knowledge, in order to be fully qualified to meet the wants of the people. They should heed the exhortation given to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Who, then, is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?" Wisdom is needed to discern the

most appropriate subject for the occasion. Paul exhorted Timothy, "Be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this, thou shalt both save thyself, and them that hear thee."

### THE REASON WHY CHRIST MET WITH HIS APOSTLES ON THE FIRST DAY.

BY ELD. E. W. FARNSWORTH.

THE question is often asked by candid, sincere persons, "If Christ did not change the Sabbath, why did he meet with his disciples on that day after his resurrection; was there any significance to the meeting?" We have been taught that the reason was to honor the first day, and to make it a Sabbath; but what does the Bible say? It seems passing strange that if Christ designed to honor that day, he did not say as much, either before or after his resurrection. The truth is, our Saviour never spoke of the first day in any manner whatever, during his whole life on earth, so far as the Bible record shows. We must therefore look in another direction for the reasons of this meeting on that day.

We must remember that his claim to be the Christ, was not only objected to by the men of his own time, but was liable to be disputed all through the years to come, as it has been, more or less. Hence it was necessary that he should have eye-witnesses that could testify to every important event of his life. The prophets had made many predictions concerning his first advent, that the people might know when the true Messiah had come, and thus not be deceived by false Christs.

First, they told where Christ should be born. Micah 5:2. They gave his general appearance, and how he would be looked upon by his fellow-men. Isa. 53:2. They foretold his triumphant ride into Jerusalem, in the humble way in which it was fulfilled. Zech. 9:9. They said he should be smitten with a rod. Micah 5:1. They told of his death, and the manner of his death. Zech. 13:6; Ps. 22:16. They also spoke of his patience and long-suffering under all his maltreatment. Isa. 53:5-7. They went farther, and spoke of his resurrection: "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." Hosea 6:1, 2. All these, and many other specifications, must be met in the life, death, and resurrection of Christ; and it was necessary that he should have witnesses to them all.

So far as the general events of his life were concerned, there were many who could bear witness to them all. But he comes at last to the great crowning act of his life; that which is forever to set the seal to his claim as the Lifegiver—his resurrection. And how important that he should have witnesses that could testify that he had not only been raised from the dead, but that he came "the third day" as the prophet had foretold. Such evidences would forever put his title to the Messiahship far beyond dispute or cavil. That this was the reason for meeting the disciples that day, is evident from what was said and what occurred at the meeting. While there is not a word said about honoring the first day, or changing the Sabbath, the evening is largely occupied in convincing the disciples that he is the same Jesus that was with them, and was put to death, but is now risen again.

The 24th chapter of Luke contains a record of what occurred on that day, after giving an account of the two disciples' journeying to Emmaus, and how Jesus came near to them, and "expounded unto them in all the Scriptures the things concerning himself." "And their eyes were opened, and they knew him." Verses 25-27, 31. Returning immediately to the city, where the eleven were gathered together, they told them what they had learned. And that moment Jesus himself ap-

peared among them, and they were affrighted, and supposed they saw a spirit or ghost. Now notice the turn the conversation takes. Is it such as to convince them that he has come to change the Sabbath, and thus honor the first day? or is it to convince them that he is indeed the very Christ, of whom the prophets had foretold.

First, he says, "Why are ye troubled, and why do thoughts arise in your hearts; behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and his feet." Verses 38-40. And what was all this for? Was it to teach them that the Sabbath was changed? Such would surely have been a strange way to accomplish that; for he certainly said nothing about it. We can readily see that it was to convince them that he was the Christ. But verse 41 says that "they yet believed not for joy, and wondered." And now he proposes to bring a test which they will believe. After showing them his hands and his feet, he asked: "Have ye here any meat? And they gave him a piece of broiled fish, and of a honeycomb. And he took it, and did eat before them." Verses 41-43. This was to convince them that he who stood before them was no ghost or phantom, but their real Lord, who had been slain, and it seems to have accomplished the purpose; for as soon as this was done, he took up the Scriptures and showed them that in his miraculous birth, and life, and death, and resurrection, he had but fulfilled what Moses and the prophets had written: "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures." Verses 44, 45.

In these verses he appeals to the Scriptures, to convince them that all the incidents of his life have been foretold, and then adds: "Thus it is written." What is written? that he should change the Sabbath, or honor the first day?—No, indeed; but, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Verse 46. Then "it was written" that he should not only "suffer," but that he should "rise from the dead the third day." "And ye are witnesses of these things." Verse 48. This was the point. He wanted witnesses to this, the crowning event of his prophetic life, and now he had them. As they went forth to preach the gospel, they could testify that Christ whom they preached, did rise from the dead the third day, for they had seen him; and hence, he must be the Messiah of the prophets. But if they had not seen him, they could not have thus testified; for a man could not testify to such an event if he had not seen either it or the person raised.

When the apostles began their work as ministers, they used their knowledge of these facts with telling effect. After Judas fell, it became necessary to appoint a successor; and it was required that from the number of those who had "compacted with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, one must be ordained to be a witness with us of his resurrection." Acts 1:21, 22. The man who was qualified to fill the place made vacant, must be one who possessed not only a general knowledge of the life and work of Jesus, but he must also be a witness of the resurrection.

When Peter, on the day of Pentecost, appealed to the Scriptures to prove the divinity of Christ, there was one event above all others that seemed to appall the multitude. Using the words of David, in the 16th psalm, he says, "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their hearts." Acts 2:31, 32, 36, 37. What was it that produced that conviction? It was not so much the fact that they had put him to death, although that, with the Holy Ghost, wrought greatly on their hearts, but the fact that God had raised him from the dead the third day, which was startling indeed. This

proved beyond the possibility of a doubt that he was the promised One. This sent conviction to every heart, and here were twelve living "witnesses" to it. They saw him that day after he was risen, and their testimony could not be gainsayed. Who cannot see the wisdom of the Saviour in showing himself to the disciples the day after his resurrection?

We might follow the apostles as they went to preach from place to place, and see what use they made of their knowledge of these things; but we shall only refer to one or two. In the tenth chapter of Acts is an account of Peter's first visit to a Gentile family, Cornelius and his kinsmen and friends. After stating that he was conversant with the life and work of Jesus, he says: "Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead." Verses 40, 41. It was so important that he should have witnesses to the fact of his resurrection on the third day, that Peter here declares that they were chosen of God before. We now have before us the reason, and the only reason the Bible gives, why Christ met with his apostles on that eventful day. How different is this from the reasons assigned by modern theologians; but this being the Bible reason, it must be the true one, and others are necessarily false.

If Christ designed to honor the first day by his resurrection, how easy it would have been for Peter and other apostles to give that as the reason in these numerous instances cited; but they were always silent in reference to this subject. No other reason is ever given, and this one is always assigned wherever anything is said in reference to it.

The apostle Paul makes a still further use of these witnesses to the resurrection of Christ. He builds his masterly argument in behalf of the resurrection of all the dead, in 1 Cor. 15, on the evidence of these witnesses and others; and when we consider that this is by far the clearest proof in all the Bible for the resurrection of the dead, and that its validity and truth rest upon the evidence of these witnesses of Christ's resurrection, their testimony becomes of the greatest importance to all. The argument of the apostle is as follows: He states in the first verse, "I declare unto you the gospel which I preached unto you;" that is, he was about to reiterate in this chapter the things he preached unto them when he was with them. Then he tells them what he received first of all, and that he had preached the same to them. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." Now, how does he prove "that he rose again according to the Scriptures?"

—By those witnesses who saw him after he was risen: "And that he was seen of Cephas [Peter], and then of the twelve." These were his witnesses by which he proved that Christ rose "according to the Scriptures," or prophecies. "After that," he adds, "he was seen of above five hundred. . . . After that, he was seen of James, and then of all the apostles. And last of all he was seen of me also, as of one born out of due time." Verses 6-8. And now, with these witnesses to substantiate what he says, he begins to build his colossal argument that there will be a resurrection, hence, a hope, for all the people of God.

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not." Verses 12-15. In these verses and what follows, he proves the resurrection of the dead; and he does this by proving the resurrection of Christ. And how does he prove the resurrection of Christ?—Principally by the witnesses who had seen him on that day after he was risen. These were the ones by which he proved that Christ had risen according to the prophecies; and that therefore there would be a resurrection of all the dead.

Who cannot see that the line of argument, when traced back to its source, ends in the evidence of

the apostles with whom Christ met on that historic first day, and also the weighty reason Christ had for the meeting. By these witnesses he proved his own resurrection, and through them this evidence was given to the early Church, and will ever be the hope of the people of God to the end of time. When we consider what mighty results are to come through the resurrection, and that the surety of this doctrine comes through the resurrection of Christ, and that the evidence of his resurrection comes through the witness of the apostles, and that they were dependent for evidence upon his showing himself to them, we have no occasion to search further for the reasons of the meeting.

### COURTESY.

BY E. W. WEBSTER.

In the personage of the prophet Daniel, we have an excellent example of courtesy. True courtesy, as in the instance cited, will cause us to be kind and gentle to those who have wronged us, as well as to those who have not. Daniel was placed in the lion's den through the trickery of those evil men to whom his life of uprightness and true courtesy had been a constant reproof. He very likely knew that the princes of Darius were plotting against him to take his life, even before they had succeeded in securing the decree that was to condemn him; for the record says in Dan. 6:10: "Now when Daniel knew that the writing was signed," as though he was expecting it. But he did not even try to stop the progress of the plan.

A great many people, even professed Christians, might think that the efforts of an enemy to deprive them of life, would be sufficient cause for them to do or say almost anything in their power to save themselves. Although it would be perfectly right and just for them to try to save their lives, yet this does not give them the right to be discourteous.

But how was it with Daniel? There he was, condemned by his enemies, and must soon be placed in a den of ravenous lions, for what?—Praying! And not one word of retaliation or complaint was made. He does not say that he would have liked to avenge himself by spiteful words or desperate acts; nor do I imagine that such a thought entered his mind, or that such a spirit arose in his heart. He meekly submitted to them, and we should do the same if placed under like circumstances. 1 Pet. 2:21-23; Matt. 5:39. Then, after he had been in the den all night, and Darius had come to him, did he railingly accuse him of the injustice of placing him in such danger, or blame him for not using his power to release him?—No; although he might have thought that the king should have used his authority, and thus saved him from this hazard of his life. He might have thought, too, that he had good cause for using language that under other circumstances would be harsh, but that would now be perfectly right. But Daniel seems never to have entertained such reasoning. He had cultivated courtesy, until, to all appearances, he unconsciously practiced it. He had a keen sense of having been wronged; but with respect and courtesy, he addresses Darius: "O king, live forever."

Although we may chafe under an intended insult or injustice, yet we have no right, even then, to be otherwise than kind and respectful. Let us remember always to commit our cause "to Him that judgeth righteously." 1 Pet. 2:23. How much trouble and regret would we save ourselves if we would always be courteous. We should cultivate this Christian grace until, like Daniel, we make it a part of our very being. "Finally, be ye all of one mind, having compassion one of another; loving to the brethren, be pitiful, be courteous." 1 Pet. 3:8 (margin).

—The best man is he who most tries to perfect himself, and the happiest man is he who most feels that he is perfecting himself.

—Christianity is divine. Other religions flatter human pride, yield to sinful desires, pamper passion, and foster sin; but this conquers by kindness, opposes sin with holiness, hatred with love, evil doing with good doing. In feeding hungry enemies, it heaps coals of fire on their heads.

### FAULTLESS.

BY I. A. MC. C.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25.

To be presented faultless,  
Oh blessed, blessed thought!  
Though language fails to tell it,  
My heart with joy is fraught.

To be presented faultless  
Before our Father's face—  
Amazing love! yet given  
To Adam's fallen race.

To be presented faultless,  
All trace of sin removed,  
Washed, cleansed, and saved forever  
Through his abounding love.

To be presented faultless!  
What mind can take it in,  
With all its imperfections  
And tendency to sin?

Can I be thus presented?  
I who am oft so weak,  
Who leave good words unspoken,  
But evil often speak?

Who have 'mid fierce temptation,  
Forgot to watch and pray?  
Yet, 'mid it all, He's loved me  
And cared for me each day.

He'll keep my feet from falling,  
If I but look to Him;  
From doubts and fears will keep me,  
And from the power of sin;

And will present me faultless,  
With great, exceeding joy,  
To God—O blessed Saviour!  
Thy love hath no alloy.

To be presented faultless,  
Without one flaw or stain!  
The thought gives joy and gladness  
While here I yet remain.

Worcester, Mass.

### THE WORK AND PEOPLE OF SATAN

FROM THE FALL TO THE RESTORATION.

(Concluded.)

BY H. WREN.

WE now come to another stage of his work, and are met by the inquiry, What use does Satan propose to make of this great array of mighty kingdoms, with all their mighty men, and wealth, and armies? His first object would naturally seem to be, to keep them loyal and true to himself. This he can do by making them believe that they are happy; at least enough of those who are most able and gifted among them to keep the remainder from rebelling. To this end he gives to some authority and power, placing crowns upon the heads of a few, and dividing among many more the honors and rewards of political power. Some become very great and successful merchants; others have all that their hearts crave in the way of pleasure; while still others become renowned as generals, orators, scholars, and statesmen. Honors and rewards of less merit are meted out under all these different heads, through the descending scale of lower ranks, till the great masses are reached, and they are intoxicated with the hope of reaching some of the higher ranks, or infuriated because their lot is hard, and their fate hopeless. A favorite plan by which to bind all, high and low, to his throne, with chains that few will ever endeavor to break, is, to dull and benumb the better feelings, and then gratify the propensities and appetites of the body. Here comes in a long train of evils, which fall under the general head of the carnal mind, and law of sin in the members of the body,—licentiousness, in all its forms; intemperance, including strong drink, gross food, tea, coffee, rum, all intoxicating liquors, tobacco, and opium, and all similar substances, with pork, and a corresponding grossness of living. By these means Satan binds to his chariot wheels, or to his throne, as with additional fetters, the myriad throng of willing devotees.

A telegraphic system, connecting the entire mass of kings and mighty men and rich men and poor men, is perfect and complete; consisting of the carnal mind as the great central feature, then branching off and out into all the ramifications of

the law of sin in all the members of every individual. Satan, as the great operator of this system, sits at its head, and as need or emergency arises, sends to the proper point the required evil thought, purpose, plan, or impulse, and sends along with it sufficient impelling force to set it in motion. In this way, he may be carrying on different schemes in different parts of his dominions at the same time, or may be manipulating or executing one grand universal movement.

Thus we find that Satan, the arch-evil spirit, has carried this point also, and not only holds possession of his subjects, but is fully prepared to direct and control them at his will. The question now comes up, What has he done with his great empire, or with any of its parts. He has prevented weariness and stagnation among his subjects by placing before them all the various roads of ambition, and setting them in pursuit of the prizes held up to view at the various *termini* of those roads. War has been a favorite means of keeping up the interest among his followers. To such an extent has he resorted to this plan that no kingdom has been allowed a clear respite from it, while most of them have been obliged to write their history, principally, in blood.

Another of Satan's endeavors has been to antagonize the work and people of God in the earth; and for this purpose he has always tried to destroy God's agents, chosen to carry on his work, or uphold his truth, in the earth. Adam, the first great upholder of truth (so designed at least), was suddenly attacked and overthrown. Abel was killed. Noah was abandoned and left to stand alone. Satan first sought to drown Moses, then to corrupt him by the honors of Egypt, and, finally, to break his spirit with the ingratitude of the Israelites. He tried to have David killed, and succeeded in bringing premature death to many of the prophets. He procured the destruction of John the Baptist; sought by many means to destroy the life of Jesus Christ, and finally succeeded; caused the apostles to be hated, and some of them to be killed; schemed for the destruction of Wycliffe and Luther, and many other noble souls doing God's work on earth. He has inspired kings and governments to attempt to put down God's work and people, at special crises in their history. He sent Pharaoh and his host after the escaping Israelites. He sent the Assyrian "like a wolf on the [Israelitish] fold." He put the ban of Babylon, in her glory, upon the three young Hebrews. He hurled the imperial Persian power against noble Daniel. Rome, the mistress of the world, he turned against the lowly Man of Nazareth. The papal power—incarnate Satan in religious guise—was called forth to swallow up the lonely woman in the wilderness. And once more, at last, when the little and hated remnant on earth are closing up God's glorious work in this world, what is he to do?—He is to work with all power, and signs, and lying wonders, to deceive them if possible; and in the event of failure, he is to stir up all his forces on earth, and muster them in one great and deadly scheme to destroy them from the face of the earth. The scheme will end as many others before it. Out of apparent overthrow and defeat, God's people will emerge with the glorious banner of victory, and Satan will be compelled a thousand years to hang his head in shame, that, with all his vast and mighty array, he could not overthrow one hundred and forty-four thousand unpretending children of the God of heaven.

At the end of the thousand years, another short-lived effort of this hoary chieftain of hell, then exit, forever exit, Satan and all his train. This ends his work on earth.

### THE GOSPEL: ITS OBJECT AND METHOD.

BY ELD. ALBERT STONE.

JOHN, the harbinger of the Messiah, expressed briefly, but clearly, the object of Christ's mission to earth. Pointing to the Saviour, he said to the people: "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. The prince of the fallen angels, called the Devil and Satan, had, through Adam and Eve, made an insidious attack upon the government of God, and taken possession of the new world. By voluntary transgression, Adam had transferred himself, his posterity, and the dominion of the earth into the hands of Satan, who claimed them as his lawful



prey. To remove the curse of sin thus brought upon the whole world, restore the dignity of God's broken law, and bring back the world to allegiance to its Creator, comprise the sum of the intent of the gospel.

The first interview of the Creator with fallen man, was made the occasion of faintly bringing to his notice the plan of redemption. Thus, at this early period of human history, did the workings of the gospel begin, and to the first man was made the first gospel promise. In the purpose of God, Christ was the Lamb slain from the foundation of the world, and through faith in the divine promise a door of hope was opened to the unborn millions of the race. The Scriptures contain a prophetic outline of the workings and success of the gospel from its beginning to its consummation. Inspired history lights up the path of the people of God through this world, and far down into the eternal ages, so that having such a guide, we may speak with certainty of things as yet unseen. It does not appear that any part of the gospel dispensation is to witness any special exaltation or triumph of the Church. In this world the followers of Christ must be content to be as their Master. The lapse of time has not changed the nature of man. The world is opposed to God, and allied to the cause of his enemies.

The dominion of the earth and the control of its inhabitants are matters that remain unsettled, except in the purpose of God. The period of the gospel dispensation is allotted to the adjustment of this controversy. In the meantime, the battle of truth against error must be fought on the hills and in the valleys through the domain of this earth. It is not the design of Providence to break the aim of opposing powers before the appointed time, but rather that they may have a chance to measure swords with Omnipotence, and titles with the Almighty.

Christ, sitting conjointly with the Father upon his throne, governs the world by his providence; but he is not, at present, the ruler of the world or of the nations in the sense in which it is declared that he shall be in the future. In the second psalm the Father, addressing the Son, says: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." No part of this promise is fulfilled or can be fulfilled so long as the priesthood of Christ continues. This work belongs to Christ as king, sitting on the holy hill of Zion. But Christ does not officiate as priest and king at the same time; and his priesthood is not yet ended, nor will it be till the end of the dispensation. Christ steps out of the priesthood into his kingly office, and sits upon his own throne, where he commences the work, the strange work of judgment.

The prophetic program gives assurance that the course of the world to its end, will be marked with glaring apostasies and departures from the faith; that evil men and seducers will wax worse and worse, deceiving and being deceived. The measure of success that will attend the preached word, is stated by Paul as follows: "It pleases God by the foolishness of preaching to save them that believe." Individual conversion is the gospel method of salvation. "I will take you one of a city and two of a family, and I will bring you to Zion." Jer. 3:14. The saved will be as brands plucked out of the fire, and as sparks kept alive in the depths of the ocean.

Thus will the wheel of Providence roll on, creation groan, and sin and death prevail, until the gospel reaches the grand closing point in its intervention in behalf of fallen man; namely, the second advent of Christ in glory. "Be patient therefore, brethren, unto the coming of the Lord." James 5:7.

Eden Mills, Vt.

### UNITY.

BY H. F. PHELPS.

In the 133rd psalm we have these words: "Behold how good and how pleasant it is for brethren to dwell together in unity." Now let us go to Webster, and learn the meaning of this word. He says: A "unit" is a word, which denotes "a single thing, or person." "Unity" is "the state of being one; oneness; in unity there is agree-

ment; oneness of sentiment, affection, or behavior. Unity may consist of a similar substance or being, and usually consists in a close function of parts, constituting a body detached from other bodies. Unity is a thing undivided, it is separate from every other thing."

This blessed spirit of union is represented by David in this psalm, as being like the precious ointment, used to anoint the high priests, as they were about to enter upon their sacred office. This ointment is spoken of in Ex. 30. There was none to be compounded like it; it was very precious and costly. So it is with this spirit of unity. It is very scarce in these days, at least a precious article. Indeed, there seem to be very few in these days who know how to compound it. The knowledge of its ingredients, and the proportion of each are little known. This ointment seems to be among the lost arts. It was very savory; a sweet perfume; there was none like it. So with this spirit of unity; and when found, it comes up like sweet incense before God. Men cannot help but appreciate it; indeed, it is the strongest evidence of discipleship anywhere to be found. Says the Great Teacher: "By this shall all men know that are ye my disciples, if ye have love one to another." John 13:35. David, also, says that it is like the dews that descend upon Mount Hermon and the mountains of Zion. It is as the dews of morning, hanging in little bead-like drops from grass and flower and tree, sparkling like gems in the sunshine, amid the song of birds joyously flitting from branch to branch. All this is a thing of beauty which arrests the attention of the traveler, and unconsciously draws his mind upward to God; and so this unity among brethren will attract the attention of the passer-by, and some in their mad rush after pleasure, popularity, and wealth, will pause, and seeing how these brethren "dwell together in unity," will, almost unconsciously at first, be drawn heavenward; will consider their ways, and go with the people of God to Mount Zion, their eternal home. "For there the Lord commanded the blessing, even life forevermore."

We will once more cite Mr. Webster. Unity "is a oneness of Christians among themselves, united under the same head, having the same spirit dwelling in them, and possessing the same graces, faith, love, hope, etc." And Jesus prays "that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:21. Again: "I in them, and thou in me, that they may be made perfect in one." Verse 23.

And now, dear reader, let me ask, Have you been attracted by this spirit of unity? Would it not be delightful to see the people of God in perfect harmony—of the same mind, no divisions, no discord among them? Is it not every way desirable?—Yes. Then how shall we attain to this state? By cold criticism? by allowing a feeling of distrust to take possession of our hearts? by feeling dissatisfied, or murmuring and complaining at this and that?—No, never. Has God a truth for this day and age of the world? Is God leading this people? Do we see any evidence that his hand is in this work? Has he gone out before us? Was his hand with the pioneers in this work? To all these questions we may emphatically say, Yes. Has God laid any burdens and responsibilities upon those who are now leading out in the various branches of the work, or are they working for selfish interests? No one who has had any acquaintance with the work in the past, or love for the truth, can believe the latter to be true; and if not, it must be that God has placed great responsibilities upon them, and it is our duty to sustain and stand by those whom God has chosen. We should stay up their hands, pay respect to their judgment, and heartily engage in the work. Let us take warning from the fate of the murmurers and complainers in ancient and less important crises of God's work: "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:10-12.

—Outward service alone is of no value.

—There is little spiritual life where there is backwardness to prayer.

### HOW DO YOU KNOW?

BY M. WOOD.

"Yes, how do you know but that you are mistaken as the Millerites and all other time-setting Adventists have been in the past? You Seventh-day Adventists speak as though you could see into futurity. But why speak so positively about your Sabbath, and the coming of the Lord, and other views entertained by you?" So says an inquiring friend.

God's ancient people spoke in the most positive terms. Job says, "I know that my Redeemer liveth." Job 19:25. And Paul is just as emphatic when he says, "Henceforth there is laid up for me a crown of righteousness." 2 Tim. 4:8. Another apostle says: "We know that, when he [Jesus] shall appear, we shall be like him; for we shall see him as he is." But how do you know all this?—By faith. This to the child of God is absolute knowledge. When the blessed Saviour said (Matt. 5:18), "One jot or one tittle shall in no wise pass from the law" (God's moral law), his children are credulous enough to believe that he meant just what he said. And when he says to his disciples, "If I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also," consecrated, God-fearing men and women take hold of this blessed promise with a loving faith, and believe that the signs of the times indicate the soon coming of their blessed Lord. Yet many, even of those who profess faith in Christ, prefer to live in ignorance concerning this grand and awful event. Those only will receive a crown of life who love the appearing of the Saviour.

### OUR STRENGTH.

BY MRS. M. E. STEWARD.

"Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isa. 27:5. In order to have peace with God, man must put away his sins; but the assurance comes, "he shall make peace with me." Hence, in the strength of God the sinner does overcome. Blessed encouragement to the sorely tried and tempted one! The strength of God is sufficient for all our needs. The invitation is still good: Cast "all your care upon him; for he careth for you." What a relief do the anxious, the sorrowful, find in a faithful God!

But what about our sicknesses? May we derive physical strength from God? He who made the world, "upholding all things by the word of his power," has physical as well as spiritual strength. "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." "Let him take hold of my strength." How? Not like a trembling, fearing culprit or beggar; that would not honor the royal invitation. "While help will not be forced upon any, it is freely, gladly given to all who seek it in sincerity."

How would a loving father feel to see a son who is starving approach him with great timidity, to take the loaf of bread extended to him? Would he not be deeply grieved at his child's want of trust in him? Our heavenly Father is holding out to us his strength. He says, Take it, not feel after it; but take right hold of it, on the word of the loftiest, truest, best One in the universe! Our reason sees the point, and that is enough. Faith is the exercise of reason; after the understanding has taken hold of it, feeling naturally follows. Then let us, as sensible beings, use the reason God has given us, gratefully accepting the precious promises which he will freely, gladly, verify to us.

"But," say you, "I could believe if I were not so unworthy." Provision is made for you. Jesus "is able to save them to the uttermost that come unto God by him." Our dear Saviour himself says, "Him that cometh unto me I will in no wise cast out." Since "God can be just and the justifier of him which believeth on Jesus," what hinders the believer's accepting all the promises of God? The way is equally accessible to the sinner. Plunge at once into the "fountain opened . . . for sin and for uncleanness." Accept the Saviour and his service, and "all things are yours, . . . and ye are Christ's, and Christ is God's."

## 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.

### THOUGHTS ON THE 91ST PSALM.

BY M. B. DUFFIE.

GOD has promised to give to the angels  
A charge o'er his children below;  
Designing that all should have knowledge,  
To guide them where'er they should go;  
To guard every foot from the brambles,  
To roll from their path every stone,  
To wipe away tears from all eyelids,  
To stifle each sigh and each moan.  
They will come to our side to console us,  
They will step their fair feet on our floor;  
On their errands of love and of mercy,  
The angels will come to our door.

We may feel their blest presence about us,  
And rely on their love and their might;  
We may trust their strong arms to sustain us,  
And help us to strive for the right.  
It may be they look in our faces,  
Are reading our thoughts, day by day.  
Oh, let us then watch and be careful,  
Lest we turn them in sorrow away!  
They will come when we sorely are tempted,  
They will guard, like an armor of mail,  
And help us to stand 'gainst the mighty,  
When the grim hosts of sin shall assail!

They will bring us at last, if we're faithful,  
If we faint not nor fall in the strife,  
A crumb from the table of Jesus,  
And a drop from the river of life!

Battle Creek, Mich.

### SUNSHINY HUSBANDS.

WHY such matters as "gloomy homes," "spoiled children," and "disappointed husbands" are so generally ascribed to mistakes of the wife and mother; and "weary women," "careworn mothers," and "injurious wives," so open to criticism, while the husband and father quietly keeps the background, safely shielded from such assaults, has long been a query with us. We frankly admit that women are fallible, and liable to fail in judgment and in their efforts to act well their part in controlling the family; but, on the other hand, are men infallible? Are they never subject to failures? Do they never err in judgment? Do they always meet with success in their office as head of the family? If not, is it possible no evil could arise therefrom? And, should evil result, is it not a natural consequence that it should have greater or less bearing upon the conditions of the home circle and her who stands at its head? We say, Yes. Let us see.

Husbands who so often censure your wives for domestic clouds, pause. A word to you is needed. You delight in considering the obligations laid upon the wife to be a perpetual sunbeam; but are you therefore freed from all such, and privileged to wear a thunder-cloud upon your brow? A cheerful atmosphere is important to happy home life. It is beyond the possible for children to be good when exposed to constant fault-finding and fretting from their parents. It is very difficult for the wife to maintain a calm and sweet self-possession, when the husband is critical, dictatorial, or sullen, and evidently considers her as obliged to patiently respond to his every beck and nod, receiving her tender efforts with indifferent appreciation.

The majority of men stare in blank amazement, and flutter with evident doubt, on hearing the statement that in the home circle the wife and not the husband, pulls the laboring oar. Yet it is true that, let a man's business be ever so confining, ever so tiresome, ever so exhaustive, the simple fact that he goes to it in the morning and returns from it at night, gives him that much the advantage of his wife in ease and comfort. For him the slavery of routine has its intervals and its breaks. He gets a breath of the world outside; he has a daily change of scene; he sees people and hears them talk, and his home is decidedly his refuge and shelter. For the wife, on the contrary, the ceaseless repetition of the many little duties of which he has never dreamed, is all the variety in her day. She knows better than any one else, the daily steps and stitches, the same things done over and over, the pettiness of the trials which come to nursery and kitchen; but they are so insignificant

that she is ashamed to talk about them, and too often, no doubt, forgets to tell her Saviour how hard they press her; and thus bearing her cross all alone, its weight becomes crushing. Kind husband, consider this. You who expect to return to your home to-night, to be greeted with a cheerful word and smile from your patient wife, should you be disappointed, do not assume a disconsolate attitude; but, remembering her cares and perplexities, her trials and crosses, speak the kind word yourself, and bestow upon her the cheerful smile for which you now long.

"Oh, give them ere she passes from the reach  
Of loving smile and word!  
For it may be your gift of kindly speech  
Will be too long deferred."

'T will be as oil upon the troubled waters, and the burden which she has longed to lay down, she will take up with quickened zeal.

A sunshiny husband makes a merry, beautiful home,—a home worth having, worth working in and for. If he is kind, cheery, considerate, and sympathetic, the wife sings in her heart as she performs her daily duties, anxiously awaits his return at night, and realizes returning youth in the assurance she feels of his admiration and approbation. It may seem weak, but it is the admired wife, the wife that hears words of praise and receives smiles of commendation, who is capable and discreet, and performs her tasks with cheerfulness and pleasure. A timid, weak, self-distrusting little body will soon fairly bloom into strong, self-reliant womanhood under the influence of companionship with a husband who would really go out of his way to show her how fully he trusted to her judgment, and how tenderly he prized her opinion. He it is who realizes the partnership in the relation of husband and wife, and who does not consider her as his own personal property; who, aside from looking to his wife for the comforting words and caresses it is her duty to bestow, delights in soothing her cares and administering comfort on every needful occasion. Oh, that there were more such! Would not the "gloomy homes" become less, and the "weary women" soon be strong and hearty?

In home life there should be no jar, no striving for place, no division of interests. The husband and wife are each the complement of the other, and it is just as much his duty to be cheerful, as it is hers to be patient; his right to bring joy into the door, as it is hers to make pleasant and attractive the interior. A family where the father makes life a joy, is full of something of which God approves; and heavenly angels delight in visiting such a household.

Battle Creek, Mich.

### BE NOT PARTIAL.

THE person who can always and everywhere exercise and exhibit a free and impartial bearing toward all his fellow-beings, is a jewel in society, a great blessing to the world, and an honor to God. Character in this respect is shown by words, actions, and general appearance. Go into any community, into a public assembly, a social gathering, or private circle, and how quickly can you pick out the persons of generous impulses and warm, impartial traits of character. Watch for the smiling countenance, the ready recognition, the warm grasp of the hand, the earnest inquiry after your health and welfare, the cordial bearing toward all, the vivacious manner, and where you see all these admirable traits exhibited, you will find a model human soul. These are like oases in the desert; like copious showers to a thirsty land; like cooling water to parched and fevered lips; like bread to a starving soul; like a friendly light to one lost in a wilderness; and who shall say they are not a joy in the eyes of the Lord?

Are there few or many of such noble souls on earth? Reader, are *you* one? Do you dispense your favors impartially, or are there certain ones to whom you show cordiality, and all the rest of the world ignore? Perhaps you think your duty done in this respect when you are smiling and cordial to those who are so to you. Christ said: "If ye love them which love you, what thank have ye?" Don't think it is any credit to you to return love and cordiality to those who thus regard you, for it is not; it would simply be a great discredit to you did you neglect so to do. If you want to do that which will bring you a credit mark in the eyes of

your fellow-beings and God, embrace the opportunities presented of doing some voluntary work in this direction, of taking some advance steps on your own responsibility. There are those in your immediate vicinity, whom you meet every day, perhaps, to whom you have never spoken a kindly word, or for whom you have never shown any interest. Begin there, and widen the field of your noble work as fast as possible. When a stranger comes among you, put yourselves out of the way a little to give him a cordial greeting, and demonstrate to him that you have taken instruction in true Christian etiquette, and know how to practice it. Don't be so wrapped up in self that you have no smiles, no kindly inquiries, no indications of interest in, or care for, those whom you meet. "Oh, this world would be a paradise did all its creatures love!"

"But," you say, "I am not going to put myself out of the way to accommodate every hussy I meet; I am not going to dirty my hands and soil my reputation by having anything to do with the general rabble and the irredeemable outcasts of society. I propose to spend my time and energies on people of some worth, where there is some pleasure in working, and a prospect of accomplishing something."

Come with me out into the streets. It is very muddy; indeed, we cannot cross the street without getting into the mud to a very disagreeable extent. "Oh no," you say, "let's not go into that filthy mire, that disgusting stuff!" What is mud? Listen, while I tell you what it is. Let us separate it into its constituent elements, and see what we find: First, here is sand; when this is cleansed and crystallized, what is prettier than pure, white sand? By arranging these tiny, sparkling grains according to a still higher process, we have the matchless opal. Next, consider the clay. This, when arranged according to a higher law, gives us the brilliant sapphire that is so much admired. And then we find soot has been deposited in this mud of the streets; surely there is nothing precious about that. Let us see: in its crystallized perfection, soot forms the sparkling diamond, that most precious of gems. And what else do we find?—Water. When water is distilled according to the higher law of its nature, we find it resting in its exquisite perfection in drops of dew on the sweet perfumed rose. Now do you see any beauty in the mud? The beauty is there, also elements of high value. Only look at it in the light of Nature's higher law, and you will have no occasion to call it filthy and despised.

Do you see any lesson in this that relates to your duty toward fallen human beings? Regard them not from outward appearances only, but consider them in the light of God's higher law, in the light of what may be made of them when brought under the proper influences. Have you no capacity to help elevate and refine them? Then do not boast that you are capable of working upon higher organizations, and talk about laboring where there are more sure prospects of accomplishing great results. No, despise not any human being because he is low and degraded, because he has unfortunately fallen into the gutter. Refrain not your hand from being extended with a warm grasp to any brother or sister in the human family, however uninviting may be his or her appearance, or however great you may think the gulf to be between them and you. Do not cast the withering glance of criticism or condemnation upon them, but reach out the hand, and with a cordial grasp help to raise them.

Remember Christ's course toward the sinful woman, and consider what your rights to condemn are as compared with his. It is not for us to judge of the inherent value or merits of a fellow-being; it is ours to do and act, leaving the results with God. We know not whether this or that shall bear fruit; but if we withhold our hand from scattering seeds of love, truth, and kindness, we have no assurance of finding any sheaves for us in heaven. The very instances where we refrain from sowing may be the ones that would bear the golden grain. Cultivate the spirit of cordiality and kindness in the home circle, among your friends and acquaintances, and then you will be prepared to practice the same principles among the unfortunates whom you meet.

G. W. MORSE.

—Health can be bought, but it has to be paid for with temperance at the highest rates.

## Special Mention.

### ANOTHER BLOT.

ABOUT the latest abomination which has arisen to disgrace the name of modern Christianity, is the celebration of mock marriages. In the *Buffalo Evening News* of Nov. 18, 1885, a correspondent, over the signature of "A Lay Christian," denounces the travesty as more sacrilegious than the stage. What a stinging reproach to any church to be guilty of follies which give occasion for it to be thus arraigned! The writer says:—

"What is the meaning of these mock weddings we see announced to take place in various churches of this city? A week ago there was one at Riverside M. E. church, between two young people at Black Rock, a mock Japanese ceremony. Are not those young people afraid to be caught by such playing with fire? Any sort of wedding is held legal in this State, so long as there is a public declaration by the parties. But apart from all this, what a spectacle of irreverence is presented! In Westminster church last night there was another ceremony, when *Nanki-Poo* was married to *Yum-Yum*. This surpasses the stage. The sacred ceremony of marriage is never travestied there. . . . But here in two churches we have the sacred rite made a subject of ridicule. Are we to have a fashion of this sort, for money-making purposes or entertainment? I doubt if all the churches will sanction such sacrilege. It is worse than grab-bags in my opinion."

### SANCTIFIED INIQUITY DENOUNCED.

A SERMON by J. I. Swander, D. D., copied in *The Christian World* of Nov. 12, 1885, from *Hall's Microcosm*, denounces the iniquitous practices carried on in some denominations under the name of religion, in severer terms than would have been selected even by those who believe in the present fulfillment of the message of Rev. 14:8. They are no more severe than the circumstances demand; but are all the more forcible as coming from one of their own number. We quote a few paragraphs:—

"Carnality, in disguise, is the evil which now not only threatens the foundations of our holy religion, but also actually restricts the Church of God to a narrow channel of beneficent influence, that should be as bounding and as boundless as the waves of the sea. . . . The inconsistency of much modern church enterprise is enough to make heaven blush with holy sorrow and hell resound with jublations of infernal joy. . . .

"What was the practical culmination of Rome's pre-Reformation iniquity? Was not the lucrative sale of indulgences the audacity of her crime. Was it not this authorized traffic in sin which fired the zeal of Luther in Germany, and Zwingli in Switzerland? And is not Protestantism now repeating the great crime which she once charged upon the alleged 'mother of harlots'? What is the meaning of church fairs, religious gambling,—sanctimonious sensuality and pious trickery,—resorted to by many of our congregations and silently sanctioned by our denominational church courts? Our civil authorities have been trying to suppress the lottery system, whose roots have taken such firm hold in the unsanctified soil of fallen human nature. Our municipal governments are seeking to break up the gambling dens in the leading metropolises of the land, while the Church is planting the seed of the same iniquity at the foot of her altars, and watering them with the hypocritical tears of pretended penitence for sin. Great God! is it not enough to place an indelible blush upon the cheek of every Christian? What though carnal methods be baptized in the Christian name; are they not carnal still? Now abideth lucrative devotion, devotional gratification, and gratifying amusement; but the greatest of these is false charity. What sounding brass and tinkling cymbals! The divinely ordained order has been changed. We love God because we are fond of strawberries and dress-parade. Instead of crucifying selfishness, which is

the very essence of hell, the Son of God is crucified afresh and put to an open shame before the more consistent scoffers of the community. No wonder that they laugh when such appeals are made to man's animal nature, to stimulate the action of a something falsely supposed to be a regenerated heart. Religious flirtation, neck-tie parties, bean jugglery, holy hocus-pocus, mum-socials, and all imaginable kinds of lucrative buffoonery are too frequently the manifestations of that mock charity which seeketh its own, is easily puffed up, and be-haveth itself unseemly.

"In view of this tendency, what is the outlook for the future? Does the reign of such a carnival aught of hope or joy foretell? Were it not for the divine promise that the gates of hell shall not prevail against the inner and more substantial principles of the Church, Christians might reasonably be alarmed at the sulphurous odor which now threatens to drive the holy incense of true religion from the temple of the most high God.

"If for holding these views and indulging in these fears, the writer should be called a pessimist, he will make no objection to the honor thus conferred. When the tide is sweeping to destruction, to be an optimist is to be a fool. Jeremiah, John the Baptist, Jesus Christ, and the Reformers sounded the alarm when they saw the degenerating tendencies of their respective ages; and shall we listen to the siren song of false prosperity in Zion until we die in the ecstasy of its damnable delusion? Is there not already a general demand for another reformation in Christendom? Indulgences are now sold under the acquiescence of our Protestant bodies. Tetzels mercenary mission has been renewed. And what shall the harvest be if we continue to seal with the sanction of Heaven the principles and practices of hell? . . .

"Progressive euchre and retrogressive religion move hand in hand. The most popular amusements are common to saint and sinner. Both parties seem disposed to meet upon a common level, and form a permanent treaty of peace. There appears to be a tacit understanding between the Church and the world that the former is to furnish the standard of orthodoxy, while the latter shall be permitted to dictate the rules of social propriety and practical ethics. In view of this, the near future gives promise of a very interesting program. It may be several years before the influential members of church society will be willing to sanction the popular entertainment of modern Spain, or the gladiatorial feats of ancient Rome; but at the present rate of speed, the goal will soon be reached. The American people are easily swayed and swept before the whirlwind of a popular craze. Under the pretext of charity, Madison Square Garden may yet be turned into a national coliseum, graced with the gigantic statue of the "Boston boy," and dedicated to the glory of the manly art. Why not? If Christian communities and leading members of the church patronize roller-rink contests for sweet charity's sake, why not encourage sparring exhibitions for the support of the poor? Is there less religion in the brawny fists of pugilism than in the comely heels of skatorial voluptuousness? Zeal for God! Heaven have mercy upon such willing victims of deep delusion! It is a flattering falsehood. And is the popular church-fair-entertainment-for-money-and-fun system any better?—Not a bit. Why not throw off the miserable mask and serve the flesh without being handicapped with such pretensions to holiness? The only real value of such carnival religion is its prophetic utterances. They reveal the inward emptiness of mere nominal Christianity, and foretell its ultimate marriage with genuine iniquity. There is now a courtship in progress looking to such a consummation. May the chariot wheels of God's beneficent providence move on with rapid speed, and bring the inevitable crisis."

### CATHOLIC AGGRESSIVENESS.

CATHOLICS do not propose to be outdone by any Protestant movement or agency. No sooner is a congress of Protestant churches talked of, than Cardinal Manning, of London, proposes a congress of English-speaking Catholics from all parts of the world, to convene at that city next June. To propose such a scheme in the Catholic Church, means that it will be executed, and that successfully. The plan meets the approval of the pope. Cardinal Manning says that such a congress would be of "momentous import," and would "take in

half a world." He says it "will be the first step in that indefinable unification of the English-speaking peoples of the world that must come in the course of time." Again he says: "While we are at it, let us have a congress that will be a pride and a glory to the Church, and a source of the highest gratification to English-speaking people of every religion and every nation. I would suggest that the great confraternities and societies be amply represented, as well as the Christian Brotherhood. . . . We are aggressive; that is our duty."

With Protestants and Catholics moving for such world-wide unions, and the Congress of the United States moving for a peace convention of all nations of the globe, the world seems fast ripening for the great deceptions of the last days.

In this connection, the following associated press dispatch, dated at London Feb. 5, will be of special interest, as indicating the present character and design of Catholic aggressiveness:—

"The news of the pope's sudden illness caused genuine regret among the public men in England. A Church of England ecclesiastic remarked in conversation, that there never had been a period when the Roman Catholic Church was on so good terms as at the present with the other religious bodies of the world, as well as with the statesmen and diplomats of all nations. The whole spirit of Leo XIII's administration, he said, has been to develop the purely religious function of the Church, and to place less emphasis than formerly upon its temporal rights and aspirations. As a part of this policy, the Romish Church was being brought into as near an approach to co-operation with other churches as possible without abandoning its claims to be the peculiar institution of God. The result of this attitude has been to effect a degree of cordiality between Roman Catholic and other ministers of religion throughout the world, such as has never before been witnessed. Leo is therefore regarded by other denominations with very different feelings than any former pope has been, and any indications that his career is in danger of being terminated before his views have become permanently rooted in the policy of the Church, would be regarded as threatening a serious danger to Christianity in its widest sense. There is a universal desire among the leaders of religions throughout, that his holiness may survive to see the realization of his ambition, which is interpreted to be, first, a church holding aloof from political interference, not abandoning the claim to universal supremacy, but seeking to bring about the eventful recognition of that claim by reason of the universal spread of a true religious feeling, rather than by factional intrigue; and, second, a recognition, meanwhile, of the pope's peculiar fitness as an arbiter of international disputes.

"This latter would, of course, be impossible of realization without the genuineness of the first-named policy of non-politicalism becoming apparent to all rulers; and it is certain that every recent action of the pontiff has been such as to show that he is thoroughly in earnest in his efforts to keep Roman Catholicism divorced from party strifes. It is an open secret among students of religious affairs, continued the ecclesiastic referred to, that it was only after repeated discussions with his cardinals that Pope Leo XIII. succeeded in convincing them of the wisdom of this course. The numerous meetings of the cardinals, called during the first year of the present pontificate, and the object of which was a matter of much curious speculation, were really devoted to the elucidation of this policy. The pope finally succeeded in infusing not only confidence, but zeal, into the body of the cardinalate and priesthood in the carrying out of his ideas, which are, in substance, that in view of the present political conditions and those certain to exist in the near future, the only way in which the Church can regain its former moral supremacy among all nations, is by such a course as will win for it the absolute confidence and friendship of all rulers, as being a representative solely of divinity and moral justice, having no political affiliations, and being above considerations of worldly advantage."

—Fretting and vexation generally originate in pride and self-conceit.

—Titles are valuable; they make us acquainted with many persons who otherwise would be lost among the rubbish.



## Our Tract Societies.

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

### THE HAMMOCK OF PRAYER.

BY TORIA A. BUCK.

"Underneath are the everlasting arms." Deut. 33:27.

There was night upon the mountain,  
There were shadows on the plain,  
And their gloom had filled my spirit  
With a yearning that was vain.  
I had drank from earthly fountains,  
And had found their pleasures brief,  
And my hammock swayed and quivered  
By the cord of unbelief.

Spake a Christian friend and brother,  
"One can bid thy trials cease.  
He can save thee, and redeem thee,  
And can give thy spirit peace.  
Cast all earthly trials from thee;  
He can raise thee, fallen, up."  
And I felt my hammock swaying  
By the silken cord of hope.

Spake there then a friend and sister,  
"Let thy life begin anew.  
All the wide world lies before thee,  
There is work for thee to do.  
Let not earthly cares distress thee,  
Hear His promise, how He saith"—  
Up and down my hammock swingeth  
By the silver chain of faith.

Then my haughty pride was humbled,  
As I heard His promise sweet,  
And I bowed before His altar,  
Lowly kneeling at His feet.  
All my doubts and trials vanished,  
As His Spirit met me there,  
And I felt my hammock swinging  
By the golden chain of prayer.

Softly swinging, gently swinging,  
By the Master's meek commands;  
All the cords are firmly gathered,  
And are clasped within his hands.  
Softly swinging, gently swinging,  
To the music in the air—  
Thus my hammock is uplifted  
By the golden chain of prayer.

East Randolph, N. Y.

### INDIANA TRACT SOCIETY.

#### Report for Quarter Ending Dec. 31, 1885.

No. of members.....	270
" reports returned.....	192
" members added.....	32
" " dismissed.....	4
" missionary visits.....	418
" letters written.....	133
" Signs taken in clubs.....	93
" new subscriptions obtained.....	69
" pp. tracts, pamphlets, and books loaned, 140,914	
" periodicals distributed.....	5,569

Cash received on membership and donations, \$22.60; on sales, \$26.13; on periodicals, \$143.74; on reserve fund, \$10; on other funds, \$15. W. A. YOUNG, Sec.

### TEXAS TRACT SOCIETY.

#### Report for Quarter Ending Dec. 31, 1885.

No. of members.....	193
" reports returned.....	119
" members added.....	3
" " dismissed.....	5
" missionary visits.....	64
" letters written.....	96
" Signs taken in clubs.....	26
" new subscriptions obtained.....	6
" pp. tracts and pamphlets distributed... 45,669	
" periodicals distributed.....	1,461
" Annuals.....	25

Cash received on membership and donations, \$20.05; on sales, \$716.21; on periodicals, \$100.06; on other funds, \$42.88. LEE GREGORY, Sec.

### MICHIGAN STATE TRACT SOCIETY QUARTERLY MEETING.

THE State quarterly meeting of the Michigan Tract Society, convened at Charlotte Jan. 28, 1886.

FIRST MEETING, AT 10 A. M.—Prayer by Eld. Van Horn. The Secretary being absent, Ella Carman was appointed to act as secretary *pro tem.*, and assistant secretary throughout the session. The exercises of this meeting and one held at 2 P. M., consisted in hearing the reports from the directors and others, which were of an encouraging nature. Ear-

nest calls for more laborers were made from different parts of the field. E. S. Griggs, J. F. Carman, and G. O. Wellman were appointed as Committee on Resolutions.

THIRD MEETING, JAN. 31, AT 9 A. M.—The Secretary having arrived, the minutes of the last session, held at Battle Creek during the General Conference, were read and approved. The financial report of the Society for the last quarter was also read and accepted. Committee on Resolutions presented the following:—

*Whereas*, It is apparent that the tender mercies of God have been continued to us as a Society since we last convened; and—

*Whereas*, Reports from the different parts of the field show that at least a degree of success has attended the efforts of our laborers; and—

*Whereas*, It is also seen by these reports that many new fields are opened; therefore—

*Resolved*, That we hereby express our gratitude to God for his care, and recognize his helping hand in the work, and his providence going before to open fields of labor.

*Whereas*, The Lord has long since said the time had come when the truth of the third message should go to the cities; and—

*Whereas*, It has been more recently stated that the Michigan Conference is far behind its privileges and duty, not doing one fiftieth part of what it ought to do; therefore—

*Resolved*, That we recommend our President, Vice-President, and State Conference Committee to take steps to establish a mission in the city of Grand Rapids, without any unnecessary delay.

*Whereas*, There are many young people in our State who are ready to engage in the work, provided they can have the necessary instruction; and—

*Whereas*, The Lord has plainly declared it to be our duty to instruct those that will give themselves to the work of God; therefore—

*Resolved*, That we request our State Conference and General Conference officers to assist us in securing such help for the Grand Rapids mission as will enable it to afford suitable and necessary instruction for all such as desire to fit themselves for this work.

*Whereas*, The starting of a mission school will necessitate the adoption of some system of receiving and caring for those who are to be educated; therefore—

*Resolved*, That we recommend that the Conference Committee, the President and Vice-President of the T. and M. Society, with the district directors, constitute a committee to select persons to be educated in said mission; that we further recommend that such persons as shall be accepted, receive board, lodging, and tuition free, provided they faithfully work in harmony with the regulations of said mission, until those in charge of the mission shall consider them competent to go out and labor in this branch of the work; and that such term of instruction shall not exceed three months.

*Whereas*, We now find more willingness on the part of the people to hear and learn the present truth than ever before; therefore—

*Resolved*, That we recommend our directors to visit their local societies as soon as possible, and persuade all suitable members to go to work among their friends and neighbors, by canvassing for our books and periodicals, and instructing such as desire to know the truth we hold, by giving Bible readings.

*Whereas*, There are now many urgent calls for those of experience to give instruction in Bible readings and colporteur work in our State; therefore—

*Resolved*, That we request our Conference Committee to assist us in the securing of this necessary help, by using their influence to have those of our workers now engaged in other States returned to our assistance as soon as consistent.

After an interesting and lengthy discussion, the motion to adopt was carried.

W. C. Sisley offered the following:—

*Resolved*, That we hail with gladness the publication of the *Gospel Sickle*, believing as we do that it will supply a demand which has long existed; and that we urge our people throughout the State to do all in their power to give it a wide circulation by obtaining subscribers for it, and by taking clubs for free distribution.

Bro. Canright said this paper was issued in accordance with a resolution passed by the General Conference, and that it was not designed to take the place of our other papers, but was to fill a place which could not be reached by them. He was followed by Bro. Sisley, who concurred in what had been said. The President, while he expressed himself in favor of such a paper, strongly urged that great caution be used not to have it take the place of the *Signs* or *Review*, that each paper had a special field to which it was particularly adapted. After remarks by others, the resolution was carried.

Adjourned to call of Chair.

FOURTH MEETING, JAN. 31, AT 5 P. M.—Committee on Resolutions submitted the following:—

*Whereas*, The book, "Marvel of Nations," is being sold quite rapidly by our people, and there is a demand for the clubbing of some paper with this book, which demand meets with our hearty approval; and—

*Whereas*, We believe that the *Gospel Sickle* is the paper which will advance the cause of truth; therefore—

*Resolved*, That we ask the Publishing Association to make such arrangements as will enable our Society to offer proper inducements to its agents, in forming clubs of this paper with the "Marvel of Nations."

*Whereas*, The *Youth's Instructor* is a very valuable sheet for missionary purposes, containing, as it does, a large amount of interesting and instructive reading besides the lessons for the Sabbath-school, and is well calculated to open the way for our more denominational works; and—

*Whereas*, It is of the utmost importance that our children be instructed and encouraged to do something for the Master, that they may grow into useful laborers; and—

*Whereas*, Liberal terms are now offered to the agents by the publishers; therefore—

*Resolved*, That we encourage our children to work for this paper by doing all we possibly can ourselves to give it the wide circulation it deserves.

*Whereas*, For some time in the past several of our number have been encouraged to secure the addresses of the members of the W. C. T. U. throughout this country, with the promise that a religious and temperance paper would be sent them; and—

*Whereas*, Steps have already been taken toward publishing such a paper, and several hundred dollars have been donated for that purpose; therefore—

*Resolved*, That this Society take the responsibility of publishing the *Temperance Outlook and Sabbath Vindicator*, provided the Battle Creek V. M. Society will take charge of its distribution, doing all the work contingent upon it free of charge.

After a thorough discussion, the report was adopted.

The Committee offered the following:—

*Whereas*, According to our constitution and system of management, our districts have no income or fund of their own, with which to meet the necessary and increasing expenses of their work, and are thereby subject to much embarrassment and perplexity; therefore—

*Resolved*, That the margin on the book trade be equitably divided between the State, district, and local societies, and that a committee of five be appointed to act with the President and Secretary of the State Society, to properly divide and apportion the per cent that each organization shall have.

J. Fargo, M. C. Cyphers, J. F. Carman, E. S. Griggs, and Alex. Carpenter were appointed as said committee.

The committee recommended that the per cent on all bound books and pamphlets, except on subscription books, be divided on the scale of 1, 2, and 3.—Adopted.

On motion, the Chair appointed J. Fargo and D. H. Lamson as additional members to the Committee on Resolutions.

Adjourned to call of Chair.

(Concluded next week.)

### COLORADO STATE T. AND M. QUARTERLY MEETING.

In compliance with the appointment of Eld. Ostrander, the State Quarterly meeting of the Tract Society of Colorado met at Boulder, Jan. 15-17. All who were present were glad of the opportunity to meet Bro. Ostrander. Although the weather was very cold, a good number were present from neighboring churches. The meetings began Friday evening, and from the first it seemed that the Lord designed to meet with us. The spirit of enthusiasm manifested by Bro. O. was felt by others, and seemed to pervade all the meetings to the close. The Lord came very near at some of our gatherings. Some important plans were laid and measures set on foot for their execution. The T. and M. report for the past quarter was encouraging, but evidenced that we were not up to the times, as individuals, in this great work.

The Sabbath-school work was discussed at some length, and good instructions were given by Brn. Ostrander and Williams, and others. The plan of organizing Sunday-schools was thought advisable, and it was recommended that each church in this Conference use every effort possible to effect such organizations wherever opportunities are presented. When the meeting closed, the brethren were in the best of spirits, and better able to discharge future duties. On the following Wednesday evening, Bro. O. spoke at the mission in Denver, to an appreciative congregation. Thursday evening some matters with the church were arranged, and on Friday morning he took his leave for the southern part of the State, where we hope good results may attend his efforts. C. P. HASKELL.

# The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 16, 1886.

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

## DISTRESS OF NATIONS.

A GLIMPSE OF VOLCANIC FIRES IN THE CITY OF LONDON.

THUNDERS cannot always mutter in the heavens and no storm at last burst upon the world. But for years dark clouds have hung along the political and social horizon, rolling up with threatening aspect far into the heavens, and giving forth from time to time unmistakable portents that the struggling forces could not long remain pent up in their fiery bosom.

This is not peculiar to any particular nation or people. The causes of discontent, the seeds of revolution, are all but universal. Friction between capital and labor, nobleman and serf, king and subject, millionaire and beggar, is the disturbing element everywhere to be found. As well think that boundless luxury with a few on the one hand, and pinching want and starvation with multitudes on the other, can long exist side by side in peace and quiet, as that fire and powder can fraternize together without an explosion.

For years the strain on the bonds of social order has been growing greater, the discontent deeper and more pronounced, and the threatenings fiercer and more pointed. The question is, How long can this state of things continue before the safeguards will give way, and lawlessness prevail? Often at the close of some warm summer day, flashes of light called "heat-lightning" will play along the horizon, thunderless and harmless. But no such harmless elements enter into the convulsions which are to rend the distressed nations, as sin in this nether world is brought to its expiring agony.

The Iowa *Tribune* of Jan. 6, 1886, sets forth a present condition of things in our own favored country, which may well cause serious forebodings. It says:—

"There are millions of people in the United States who are in great distress, absolutely appalled because of the difficulties of obtaining bread for their families."

According to the *Irish World*, the death of Wm. H. Vanderbilt was made the occasion of a sermon by Rev. Dr. Gunnison, of New York, in which he congratulated the public that one of the colossal fortunes unjustly accumulated since the war, was by this event likely to be broken. In regard to the danger arising from the power of monopoly, he said:—

"The Queen of England, the Congress of the United States, could not menace a nation more than could the man whose scepter fell only a few days ago."

He further says:—

"REVOLT AND ANARCHY THREATEN THE REPUBLIC."

"I do not wonder that there is the stirring of a revolt that will bring anarchy, for a time, to this nation; that men are seeing the building up of these colossal fortunes with an augur that will not long besilent; that the common people will, by law, if possible, by force if need be, overturn the unjust privileges that have been granted to the few, and bring back to the people's hands that which they have thoughtlessly surrendered or have been despoiled of by violence or deceit. When we think that six men or less can meet to-morrow morning in the city of New York, and direct the transportation of the nation, that they can depress, ruin, whom they choose, that they can make valueless the widow's portion and make the orphan's inheritance simply painted rags, and that this power, belonging to the people, has been given to the few, it makes one seriously ask who it is that has blinded the people's eyes—that in their homes they should eat the scraps of the feast, while a few of their fellows should riot in abundance by appropriating the common stock."

In the Old World matters have come already to a more serious pass. London has just felt a little of the vengeance of a mob for bread. The head-lines of the reports are given in such significant terms as these: "London's Terror." "The Great City Thrown into Excitement by the Desperate Doings of a Mob." "Many of the Principal Thoroughfares in Possession of the Rabble for Hours." "Hundreds of Residences, Stores, and Shops literally Gutted."

The dispatches bear date of Feb. 8, the day of the

riot, and give particulars for which we have not room here. Its general facts may be briefly stated. "The 'starving mechanics' of London," so opens the report, "to-day held a mass meeting in Trafalgar Square around the Nelson monument, which resulted in a riot." One Burns mounted the pedestal of the monument to make a speech. The police requested him to get down and desist. Upon his refusing, they proceeded to take him down by force. Thereupon a rush was made by the mob, the police were brushed out of the way, Burns was replaced upon the monument, and with him half a dozen other socialists. He waved a red flag in token of his victory over the authorities, which was greeted with the wildest cheering. He then deliberately finished his speech, charging that through misgovernment multitudes were starving; that the government must institute public works and give them employment; that their wrongs must be redressed, peaceably if possible, by force if necessary; but settled the question must be at once, or revolution was inevitable.

At the conclusion, a series of fiery resolutions were introduced, denouncing the government and instructing Parliament what to do. As these were about to be submitted to the crowd for approval, the police again interfered, and amid a pelting of stones, dirt, and garbage, once more dragged him from the stand, and prevented further speaking there. The mob, at this time some 50,000 strong, then formed processions and took possession of some of the principal thoroughfares. Further incendiary speeches were made. The House of Commons was stigmatized by Burns as "a body of landlords for whom hanging was too good."

Violence then began. Whenever the house of any one offensive to the rabble was reached, at once doors and windows were smashed, the house overrun and wrecked as far as possible. Hotels, bakeries, and wine and beer shops were entered, and speedily emptied of their contents. Clothing houses and jewelers' shops were indiscriminately robbed. Careful estimates place the number of shops and club houses seriously injured, at two hundred, while eighty or more, including jewelers', bakers', butchers', and wine shops, were utterly pillaged. A large amount of property was destroyed, but no lives lost. At midnight all was quiet.

The London press commenting upon the occurrence, advises the arrest of the leaders, but admits that the distress is very great, and that something should be done to relieve it.

Many other cities may well pause and inquire if they do not read in this a prophecy of what their own streets will soon witness, unless some speedy alleviation can be devised for the burdens pressing upon the people.

## THE JEWS AND SUNDAY.

THE Rabbinical Conference held last November in Pittsburg, Pa., unanimously adopted the proposition to hold services in the Jewish synagogues on Sunday as well as Saturday; and a late number of the *Jewish Reformer* is devoted to a discussion of this proposition.

Alluding to this matter, the New York *Independent* of Feb. 4, 1886, says:—

"We would like to contribute one suggestion toward the settlement of this very serious matter. The difficulty which the Jews find is this: The community so generally makes Saturday a day of labor and Sunday a day of rest from business, that synagogues can get only the smallest audiences on Saturday, while on Sunday the people can be easily got together. Yet the Mosaic law requires that the day of rest and worship shall be the seventh in the week. Now let us suggest that the difficulty be avoided by their beginning the week on Monday instead of on Sunday. Days are variable things. Whether the day is Saturday or Sunday depends on which direction you take in crossing the Pacific Ocean. The Mosaic law nowhere requires the seventh day of the week to come on Saturday. The Jews can, if they will, make it come on Sunday, by beginning their week on Monday. They have made many greater changes than that."

Two statements in the foregoing we are glad to see: first, that this is a very serious matter; and secondly, that the week is called "the week," and is thereby recognized as a definite period of time. But having made these admissions, the writer then seems to plunge the subject into inextricable difficulties:—

1. The day to be observed is apparently made contingent on surrounding circumstances, as if the commandment was worded something like this: "Remember the Sabbath day to keep it holy. The seventh

day is the Sabbath of the Lord thy God; in it thou shalt not do any work, etc., provided, all the community observe that day, and you can gather a congregation to worship in the synagogues. If not, take any other day you please." But no such contingencies are recognized in the commandment.

2. Reference is made to what the Mosaic law requires. By "Mosaic" we are, of course, to understand that system of worship which, so to speak, originated with him—those institutions of which he was, under God, the visible author. But the Sabbath did not originate with him. It was not communicated to the people through him, any more than were the commandments not to steal and not to kill. It came directly from God to men. The institution and the law for its observance were both given to Adam, while he was yet in his innocence. Such a person as a Jew was not then even contemplated, unless Adam was one. And when God spoke from Sinai, he enunciated those great and perfect principles of righteousness which are binding upon the whole human family. Having spoken three, and there being six more of the same nature to follow, did he inadvertently introduce as the fourth in the series a commandment which was merely local and temporary in its nature? Does Deity become thus confused? and did that condition continue till he had with his own finger engraved that also with the immortal and immutable nine upon the imperishable tables? He calls the Sabbath, not the "Sabbath of Moses," nor "of the Jews," nor "your Sabbath," but always the "Sabbath of the Lord," or "my holy day." The Hebrews, in a world wholly apostate, were for a time set apart by God to be his peculiar people. What was the sign of this relationship between them? It was the observance of the Sabbath. Has the worshiper of the true God any other sign, or can there be any other sign, of such relationship to-day? When a person takes God to be his God, he takes him with all the claims which God has upon him, and all the obligations which exist on the part of the individual to obey God; he takes him with whatever pertains to him. But God has a Sabbath which is his because his rights are involved in it; but he made it for man, and gave it to him, because man's highest good is involved in it. And this institution which God made, not to use himself, but for man to use for his own good and in honor of his Maker, belongs to all men, and is to be used by all men whose God the Lord is. And whose God is he? Is he the God of the Jews only? The apostle has taken the pains to affirm expressly that he is the God of the Gentiles also. Rom. 3:29. Whoever, therefore, claims that God is his God, falsifies that claim if he refuses to keep the Sabbath which belongs to that God whom he professes to acknowledge.

3. But from the stand-point of the *Independent*, that the Sabbath is a Mosaic institution, how shall we understand its appeal to that law to regulate the practice even of the Jews themselves? Is that law still binding upon them? If not, why does it not urge them to make the change on the ground that the Christian system has superseded the Jewish? But if the Mosaic law has not passed away, if it has not become obsolete and given place to a more perfect dispensation, if by observing it we do not deny Christ and fall from grace, and if the Jews are still under obligation to keep it, then it is still binding upon all.

4. Again, the *Independent* claims that the Jews could change their count so as to make Sunday the seventh day, and then could keep it according to the Mosaic law or rather that so keeping it would be obedience to the Mosaic law. But many Christians call Sunday the seventh day, and keep it as such. Indeed, it is becoming quite popular with many, who see no other way to face the letter of the fourth commandment, to claim that Sunday is the original seventh day. Are such by so doing keeping the Mosaic law? If not, how would the Jew keep it by doing the same thing? And if they are, then Seventh-day Adventists are not the only "Judaizers" after all. But Christians will not acknowledge that they are keeping the law of Moses, even though doing that which, on the part of a Jew, would be just that and nothing more. Then we inquire what law they are keeping in the observance of Sunday? Or are they keeping that day without any law? Where is the law for it? Is there any law for Christians or any one else, to keep a Sabbath, or any seventh day, except that law which the *Independent* is pleased to style "Mosaic"? How is this?



5. There seems to be still another difficulty in the way of the suggestion made by the *Independent*. After the Jews have kept the seventh day as they now observe it, their week has come to an end. It is now suggested that they then begin their count on Monday. But what would they do with the intervening Sunday? If they work on that day and right on till the next Sunday, they work seven days; but the law says they must work only six. If they rest on that day as a Sabbath, they bring two Sabbaths together, which is certainly contrary to the law. Moreover, they are keeping the first day of the week, they having just finished their week, by keeping the seventh day the day before; but the law says, however we may reckon the week, that it must be the seventh day; and with all the Sunday legerdemain, we doubt if two successive days can both be made out to be the seventh day, from the same starting point. Can any one tell us how they could make the change suggested without infringing their law?

6. We find the week also fearfully mixed according to the position suggested. "The Jews can," it is declared, "if they will, make it [the seventh day of the week] come on Sunday." Then some one else can make it come on Monday, and another on Tuesday, and so on through the week, so that of the whole period of seven successive days, we find that every one of them is the seventh day of the week. Then where are the other days? Oh! every one of these days is also the first day, and every one the second, and so on through to the seventh. This mixes things worse than the doctrine of the Trinity, for here we have seven in one and one in seven; any day of the week is any and all of the others; and all the days of the week are any one. We can readily conceive that as the week consists of seven days, any period of seven days may be said to constitute a week, duration only being considered; just as we may speak of a year, whether reckoned from January to January or from March to March; and any day might be the seventh day of such random weekly period. But mark, it is "the week," not a week that is under discussion. And really is not "the" week everywhere recognized as a definite and well-established cycle? If a man performing some act on Monday should declare that it was on the fifth day of the week, would not all Christendom at once correct him, and say, No, sir; it was on the second day of the week, not the fifth? Among all the nations where the week is an established measurement of time, can a single instance be found in which the week of one people differs from that of another? Does not the week of the remotest antiquity correspond exactly to the week of to-day? Do not the most recent archaeological discoveries bear wonderful testimony to this fact? To go still farther back, did not the week come, in the direct providence of God, from the events of the creation of the world—the work of God in six days and his rest on the seventh? and was not an arrangement there established, at least in the matter of Sabbath-keeping, from which men could not depart and be guiltless?

7. Another statement from which we must utterly dissent is this: "Whether a day is Saturday or Sunday depends on which direction you take in crossing the Pacific Ocean." The day line running through the Pacific Ocean is recognized by all navigators. On this line the day changes; here two days abut against each other. Time immediately west of this line is one day in advance of time immediately east of it. Now a man crossing that line from the east on Saturday, does not carry Saturday with him into the western regions beyond, but himself steps out of Saturday a day in advance, that is, into Sunday. And on the other hand, crossing the day line from the west on Sunday, he does not carry Sunday with him into the regions east, but himself steps back a day into Saturday. Therefore, whether a day is Saturday or Sunday does not depend in the least on which direction a person takes in crossing the Pacific Ocean. It is Saturday and Sunday on their respective sides of the line, just the same, whichever way he crosses it, or whether he crosses it at all or not. One thing only depends on the direction in which he crosses it, and that is, whether he will be in Saturday or Sunday. That is all.

8. "The Mosaic law nowhere requires the seventh day of the week to come on Saturday." Not the Mosaic law, but the law and providence of God, established the week, and set apart the seventh day of that week for religious rest and worship. And God pointed out by the threefold miracle of the manna, every week for forty years, in the wilderness, which

day he meant by the seventh day; and there certainly has been no break or derangement of the week from that day to this. But that seventh day, men have taken and applied to it the name of a heathen deity, and called it Saturday. Now is it not a most singular remark that "the Mosaic law nowhere requires the seventh day of the week to come on Saturday"? The law of the seventh day, we imagine, has very little to do with the name "Saturday," or with the heathen deity from which it is derived. We imagine, further, that what the law requires is that men strip from the seventh day the heathen title they have given it, and call it by the name which God has fixed upon it; namely, "the Sabbath"; and then that they take off their feet from it (Isa. 58:13, 14), cease trampling it into the dust, and remember it to keep it holy, as he has solemnly commanded them to do.

But perhaps after all these remarks are all misdirected; for the more we consider the matter, the more it seems to us that the *Independent* could not in the foregoing quotation have been offering any serious suggestion at all, but only indulging in a bit of pleasantry.

#### MEETING AT MT. PLEASANT, IOWA.

THIS meeting commenced Feb. 5, and continued until the 9th. The outside attendance was small, but the members turned out well, and the precious Spirit of God was with us with power. Many hearts were melted down in tenderness, and good resolutions were formed. The writer felt very free in speaking. Quite a number of the citizens of the place were present on Sunday evening, though no special effort had been made to induce them to come, as the meeting was chiefly intended for the church itself. We were disappointed that so few of our brethren and sisters from surrounding churches were in attendance at these meetings. They made a great mistake, and also disappointed the church, who made preparations for them. If they did not care much to see and hear the laborers who invited them so heartily through the REVIEW, surely they would have enjoyed the visit of the Holy Spirit on this occasion. Jesus came near, and his presence always brings joy and comfort. We fear that some of them are spiritually as cold as the weather has been in Iowa. How necessary, then, that they come where there is light and warmth! But when spiritual life gets very low, people get so benumbed that they do not realize how terrible is their condition.

Mt. Pleasant was our home for more than ten years, and we had a most hearty greeting from our old acquaintances. Some influences have threatened the peace and unity of the church. We tried to help eradicate these, and pleaded for peace, love, and heavenly union. One brother pledged \$1,000 on the \$100,000 fund, which we are trying to raise from our brethren of means. Another pledged \$500. For this we are thankful. We personally felt greatly blessed in this meeting, and feel sure it accomplished good. Mt. Pleasant is one of the strongest churches in Iowa, and we trust God will still let the sunshine of his favor rest upon it. G. I. B.

#### REMARKS UPON THE SEVENTH CHAPTER OF ZECARIAH. THE NATURE OF A TRUE FAST.

IN this chapter we have the record of a question proposed by the Jews concerning the continuation of the custom of fasting, which they had followed during the captivity at Babylon. We have also the answer of the Lord given at some length, and accompanied by admonition and reproof. There is a lesson in this chapter quite as important for us as it was for the Jews to whom it was directly addressed.

Sherezer and Regem-melech, and their men, were sent to the house of God to pray before the Lord, and to speak unto the priests (Joshua and his fellows. Zech. 3:8), and to the prophets (Haggai and Zechariah. Eze. 5:1; Hag. 1:1; Zech. 7:1), and to propound this question: "Should I weep in the fifth month, separating myself, as I have done these so many years?" Zech. 7:1-3. The fast in the fifth month was in commemoration of the burning of the temple and of the city by the king of Babylon. 2 Kings 25:8, 9; Jer. 52:12, 13. The second temple was at this time built in part, and therefore the Jews thought that their fasting might now cease.

The answer of the Lord implies that he had never been pleased with their fasting. They mentioned the

fast of the fifth month which they had observed because the temple and the city were burned in that month, but the Lord speaks also of the fast of the seventh month which they had observed because of the assassination of Gedaliah at Mizpeh, and of the dispersion of the remnant of the Jews that had been left by the king of Babylon. Jer. 41:1-18. The Jews had fasted in these two months during seventy years, and the question which they propounded to the Lord implied that in their judgment they had done something meritorious. Zech. 7:2-5. Their spirit was like that of the Pharisee in the temple. Luke 18:9-14.

The Lord graciously revealed to the Jews their serious errors which they had committed in the celebration of these fasts during the long period of seventy years. When they had fasted, they had not done it to the glory of God. They had fasted to be seen of men, and to receive praise one of another for their piety. Matt. 6:16-18. Or they had fasted to relieve their own minds from distress because of the sins which they had committed, while at the same time they intended to return to those sins again as soon as the fast was ended.

This conduct was the more inexcusable in the Jews because that Isaiah, about 100 years before they were carried to Babylon, had set before them the folly of pretending to fast on account of sin, while they had no intention of forsaking their sins. Isa. 58:1-7. The words of Isaiah are often quoted to show that God does not approve of abstinence from food and of actual humiliation. But we find the prophet Daniel at Babylon, about 160 years after the time of this prophecy of Isaiah, actually humbling himself before God with fasting, sackcloth, and ashes. And we find that God regarded the humiliation of Daniel. See Dan. 9:3, 4, 20, 21. Daniel was familiar with the prophecy of Isaiah concerning fasting, and he knew that God was not displeased with humiliation when the heart of man repents of sin. On the contrary, he believed such humiliation to be acceptable to God when men mean to turn from their sins, as in the case of the Ninevites, who repented at the preaching of Jonah. See Jonah 3:1-10. But when men who oppress the poor, or who are extortioners, bow down their heads like a bulrush (Isa. 58:5, 6) in the act of fasting, but make no restitution of their unjust gain, and have no intention of forsaking their covetous practices, their fasting is an abomination before God.

But God teaches the Jews another lesson which was probably a greater surprise to them than was the lesson on fasting. He says: "And when ye did eat and when ye did drink, did not ye eat for yourselves, and drink for yourselves?" Zech. 7:6. This language implies that we should eat and drink to the glory of God. It is the very doctrine of St. Paul: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Our bodies are the temple of the Holy Spirit, and we are not our own. 1 Cor. 6:19. We must not eat unwholesome food to gratify our appetite; nor may we eat an undue quantity even of that which is wholesome. If we seek the glory of God in that which we eat and drink, we shall use that food which will best preserve our health and strength for the service of God. Christian temperance consists in the moderate use of that which is good, and in total abstinence from that which is evil. There can be no temperance in the use of tobacco.

In verse 7 the prophet calls the attention of the people to the words of the former prophets on this subject. He must therefore refer particularly to the words of Isaiah which we have already examined. He also refers, no doubt, to the warnings of the prophets, given while Jerusalem was yet in prosperity, that that city would be destroyed if the inhabitants did not turn from their sins. Jer. 7:1-16; 17:19-27; Micah 3:8-12.

But the Lord does not leave the subject here. He sets forth the works meet for repentance, which should accompany their fasting. His language implies that the sins which he names were the sins that had caused him to punish the nation, and that though the Jews had fasted they had not forsaken these sins. Thus he says: "Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassion every man to his brother; and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart." Zech. 7:8-10. Will any Christian man say that one of these duties can be

neglected by us because we are justified by the blood of Christ.

Zechariah, speaking in the name of the Lord, tells the Jews how their fathers had acted in resisting this instruction, and what ruin came upon them in consequence. Thus he says: "But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets; therefore came a great wrath from the Lord of hosts." Verses 10, 11.

During all the period that the Lord offered mercy on condition of repentance, they would not listen, but went on in their sins. When the wrath of God came upon them, then they prayed, but it was too late. Thus the Lord speaks: "Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts; but I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them; that no man passed through nor returned; for they laid the pleasant land desolate." Zech. 7:13, 14. Sin was the ruin of the Jews, as it will be our ruin if we persist in it. The captivity in Babylon and the dispersion of the Jews by the Romans were caused by rebellion. Had the Jews been faithful to God, they might have remained in their own land to this day, and have been the most honored of all the nations upon the face of the earth.

J. N. A.

#### THE "AMERICAN SENTINEL."

THROUGH a good providence we have a paper with a specific object in view, and with a very suitable name. The first number was a good one, the second issue is even better. Every true Seventh-day Adventist will be deeply interested in this paper, and will do what he can, by his personal influence, his prayers, and substantial aid, to give it what it certainly ought to have, a wide circulation. All of our papers are important, and have their sphere of influence, and should be well sustained, that they may accomplish the end for which they were created; but in the starting of the *American Sentinel*, we behold a new ally in the great conflict between truth and error, and it should be vigorously supported by all S. D. A. people.

To sustain such a journal properly, as God would have it, the editor needs our sympathies, and the paper needs our individual influence and means. If this is done, we may expect to see each number brought out radiant with the logic of heavenly wisdom, and sustaining its positions with a voice that will cause itself to be heard above the din of conflicting earthly voices.

To help in this good work, would it not be well for the friends of the *American Sentinel* in every State to place the paper in the hands of all the public men of the State, especially the members of every State Legislature? This will be easily accomplished through the tract societies. In this way, the *Sentinel* could be readily brought to the attention of men who are as much opposed to a union of Church and State as ourselves. Some of these, one day, will be found on the side of truth; and to this class of persons the *Sentinel* would serve as an eye-opener. Much good would also be accomplished by placing the journal in the hands of editors, who, as a class, are not generally favorable to the measures of the amendment party.

I am deeply interested in the mission of the *American Sentinel*, and earnestly pray that the prosperity of Heaven may attend it.

G. W. A.

#### VICTORY.

To the conqueror there is something very agreeable in the sound of victory. If his cause was a just one, one which merited victory, others should rejoice with him. In the final deliverance of the saints from the power of sin, of Satan, and of death, the redeemed of every nation, tongue, and people will rejoice, and the angels of God will with them join in their song of triumph. But we must be overcomers here if we would at last be numbered with the victors.

One definition of this word as given by Mr. Webster, is, "The advantage or superiority gained over spiritual enemies, over passions and appetites, or

over temptations, or in any struggle or competition." The struggle for mastery over "passions and appetites" is often most persistently contested, and heroic valor is needed to vanquish these daring enemies. Take, for instance, the giant appetite for tobacco, which holds its grasp upon one who has long used it, and what a conflict! Again and again, the victim gives up in despair. He concludes he is a slave, and that he cannot free himself from the chains which bind him. But with divine help there is hope. If a man's will power is not strong enough, and he has trust and hope in God, let him seek help from above.

Some time since, I visited an old lady, greatly afflicted with bodily infirmities, who told me she quit the use of tobacco after continuing the habit for fifty years. "Now," said the old Christian lady, "I do not smoke for comfort, but read my Bible instead." I know an old gentleman, ninety-three years of age, who laid aside tobacco after using it seventy years. He is looking for the soon coming of Jesus. And cannot young men gain the victory? Or must there be written upon their hearts, and upon their countenances, "subdued," "defeated," "by a plug of tobacco," or "a paper of fine cut," or "clippings," or a "fine cigar"?

Some have embraced the truth who have found the struggle too much for them, yet they want to go with the people of God; they knock for admission into our churches with the express understanding that they sever their membership if they use it again, and yet they continue its use. However, there are those who leave off this practice.

Now what is the duty of the church in such a case? Was it asking too much of the applicant, to request him or her to pledge to the church to use it no more? Was this promise, when made, good for anything? And if so, should not the church vindicate her honor, and teach her members to honor their solemn vows? We are glad that our churches take steps in the right direction in this matter, after bearing sufficiently long with the erring. I was present not long since, where one of our large churches withdrew fellowship from one of its members because of the above offense. Let all of our churches strike for victory over the sin of tobacco-using, which is destroying the souls and bodies of its thousands and millions.

A. S. HUTCHINS.

#### WHICH WAY BOUND?

If we are on the way to the city of God, the gates of pearl will soon be seen. Time flies, the Judgment in the sanctuary is in session; signs declare the closing conflict with the powers of darkness to be drawing near, and soon it will be that the servants of God, who are to be translated, will all be sealed. If we are to have a part with the overcomers, it will be but a little while ere the victor's palms and the harps of God will be placed in our hands.

But if we are constantly walking downward to the gate of death, by deliberately and persistently pursuing a course of sin, how can we hope ever to arrive at the gate of heaven? Yet there are those who know the way, and by delaying obedience are constantly sinning against light, neither keeping the commandments nor obeying the gospel, and yet no doubt hope to be right and come out right in the end. Vain hope! What reason is there for indulging it, while daily going the downward road? How sadly deluded! The prospect of salvation constantly and rapidly diminishing, and yet deceiving one's self with the thought that it will not always be so. Arouse, and bestir yourself. Unless a strong and persistent effort is made, life, eternal life, and all are lost.

R. F. COTTRELL.

—Duty is ours; results are God's. Neither are we sharp-sighted enough to see how much good we may be doing when we undertake to do any right thing.—Dr. T. L. Cuyler.

—Vast results proceed from a single choice. Destiny hangs upon a pivot. One act frequently decides the history of a life, a generation, a race, eternity. Adam ruined glorious prospects for himself and the race by a single act. Abram seized the proffered opportunity, was blessed, and became a blessing. Joseph met the crisis of his life with faith and courage, and reaped the fruits. God set before Moses an open door, and he obeyed the call in the face of perils.

## 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.

#### SUGGESTIONS TO MINISTERS AND WORKERS.

PROBABLY we now have about five hundred workers, including ordained ministers, licentiates, colporters, Bible readers, etc. This number will increase every year, and on these we must largely depend for the success of our work. It now costs over \$125,000 yearly to support them; hence it is a matter of much importance that they should have all the instruction in their work which can reasonably be given them. Without some instruction, many would work at great disadvantage, and some would entirely fail. It is very desirable that each should do his or her very best. Indeed, such is the sacred duty of every one, and the Master will hold us accountable for it.

For some time I have planned to write something on this subject, not because I feel qualified to do it justice, but because I hope, with the help of God, to offer some suggestions on a few points, which may be of a little benefit to some, especially new beginners. I have tried to inform myself in this regard, by studying the Bible, the "Testimonies," books upon this subject by the best authors, and by observing my own experience.

To give one's self to labor in the cause of God in any capacity is the noblest purpose to which a life can be devoted. Thus Paul said, "If a man desire the office of a bishop [or elder], he desireth a good work." 1 Tim. 3:1. The apostle does not condemn the desire to be an elder, but says that it is a worthy desire. Every man should earnestly wish to do the best work of which he is capable. Hence, if a person finds in his heart a desire to engage in the work of God, let him not be ashamed of it, nor smother it; for it is a noble prompting. We say that it is the highest calling upon earth. Look at facts: everything of a worldly nature for which a man can labor, must soon pass away. If he gain wealth, it will soon be scattered. If he gain honor, he must soon leave it. If he acquire knowledge, he can use it here but a few days. There is no worldly object which a man can pursue that is lasting. Worse than that, many of them are beset with great temptations to become worldly, irreligious, dishonest, sinful. The more zealously he gives himself to these callings, the greater the danger. We are apt to let our business absorb our whole minds, till we become molded by it and lost in it.

But the man who engages in the work of the gospel, throws himself into a channel of thought and associations which constantly tends to elevate him, and make him purer and better. As a laborer together with God (1 Cor. 3:9), he must be constantly associated with God in his thoughts, his prayers, his study, and his work. If he is a true worker, he must and will have daily communion with the Saviour. The Spirit of God will accompany him, and holy angels will encamp around him. Ps. 34:7. All these influences tend to cultivate and develop the best traits in a man, and to repress the evil.

Then think of the wages, the reward; it will be eternal. When all the pleasures and rewards and glory of earth are gone forever, as they will be in a few years, then there stretches out before him "a far more exceeding and eternal weight of glory." Redeemed from sin and disease and death, admitted into the presence of God, associated with the angels, he will share in all the glory of heaven through the eternal ages. Then, too, the results of his work will be as enduring as eternity. Here the noblest work of man will perish and be forgotten in a few generations; but the minister's work will last through eternity. Does he save but one soul, think of the result: that soul will be equal to the angels. Luke 20:36. Sinless and happy, glorifying God and blessing all around, it will live one thousand years, ten thousand years, one hundred thousand years, ten hundred thousand years—ages without end. Happy will be the man who thus will behold the reward of a well-spent life. This will be the reward of the one who labors in God's cause; for the Saviour said: "He that receiveth receiveth wages, and gathereth fruit unto life eternal." John 4:36. Who, then, can choose a nobler calling than may be found in the ministry, or in any part of the great gospel field? I am glad I chose such a calling.

But, more than this : the man who devotes his life to the service of God, secures all the real good of this present life as surely as the man of the world, who labors for nothing else. What are the most desirable blessings of this world ?—

*Good health* stands among the first, as all will admit. Well, God's servant can have that, and he is as sure of it as any one else. Ministers sometimes lose their health working for the Master, and so do men in all other callings.

A *clear conscience* is another great source of enjoyment. None will deny this. Here again, God's faithful servant will find a source of true happiness.

*Food and raiment* are very essential. These, again, the minister is as sure of as any one else. Matt. 10:10.

*True, warm-hearted friends* are among the dearest treasures of our fallen race. But who will have so many sincere and warm friends as the faithful man of God? See Mark 10:29, 30. In fact, here God's servant has the advantage over all other men. If he has been true to his calling, his brethren would lay down their lives for him. Paul says to his Galatian brethren: "I bear you record, that if it had been possible, you would have plucked out your own eyes, and have given them to me." Gal. 4:15. Thousands of ministers can bear a similar testimony. Reader, that alone is better than all the riches of the earth; for it is the source of more real happiness.

*Homes?* Yes, very desirable and very necessary; but who has such sweet homes or is so sure of them as the servant of Christ? Indeed, Jesus said that whoever should forsake houses or friends for his sake, he should have an hundredfold even in this world. Mark 10:29, 30. And so it really is. Scores and hundreds of good homes are open to the faithful minister, where he is more than welcome.

The gospel field, then, presents the most attractive and the most promising inducements that can be offered to mortals. It is true that there are great labors and often hardships connected with it. And so there are with all other callings where success is gained. Then, again, if a man is faithful and devoted to this work, there can be no possible failure to it; while in any other calling the best of men, with the best of motives and the greatest effort, may fail and often do fail. But in God's cause the reward will be sure to every one who will persevere to the end.

Again, the ministry furnishes a grand opportunity for study and the acquirement of knowledge. The minister can read and travel and converse with all classes of men. No one has a better chance to become a well-informed man than the live, studious minister. And what nobler calling can there be than to devote one's self to the good of his fellows? Angels may well covet such an office. And, too, there is always plenty of work to be done in this field. Active, earnest men are in ready demand, with more openings before them than they can possibly fill. In other callings the applicants are often more than can find employment, the business is overdone, and workmen have to lie idle. But no such thing ever occurs in God's work. God's workmen are never thrown out of employment if they are only competent and faithful.

We appeal, then, to young men and women who are just debating as to what the calling of their lives shall be: think soberly of these things, and choose that work which is the noblest, which offers the surest results here and the greatest reward hereafter. Decide to devote yourself to the work of the gospel. Turn your thoughts that way now; begin to prepare for it, and select your studies with that in view. There are now so many branches of the work that if you are not adapted to one, you can work in another. Next week we shall consider how we may know who is called to work in the gospel field.

D. M. CANRIGHT.

#### ADVERTISE; ADVERTISE; ADVERTISE

We mean our ministers when they go to a church to hold meetings for a few days. Often they only put just a short notice in the *REVIEW*, and that at the last moment. Probably the brethren do not get it until just before the meeting, and some may not see it at all. Possibly a short notice may be put into the weekly local paper, which does not come out till Saturday morning, is not read at all till Sunday, and then by not one in ten. The minister himself does not get there till Friday evening. As a

result of it all, he has a very small audience, perhaps no one scarcely. He leaves Sunday night, and then says in his report that "there is no interest in that place."

How does he know? Has he given the people anything like a fair chance to show any interest? Suppose a showman, or a lecturer, or any one else should go to a town and advertise no more than that; how much of an audience would be likely to greet him? His expenses would not be covered. The children of this world know better than that. They would expect to fail, and would fail, and would deserve to fail if they did as we do.

No, they will put in their advertisements, big and little, circulate their bills, small and great, on every corner, in every cottage and mansion, till every soul in town knows about it. They act wisely. They are live men, and they succeed. They make it pay. Why cannot we put a little of the same tact and life and push into God's work? It is a shame that we do not.

But it will cost to advertise. How much?—Through the papers, nothing. Handbills, little dodgers, good enough, you can get at the rate of from 500 to 800 for a little over one dollar. That is enough to notify the citizens of most places where we go. I never tried this yet when it did not pay amply. Take up a collection to pay for it. Don't be afraid. It won't hurt them, nor you, nor the cause. They expect it. We have acted foolishly about this in the past. It is time we learned better.

This is an age of advertising, and shall the world and Satan have the whole benefit of it? Try it, brethren. It is easier to preach to a full house than to an empty one, any time. The man who is too dull and too indifferent to make any effort to stir up an interest, does not deserve to have any, and generally does not.

D. M. CANRIGHT.

### The Commentary.

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

#### SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

#### 379.—"DIVIDING ASUNDER OF SOUL AND SPIRIT."

E. H.: Dr. Adam Clarke comments on Heb. 4:12 as follows: "When the soul is thus distinguished from the spirit, by the former is meant that inferior faculty by which we think of and desire what concerns our present being and welfare. By *spirit* is meant a superior power by which we prefer future things to present, by which we are directed to pursue truth and right above all things, and even to despise what is agreeable to our present state, if it stands in competition with, or is prejudicial to, future happiness." Viewed in this light, the text in question teaches that the word of God is capable of separating carnal desires from spiritual aspirations, thus enabling one to live a holier and better life. The emphatic terms employed, and the reference made to literal things, demonstrate in the most forcible manner possible the power of the word of God.

#### 380.—WHY MARY WAS NOT TO TOUCH THE SAVIOUR.

Please explain John 20:17. Christ told Mary not to touch him, because he was not yet ascended to his Father, and the same day at evening he told his disciples to handle him. Had he then ascended to his Father?

After Christ told Mary not to touch him, because he had not yet ascended to his Father, he said to her, "Go to my brethren, and say unto them, I ascend to my Father, and your Father: and to my God, and your God." The fact that he allowed himself to be handled in the evening, taken in connection with what he told Mary in the morning, seems to furnish conclusive evidence that he ascended to his Father during the day, just as he said he would, and then returned to earth to be still further seen of his disciples and of men. How natural, that after his resurrection he should go to his Father to receive his approbation! And as he was in a glorified condition, like the angels, he could very easily go to his Father and return in the time allotted. In "Great Controversy," vol. 3, p. 202, this point is more particularly referred to.

#### 381.—PARDON OF SIN.

Under the operations of the Jewish dispensation, did the people receive actual or typical pardon of sin? Do we, under this dispensation, receive pardon when we repent of sin, or not until Christ atones for them in the heavenly sanctuary?

Under the Jewish dispensation, those who complied with the necessary conditions, received actual pardon for their sins, as will be evident from reading the 4th chapter of Leviticus; also other chapters of the

same book. The atonement was typical; but the sinner having fulfilled the conditions on his part, was as completely pardoned as though the atonement had been literal. True, as Paul says in Heb. 10:4, the blood of bulls and goats could not take away sin. The sins atoned for in type under that dispensation, will be literally atoned for by Christ in his work in the heavenly sanctuary. And thus it is in this dispensation; we receive forgiveness when we comply with the necessary conditions. See Eph. 4:32. Sins that have been forgiven will be atoned for when our cases are reached in the investigative Judgment.

#### 382.—WHAT BECOMES OF CHILDREN OF UNBELIEVING PARENTS?

Do the Scriptures teach that the children of unbelieving parents will be lost in the event of their dying before they come to the years of accountability? If not, what is meant by 1 Cor. 7:14?

T. H. J.

The Jews considered all children of unbelievers or heathen as unclean, and all children born to believers as holy. It was this belief and distinction to which Paul referred, and by the paragraph quoted he taught them to consider children holy, even though one parent be an unbeliever. The text can be considered as referring only to children who have not arrived at years of accountability.

#### 383.—SPIRITS OF JUST MEN MADE PERFECT.

Please give an exposition of Heb. 12:23, especially that about the "spirits of just men;" also of John 20:23.

MRS. L. A. T.

Paul opens chapter 12 with the remark: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses," etc. He then proceeds to mention some of those witnesses, and to indicate the life that should be led by Christians in view of the existence of them. Verses 22-24 indicate some of the conditions that existed as pertaining to the times that had been reached, as compared with the times of the old dispensation. Among those conditions is the one named in verse 23—to the times of "the spirits of just men made perfect;" that is, they had reached a time when there lived men who were worthy of being thus described. This is better understood by a knowledge of a certain belief of the Jews. They divided mankind into three classes: the just perfect, the wicked perfect, and those between them. Paul refers to the first-named class. For a full exposition of this scripture, see "Man's Nature and Destiny," pp. 92-100.

For an exposition of John 20:23, see *REVIEW* of February 2, in reply to query No. 371.

#### 384.—WHY BAPTIZE IN THE NAME OF THE FATHER, SON, AND HOLY GHOST?

Please give scriptural reasons for using the names of the "Father, Son, and Holy Ghost," in administering the rite of baptism, instead of the "Lord Jesus," as found in Acts 19:5, and Rom. 6:3.

S. MCA.

The commission from Christ, found in Matt. 28:19, reads thus: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This is certainly as positive and reliable evidence as can be adduced for the support of any doctrine or practice, being a plain, unequivocal "thus saith the Lord," and ought to be sufficient for any demand. We cannot see that Acts 19:5 nor Rom. 6:3 furnish authority for departing from Christ's commission, or that they in any manner conflict with it. In Acts 19:5, the case of certain disciples at Corinth is spoken of, who had been baptized unto John's baptism; and when they were given further information relative to the Holy Ghost and the Lord Jesus, they were rebaptized. Because the statement is made that they were baptized "in the name of the Lord Jesus," it is no evidence that they were not also baptized in the name of the Father and the Holy Ghost. Just why the "name of the Lord Jesus" is especially mentioned, does not appear, unless it be that in consequence of the natural tendency of the Jews to reject Christ, this was a feature worthy of special mention. It is to be taken for granted that they were baptized in the name of the Father; for no doubt existed on that point; and the fact that this act of rebaptism was prompted by instruction relative to the Holy Ghost, ought to be sufficient evidence that they were baptized in that name also. In Rom. 6:3 baptism is being considered only with its particular reference to Christ's death, and not with regard to its entire significance or effect.

#### SIGN YOUR NAME.

We again remind those who want questions answered in this department, that it is necessary for them to sign their names to their requests in order to insure a reply.

—In prayers, sermons, and exhortations, we hear Sunday called "holy Sabbath," "Lord's day," and occasionally, "one of the days of the Son of man." The text says, "The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it." The time has not yet come when we cannot see Sunday once every week. But this last expression has just as good a claim to apply, in the Scriptures, to the first day of the week as either of the others.

R. F. C.



## 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.

### A HUMBLE LIFE.

A HUMBLE life is thine, and yet fret not;  
In God's great kingdom thou art not forgot.  
Although the listening empires may not hear  
Thine eloquence, resounding deep and clear,  
Nor yet the world cast trophies at thy feet,  
Still is thy life sublime, not incomplete.

On mountain top the sweetest songs abide,  
And violet incense where the grasses hide;  
In ocean's caves shines fair the proudest gem  
E'er worn by king in royal diadem.  
Do well thy work, wherever falls thy lot,  
In God's great kingdom thou art not forgot.

—E. S. L. Thompson, in *Electra*.

### SWITZERLAND.

GENEVA.—I have spoken three times on the Sabbath question, and some have already decided to obey. We do not look for the greatest results during this first course, however. If we can see prejudice removed and dignity given to the work, in striking contrast with the noise, oddities, and extremes characteristic of the meetings of some modern religionists; if we can see even a few precious souls who are already separated from the popular tide by a providential train of circumstances, converted to God and to his truth, forming a nucleus around which others may rally, we shall be glad that we have made this introductory effort. This result we are beginning to realize.

We have not made great efforts to advertise of late; but having gone to a certain point with our meetings, we have worked on the plan of "cutting more hay when what is already mown is secured." Our next effort should be made in a larger hall, and in at least three languages. Whether this effort will be done soon or not, the wants of the cause at other points will help determine. To-day my brother comes to assist me in the work.

Jan. 27.

### KANSAS.

PALERMO.—Eld. G. H. Rogers came here Jan. 21, and remained till Feb. 2, holding meetings in the day-time and evening. Those in the day-time were designed especially for the benefit of the church. The Spirit of the Lord moved upon outsiders with increasing interest to the close. At the last meeting, eight persons covenanted with us to keep all the commandments of God.

Feb. 7.

YATES CENTER.—Four weeks ago, began meetings eight miles from this place. Nearly every night the house has been full, and the best of attention given. We have seldom seen a better interest than the one here. About twenty-five have embraced the Sabbath, and we hope for more. Several of these are just beginning the Christian life, and seem to be much in earnest. Two Sabbath meetings have been held, fifty or more being present each time. Five have subscribed for the REVIEW, and we have received \$8.24 in donations.

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

### MICHIGAN.

QUINCY.—Another week of our meetings is past, and the interest still seems to be on the increase. The evenings have been very cold, but our house is so crowded every night that extra seats have to be provided. Revival meetings have commenced in three of the churches in town, but as far as we can learn, they only have an attendance of from twelve to twenty-five each. Nine discourses have been given on the Sabbath question, and about twelve have signified their determination to observe it. We visit every house in town every day, and, desiring God's blessing, are doing all in our power to arouse the people to the importance of the precious truth. We have sold over \$15 worth of books, and obtained seven subscriptions for the REVIEW. Our hearts are inspired with courage and faith, as we see the hand of God graciously attending our efforts.

Feb. 4.

W. C. WALES.  
J. D. MORTON.

QUINCY.—Our interest here still holds good. Though the congregation has changed considerably, yet the church is filled every night with attentive and intelligent hearers. Seventeen have now signed the covenant, thirteen of whom are adults. Others are about ready to do so who are already keeping the Sabbath. Our book sales amount to about \$30. We are all of good courage.

Feb. 10.

W. C. WALES.  
J. D. MORTON.

NORTHERN PENINSULA.—I left home Dec. 23, for my appointed field of labor. Stopped at Poy Sippi, Wis., to attend the State meeting. Arrived at Ingalls, Mich., Dec. 30, and commenced meetings the same evening. Found the company of Sabbath-keepers at this place in some trial. I remained over two Sabbaths with them, and held a number of good meetings. By the blessing of the Lord they were strengthened and encouraged in the good way. Before I left, those who were in fellowship with each other were organized into a church, called the Ingalls church. There are some to be baptized here in the spring. While in this vicinity, I held a few meetings near Stephenson.

Jan. 18, I went to Escanaba, where I found four or five Sabbath-keepers. Held meetings, and gave some Bible readings. Feb. 3, I went to Stambaugh. The company of Sabbath-keepers who used to be here, have mostly removed to other places. I was not able here to accomplish much. I expect in a few days to go to Stephenson, Menominee Co., to commence a series of meetings in that village. My health has been poor most of the time since I came into this field of labor.

Feb. 7.

N. M. JORDON.

### OHIO.

GREENWICH.—I have spent the past two months at this place. During the last summer, Eld. Mason and I held a series of tent meetings here, but had little to encourage us. Several signed the covenant at that time, but were not confirmed in the truth. Twelve new ones have now signed the covenant. There are some who are members of churches at a great distance, and still others here who we hope will yet follow their convictions. I have made sixty-seven visits, preached forty-four sermons, given twenty-three Bible readings, and held six other meetings. Have sold \$23 dollars' worth of publications, and taken five subscriptions for our periodicals. Bro. W. H. Gilmore has been with me, and taken most of the financial burden. We feel that the Lord has been with us. I often find that a Bible reading will accomplish what a sermon cannot.

Feb. 8.

D. E. LINDSAY.

TRIADPHIA, MORGAN Co.—I came to this place in December, this being my birthplace and the residence of my parents. Commenced meetings in the new Campbellite church Jan. 15. The audience was large from the first, and included several ministers. After two weeks I received a challenge from Eld. L. C. Southard (United Brethren) to discuss the Sabbath question immediately. The discussion began Feb. 1, and continued five evenings. He took the position the first evening that the Sabbath was changed at the resurrection; the next two evenings, that it was changed by apostolic authority and example. Being driven from both of these positions, he claimed the last day in the afternoon to have had a revelation from God to the effect that it was at the transfiguration of Christ that the Sabbath was changed. The people saw the folly of such arguments, and we hope a glorious victory is gained for the truth. We were permitted to hold but one more meeting in the church. I start out to-day to canvass the neighborhood for our publications.

Feb. 8.

L. F. FINLEY.

### WISCONSIN.

SHAMROCK, JACKSON Co.—I came to this place Jan. 13, and have given twenty-two discourses. The attendance has been good, considering the stormy weather and drifted roads. The congregation has averaged from twenty-five to one hundred. Good attention has been given from the first, and many are convinced of the truth. Some opposition has been manifested on the part of some church members. One Methodist minister promises to preach one discourse after I have gone that will "upset" all I have said. We hope for good results.

Feb. 6.

T. B. SNOW.

MILTON, FT. HOWARD, STURGEON BAY, ETC.—Sabbath, Jan. 2, I was with the church at Milton, where with my family I hold church relations. It was a good day for this church. The Lord seemed near, and a good spirit prevailed. The observance of the week of prayer, and the Christmas offerings for the furtherance of God's precious cause on earth, had brought to them a rich blessing.

The Sabbath following I met with the Ft. Howard church. The ordinances were celebrated; but the weather being very cold and stormy, the members were not all present. Sunday we held a business meeting of the church and also a tract and missionary meeting. The report of labor was quite satisfactory. Many encouraging testimonies were borne, all feeling that they would make more personal efforts the coming quarter. The next Sabbath, Jan. 16, I spent with the Sturgeon Bay church; but as the weather was bad, only a few were present.

During the following week I went to Clay Banks, where I held meetings last fall, when eight signed the covenant, and a Sabbath-school of eighteen members was organized. I found them all firm in the

truth, with an increased Sabbath-school membership, now numbering upwards of forty. The Good Templars freely gave us the use of their hall, for which they have the thanks of the friends of the truth. I am now again at Sturgeon Bay, holding five or six meetings each week in our church, and putting in all my spare time visiting.

Feb. 1.

C. W. OLDS.

### MISSOURI.

HALF ROCK AND UTICA.—Dec. 16-22 I was with Eld. D. T. Jones, laboring with the church at Half Rock. At the request of Bro. Jones and the brethren of that church, I remained with them till after the week of prayer. I trust some good was accomplished.

Jan. 23 I began meetings with the church at Utica, and continued them till Feb. 8. Twenty-two discourses were given, and other meetings held besides, making about thirty services. The attendance of the brethren and sisters was exceptionally good; all seemed strengthened, and expressed a determination to more fully consecrate themselves to the service of the Lord. Although our place of meeting was a small room in a private house, there were several in attendance not of our faith. A young sister made a start in the service of God, and another, who had given up the truth, began again the observance of the Sabbath. One evening after the service, the subject of building a house of worship was considered, and the next morning the brethren with tools and teams were in the woods, cutting logs and drawing them to the mill. This is one of our most harmonious and faithful companies. May they continue to walk in love.

N. W. ALLEE.

### IOWA.

EDDYVILLE.—I commenced meetings one mile west of this place, in the Bridgeport school-house, Dec. 27. Gave six discourses to an attentive audience, when I adjourned to attend the general meeting at Grinnell. Jan. 12, I again commenced meetings, and have since given eighteen discourses. The evening after last Sabbath I presented the covenant for the first time, and received four good signatures. Others have expressed their belief in the truths presented, and I hope many more will yet be obedient. There are several men in this vicinity who have claimed to be skeptical but who are attending almost every evening, and are much interested. God has greatly blessed in speaking, and I feel encouraged to press on in the good work. Shall probably remain here for two or three weeks. There were three families of Sabbath-keepers here before meetings commenced.

Jan. 31.

A. P. HEACOCK.

PLEASANT VALE, MONONA Co., ETC.—I began meetings in this community, Nov. 27. Bro. McClintock had held some Bible readings with the people, and awakened some interest before the meetings commenced. Prejudice ran very high among the professed holiness people, which had some effect upon our interest. They tried to close the school-house against us, and even appointed a series of meetings in the house at the same time of our appointment; but the voice of the people gave us the house. A few have decided to obey, and others are almost persuaded to accept the truth. The meetings continued until Jan. 29. I never saw a time when the weather was so unfavorable for meetings, as it has been this winter in Western Iowa. I recently began meetings at Bain school-house, Woodbury Co., with a congregation of forty persons. There seems to be some interest to hear the truth.

J. M. WILLOUGHBY.

SHELDON, HARTLEY, SIOUX CITY, AND SLOAN.—Dec. 20, I began meetings in a school-house six miles north of Sheldon, and continued them two weeks. The weather then became so bad that it was thought best to discontinue the work till a more favorable season. The average attendance was only about twenty, but four persons have accepted the truth as far as presented, and are now keeping the Sabbath. Obtained three subscriptions for periodicals, and sold a few books. Hope soon to return and complete the work.

The company of believers at Sheldon has long been reduced by removals; yet a few faithful ones remain. In consequence of some changes and recent occurrences there, the future prospects for the work seem more encouraging than for some time in the past.

Jan. 14-20, I spent with the Trimello church. Gave instruction in the missionary work, the necessity of reporting, how to keep account of labor, and also in the manner of keeping accounts, etc. The debt of this society, I trust, will be paid before April. One member was added to the tract society, and \$12.75 were pledged to the benevolent fund. An interest has been awakened a few miles from Trimello by missionary work, which should be followed by a series of meetings.

Jan. 20-26, I spent at Hartley. Found all firm and growing in the truth. Organized a tract society of ten members. Took one order for REVIEW. The Lord came near to us, and we had some precious meetings.

From Jan. 29 till Feb. 4, I was at Sioux City. Three persons have signed the covenant since my last visit, in November, and one family of Sabbath-keepers has moved in from Castana. Fourteen signed the covenant during the tent meeting. Seven have moved away, and yet there are now fourteen adults keeping the Sabbath. It is a source of great encouragement to the brethren to see new ones taking hold. Regular Sabbath meetings and Sabbath-school are held at No. 1500 Center St., besides three or four Bible readings each week at private houses. A tract society was organized, and instruction given in missionary work. It is to be hoped that this little company will be a united band of real workers, and will be the means of setting the truth before many of the 20,000 inhabitants of the city. A tract distributor in the depot is supplied with periodicals for the traveling public. Pledges were made to the benevolent fund to the amount of \$8.50 by the few present.

Feb. 5, I came to Sloan. I find a few faithful souls here, who love truth. Some are halting, apparently undecided whether to serve God or the world. I have spoken on missionary work, the tithing system, and the importance of cutting loose from the world and consecrating all to the service of God. May the Lord arouse the lagging ones here and everywhere. I go to Castana the 11th, thence to Battle Creek and Mapleton before the Smithland meeting. We hope to see at this meeting as many of our brethren from Northwestern Iowa as can possibly leave home. Come, brethren. Feb. 26-28 is the time.

Feb. 8.

IRA J. HANKINS.

## PENNSYLVANIA.

SHUNK.—I commenced a series of meetings near Shunk, Sullivan Co., Pa., Nov. 21. Gave thirty-three discourses and fifteen Bible readings, and visited one hundred and four families. Twenty-five decided to keep the Sabbath. This is the place where Bro. Craw did missionary work last fall. Two were keeping the Sabbath when I went there. On account of a heavy snow storm, Bro. Craw remained two weeks and assisted much in the meetings. About the first of January I was absent a few days. Returned Jan. 6 in company with Eld. J. W. Raymond, who gave sixteen discourses, organized a Sabbath-school of thirty-eight members, and also a tract society. There are now thirty-four keeping the Sabbath, twenty-five of whom have signed the covenant. There are ten who take the *Instructor* and eight the *REVIEW*. Hope others will follow their example.

The Lord greatly blessed us in these meetings. To him be all the praise. I remained a few days after Bro. Raymond left, and held three meetings and a few Bible readings in an adjoining neighborhood, where three decided to keep the Sabbath. Was obliged to leave on account of poor health, but hope to be able to return and resume labor in a few days. May God greatly bless this dear people, and help them to press on together and preserve union, that they may be a light to those around them.

Feb. 2.

J. L. BAKER.

## INDIANA.

PLEASANT VIEW.—The interest here continues good. We have held but one Sabbath meeting. Five adults in two whole families have commenced the observance of God's rest day. Weak opposition has arisen. A young Christian minister accused me of causing schisms in the Christian Church. He used the usual worn-out and oft-refuted arguments concerning the abolition of the law, which were easily met. Being defeated, he declared that the time would come when he would successfully oppose our position on the Sabbath. He is a student of the N. W. Christian University, where he has attended for five years. I gave him a quantity of tracts, which he promised to read.

The principal of the school here fiercely opposed the truth. He declared in public that he could find in the Bible a command of Christ to keep holy the first day of the week, or Sunday. Of course I at once asked to see the text. He would not produce it then, but said he would do so within a week or publicly confess his error. With great interest I waited one week, but I have seen neither the appearance of the teacher nor his text. However, one gentleman says that he produced his authority in his hearing, and that authority was Webster's Dictionary! Thus the people are deceived by their leaders. The great ignorance concerning the Bible calls loudly for laborers. In general, the people are anxious to be taught, but where are the teachers? There are scores of young men among us that should be preparing to go into the field as workers. Men of the most ordinary talents, if humble and devoted, can make most successful laborers because of the great advantage the truth affords in every conflict.

Feb. 9.

A. W. BARTLETT.

## PENNSYLVANIA CONFERENCE.

SOUTH POMFRET, CHAUT. CO., N. Y.—I commenced a series of meetings in the M. E. church at this place,

Jan. 16. The interest to hear the truth has been good from the beginning, and the congregation has gradually increased, notwithstanding the cold and stormy weather we have experienced for a few weeks past. I am now in the midst of the law and Sabbath question, which seems to be exciting more of a spirit of investigation than of prejudice. My advice has been sought with reference to sending to Fredonia for a minister to defend the Sunday question. Feeling conscious that it would be more satisfactory to have the arguments presented from both sides, I favored the idea. I hope that the spirit of investigation manifested is of such a nature as will redound to the glory of God in the salvation of many souls. There are two or three apparently favorable openings near this place, which will demand attention as soon as I am through with this interest.

Feb. 8.

L. A. WING.

## AMONG THE SCANDINAVIANS.

ACCORDING to appointment, I was at Oakland, Wis., Sabbath and Sunday, Jan. 30, 31. It was a great pleasure for me once more to meet with my old home church, and as the weather was favorable, there was a very good attendance. The brethren had made this a subject of prayer, and the Lord graciously granted their request. It was a precious privilege to meet my aged father, who for over a year has suffered greatly from rheumatism, and is now lying helpless on his bed. But the Lord has wonderfully blessed him. He said, "Oh! the Lord is good, the Lord is good. How precious is the Christian's hope. My suffering is nothing. The Lord comforts me, and I am so glad that my children are engaged in his glorious work. I pray for them every day, naming them before God." I left him hopeful and of good courage. I believe that God will yet, in his own good time, raise him up and give him a degree of health.

I went from Oakland to Lake City, Minn., where I met Bro. Johnson, who had been there the previous Sabbath and Sunday. I could only remain there a little over half a day, and we held two meetings. A good interest was awakened, which should be followed up in the near future. We went from Lake City to St. Paul, and stopped over night at the mission house. Found the work prospering, and Bro. White and all the workers of good courage. The next day, Feb. 3, held meetings in Minneapolis: two with the Scandinavians, and a business meeting for both churches in the evening. There is a good interest among the Scandinavians, and the blessing of God is resting upon the work there, for which we feel very grateful.

Thursday, Feb. 4, was a very cold day. We started for Gilchrist, and had twenty miles to go with team from the station; but we met warm-hearted brethren, who welcomed us to their home. We held meetings in this place three days. The interest and attendance were good, and the weather was favorable, better than we had expected. Several took hold of the truth, and Bro. J. will return and follow up the work as soon as possible. Monday, Feb. 8, after a short ride on the cars, and thirty-six miles by wagon, we arrived in the evening at Artichoke. The brethren here are full of love and zeal for the truth, and the Spirit of God was with us in a remarkable manner. We could only remain here a day and a half, but during that short time we enjoyed much of the blessing of God.

The work among the Scandinavians has never looked more encouraging than at the present time. We are so thankful for the books that have been provided in our language, especially "The Life of Christ." The Lord is blessing every effort, and the most of our agents sell from six to fourteen a day, when they put in a whole day's work. Surely the Lord has gone out before us, and when we try to walk out by faith, he is ready to bless us and lead us on in his opening providence.

O. A. OLSEN.

## AN APPEAL TO S. D. ADVENTISTS OF COLORADO.

DEAR BROTHERS AND SISTERS: In view of the unmistakable evidences that are daily thickening around us, which show that our present liberty to carry forward the sacred, solemn work God has intrusted to our hands is confined to a few short months, I would appeal to you all to *arouse!* You may not be aware of the fact that there has been a move set on foot in the city of Denver to bring about a Sunday reform. One year ago it would have been somewhat difficult to distinguish the Sunday from any other day of the week, in many respects; but not so now. In many of the first-class stores and other places of business, a large card, with its inscription, is conspicuous: "This store closed on Sunday;" or, "No business done here on Sunday."

What is bringing about the change, think you? Is it a pure spirit for Sunday sacredness that is being revived in the minds and hearts of the citizens of Denver, or is it owing to the fact that the standard of truth is being planted in the city? We see the ministers of the different denominations holding their weekly meetings. We see them choosing from among their ranks those best adapted to go forth and form an alliance with the different organizations of

the city. A mass-meeting is called. Do we see the clergy occupying the speakers' stand?—No; and why?—It is because of a matter of policy for them and their cause to keep in the background. But what is the object of this meeting? Listen: a petition must be circulated, and what is its import?

The citizens are praying the city council to pass a strict Sunday ordinance. Does it read so?—Not exactly. It asks for one day in seven to be observed as a day of rest. Very mild, indeed, in its claims. Who could object to having one day in seven observed as a day of rest. The cunning shrewdness of this wily working power we are called upon to meet. Brethren, the door will soon be closed against us; but let it be shut on our back, and not in our face. *Now* is our time; soon other agents will be set to work unless *we arouse*. The providence of God is now going out before us in a very remarkable way. Men and women are entering the vineyard as missionaries. Others are coming to the front to help with their means. What we most need is consecration to the work. The Spirit of God will quicken our energies in going forward, but without its aid we shall see giants that will cause our hearts to faint within us.

Every city in this State should be entered this Conference year, that we may be ready to reach out after the honest at heart in Utah and New Mexico. Oh, that God would help us realize the importance of this time! Dear brethren and sisters, read carefully Sr. White's article on missionary work, in *Review* of Dec. 15. To those who have means, may God give the disposition to use it in his cause, and then give themselves to his work. Our working force in this Conference is small, and our experience very limited. Our only hope of success is to connect with God, that we may unitedly enter upon this sacred work.

We appoint the fourth Sabbath of this month as a day of fasting and prayer. Between this and that time, let each be diligent in business, fervent in spirit, serving the Lord. Then we may reasonably expect our prayers and our alms will come up before God as a memorial, and that his blessing, which we so much need, will be showered down upon us.

WM. OSTRANDER, Pres.

## COULDN'T KEEP IT TO HIMSELF.

A BROTHER writing from Canada, gives the following interesting item of his experience in investigating the Sabbath question, and his desire, on receiving the light, to impart it to others. Having received some reading matter on the Sabbath question, he resolved first to examine the Bible on the subject, of which he writes:—

"Here you may inquire, Where were the tracts I had received?—All laid aside! and you can easily guess the reason why from what I have already written. In fact, I made a firm resolve that I would not read another page in them until I should again have read the New Testament through with scrupulous care, noting in the several versions which I had, every passage referring to this question, and comparing all with the Greek original. That settled the matter with me; and I confess my surprise at finding the testimony so overwhelming. Then I read the tracts with real interest, and I trust with profit.

"But who that learns so important a lesson in the manner that I did, would be willing to keep it to himself? It is not in me to do so since I know God's pardoning love. The result has been a correspondence which is widening and increasing on my hands, while I try to improve each favorable opportunity of putting in a few tracts, counting it an honor thus to be permitted to do a little in my Master's cause."

## Special Meeting Department.

## TO DIST. NO. 9, ILLINOIS.

WE are very anxious to have the meeting to be held at Onarga, Ill., March 3-8, a success. It is intended to be a general meeting for this district; and a general meeting means a general attendance from all parts of the district. Brn. Van Horn and Kilgore are to be with us to conduct the meeting, and it will be a rare privilege for us in this part of the State. Let all our brethren and sisters make a strong effort to attend. We shall have matters of deep interest to consider in connection with the tract and missionary work, and especially desire to see all our librarians present. Our brethren at Onarga will gladly entertain all who come, but it might be well for those who can, to bring along some bed-clothing. We should not allow any trivial matters to keep us away. Begin at once to make arrangements to come.

A. O. TAIT.

## VERMONT GENERAL MEETING.

THE appointment for this meeting will stand as announced, Feb. 26 to March 3. It is designed es-

pecially to help the churches. Now, brethren, if we must go "one to his farm, another to his merchandise," to the neglect of this meeting, let us not "with one consent" begin to "make excuse," but plainly acknowledge that the cares of this life take precedence over the work of God. But if we do not want to make this acknowledgment, let us with one consent be on hand Friday, for afternoon and evening services. The brethren at Troy welcome this opportunity. Please remember to equalize the burden of this gathering in every way possible, so that the meeting may be a blessing to all, especially the Troy church. Shall we not delight in the fulfillment of God's promises, and see the evidence of the Divine presence in our midst? I. E. KIMBALL.

Feb. 11.

## News of the Week.

FOR WEEK ENDING FEB. 13.

### DOMESTIC.

—After a brief illness, Major General W. S. Hancock expired on the afternoon of Monday, Feb. 8.

—By the explosion of a boiler near Pittsburg, Texas, one man was killed and a number fatally wounded.

—The steamer *Cambridge*, of the Boston and Bangor line, was wrecked near Monegan Wednesday morning.

—The thaw has caused a suspension of operations in many of the lumber camps in Michigan and Wisconsin.

—Only 326,411 immigrants entered the United States last year, a decrease of 19 per cent since the previous year.

—The fishing schooner, *Maud M. Storey*, of Gloucester, Mass., has been given up for lost. She carried a crew of fourteen men.

—The *Modern Crematist* is the somewhat odd name of a new monthly magazine published at Lancaster, Penn., in the interests of cremation.

—It is reported that over a million dollars' worth of steamboat property is liable to be swept to destruction with the breaking up of the ice gorge in the Mississippi River at St. Louis.

—The danger of a serious overflow at Washington, when the Potomac melts, is so great that a petition to the House Appropriation Committee to take prompt action has been signed by over 100 merchants of the capital.

—The model of a monument to commemorate the wars of the United States, to be erected in Prospect Park, Brooklyn, N. Y., has been completed by J. Q. A. Ward, the sculptor. The monument will cost from \$300,000 to \$500,000.

—The Chicago *Inter Ocean* authorizes the statement that considerably more than one fourth of all the fires occurring in the United States during the year 1885, were definitely ascertained to have been the work of the incendiary.

—A mob at Seattle, Wash. Ter., which threatened violence to Chinamen, was fired on Monday, by the militia, one man being killed and three wounded. The excitement was intense, and for a time business in the town was generally suspended.

—Heavy fires reported during the week are: Barrow's shoe factory at Middleton, Mass., loss \$60,000; several business structures at Lexington, Mo., loss heavy; clothing house on Broadway, New York City, loss \$50,000; pump works at Alliance, Ohio, loss \$10,000; Metz's tannery at Grand Haven, Mich., loss \$40,000; livery stable at Grove City, Pa., loss \$15,000; stables at East Meadow, L. I., causing death of twenty-four horses, loss \$30,000.

### FOREIGN.

—Exposure to the unusually cold weather caused the death of several poor people in the City of Mexico.

—Reports are current at Kingston, Ont., that six mounted policemen were killed by Indians near Regina, N. W. T.

—The Servian Cabinet, in a special session held Feb. 10, decided to purchase immediately 50,000 rifles and 25,000,000 cartridges.

—The Brazilian Emancipation bill provides that all slaves over 60 years of age shall be free, and all others in the course of 17 years.

—In the Austrian Reichsrath a new anti-socialist bill has been introduced. The chief purpose of the measure is the suppression of socialist organs.

—Wednesday, Feb. 3, was observed by the Chinese as their New Year's day, beginning the 5,451st year of the birth of their empire, according to their chronology.

—The French Chamber of Deputies has agreed that the crown jewels of France shall be sold to provide a fund for aged workmen, which will realize, it is estimated, \$40,000,000.

—Great distress exists at present among the working classes in England. The government has issued circulars to officials throughout the country, inquiring into the extent of the distress and suggesting measures of relief.

—Advices from Mandalay, the Burmese capital, state that several engagements have recently taken place between the British and the dacoits, in all of which the latter were defeated. It is expected that order will soon be fully restored.

—Mr. John Morley said at Newcastle Monday evening that the government would find a better way than coercion to pacify Ireland, the plans for which purpose were left with Mr. Gladstone. Mr. Morley believed the day for half-measures had passed, and that a final settlement must be made.

—The smouldering embers of the late war in the Soudan continue to give much trouble to the British in that country, and occasionally burst into flame. Osman Digna has occupied Tamai, and a strong attack was made Wednesday by the rebels upon the British patrol, 2,000 yards from Suakim.

—A meeting of alleged "starving mechanics" was held at the Nelson monument, in Trafalgar Square, London, Monday, at which Burns, the defeated socialist candidate for Parliament, was the chief speaker. He attempted to address the crowd from the pedestal of the column, and when the police attempted to displace him, a conflict with the mob, which had at this time swelled to thousands, was the result. The police were badly used, and Burns finished his speech, and was about to present a series of resolutions, when the police again made an attack, this time routing the gathering, which divided in its flight and took different directions. The mob began wrecking stores and residences, two hundred shops and club-houses being damaged and pillaged, and hundreds of people maltreated. Ladies in carriages were compelled to alight, and in some cases the vehicles were reduced to splinters. The Devonshire Club, Twig Club, Hatchet's Hotel, and Arnold Morley's residence are among the structures wrecked and gutted. A fierce faction fight among the socialists also occurred, in which several men were injured. It is said that 50,000 persons engaged in the rioting, and the wonder is that so little blood was shed.

### RELIGIOUS.

—The Rev. Phillips Brooks' Boston Church, Trinity, has cost \$750,000 so far.

—The Court of Appeals at Amiens, France, has decided that Roman Catholic priests may legally marry.

—Mr. Parnell says: "I was born a Protestant, I was bred a Protestant, and I hope to die a Protestant."

—It is reported that Bishop Ireland, of St. Paul, has been appointed Archbishop of a new Roman Catholic See, formed of portions of Minnesota and Dakota.

—The Andover Theological Seminary has three Turkish students, named Christakes Apostolos Derebey, Caspar Hagop Bulbulian, and Hovhannes Kevork Santikian.

—The English Church Missionary Society arranged for simultaneous meetings for presenting the claims of foreign missions in 150 cities and towns in England last week.

—The Chinese Envoy has had an audience with the pope, and as a result the Vatican will in the future be represented at the Chinese court, and China will send an ambassador to the Vatican.

—It has been proposed by missionaries in China that the new version of the New Testament, prepared by Rev. Griffith John, of Hankow, be adopted as the basis of a union version for all China.

—A statue of the Pharaoh who ruled Egypt during the ten plagues has been found in the desert, where it has been buried over 3,000 years. By its side was that of a babe, supposed to be the Pharaoh who perished in the Red Sea.

—Pastor Schneller, of Bethlehem, now preaches regularly at Hebron, the ancient city where Abraham, Isaac, and Jacob were buried. The gospel has not been preached there since 1187, when the city fell into the hands of the Sultan Saladin.

## Obituary Notices.

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

YOUNG.—Died at Crow Wing, Minn., Feb. 6, 1886, Maudie Dell, daughter of G. W. and Clara Young, aged four years. Her death resulted from whooping-cough, followed by other diseases; but at the time it occurred, it was unexpected. Remarks at the funeral were made from the words, "The sting of death is sin." G. C. TENNEY.

LARSON.—Died of lung fever, in Iroquois, D. T., Jan. 31, 1886, Ingeborg Elizabeth Olson, wife of Peter Larson, in the twenty-seventh year of her age. Sr. Larson embraced present truth under the labors of Eld. M. M. Olsen, about two years ago, and has since lived a consistent Christian life. She died with a bright hope of a part in the first resurrection. A husband and an infant son mourn their loss. Funeral services conducted by the writer, from 1 Thess. 4: 13. H. H. ELLS.

HAYDEN.—Died in Washington, Sauk Co., Wis., Feb. 1, 1886, Lydia Ann, wife of Horace Hayden, in the seventy-second year of her age. She embraced the third angel's message over twenty-five years ago, since when she has tried to live a consistent Christian life. She had been afflicted with cancer for four years, but she never complained; and although her last sufferings were very great, she was always patient, and passed away peacefully. A husband and three sons mourn her loss, but not without the blessed hope of soon meeting her again. HORACE HAYDEN.

GOODWIN.—Died of consumption, in Mechanicsburg, Ind., Jan. 31, 1886, C. S., son of J. C. and A. Goodwin, aged 29 years, 1 month, and 17 days. Bro. Goodwin was a man among many. His consistent life won for him a high position in both business and social circles. During his last illness he was baptized into the remnant church by Eld. Wm. Covert. A stricken companion, one little daughter, and two brothers and a widowed mother are left to mourn. On the day of the funeral, business was suspended and the town draped in mourning as a token of public respect and sympathy. Words of comfort were spoken by the writer from 2 Sam. 14: 14. E. E. MARVIN.

SHEPHERD.—Died of scrofula, Jan. 30, 1886, at her home six miles northwest of Lapeer, Mich., Sarah D., wife of Alexander Shepherd, aged 54 years, 11 months, and 20 days. For nearly ten years she was a constant sufferer, but she bore all her sufferings patiently. A large circle of relatives are called to mourn, but not as those who have no hope. At the age of fourteen she started in the service of God and joined the Free-will Baptist church. In 1860 she became a member of the S. D. Adventist church. The funeral occurred on a bitter cold day, Feb. 2, yet the school-house was well filled with sympathizing neighbors. Text, Rev. 1: 18. I. D. VAN HORN.

WILLIAMS.—Died of diphtheria and tonsillitis, at La Claire, Iowa, Effie and Louie, children of J. M. and Fannie M. Williams, aged respectively 8 and 5 years, Louie the 8th, and Effie the 13th, of January. Sr. Williams with the children had just left their home at Sioux City, to visit their people at La Claire, and her husband had gone to Buffalo Gap, Dak., to work for the winter. When Louie died, the father was sent for, but before his arrival Effie also had fallen asleep. Thus the work of Satan is manifest, taking loved ones down to his prison-house; but in our sorrow we are cheered by the blessed hope that the bands of death will soon be broken, when parents and children who fear God will meet again, never to be separated. IRA J. HANKINS.

Mc KAY.—Died of consumption after an illness of nearly fourteen months, at the home of his parents in Mansfield, N. Y., Jan. 26, 1886, Nelson W. C. McKay, aged twenty years and five months. This dear brother was an only child, and all was done to alleviate his sufferings that a kind and affectionate parent could do. He did not feel prepared to die, and felt a great solicitude to know what he should do to be saved. In the providence of God, a sister of the S. D. Adventist faith was called to assist in caring for him, and by this means his attention was called to the truths of the third angel's message. As she tried to point him to the "Lamb of God which taketh away the sin of the world," he soon came to feel that Jesus was his Saviour and friend. The Sabbath of the Lord was a great delight to him, and the Bible and Review were his daily study. When told that the end was near, a look of joy and peace lit up his countenance. We all feel that he sleeps in Jesus, and that he will be among those that have a part in the first resurrection. A profitable and interesting discourse to a large company of sympathizing friends and neighbors was given by Eld. Mead, of the M. E. church, assisted by Eld. Mc Kee (Congregationalist), from Matt. 13: 45, 46. O. P. GALLOWAY.

CANVINS.—Died of apoplexy, at Watseka, Ill., Feb. 5, 1886, Bro. James Canvins, in the seventy-sixth year of his age. Bro. Canvins was born in London, England, in 1810. He went to sea at an early age, spending about twenty-eight years in that occupation. In 1850 he came to this country, a year later settling in Iroquois, Ill., where he remained till his death. He had held a public office in the county for a number of years, and thus formed a large circle of friends, who esteemed him very highly for his straightforward course. In 1876 he embraced present truth under the labors of Elds. G. W. Colcord and R. F. Andrews; and from that time till his death he was a highly esteemed member of the company of Sabbath-keepers at Watseka. His walk before the world was such as to cause all his acquaintances to esteem him as a sincere, devoted Christian, and a firm believer in the faith he professed. His death caused a general sadness in the village where he resided. The funeral services, which were largely attended, were held in the Presbyterian church, the use of which was kindly offered us. The writer had good freedom in presenting Christ as the Redeemer of mankind from death and the other woes resultant from sin. We laid him away to a peaceful rest, having not the slightest doubt that he will appear among the immortal ones in the glad day of the first resurrection. A. O. TAIT.

## Appointments.

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

We appoint meetings in Dist. No. 7, Minnesota, as follows:—

Sauk Center,	March 5-7
Villard,	" 9, 10
Grove Lake,	" 12-14
Round Prairie,	" 16, 17
Clarissa,	" 19-21

G. C. TENNEY.  
F. A. LASHIER.

No preventing providence, I will meet with the churches in Iowa as follows:—

Afton, Union Co.,	Feb. 20, 21
Fontanelle, Adair Co.,	" 27, 28
Riverton, Fremont Co.,	March 6, 7

Meetings commence Friday evening at each place. I desire all the members of these churches to attend these meetings. Invite your friends and neighbors to come with you, and pray God to bless us in his work.

C. A. WASHBURN.

The general meeting for Dist. No. 6, Pennsylvania Conference, will be held at Steamburg, Catt. Co., N. Y., Feb. 27, 28. This meeting has been postponed once, which was quite a disappointment to some, and we now urge those who have been so long anticipating the meeting, to let nothing hinder them from attending. We expect Bro. Chadwick will be present and give instruction in the missionary and canvassing work. Let there be a general attendance. D. B. OVIATT.

DUNDAS, Minn., Feb. 27, 28. We shall consider the organization of a church and tract society at this time.

G. C. TENNEY.  
H. GRANT.

DARLINGTON, Wis.,	Feb. 20, 21
Albany,	" 27, 28

W. W. SHARP.

KEOTA, Iowa, commencing Wednesday evening, Feb. 24, and continuing over Sunday. A good attendance is solicited.

H. NICOLA.

SAND PRAIRIE, Wis., Feb. 20, 21. I wish to meet Bro. Hyatt at this time.

A. J. BREED.

—As gold is by the furnace tried,  
And pearls upon the wheel,  
So stricken hearts are purified  
To reach the highest weal.



## Publishers' Department.

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

## BUSINESS NOTICES.

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

WANTED.—A Sabbath-keeper wishes employment of some kind, among Sabbatarians, for the season of 1886. Please address W. L. Brisbin, Battle Creek, Mich.

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Christmas Offerings to International Tract Society.—Mo T & M Soc \$5.03, Texas T & M Soc 2.

Christmas Offerings to Foreign Missions.—Mo T & M Soc \$25.89, Texas T & M Soc 17.25, Mo T & M Soc 1.50, Penn T & M Soc 2., Mo T & M Soc 1.25.

New Orleans Mission.—Maria Newell \$0.50, Texas T & M Soc 5

European Mission.—Mo T & M Soc \$14.25, A sister 1.50, Penn T & M Soc 2., Mo T & M Soc 1.25.

S. L. Academy.—Mo T & M Soc \$10., Col T & M Soc 5., Mich T & M Soc 5.

International T. & M. Soc.—Mo T & M Soc \$11.25, Mich T & M Soc 10., N. Y. T & M Soc 2.

Scandinavian Mission.—Hans Jensen \$1., T. N. Berger 1., Mo T & M Soc 11.25, Col T & M Soc 15.90, A sister 1.50.

English Mission.—Mo T & M Soc \$3.25, Mrs. S. Thompson 25., Tex T & M Soc 60cts, Mrs. R. F. Stucky 1.30, Mich T & M Soc 15., H. Overmier 9.30.

Australian Mission.—Miss Belle Stowell \$5., Texas T & M Soc 8.28, N. W. C. McKay (deceased) 1., W. C. Hebbner 5., Eliza Harding 50cts, Mrs. A. Champlin 5., Mich T & M Soc 5., A friend 5.

General Conference.—Tex Conf \$250., Penn Conf 51.41, Ohio Conf 160., Bertha Young 50.

O. H. T. D. Fund.—Josephine Gotzian \$10,000

Cash Rec'd on Account.—Mo T & M Soc per C. E. L. \$600., Minn T & M Soc per H. P. H. 1,900., Ill T & M Soc per L. S. O. 110.67, Tex T & M Soc per L. G. 121.31, Ill T & M Soc per J. Hardy 13., Iowa Conf per R. C. Gunt 48.85, U. C. T & M Soc per G. Mills 84., Ia. Conf per J. S. Barker 100., Ohio Conf per James Rowe 947.14, Iowa Conf per P. J. Darner 10., Neb T & M Soc per G. B. S. 40., Mich T & M Soc per H. H. 347.90, Ill Conf per James Jones 3.50.

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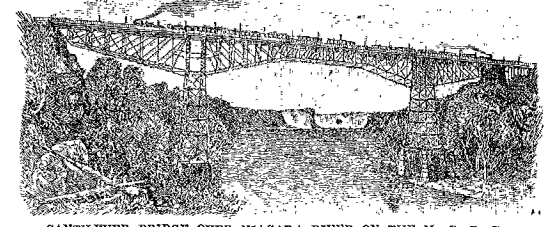
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GOING EAST.						GOING WEST.					
Gr. Ex.	Day	N. Y.	At.	Night	STATIONS.	Par.	Evening	Gr. Ex.	Day	Chicago	Ex.
Dep.	Exp.	Exp.	Exp.	Exp.	Dep.	Exp.	Exp.	Dep.	Exp.	Exp.	Exp.
p.m.	p.m.	p.m.	a.m.	a.m.	Ar. Dep.	p.m.	p.m.	p.m.	a.m.	p.m.	p.m.
11.45	6.45	11.15	7.00	8.00	Detroit	9.15	8.00	4.00	9.30	1.30	1.30
10.28	6.30	10.09	5.45	6.40	Ann Arbor	10.38	9.23	5.30	10.28	2.32	2.32
9.15	4.15	8.15	4.35	5.25	Jackson	12.02	10.55	7.15	11.42	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
7.31	2.23	6.01	2.50	3.50	Battle Creek	1.50	12.20	8.52	1.35	4.40	4.40
6.45	1.42	7.23	2.00	3.03	Kalamazoo	2.40	1.10	9.45	2.15	5.15	5.15
.....	12.15	6.13	12.28	1.20	N. Y.	4.18	3.05	.....	3.45	6.32	6.32
.....	11.11	5.17	11.13	12.02	Mich. City	5.40	4.35	.....	4.57	7.30	7.30
.....	9.00	3.30	9.05	9.55	Chicago	5.00	7.00	.....	7.10	9.30	9.30
a.m.	a.m.	p.m.	p.m.	p.m.	Ar. Dep.	a.m.	a.m.	p.m.	p.m.	p.m.	p.m.

All trains run by Nineteenth Meridian, or Central Standard Time. Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays. Nov. 23, 1885. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

## CHICAGO &amp; GRAND TRUNK R. R.

Time Table, in effect Dec. 6, 1885.

GOING WEST.						GOING EAST.					
Sup. Pass.	Mail.	Day	Exp.	Pass.	STATIONS.	Mail.	Limd. Exp.	Atto. Exp.	Sup. Pass.	P. H. R.	P. H. R.
Dep.	Dep.	Dep.	Dep.	Dep.	Dep.	Dep.	Dep.	Dep.	Dep.	Dep.	Dep.
.....	am	am	pm	pm	Dep.	pm	am	am	.....	am	am
.....	9.25	8.05	8.05	4.10	Port Huron	10.20	1.25	7.45	.....	10.40	10.40
.....	8.12	9.28	9.34	5.40	Lapeer	8.42	12.07	6.28	.....	8.57	8.57
.....	8.39	10.03	10.10	6.20	Flint	7.55	11.37	5.55	.....	8.17	8.17
.....	8.33	10.39	10.48	7.03	Durand	6.45	11.08	5.10	.....	7.10	7.10
.....	11.17	11.13	11.50	8.28	Jansing	5.38	10.14	4.10	.....	6.03	6.03
.....	11.34	11.25	9.07	.....	Charlotte	5.02	9.49	3.35	.....	5.22	5.22
.....	12.30	1.03	1.20	10.10	A. BATTLE CREEK	4.08	9.00	2.45	.....	4.35	4.35
.....	pm	1.20	1.25	pm	D	4.03	8.55	2.40	.....	.....	.....
.....	.....	2.11	2.21	.....	Schoolcraft	3.15	8.15	1.48	.....	.....	.....
.....	.....	2.23	2.32	.....	Southfield	3.04	.....	1.37	.....	.....	.....
.....	.....	3.13	3.19	.....	Cassopolis	2.15	7.20	12.62	.....	.....	.....
.....	.....	4.03	4.09	.....	South Bend	1.26	6.52	12.10	.....	.....	.....
.....	.....	5.13	5.19	.....	Haskell	12.07	5.46	.....	.....	.....	.....
.....	.....	5.32	5.52	.....	Valparaiso	11.30	5.32	11.30	.....	.....	.....
.....	.....	5.58	6.10	.....	Chicago	9.10	3.25	8.30	1.15	.....	.....
.....	pm	am	am	am	Arr.	am	pm	pm	pm	pm	pm

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. The Day Express, Battle Creek Passenger, Chicago Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPICER, General Manager.

## MICHIGAN &amp; OHIO RAILROAD.

GOING WEST.			STATIONS.			GOING EAST.		
No.	No.	No.				No.	No.	No.
Dep.	Dep.	Dep.				Dep.	Dep.	Dep.
.....	8.45	10.10	.....	Toledo	Ar.	11.70	5.10	.....
.....	6.40	11.32	.....	Dundee	.....	10.1	4.15	.....
.....	7.16	11.39	.....	Tecumseh	.....	9.32	3.37	.....
.....	.....	12.48	.....	Jerome	.....	8.26	2.38	.....
a.m.	8.42	1.05	.....	Hanover	.....	8.04	2.10	p.m.
6.17	9.15	1.18	.....	Homer	.....	7.32	1.58	p.m.
6.17	44	2.5	.....	Marshall	.....	7.06	1.14	7.33
6.49	.....	2.17	.....	Jerome	.....	6.49	1.02	7.21
7.27	p.m.	2.7	.....	Battle Creek	.....	6.30	12.44	7.03
7.35	.....	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	.....	Allegan	Lv.	.....	11.20	5.25
a.m.	.....	p.m.	.....	.....	.....	.....	a.m.	p.m.

All trains run daily except Sunday.

S. W. VINCENT, Train Master.

JUNE 21, 1885.

## CHICAGO, BURLINGTON &amp; QUINCY R. R.

Union Passenger Station and Ticket Office, Canal St., between Madison and Adams.

Jan., 1886.

LEAVE.	TRAINS TO AND FROM CHICAGO.	ARRIVE.
+ 8.45 a.m.	Galesburg, Ottawa and Streator Express.	+ 7.10 p.m.
+ 11.00 a.m.	Freeport, Dubuque and Sioux City Express.	+ 2.50 p.m.
+ 4.45 p.m.	Amboy, Rock Falls, Sterling Express.	+ 10.50 a.m.
+ 12.30 p.m.	Kansas City & South Pacific Express.	+ 2.00 p.m.
+ 12.30 p.m.	Omaha Express.	+ 2.00 p.m.
+ 12.30 p.m.	St. Joseph, Atchison & Topeka Express.	+ 2.00 p.m.
+ 12.30 p.m.	Denver East Express.	+ 2.00 p.m.
+ 2.30 p.m.	Montana & Pacific Express.	+ 2.00 p.m.
+ 3.20 p.m.	Aurora Passenger.	+ 7.45 p.m.
+ 4.45 p.m.	Mendota & Ottawa Express.	+ 10.30 a.m.
+ 4.45 p.m.	Rockford & Forreston Express.	+ 10.50 a.m.
+ 6.20 p.m.	Aurora Passenger.	+ 8.40 a.m.
+ 10.00 p.m.	Freeport & Dubuque Express.	+ 6.35 a.m.
.....	Des Moines, Omaha, Lincoln, Denver & Cal.	.....
+ 10.30 p.m.	Hornia Express.	+ 6.55 a.m.
+ 10.30 p.m.	Texas Express.	+ 5.45 a.m.
+ 10.30 p.m.	Kansas City and St. Joseph Night Express.	+ 5.45 a.m.
9.45 p.m.	Aurora Sunday Passenger.	2.30 a.m.

\*Daily. †Daily except Sunday. ‡Daily except Saturday. §Daily except Monday.

Freeport, Dubuque, and Sioux City trains leave and arrive from Central Depot, foot of Lake Street.

PERCEVAL LOWELL, Gen. Pass. Agt.

# The Review and Herald.

BATTLE CREEK, MICH., FEB. 16, 1886.

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A letter from Eld. S. Fulton to Bro. W. H. Hall of the Sanitarium, concerning the prosecutions of our brethren in Tennessee for Sunday labor, contains the comfortable intelligence that the justice of the peace made a mistake in issuing the warrants, which their lawyer was not slow to take advantage of, and the cases were consequently thrown out. Of course the relief thus obtained is only temporary, unless the Lord shall interpose to turn the counsel of Abithophel into foolishness every time. But for every occurrence of the kind we will be thankful.

The REVIEW AND HERALD Office has prepared a very nice "Order Book" for the use of State Secretaries of the T. and M. Societies, containing about 800 blank orders, in which to enter orders received from librarians and individuals, showing date of order, date of receipt, whom from, how to be sent, and date of sending. It will greatly facilitate the transaction of T. and M. business. Net price, \$1.00. Address, REVIEW AND HERALD, Battle Creek, Mich.

Eld. Josiah Litch died at his home in Providence, R. I., January 31, 1886, of apoplexy. Eld. L. was one of the leading men in the work of the first angel's message, but rejected the third message, and has been a leading spirit in that body of Adventists known as the American Millennial Association.

The S. D. A. Year Book for 1886 has been out and ready for delivery several weeks. It is a work of 112 pages, and contains very valuable and interesting matter. In addition to the topics usually considered in a Year Book, nine pages are devoted to the "Origin and Progress of S. D. Adventists, and

Record for 1885," this article being illustrated. All who are not supplied should procure a copy at once. Price 25 cents; discount to Tract Societies who order by the quantity. Address, REVIEW AND HERALD, Battle Creek, Mich.

The *Temperance Outlook and Sabbath Vindicator* is the title of a four-page paper, the publication of which has just been commenced by the Michigan Branch of the International Tract Society. The pages are the same size as those of the REVIEW. The character of the paper, as stated in its salutatory, is to "survey the broad field of temperance reform, and give its readers encouraging words concerning the good work; and it will vindicate the claims of God's Sabbath upon mankind. Recognizing the diversity of views upon these topics, even among the most conscientious, it will seek to harmonize the elements of reform work upon a practical basis, and thereby contribute its mite toward the progress of a cause which greatly concerns the welfare of humanity." It is to be published bi-monthly, and will be sent to subscribers at ten cents per year. All who want a live, energetic temperance journal for themselves, or who desire to let their friends know what S. D. Adventists are doing in the temperance work, as well as Sabbath reform, will find this paper just the thing. The subscription price is merely nominal. Address *Outlook and Vindicator*, Battle Creek, Mich.

## THE NEW "YEAR BOOK" FOR 1886.

How many of our people have obtained the new Year Book? We are finding quite a number as we travel, who are not aware that the Year Book is out. Let all understand, then, that it has been issued for several weeks. It is brought out in more attractive style, and has, if possible, more points of interest than ever before. It contains Ministers' Directory, General Conference Directory, General Conference Proceedings, S. D. Adventist Statistics for 1885; Proceedings of International Tract Society, General Sabbath-school Association, S. D. A. Publishing Association, Educational Society, Healdsburg College, Sanitarium, European Missionary Society; Brief History of the Origin and Progress of S. D. Adventists, Statistics of Publishing Work, Postal Guide, and general matters; in short, it is an epitome of the work and statistics of our people. We wonder how any of them who have any interest in the progress of this cause, can do without it. The writer considers it indispensable for him to have one for reference. In it the address of all the officers of the various organizations can be found. Price, 25 cents. Let them be obtained everywhere.

G. I. B.

## S. S. SCHOLARS SET TO THINKING.

BRO. G. W. MCCREADY, of Canada, made the following offer to S. S. scholars in the daily *Times*, of Dec. 16, 1885:—

"\$2.—AN OFFER TO S. S. SCHOLARS.—\$2.

"The prize is small, but the information when obtained, will be worth remembering. Let any Sunday-school scholar who would like to earn a little money, look through the New Testament for proof that Jesus Christ or any of his disciples ever did Sabbathize on the first day of the week (now called Sunday), or give any command or instruction that it should be done. By *Sabbathize* I mean that they rested from labor and observed that day as a Sabbath. Only let the proof be positive that it was done in a single case, and the prize will be given. Or give proof from the same book, of more than one meeting where Christians came together expressly for worship on the first day of the week, except in cases where daily meetings are spoken of. Now, children, I want you to understand that no guesses will be taken, but plain Scripture texts. All may try; and the first one who produces the proof in either case will receive \$1.00; the second, 50 cents, the third, 25 cents, and so on to the amount of \$2.00 in all. You go to Sunday-school to learn what is in the Bible; now let your teachers show that it pays to do so. I have no doubt that the *Times* will publish the names of the winners, when the money will be paid."

He writes us that the prize has not yet been called for.

## FLORIDA.

SINCE coming to this State the past two winters, I have received from the brethren in various places letters of inquiry about Florida; some from a stand-

point of health, and others from that of pecuniary benefit. Believing that some statements may be of profit to such brethren, I write a few lines. First, like all other places, Florida has advantages and disadvantages. The climate, I must say, is truly pleasant in the winter, and I am informed by reliable persons that the summer season is pleasant to those who can remain in the shade during the heat of the day. It is claimed that by so doing they do not suffer as much with the heat here as they do in the North, the nights being always pleasant. Many persons of feeble health are undoubtedly benefited by coming here and escaping the chilling blasts of Northern winters. My observations in reference to the effect the climate has on diseases, are rather peculiar. I find many disappointed persons. Some afflicted with lung disease come, hoping to be benefited, and very frequently live but a short time after their arrival. I have learned of a few who came in time, and were really benefited. The same might be said of those afflicted with catarrh—some are helped, others are not. Observation seems to show that a change of climate and surroundings sometimes proves beneficial; not so much in the place you go to, as in the change of places, diet, etc.

I would say to persons contemplating a change for sake of health, Florida would be worth a trial. But do not come on the statements of some glowing report you may read in newspapers, written by money sharks who hope to get you here, and rob you, and leave you to die in poverty. I have found this to be the most expensive place I have yet visited. Provisions of all kinds are shipped from the North; also hay, corn, oats, etc. Hay now sells for \$1.50 per hundred; butter, 35cts. per pound. "Milk" is shipped in tin cans, which sell for 15cts. each. They hold about a pint, or less, of condensed—we don't know what. As I sit in the tent, I see the people leaving town with a bale of hay, a sack of corn, and some fertilizer. These articles they must have just as much as a family in the North must have flour.

Now to the brethren who want to come to Florida to make money, I will state your chances. You can come here and go from one to five miles from a new town of one hundred to eight hundred inhabitants, pay from \$10 to \$50 per acre for timbered land, which is worth from \$25 to \$75 per acre to clear, build you a house, clear your land, and then set out a grove. Then you will have to come to town and buy fertilizer and all your provisions, for ten years, after which you can say you have an orange grove. During this time, you will likely become so filled with malaria that you must take a trip North for your health and to raise more money. Now if you come with the idea of making an honest living by raising a grove, these are facts. It is true a large number of persons have made money here in other pursuits. There are some merchants, physicians, lumbermen, and hotel keepers who have met with success; but these parties all handle money brought from other places. I would especially mention the real estate men that have bought tracts of land at low prices, and sold them at exorbitant prices. The greater part of the land in Florida, Northern farmers would not have, if they could get it simply by paying taxes on it; and why it can be sold for such prices is a mystery. Were it not that Satan has the world crazed, it could not be. Our brethren here have homes and land to sell. Many of them came hoping to be benefited healthwise. To such I have nothing to say; but I do hope that our honest, hard-working brethren will not become crazed over the flowery reports of Florida which are seen in newspapers, and spend their hard-earned money that should go to the spread of the truth, to come here for pecuniary advantage. Almost every letter I receive commences, "Well, I suppose you are in the 'land of flowers';" and I will just remark that I haven't seen a blossom since I came to the State.

A word in reference to the cause in Florida. As I reported last year, I believe it to be a good field for labor. The population is largely made up of people from other States. Their old associations are broken up, which leaves them free to think for themselves. New ones are still coming here. They are largely a medium class of people, such as will hear the truth. Florida needs a constant, faithful laborer, and such a one will find this a fruitful field. May the Lord raise some one up to take the place is my prayer.

G. G. RUPERT.