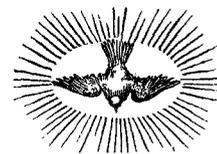


# Adventist Review



OUR FIELD  
AND SABBATH HERALD.



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

VOL. 64, No. 1.

BATTLE CREEK, MICH., TUESDAY, JANUARY 4, 1887.

WHOLE No. 1696.

## The Review and Herald.

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,  
Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications, and make all Drafts and Money  
Orders payable to  
REVIEW AND HERALD, Battle Creek, Mich.

### PROSPICIENCE.

BEFORE our feet, untrodden, lies  
Another year;  
And in our hearts grave thoughts arise,  
Imbued with fear.

We know not what for us it holds  
In coming days;  
If we shall walk through dreary wolds,  
Or pleasant ways;

If we shall waken to dismay,  
Or glad surprise;  
If o'er us shall be gloom of gray,  
Or azure skies;

If we shall pleased survey at eve  
Our work well done,  
Or o'er our bootless task shall grieve  
At set of sun;

If we shall mourn o'er quenched resolves—  
As in the past;  
Or joy to think, to know ourselves  
Grown true at last;

If we shall weep o'er Christ denied  
By deed or word;  
Or find us, walking at his side,  
Grow like our Lord.

All this is shrouded from our ken;  
His are our ways  
With Him who opened not to men  
His book of days.

And so we dread this stranger year,  
And from it shrink;  
Yea, fain would pause reluctant here  
Upon the brink.

But hark! across the unknown way  
No foot hath trod,  
Comes to the fainting soul to-day  
The voice of God!

And courage kindles at the words,  
And dread is fought;  
For Faith and Doubt will "measure swords"  
At God's "Fear not!

"For I, the Lord thy God, will hold  
E'en thy right hand;"  
We shrink no more from brake or wold  
Or desert land!

Dear Lord, since 'tis thy voice divine  
That bids us go,  
We lay our trembling hands in thine,  
And face each foe;

With thee into the opening year  
We bravely tread;  
Our wandering feet shall know no fear,  
Divinely led.

—Mrs. M. A. Maitland, in *Christian at Work*.

—I cannot read His future plan,  
But this I know:  
I have the smiling of His face  
And the refuge of His grace,  
While here below.

Enough; this covers all my want,  
And so I rest;  
For what I cannot, He can see,  
And in His care I sure shall be  
Forever blest.

## The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2

### LED BY THE SPIRIT.\*

BY MRS. E. G. WHITE.

"THIS I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."

In the first of these verses there is presented the class that cannot enter into the kingdom of God. Those that do the things here specified shall not inherit that kingdom. But there is presented another class, who can and will enter the kingdom of God, who will have a right to enter there; and they are those who are working to attain such a position that they will have a moral fitness to stand around the great white throne in their white robes of character. In the day of their probation they realized the importance of the work to be done, and took hold of it understandingly and intelligently. They saw that there was a great work to be done in order to obtain a fitness of character for the kingdom of God. They knew that no one could do their work for them; that no one could believe for them; that no one could form a character for them. It was an individual work, a personal effort.

Here is held out the very thing for which we are to labor: "But the fruit of the Spirit is love." If we have the love of Christ in our souls, it will be a natural consequence for us to have all the other graces,—joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; and "against such there is no law." The law of God does not condemn and hold in bondage those who have these graces; because they are obeying the requirements of the law of God. They are law-keepers, and therefore they are not under the bondage of the law.

Some time ago, when we were passing through Oswego, N. Y., we saw two stern officers, and with them two men were coupled, carrying in their hands large leaden balls. We did not come to the conclusion that they had been keeping the law of the State of New York, but that they had been breaking it, and that they could not walk at liberty because they were transgressors of the law. We

\* A discourse given in the Tabernacle Sabbath, July 16, 1881.

were trying to live in harmony with all the laws of the State of New York, and with the law of God; and we were walking at liberty,—we were not under the bondage of the law. If we live in harmony with the life of Christ, with the law of God, that law does not condemn us—we are not under the bondage of the law.

There are two courses of action which we may pursue. One leads us away from God, and shuts us out of his kingdom; and in this path are envyings, strife, murder, and all evil deeds. The other course of action we are to follow, and in its pursuance will be found joy, peace, harmony, and love. Love—that is what we are to cherish; and what we need most is the love of Christ in our hearts. We are more destitute of this precious boon than of anything else. It is the love that glowed in the bosom of Jesus which we most need; and when it is in the heart, it will reveal itself. Can we have the love of Jesus Christ in the heart, and that love not go out to others? It cannot be there without testifying that it is there. It will reveal itself in the words, in the very expression of the countenance.

Not long since, I heard a sick child say that some one did not love him. He was asked why he said so. "How do you know that he does not love you?" "Why I can tell just as soon as I look at him that he does not like me; I know he does n't love me." A child reads the very look in the eye, and understands the expression of the countenance; and cannot persons of maturer age tell when there is love in the heart? for it will manifest itself in the deportment, in the words, in the actions, in the expression of the face. Is it a marvel to us that a child can tell who are his friends? Is it anything strange that he knows that certain people are fond of him? Then it should not take us many months to tell whether the love of Christ is in the heart, whether it is overflowing from it.

When the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden. The holy influence it reflects through the character will be manifest to all. Christ will be formed within, "the hope of glory." His light and his love will be there; his presence will be felt. There have been times when the blessing of God has been bestowed in answer to prayer, so that when others have come into the room, no sooner did they step over the threshold than they exclaimed, "The Lord is here!" Not a word had been uttered; but the blessed influence of God's holy presence was sensibly felt. The joy that comes from Jesus Christ was there; and in this sense the Lord had been in the room just as verily as he walked through the streets of Jerusalem, or appeared to the disciples when they were in the upper chamber; and said, "Peace be unto you."

When our eldest son, in whom we had the brightest hopes, and upon whom we expected to lean, and whom we had solemnly dedicated to God, was taken from us; when we had closed his eyes in death, and mourned in great sorrow because of our affliction, then there came a peace into my soul that was beyond description, that was past understanding. I could think of the morn of the resurrection; I could think of the future, when the great Life-giver will come and break the fetters of the tomb, and call forth the righteous dead from their dusty beds; when he will release the captives from their prison houses; that then our son will be among the living ones again. In this there was a peace, there was a joy, there was a conso-

lation, that was beyond description. And why?—Because I felt that my hand was placed in the hand of Jesus Christ; that I was his and he was mine, that he loved me, and that I loved him; and that this affliction was an evidence of his love. I could lean upon the strong arm of the Saviour through all that suffering and affliction; and then I felt that he would sustain me in every trial to the end. How good and gracious a Father we have! We can lean our whole weight upon him, and he will bear us up. It is this virtue that connects us with Jesus; and here the work commences with us.

I have before spoken to you of the plan of addition—Peter's ladder of eight rounds. "Add to your faith virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

It is something to have a knowledge of Jesus Christ. We should make this our highest, our first, and our last aim. In the verses read in your hearing to-day, we see that we are to have love, and connected with this are joy, peace, long-suffering, patience. We see the restlessness of the world, their dissatisfied condition. They want something they have not. They want something to keep up an excitement, or something for amusement. But for the Christian there is joy, there is peace, there is long-suffering, gentleness, meekness, forbearance, and patience; and to these things we want to open the door of our heart, cherishing the heavenly graces of the Spirit of God. Are we every one of us doing this? One cannot do it for another. You may set to work, and obtain the graces of the Spirit; but that will not answer for me. There may be forty or fifty here who will set about cultivating these Christian graces; but that will not do for the remainder of you. Each one individually must do the work, and determine through personal efforts to have the grace of God in the heart. I cannot form a character for you, nor can you for me. It is a burden that rests upon every one individually, young or old.

It has been said of men of gray hairs that there is no danger of their shrinking from their post of duty; but in the case of Solomon, when he became old, we learn that he lost his connection with God. And why?—Because he sought after the renown, honor, and riches of this world; because he took wives from among the idolatrous nations, and became allied with those nations. It is true that by this alliance he brought gold from Ophir and silver from Tarshish; but it was at the expense of virtue, of principle, of integrity of character.

All through the history of the Jewish nation we see that the people of God, whether old or young, had to keep themselves distinct and separate from the idolatrous nations around them. God has a people to-day; and it is just as necessary now as anciently that his people should keep themselves distinct and separate, pure and unspotted from the world, its spirit, and its influences, because the world sets up a standard opposed to the standard of truth and righteousness.

If I profess to be a servant of Jesus Christ, should I follow a worldly standard, and have my course of action such as to meet the demands of the world? or should I take for my example Him who was a Man of sorrows and acquainted with grief,—Him who so pitied a fallen race that he laid aside his kingly robe, left the royal courts of heaven, and came down to this world of pollution and sin, and took upon himself the form of man, and for our sakes became poor, that we through his poverty might be made rich? What shall we do? take for our example Him who was mocked and abused, who was the light of the world, though the world knew him not? or shall we follow after the pattern of the world?

The people of God are the repositories of his law, and he tells us that we are to be a separate and distinct people. But are we to shut ourselves away from the world so that we can have no influence upon them? Christ says: "Ye are the light of the world;" and that light, he tells us, is not to be hidden under a bushel, or put under a bed, but on a candlestick, that it may give light unto all that are in the house. What does that mean?—It means that the righteous are to give light to

all that are in the world. Christ came into the world to provide a way whereby man in his own behalf might fight the battles of the Lord, and be admitted to sit down at the right hand of God.

What a work is this! When Christ left the world he committed a work into our hands. While here he himself carried his work forward; but when he ascended to heaven his followers were left to take it up where he left it. Others took up the work where the disciples left it; and so it has been carried on until now we have the work to do in our time. And as Jesus ascended, and the clouds received him out of the sight of his disciples, who were attempting to catch the last glimpse of him, he said, "Lo, I am with you alway, even unto the end of the world." Thus we have a life companion. We do not have to walk alone. We can carry all our sorrows and griefs, troubles and trials, afflictions and cares, and pour them into the ear that is open to hear, of One who is pleading before the Father the merits of his own blood. He is pleading his wounds—My hands, my hands! "I have graven thee upon the palms of my hands." He offers the wounded hands to God, and his petitions are heard, and swift angels are sent to minister to fallen man, to lift up and to sustain.

Our danger, then, is in separating from God, and in mingling with the spirit and influence of the world. If you think that you are to bring the world to see and sense the claims that high heaven has upon them; if you think that by letting the standard down you can convert sinners, you are most deluded. Christ was in the world, yet he was not of the world. He kept the standard exalted; and that is how every minister, every Christian, and every man that feels any responsibility in the cause of God is to show whether he is connected with God. All are to represent Heaven.

In your school exercises, do you represent Heaven? Do you elevate the mind to take hold upon God, so that the students may go to their homes with the impression that in the College here at Battle Creek a work is being done to fit souls for heaven, for the companionship of heavenly angels? or are you seeking to bring in the world's standard, even degrading your exercises below the world's standard?

I remember that when I was in Salem, Oregon, there was a large class about to graduate from the college in that place, and they desired to have an address given to the graduating class; and it was announced that I would address them on "The Perils of Youth and the Formation of Character." They seemed to be very anxious to hear upon this subject. The house was full, although it was the largest church in Oregon; and there seemed to be a solemn impression throughout the entire audience. There was no mirth, nor spirit of jesting, nor anything to which the least exception might be taken. As I saw those youth before me, and realized the importance of the occasion, I felt an inspiration come over me. I might never meet them again until we should meet around the bar of God. I might never see them again, until we should see each other in the Judgment; and I felt as though I never had had such an opportunity to say, "Behold the Lamb of God, which taketh away the sin of the world!"

Why is it not the duty of every professor, and every teacher, and every one who acts any part in our College, to present Jesus? Lift him up, him who died for us, and in whom all our hopes of eternal life are centered. Lift him up, and let them understand that he it is who made an infinite sacrifice for them! Lift him up, and show them how he left the royal courts of heaven, and was a Man of sorrows and acquainted with grief, that he might elevate them to his throne at last! Lift him up, oh! lift him up before the people, those who are hungering and thirsting for the bread of life; for there is a fountain open in Jerusalem that they may drink and be satisfied.

Jesus, precious Saviour! I see in him matchless charms! He is the One altogether lovely. He is the chief among ten thousand. I present him to you,—one who can take away the sin of the world; "for there is none other name under heaven given among men, whereby we must be saved."

Here are the youth growing up in our midst. I speak to you, dear brethren and sisters, as an ambassador of Christ; I speak to you who profess to be Christ's followers, and I ask you, What influence are you exerting upon the youth? what are you

doing for those in your own homes? A record has gone up before God of what you have done to save them, or of the opportunities that you have let pass by unimproved. Shall it be seen that souls have been driven away from Christ rather than gathered to him, because you have not been connected with Heaven; because you were molded after the world's standard, and presented that before them; because you were devotees of fashion and of pleasure, thus attracting and diverting their minds from the true standard, which is Christ Jesus? God have pity upon us!

We are doing work for eternity. I want to do it better. I want to do it so that it will stand the test of the Judgment; that when the Judgment shall sit, and the books shall be opened, and every man judged according to the things written in the books, it will there be seen that I have a clean record, without blot; that I have led the right path heavenward, and that I have done what I could to win souls to Christ. Oh that I could speak so as to arouse men and women to realize the importance of the time in which we live! that now is the time of salvation, that now is the time to work. God forbid that we should be idle and asleep, and in the resurrection morn it be said, If it had not been for you, I should have been saved. God forbid that we should allow the spirit and influence of the world to come in, and draw others away upon the wrong track. Here is where the two paths diverge; here is where many will be led astray. And in the day of God many will say, This is why I went into infidelity. I saw that there was no power or worthiness in the church, or among the ministers, and therefore I chose the other path, which has led me to death and destruction. In agony of soul they will seek the rocks and mountains, and cry, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

I feel intensely upon this subject. Day and night it bears upon my soul. Oftentimes when all others in the house were asleep, I have pleaded before God that he would give me wisdom and strength to guide the feet of souls into the path which leads to eternal life. Many times I have gone before him at midnight and entreated for help and wisdom that I might be able to lead the minds of my children in the channel of truth. I did not ask him to give them worldly honors, but that we might raise them up in the ways of truth and righteousness, and that they might love to do the will of God. Mothers have a great responsibility resting upon them; and in the day of God what will be the account which they will have to render to him for the influence they have exerted over the youth under their charge? I want to work for God every hour of my life, and every moment; and then I want to crowd in all the work I can consistent with the amount of strength he gives me.

I want the young to wear at last crowns of immortal glory. Said the inspired apostle, "I have written unto you, young men, because ye are strong, . . . and have overcome the wicked one." And here are young men whom Jesus wants to come into his arms. Here are young men whom God wants to go forth with all the armor on, to fight the battles of the Lord. Young men, will you hear his voice? Will you listen, oh! will you listen to his call? Will you not come to the Lord, and find in him your strength? Will you not give yourselves to him to-day? Can you not say, Here am I, Lord, and all that I am is thine? Thou hast bought me, and I am thine. Take me just as I am, and wash me from the defilement of sin. Help me to honor thee in the earth, and give me an immortal tongue that I may praise thee throughout the ceaseless ages of eternity.

—How much people are inclined to look on the dark side of things, and to put the worst construction on the conduct of others! This is an unfortunate disposition, and detracts from the happiness of any one who indulges in it. We should rather look on the bright side of things, and put the best construction on the conduct of others that it will bear. After all, there is a good deal of sunshine in the world, and a good deal in the conduct of most men that is worthy of commendation. Let us not attempt to make the world any gloomier than it is, or others any worse than they are.

## 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.

### A LITTLE WHILE.

BY TORIA A. BUCK.

"What is this that he saith, A little while?" John 16: 18.

KNOW ye that the Lord will come  
In just a little while?  
'Neath his smiles shall Eden bloom  
In just a little while.  
From the radiant, shining skies,  
Come to greet those longing eyes;  
With his splendor light the gloom  
In just a little while.

Come upon his throne to reign,  
In just a little while;  
Come to ease our toil and pain,  
In just a little while;  
Come to dry the falling tear,  
Come the drooping heart to cheer,—  
Oh! the Lord will come again  
In just a little while!

Oh, the darkened skies grow light  
In just a little while;  
Hills our fathers trod shine bright  
In just a little while.  
All our earthly cares are o'er,  
Eyes that wept will weep no more,  
Souls all stained with sin grow white  
In just a little while.

East Randolph, N. Y.

### MISSIONARY WORK.—NO. 1.

BY ELD. WM. INGS.

THE tract and missionary society is the strong arm of our organization. Eld. Butler once made the statement that we could better dispense with the ministry than with this society; and all will indorse this statement; for if the cause depended wholly on the ministry, only a few would hear the truth for this time; but with the help of the press, and a well-drilled force of missionary workers, every city, village, and hamlet can be reached.

Much work has been done already in circulating papers and tracts, and in visiting from house to house; and much more could have been done, had we been better prepared to do the work. The work is very important, and skill and tact are needed to perform it aright. It is no small matter to deal with the souls of men; and Christ charges us to be "wise as serpents, and harmless as doves." One little mistake may cause the ruin of a soul. When life is at stake, how careful we are to employ the most skillful physician; and shall we not be more careful when eternal interests are involved?

In order to be prepared to help in saving our fellow-men, we must have a fitting up for the work. This we can do with the help and blessing of God, and a determined effort on our own part. The greatest essential element needed is an unbounded love for the truth,—a love that will cause us to act in reaching out for others. We must also have a knowledge of the Scriptures, and be ready always to give an answer with meekness and fear to every man that asks a reason of our hope. This knowledge can be gained by giving heed to the admonition of our Saviour to "search the Scriptures." The instruction given by Paul to Timothy is also good for us: "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. But this cannot be attained unless we have direct help from Heaven; for Christ says, "Without me ye can do nothing." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15: 5, 7.

We need faith in our work, and also that simple trust that will take God at his word. For "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11: 6. This is the kind of faith that moved Abraham to obey God. He believed the instruction given him, and moved out in obedience; and so it must be with us. The order from our Commander is, Go labor in my vineyard. He has a work for each one to do. The plea that we have but one talent will not excuse us; but we are ex-

pected to improve our talent, and thus add to our usefulness, and become efficient workers.

Time is short, and we have no hours to idle away. Many unconsciously going toward destruction are all around us, and we must do what we can to save them. Some will say, How can I work? I do not know how. If some one will teach me, I will gladly do all in my power to spread the truth. This lesson can be learned, and in succeeding articles I hope to give some useful hints as to how the work can be done.

### PRESENT TRUTH.

BY ELD. ALBERT STONE.

TREASURES of untold value are bound up in the words "present truth." Whoever will take the pains to open the parcel, will find the treasure. All are invited to do this by considerations of duty and interest. It is no wonder that Satan endeavors to place an embargo on this commodity; for he well knows that its free publication tends to ruin his cause. The wonder is that so many reverse the order, and claim that it is God who prohibits, and an evil spirit that encourages, its freedom. Than this there can be no greater mistake. It is an utter perversion, an inexcusable oversight. He who takes such action is enshrouded in the dark shadow of error. How much better to tarry at Jerusalem till endowed with power from on high! Then they could go forth and open the several parcels of truth in their exact order, and dispense to the household meat in due season.

We need not only the love of the truth in general, but the love of the present truth in particular. If we have not this, there is danger that all love for truth will leak out of our hearts, as water from a leaky vessel. If I am a member of the Jewish Sanhedrim in the days of Christ, let me be the Nicodemus or the Joseph of that honorable body. If I chance to be in the temple on the occasion of Christ's circumcision, let me be able to see in him the Lamb of God that taketh away the sin of the world, and with the venerable Simeon take him in my arms and bless God. If I live in the days of John the Baptist, may I have an ear to hear the voice that cries, "Prepare ye the way of the Lord." If I am present at the Pentecost, when three thousand are added to the church in one day, let me sustain such a relation to God that I may receive the baptism of the Holy Ghost, and escape the baptism of fire. Live when I may, may God save me from turning a deaf ear to the voices he has appointed to speak in my day. As I deprecate the frown of Heaven, as I would escape the plagues of God, and have eternal life, let me be impressed by the signs of the times and the voices of the hour.

The Jews rejected the promised Saviour, and by that act sealed their apostasy as incurable, and their destruction as inevitable. Has Satan laid no snare for the church of the nineteenth century? Is there no rock over which she, too, may stumble? no stone that may fall on her and grind her to powder? "For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." Rom. 11: 21, 22. If the church of the Gentiles would stand, there is one condition that must be complied with,—"If thou continue in his goodness." Has she in the past fulfilled this condition, and does she continue to do so? We think she stands in an attitude not in harmony with the work of God for this time, and that she is none too willing to be corrected by the word of God.

Are the churches able to bear the strain of closing their pulpits to the discussion of subjects that were the themes of Christ and the apostles, such as the second advent of Christ, eternal life through him, the sanctuary of the Bible, gifts of the Holy Spirit, and the Sabbath of the Lord? These subjects are the burden of the Bible, central in the plan of salvation, and of so great importance, especially to those who live in the last days, that they cannot be ignored with impunity.

The Bible contains truths that are peculiar to the last days; they have their application in the last days; they are for the benefit of the church and people of the last days. According to the Scriptures, they are to be, in large measure, the

burden of the preaching of the last days; and their obedience is enjoined upon them who live in the last days. "Whoso readeth, let him understand."

Eden Mills, Vt.

### HOW SHALL WE TEST THEM?

BY E. HILLIARD.

THERE is no truth more plainly set forth in all the Bible than the fact that Satan is to perform miracles. It is the Devil's business to deceive; and if through his agents he is to perform miracles, it cannot be for the ultimate and permanent good of mankind. Let us notice the teachings of the Scriptures on this important subject.

Christ himself said, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24: 24. These signs and wonders are performed, not for the good of the people, but that they may be deceived thereby. They are to be of such a nature that, were it a possible thing, even God's chosen people would be deceived. But God always has guarded and always will guard his faithful, trusting followers from the foe's deceptive power. The truth, the Bible truth, rooted and grounded in the heart of the believer, is his only defense against the Satanic delusions that are already coming like a flood upon the world. Says the psalmist: "His truth shall be thy shield and buckler."

But, says one, why does God allow Satan to so deceive the people? Let the inspired apostle answer the question: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 9-12.

We may believe the truth; we may have a sufficient knowledge of it to defend it by argument; we may be well schooled in the theoretical teachings of God's word; yet if we do not so love its doctrinal and practical teachings that we are willing, if God should require it, to sacrifice for it all we have, even our lives, we can rest assured that we are good subjects for Satan's deceptions.

The exiled apostle on the Isle of Patmos, was given a panoramic view of scenes that were to transpire near the close of earthly history. In his view of the future he saw the arch deceiver playing his master deception upon the last generation of mankind that were to people our earth. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 14. Satan, to make his work most effectual, strikes at the head,—the kings of the earth,—and thereby permeates the whole body politic. This last and crowning effort of the great deceiver is put forth to gather his subjects in battle array against the God of heaven. It is the closing scene of this world's history; for the next verse tells us of the coming of Christ: "Behold, I come as a thief. Blessed is he that watcheth," etc.

The foul destroyer has so many ways by which he transforms himself, so many colors in which he cloaks his deceptions, that without the Spirit of God to illuminate our minds we cannot detect his artful ways. "Spiritual things are spiritually discerned." We must have the eye-salve—the Holy Spirit—if we escape his delusions. The apostle Paul tells us that his agents will transform themselves into the apostles of Christ. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." 2 Cor. 11: 13-15. It is clear from this scripture that this last great satanic deception is to be carried on in the name of religion. His agents will appear before us as ministers of the gospel and disciples of Christ. Now how shall we be able to detect them? How shall we test them?

This is a very important question, indeed; for

already this wonder-working power is creeping into our cities and villages. We shall surely be deceived unless we faithfully and prayerfully study our Bibles. Let us see some of the texts that the inspired writers give us. Turn to 1 John 4 : 1, 2 : "Beloved, believe not every spirit, but try the spirits whether they are of God : because many false prophets are gone out into the world. Hereby know ye the Spirit of God : Every spirit that confesseth that Jesus Christ is come in the flesh is of God : and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

It makes but little difference how great a work they may be able to perform, or how great miracles they may be able to do, if they deny Christ made manifest in the flesh to take away sin, we are safe in attributing their work to the power and influence of Satan. It is a noticeable fact that when Spiritualists are pressed to an acknowledgment of the above fact, they will invariably deny it. They will readily acknowledge that there was such a man as Christ, and that he lived about the time the Bible states that he lived ; but they positively deny that through his death we have pardon for sin. They do not stand the Bible test. They deny the Lord that bought them. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Pet. 2 : 1.

Anciently when Satan worked by signs and wonders, they tested his work by the law of God : "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them ; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams : for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." Deut. 13 : 1-3.

The Lord does not prohibit the working of Satan in a wonderful manner, but allows him to use to a certain extent his power to deceive. This is done to see if his people love him, and have confidence in his word. While Satan is allowed to display his power, we always find that God in his mercy has plainly pointed out his most successful manner of working, and faithfully warned us against it. It was so in the case under consideration. Even if the sign or wonder given by the false prophet came to pass, they were not to accept the invitation to worship false gods. The law of God which commands, "Thou shalt have no other gods before me," forbade it, notwithstanding the supernatural demonstrations exhibited by the false prophet. The next verse pointed out their duty, showing conclusively that their loyalty to God was to be tested by his commandments. "Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him." The prophet Isaiah, in speaking of the time when they should invite us to seek unto familiar spirits, says : "To the law and to the testimony : if they speak not according to this word, it is because there is no light in them." Chap. 8 : 19, 20. Here again we find the law brought forth as a test.

There is a class of people in our world to-day who style themselves Christian scientists, or mind-healers. Some become so infatuated with them that they pay large sums of money to learn their art of healing. Suppose they do even heal the sick, as they claim ; can their work be of God ? Who ever heard of Christ or his disciples' healing, or teaching the people the art of healing, for money ? Did not Peter say to Simon for thinking that he could purchase the Holy Ghost, "Thy money perish with thee, because that thou hast thought that the gift of God may be purchased with money" ? Acts 8 : 20. Was not this a sharp reproof for his covetous spirit ? Can we think for a moment that God would bestow upon any individual the gift of healing for the purpose of accumulating wealth ? In a world of so much pain and sickness, what capital the power bestowed by the Holy Ghost would be !

How was it with Gehazi, the servant of Elisha ? After Elisha had healed Naaman the Syrian of his leprosy, the great man offered him, yes even urged him to receive, a reward for the cure he had effected. "Behold, now I know that there is no God in all

the earth, but in Israel : now therefore, I pray thee, take a blessing of thy servant." 2 Kings 5 : 15. Elisha stoutly refused to accept any remuneration for the service he had rendered through the power and Spirit of God. He said, "As the Lord liveth before whom I stand, I will receive none. And he urged him to take it ; but he refused." Verse 16. He did not refuse because Naaman was a poor man and unable to reward him ; for he was a man of position and ability, and was abundantly able to pay him. Elisha well knew that God had not bestowed upon him the power to perform such miracles for the purpose of gaining financial advantage to himself.

But Gehazi, Elisha's servant, was a covetous man. He saw and seized upon the opportunity to enrich himself with the reward that his master had refused, so he ran after Naaman. When the Syrian ruler saw him coming, he alighted from his chariot, and inquired if all was well. After Gehazi had replied in the affirmative, he said that his master had sent him to tell him that there were two young men of the sons of the prophet, who had come to him, and that he had concluded to take the talent of silver and two changes of garments. Instead of giving him what he asked, one talent, he felt such gratitude for the good work that had been done for him that he gave him two talents of silver and the two changes of raiment. After Gehazi had received his coveted treasure, he returned to his master. When he came into Elisha's presence, he was asked, "Whence comest thou, Gehazi ?" He replied with a lying tongue, "Thy servant went no whither." But the prophet of God had anxiously, in heart, followed the young man on his deceitful mission ; and he said, "Went not mine heart with thee, when the man turned again from his chariot to meet thee ? Is it a time to receive money, and to receive garments ? . . . The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper as white as snow." Chap. 5 : 15-27.

Sad indeed was the fate of this young man who dared to receive a reward for work that the Lord had done. He paid a dear price for his covetousness. It certainly must have been a grave offense, or the Lord would not have visited this loathsome disease upon him and his posterity.

If Christ grants the power of healing to any, it will not be that they may accumulate wealth, but for the love he has for perishing man. Never in a single instance will one of his true followers misuse this gift by receiving earthly reward. At this critical period of the world's history, when all things are soon to perish in the fires of the great day, how forcibly the question of Elisha applies, "Is it a time to receive money ?" When we see individuals healing, and teaching the art of healing, psychologically for money, we can rest assured that it is not done through the influence of the Spirit of God, but is one of the deceptions of the last days. In whatever way the deceiver may work, or whatever course his agents may pursue to carry on his iniquitous designs, if the Bible tests are faithfully applied, their deceptions will be unmasked, and we need not be deceived. A brief summary of the tests that we should apply is,—

1. *The law of God.* If persons are living in known violation of any command of God's divine law, it cannot be that God is working through them. Deut. 13 : 1-3 ; Isa. 8 : 19, 20.

2. *Denying Christ in the flesh, i. e.,* the power and efficacy of Christ's blood to atone for sin. 2 Pet. 2 : 1 ; 1 John 4 : 1-3.

3. *Receiving pay for healing the afflicted,* as in the case of Gehazi. 2 Kings 5 : 15-27.

With the grace of God in our hearts, and the Bible in our hands, we need not be deceived by this wonder-working power.

St. Paul, Minn.

#### TEN MEN READY TO TAKE HIS PLACE.

BY ELD. F. D. STARR.

THE above expression we often hear in reference to some one who would like to keep the Sabbath, but who is employed in some position where it would be very difficult, or impossible, for him to observe the unpopular day of rest. Perhaps he has a family to support, and if he ceases to labor on the seventh day, he is in danger of losing his situation, with no prospect of making a living in any other way ; and ten men stand ready to take

his place as soon as he shall leave it vacant. We acknowledge that such a one is in a trying situation.

But let us look at the other side of the subject. If he is faithful in obeying God at all hazards, and moves out by faith, trusting in God, there awaits him at the close of his career a crown of glory and an everlasting inheritance in the kingdom of God. "Blessed are they that do his commandments, that they may have right to the tree of life." "Be thou faithful unto death, and I will give thee a crown of life." But suppose a person is not faithful, will some one else receive that crown ? will some one else possess the inheritance he might have had ? Verily, some must enter into that inheritance. The heavenly table will be furnished with guests. If those to whom the offer is first made do not accept it, others will accept it. A hundred and forty-four thousand will be sealed for immortality from the last generation of men. Some one will be only too glad of the chance. It could be said of this man's crown as well as of his situation, Ten men stand ready to take it if he gives it up.

Let us take another view of the subject. Let us bring the matter a little nearer home. God has given us each a situation in his cause ; he has given us each a work to do. Shall we suppose that because of the apparent scarcity of laborers no one will be found to take our place if we do not fill it ? Let us see how the matter has stood in the past. There was Judas. God gave him a work and a place, and you remember that Judas' prospect for the final reward was good. Notice the assurance of reward held out to the disciples : "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee ; what shall we have therefore ? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19 : 27, 28. To whom was Jesus speaking ?—To Peter, James, and John, and all the twelve disciples. Judas was one to whom the Saviour promised a throne. He was one of the twelve. But Judas apostatized. Did that disarrange matters so there would be only eleven thrones ? Could any one be found who could take Judas' place in the work and in the final reward ? Peculiar qualifications were required for so eminent a place. It is stated thus : "Wherefore of these men which have companied 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, must one be ordained to be a witness with us of his resurrection." Acts 1 : 21, 22. Could such a one be found ? It seems the only difficulty was to decide whom to choose among a number who were ready for use ; so they appointed two, and let the Lord show which he would choose. Matthias took the vacant place.

But suppose others had apostatized ; yes, suppose all the twelve had done just as Judas did, could their places have been filled ? Let us see. It is parenthetically mentioned in verse 15 that there were about a hundred and twenty disciples. We know not but that any of them were as capable or as well qualified as Barsabas or Matthias. One hundred and twenty are just ten times twelve. Might it not be said of any one of the twelve that ten men stood ready to take his place in case he should give it up ? May not the same be said of us ? Perhaps it may not seem so to us, but most likely God has a reserve force somewhere yet. It was so in Elijah's day ; seven thousand obscure individuals were ready to do his bidding. At another time, when Israel's salvation seemed to depend on the intercession of Queen Esther, the man of God gave her to understand that if she should prove recreant to duty, deliverance would arise to the Jews from another place. This was not impossible, though it might appear so.

When Jesus said to the Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof," no doubt this seemed to his hearers utterly impossible. They could not see how the Gentiles, who had voluntarily departed from the knowledge and service of God, could take the place of the Jews, who up to that time had held the high position of maintaining the religion and worship of the true God. But so it was ; and if our eyes were opened to see the

means and instrumentalities held in reserve through which the work committed to our hands might be done, would it not fill us with a holy ambition to humbly fill our places and finally enter into the reward prepared for the faithful?

**Choice Selections.**

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

**GOOD-BY, OLD YEAR.**

And the year is growing old,  
And his days are nearly told;  
He has poured into our garner all his treasures manifold,  
And he whispers, "I am weary,—  
Earth has grown so cold and dreary,—  
I must steal away and rest. I am growing very old."  
And we murmur, "Go in peace,  
You shall find a swift release  
With the years of all the ages, where earth's sullen  
surges cease;  
Yet 'tis very hard to part,—  
You have grown into our heart,—  
We shall miss you, dear old friend, still we bid you,  
Go in peace." —Lillian Grey.

**WHATSOEVER A MAN SOWETH.**

There is often complaint of the allotments of the Judgment. It parts men asunder—some to glory, some to shame. This is accounted the arbitrary decision of mere sovereignty. But divergent destinies are the outcome of divergent characters. We can see this every day. Two young men grow up side by side. They are continually together as warm friends. But going out into the world they take different courses. One becomes a Christian minister, the other a gambler and swindler. There has been no quarrel. No wall has been built between them. No law or force comes to divide them. But they have grown apart. Seldom they meet now, and only by chance. All intimacy is gone forever. Without ill-feeling or special aim to exclude each other, they go separate ways. Each has his own circle of friends, and these circles never mingle. Like magnetized steel filings, they associate and separate by a law of their own, which is stronger than any will of theirs or edict of society. They are more hopelessly sundered than if walls or seas were between them.

So is it in the kingdom of God. It is not so much the place men dwell in as the spirit which dwells in them, that unites or sunders. Place is not the essential thing in a man's life. Men are not unified by dwelling next to each other. . . . Abdiel among the rebel angels, was not a rebel, but—

"Faithful found,  
Among the faithless, faithful only He.  
\* \* \* \* \*

From amidst them forth he passed,  
Long way through hostile scorn which he sustained."

As in the plot of Milton, angel and demon, each impelled by an instinct of his own, parted spontaneously, so they who share in angel or demon nature part from each other in spirit and fiber and life. The judgments of eternity only crystallize the choices of time. The decisions of law conform to the long continued decisions of men. The Lord is drawing to himself all who have anything of his likeness. They who have none of that would find no peace in his presence. There is no preventing the result without preventing the process—no reversing the judgment till we reverse the fact.

Heaven is more than a city of golden streets and pearly gates, of living streams and tree of life. A man might have all these and with them all the wretchedness that ever cursed the earth. It is no mere—

"Land of healthful skies and wholesome mean,  
Where sickness, sorrow, pain, and death  
Are felt and feared no more."

All these could do very little for a man of restless ambition, or insatiate greed, or unbridled passion. Some say "heaven is a state, and not a place." We prefer to say heaven is a state in a place—a heavenly state in a heavenly place. . . .

We read of the splendors of the Beautiful City, but also of the character of those who dwell therein. There God reigns in glory, but only the pure in heart can see him. The gates are open day and night, but "there shall in no wise enter therein

anything that defileth." The preparing of the mansions avails nothing if there be no preparation in souls. If our faces are toward the kingdom, our steps, though slowly and painfully it may be, will bring us there. The end is where the road we travel leads; the reaping is of what we sow.

"Sow love, and taste its fruitage pure;  
Sow peace, and reap its harvest bright;  
Sow sunbeams on the rock or moor,  
And find a harvest home of light."  
—The Advance.

**AERONAUTS.**

AERONAUTS are men who sail in the air. Their ships are called balloons, but they are only immense gas-bags. Sailing in them is very risky business. Any business is risky in which there is much inflation. And many an aeronaut has paid for his flight with his life. . . .

But there are other balloons besides those of cordage and silk. There are literary gas-bags, scientific gas-bags, and theological gas-bags, by which men all around us are going up, or claim that they are. To walk on the solid earth—nay, to steam over it at the rate of a mile a minute—is too slow. Ambitious and aspiring theorists must get into the air, and travel over the heads of their patient and plodding fellow men.

The scientists have a balloon which they call Protoplasm. They claim that by it they ascend through the atmosphere of the ages, and above the throne of the Christian's God; that they reach the great workshop of nature, where, millions of years ago, matter made itself, and evolved life and thought. Now, "protoplasm" is "a tenacious, glary liquid, with a consistency somewhat like the white of an unboiled egg." "It lies at the base of all the phenomena of life, whether in the animal or vegetable kingdom." "It is the raw material out of which the universe was built." Such are the claims of the balloonists in regard to this wonderful jelly, specimens of which they have brought up from the bottom of the ocean. But admit all that they claim, and what does it amount to? Could not God make protoplasm? Has the slightest evidence been produced that protoplasm made itself?

Another scientific gas-bag is called Evolution. The aeronauts who float it claim to make wonderful ascensions. But as well talk about gravitation making worlds, as about evolution making men out of tadpoles, and tadpoles out of clods. This balloon has been cut by so many sharp critics, however, that nearly all the gas has escaped, and it is in a sadly collapsed condition, in spite of the efforts made to patch it.

Theological gas-bags are numerous in our day. But widely as they seem to differ, they all belong to one of two classes—the spiritualistic, or the rationalistic. The balloons sent up from pleasure gardens are filled either with hot air or with hydrogen. The spiritualistic balloons are hot-air balloons. Men think the Bible does not tell them enough about the unseen world. Its atmosphere is too cool for their fevered brains. They would call spirits from the vasty deep. They get together in circles like combustibles in a fire-place. They excite each other's imaginations. They rarify the air, and dream that they go up above the stars. But alas! when they awake from the intoxication of the hour, there is nothing but a collapsed and draggled mass of nonsense.

The rationalistic balloons are filled with hydrogen, the lightest of all known gases. It is very useful when united with oxygen; for then it forms water. So human reason is useful when united with faith. But when it discards the element that was given to go with it, and sets up for itself, it only inflates its possessor with folly and conceit. He imagines himself wiser than God, wiser than all the wisdom of the ages. He will evolve a system of truth and life from his own consciousness. He fills his little balloon, and amuses himself and others for a time. But thousands of such balloons have collapsed and fallen, while the Bible still lives.

The saddest fact about these theological balloons is that the aeronauts often go out of sight before they fall. They float away over the cold river, the winds of eternity seize upon them. Their frail theories are torn to shreds, and they are dashed upon the rocks of endless desolation and despair.

We cannot prevent theological ballooning by law; but we can warn the young and inexperienced against it. It is very pretentious, and to many very fascinating. Yet most of the balloons that look so new and bright, are old ones varnished over. Those who float them found them in some ditch of the past, where they had fallen. They gathered up the rags of a refuted and discarded theory; they patched them up as well as they could; and though the silk was rotten, they tried to conceal the fact with fresh paint. But there is no strength in these patched and varnished gas-bags, and the first strong wind will rend them. The student of ecclesiastical history knows all about the rationalistic and infidel novelties (?) of the day; and if people would study history instead of Darwin and Huxley, they would not be so easily humbugged as they are.—Obadiah Oldschool, in Interior.

**SMALL SELFISHNESS.**

SELFISHNESS as irritating as the grasping of the best seat and best light and first chance at book or newspaper can be met with at every turn in many families; the selfishness, let us say, that, having views on any question conflicting with the views of another, will give voice to those views in season and out of season, and obtrude them even to the feelings of others, and if not early and late insisting upon them, yet never failing to read the fragment from book or journal unpleasantly supporting them, and indulging in the audible sniff or out-spoken inuendo, if such a thing there be, on every occasion where the indulgence that shows a consciousness of the value of no one's views but one's own, and treats the individuality of all others with contempt.

A similar selfishness is that which disregards engagements, which considers the promise to be at home a certain day or a fixed hour as of no weight besides the inconvenience of keeping the engagement, and who in this manner disturbs the household arrangements by making meals wait while servants grow impatient and unwilling, and eyes grow tired with watching and ears with listening, just as much as the almost precisely opposite selfishness insists upon the keeping of such promises and engagements even to the point of positive discomfort and injury to the other party, who perhaps cannot keep them without such injury, and could be excused by one with any unselfish care.

One would find it hard to come to the end of a statement of these small acts of selfishness which infest the household and hurt it through a burning sense of the injustice done by them; and it is a question if, with the present imperfection of human nature, we shall quite escape them; they are as countless as gnats in a swarm, and as vexatious. There is but one way to abate their nuisance, and that is by a frequent remembrance of the exclusive identity and rights in life of everybody else—a remembrance that many a good Christian who fancies himself dearer to his Maker than another fails to entertain. Meanwhile, those who are aggrieved by the selfishness have the consolation of knowing that even in the injury they endure, and the injustice that is dealt out to them, they are practicing a self-abnegation that bears them to loftier levels of character than can ever be reached by those who commit the injury, trifling though that may be.—Harper's Bazar.

**PRAYER.**

Our daily devotions must be looked upon as the most needful of our daily works, and the most pleasant of our daily comforts.

Those that pray much will have much to give thanks for.

They who pray constantly when they are well, may pray comfortably when they are ill.

Whatever is the matter of our care must be the matter of our prayer.

The best way to obtain the benefit of the promises and privileges of the covenant, is to be earnest in prayer to God for wisdom and grace to do the duties of it.

When we have prayed to God for any mercy, we must second our prayers with our endeavors; else, instead of trusting God, we must tempt him. We must so depend upon God's providence as to make use of our own prudence.—Sel.

—Contentment springs from humility.

## 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.

### VANITAS.

WHEN after long battle the prize has been gained,  
When after long searching the jewel is found,  
When after long climbing the peak is attained,  
When after long sowing the harvest is bound,  
Then we halt;  
And we fret neath the burden of life,  
For we feel that the victory's not worth the strife.

Our joys never seem the same pleasures we thought;  
Our hopes never come to their fruitage unmarred;  
Our future ne'er brings us the grandeur we sought;  
Our past to our vision appears but ill-starred;—  
Such is fate;  
But it darkens the glory of life  
Thus to find that the victory's not worth the strife.

Over sights that are heavy dull clouds grimly sail;  
Over days that are lightsome cares blightingly fall;  
Over fond-cherished gardens blows Boreas' gale;  
Over plans full of promise drops failure's black pall;  
So they go;  
But the memories cumber our life  
With the tale that the victory's not worth the strife.

But we look to a land where the skies never dull,  
Where the flowers never fade, where the lights never dim,  
Where the hopes never ebb, where our joys never lull,  
Where no failures are found to its uttermost rim;—  
Happy land!  
Where we'll feel through an unending life  
That the victory there is well worth all the strife.  
—Charles M. Harger, in *Detroit Free Press*.

### "A CHRISTIAN FAMILY."

WHILE laboring recently in a small town in the West, I stopped with a merchant who is a member of one of the prominent denominations. When he came from the store in the evening, I inquired of him concerning the cause of Christianity in that part of the country. He replied that there were few Christian people in that vicinity, but that his was a "Christian family." I answered that I was glad to hear that, and that I always enjoyed the society of Christians, and hoped our associating together would be the means of strengthening each other. The evening passed, and bed-time came. Would the way be opened for family worship before retiring? His is a "Christian family," and surely they will not retire without thanking God for the blessings of the day, and asking his protection through the night. But the family was scattered, and there was no evening worship. Perhaps, I thought, it is their custom to have worship only in the morning. But when morning came, and breakfast was ready, only a part of the family had arisen, and they were in a great hurry; so no family worship was proposed.

We sat down to the breakfast table, and immediately the "Christian" parent turned his plate and grasped his knife and fork, but laid them down, and turning, requested me to "ask the blessing." I did so, but it could easily be seen that "asking the blessing" was not customary in that household. Hurry and drive seemed to be the order of the day, with no time for a quiet season of refreshing through reading the Holy Scriptures, communing with God in prayer, or conversing upon sacred subjects; too much business.

I looked over the family library, and while I found quite a large number of good, sensible books, there were others bearing such titles as "Love's Vengeance," "Strange Disappearance," and "Forty Liars and other Lies." Could it be that this "Christian family" were reading such corrupting literature as this? The well worn appearance of the books gave its accusing testimony. A large, elegant family Bible lay on a table, under a pile of popular magazines; but it looked as though it was rarely read.

On Sunday morning, after breakfast, the father came into the front room, closed the door behind him, and, perhaps feeling somewhat conscience-stricken for past neglect, handed me the Bible, saying, "If you will read a few words, we will have a short prayer. We have so much to do, and are so hurried that we are not very regular in these matters." The wife, children, and servants were in the dining room and kitchen, and when I asked if the others would join us, he replied, "They are busy; I think we would better proceed." He was to drive

to a neighboring town that morning, and was in great haste, and probably the shorter the prayer, the better.

On the wall, in beautiful frames, hung the charts of the Masonic order, while beside them, worked in skillful needle-work, was the motto, "Simply to Thy Cross I Cling." As I watched the every-day life of this "Christian family," it seemed to me that they were simply clinging to everything but the cross.

Does not this family represent a large class of modern professors? and has not the time come spoken of by the apostle Paul, when many would have a form of godliness, but would deny the power thereof? Wherein does this family differ from those who make no profession? Are they not just as eager for worldly possessions? In attire and conversation are they not like the world, and are they not linked to the world both by secret and public relations? The literature they enjoy is about the same as the world reads; they follow fashion as closely; but still they feel sure that theirs is a "Christian family."

At church the minister announced "with pleasure," that arrangements for a lecture had been made with one of America's greatest humorists and fun-makers, and the congregation could look forward to a good time.

May God save us from such a Christianity as this, and help us to realize that we "cannot serve God and mammon;" that God wants a "peculiar people, zealous of good works,"—a people serving him in the home as well as in the church, waiting, watching, and preparing for the return of the Master.

W. B. WHITE.

Fargo, Dak.

### WORK FOR THE CHILDREN.

A FEW more words about employment for little fingers may not be out of place, now that the holidays are past, and we can settle down to work once more. Remnants of Brussels carpeting make nice rugs, and can be obtained at very little cost. Cut them into desired lengths, which must be stitched once or twice on the machine or by hand across the raw ends only. If you have no old, whole stair carpeting that is fit to use, buy some, taking care to have it bright-colored. This you must cut crosswise in strips as wide as you wish your fringe to be. Ravel these strips, leaving a margin by which to sew them to the rug. Half-worn stockings make very pretty fringe, raveling them as described in the directions for making the raveled rugs. Fringe is needed only on the ends. You may vary your collection of rugs by using Brussels carpeting for a center, making a border of crocheted, knitted, or braided rags.

The arrival of really cold weather reminds us that our beloved missionaries will need plenty of warm bedding. How blessed it is that even little children may work for Jesus! for they may be sure that everything they do for his workers he counts as done for himself. If you wish to assist in this direction, first gather up all the pieces of worsted cloth you have in the house, or can get of others. Cut these pieces into blocks three or four inches square, and sew them together in what is called "four-patch." You can sew them by machine; but if you sew them by hand, use strong thread, and take a deep seam. Line each block, and stitch together. Do not let all pieces of one color come in one place; either arrange them around a center of four blocks sewed together, or make them into a strip to run diagonally across the quilt. For filling use three or four pounds of good cotton batting. A layer of thin, strong paper (common newspaper is too tender) placed next to the cover adds much to the warmth. Put the paper beneath the batting next the lining, then exhalations from the sleepers are not taken into the cotton, making it unhealthful. Tie in the middle of each piece of cloth, bind with dress braid, and you have a real "comforter." It is well to put a sham across the top, of calico or something that will wash well; two feet is a good width for it. This may be buttoned or basted on, any way so that it can be easily removed when soiled, washed and replaced.

And now here is something that even very little girls can make; and that is, holders. They are useful in every mission; and yet the workers say they never get time to make them. You might make some thick, others thin, while some

are convenient made long, with a loop of tape sewed on to hang it up by, or a heavy tape with a button-hole in the end to fasten it to the belt of a kitchen apron.

No doubt many of you have old soft felt hats that are beyond use. Ask mother to clean them for you; for they can be washed like a piece of flannel. Then, if she will cut you a pattern, you can see how many holders can be cut from your cast-off hats. Such holders are very serviceable, especially as they can be washed as often as they get soiled, and come out soft and new again.

Battle Creek, Mich.

M. E. STEWARD.

### THE PRAYING MOOD.

"SOMETIMES I do not feel in the mood for praying, and then I don't pray," said a depressed brother to his friend one day, to which he replied by asking, "What have your moods to do with your duty? Mood or no mood, it is your duty to pray. If you really want God to bless you, he will not refuse because of your mental depression." This was certainly good counsel; for to neglect prayer when moody is a sure way to increase one's depression, while prayer soon transforms a dull mood of mind into the lively cheerfulness of faith, love, and hope. One beam of light from the face of Jesus can disperse the gloomiest mood that ever darkened the soul of man.—*Messiah's Herald*.

## Special Mention.

### A WONDERFUL AGE.

ONE of the marked characteristics of the present age is the evidence it furnishes of the fulfillment of Dan. 12:4: "Many shall run to and fro, and knowledge shall be increased." The vast change that has been wrought by this increase of knowledge, and the great results accomplished, one cannot realize without the aid of a few statistics. An article entitled, "Our Mechanical Power," in the *Michigan Building and Real Estate Journal*, gives in a few striking figures the number of men it would take, and the number of dollars it would cost, to do in the old way by means of men and horses, the necessary work which is now done by power and power machinery. The figures may be studied with interest and profit:—

"An example in the problem of production, consumption, and cost of distribution of all our products, manufactured and agricultural, is offered by statistics which show that the mechanical industries of the United States are carried on by steam and water power representing in round numbers 3,400,000-horse power, each horse power equaling the muscular labor of six men; that is to say, if men were employed to furnish the power to carry on the industries of this country, it would require 21,000,000, and this number of men represents a population, according to the ratio of the census of 1880, of 105,000,000. The industries are now carried on by 4,000,000 persons, in round numbers representing a population of 20,000,000 only. To do the work, then, accomplished by power and power machinery in our mechanical industries and upon our railroads, would require men representing a population of 175,000,000 in addition to the present population of the country of 55,000,000, or a total population, with hand processes and with horse power, of 227,500,000. In an economic view the cost to the country would be enormous. The present cost of operating the railroads of the country with steam power is in round numbers \$502,000,000 per annum; but to carry on the same amount of work with men and horses would cost the country \$11,308,000,000. These illustrations of course show the extreme straits to which a country would be brought if it undertook to perform its work in the old way."

### SURPRISING IGNORANCE.

It has been generally supposed by those familiar with the nature and workings of Romanism, that the Catholic bishop's oath of allegiance to the

papal See, and the course which that oath compels him to pursue in political matters, was not a subject of which the intelligent portion of the American community were in ignorance; but an incident which recently happened in New York City seems to indicate that such is not the case. As is well known to most of our readers, the Romish dignitaries throughout the United States have for a long time past been indulging their meddling propensities in a great effort to introduce the teaching of papal dogmas into our public schools and other non-sectarian institutions. The American people being not yet quite ready to take such a step as this Romewards, the effort has hitherto resulted in failure. Archbishop Corrigan, of the above city, with other Catholic officials, recently made an attempt to secure a law providing for the administration of the mass in all penal institutions of the State. This would include the House of Refuge, where only non-sectarian services are now held. The law to establish this having failed to pass the Legislature, the trustees of the institution were asked to appoint a committee to confer with representatives of the Roman Church, to see if arrangements could not yet be made for the introduction of the mass,—a proposition which the board of trustees unanimously voted against.

When, a few weeks later, one of these trustees died, the archbishop, as a punishment for his independence, refused to allow his funeral to be held in the Catholic cathedral; and this simple and perfectly natural proceeding has occasioned much surprise to a large number who, having so nearly come to believe evil of all good, and good of all evil, seemed to think that because a Catholic representative is elected by the people, his fixed principle to subserve the interests of his superior at Rome, whether in harmony with those of his country or not, will be altered. Accordingly a leading American journal heralds the news that a Roman Catholic representative, elected by the people, to serve the interests of the people, may be responsible for his political action, "not primarily to his constituency, but to his ecclesiastical superior," and that when voters elect such a representative, "they really put in power an unknown superior." This is what no intelligent voter has any excuse for not having known already. The same journal says, "The American people will never consent to such a doctrine as this." But the American people have consented to this doctrine, and to others of a nature much worse, ever since they first admitted a Roman Catholic representative to citizenship, or elected him to office.

L. A. S.

MODERN PHARAOHS.

The old Egyptian dynasty has gone into the abyss. Despotisms, like beech-nuts, crack and fall; but in history, as in botany, reproduction is the law. Old tyrannies deputize the centuries to react the old rôle. . . . The era of progress in which we live, with its multiplied glories of mind and man, is not the less a stage for the old spirits of wrong to cross and recross in grim procession. The Pharaohs are not all mummies. We have them in squads; some in purple and fine linen, and some in no linen at all. . . .

THE PHARAOH OF CAPITAL, as distinct from its benefactors and Samaritans, is the modernization of the old "one man" or combination despotism. He is shrewd and big-brained, and generally eminently given to industry and good dinners. He has more power than the old kings, but though he cannot immerse a servitor in a dungeon, drown him in a moat, or send him with a cross-bow to Agincourt or Calais, he has but to put his finger on an electric button to reach the bread-baskets of ten thousand men, upset the values of a nation's crops, and leave a wider track of misery than Attila could with his Huns. To limit this autocracy of money, and to restrict the one-man dominancy, without infringing on his personal rights, is one of the grave tasks of modern statesmanship. It is true that these financial

demigods are not so common as many suppose, and just as true that deputized authority, so necessary in large corporations, somewhat excuses real and apparent tyrannies; but the possibility of such creations as these republican kings, has aroused the popular mind to consider such new conditions of society in which Monopoly must go to its coffin, with its brother Monarchy. We look upon this issue as involving the most radical changes in the social fabric. Capital without conscience has invited the ax to the root of the tree.

THE PHARAOH OF THE PROLETARIAT

is a duplicate in corduroy of the other demigod in purple and white linen. He is fighting fire with fire. The boycott antagonizes the black-list, and the strike the lock-out. The autocrat of the proletariat is not an accident or an exigency, but a necessary coincidence with him of capital. They are but the two halves of a very prickly chestnut. Moreover it is logical to conclude that, as the leading spirit of a nation is a product of the same,—the many fused in the one,—the worship of money that made the millionaire an autocrat works its silent lesson in the masses, and makes the spirit of masterhood the enemy of contentment and the virus of strife. This state of things will probably continue as long as human nature has more regard for its pocket than for the ten commandments. To reform the world on the basis of supposed perfectness in man has always been the dream of theory, and also the catastrophe of experience.

Human nature or rather its predisposition, as modern sociology expresses it, is prone to externals as the basis of its reforms. We take a census, and suppose population to be synonymous with strength; statistics of benevolence, and accept the Pharisee's gold as the evidence of charity. We improve the binnacle of the society ship, but forget its magnet; we are wise on lamps and reflectors, but derelict in the supply of oil; and thus the province and dominion of moral activities—the inner and the higher life, supreme in Christian ethics—are left as a fallow on a farm; and yet, in all matters, it is individualism that is supreme; the one of the many is not the real king, but in the many that elect the one lies the genuine sovereignty.

THE PHARAOH OF ANARCHY.

It is a law that what is monopolized by the few to the loss of the many dumbly invokes the principle of force for its protection. Thus all governments with but two classes, the very rich and the very poor, are historically military. Gunpowder is always the alternative of injustice. This spirit is communicative, and where the ruling class believes in bayonets, the proletariat has faith in gas-pipe bombs. The anarchist is out of place in this Republic, and is scarcely recognized as a section, or even an attachment, by the extremists of social reformers. He is nevertheless a danger and a Pharaoh, and will be the more so if militarism develops in this country. The doctrine of Marx that "Force is the midwife of Reform" will have its disciples till the nations wake up and spike the last cannon on the planet.—Fred Woodrow, in *Christian Union*.

THE GREAT MODERN DESPOTISM.

THERE has been a sort of general conviction that at some time more or less remote, the nations of Europe would be engaged in a great and terrible conflict for supremacy. Some students of prophecy have thought that such a commotion has been distinctly foretold as a means of breaking up the established order of things, and thus preparing the way for the establishment of the Redeemer's kingdom. It does not need any prophet, however, to tell us that a very little matter might at any time kindle the fires of a war which would desolate a large part of Europe. That the crisis may be near at hand, current events in Bulgaria seem to indicate. The danger of such a war arises chiefly from the character of the Russian Empire, which is aggressive both from policy and from necessity, as it has been from its very foundation.

According to Appleton's Cyclopaedia, this empire was founded about A. D. 862, by Rurik, Prince of the Varangians, a tribe of Northmen who were called "Rus" by the Slavs. Rurik was invited by some tribes of Slavs and Finns, who were not able to govern and protect themselves, to come to Novgorod and rule over them. Novgorod thus be-

came the first capital of the future empire. Rurik's descendants reigned for over seven hundred years, during which time many wars were carried on with varying success against the Eastern Roman Empire, the Magyars, the Lithuanians, the Poles, and other surrounding nations. During all this time they were gradually conquering and absorbing the various tribes which inhabited the country now called Russia. The growth of their power was, however, at times retarded by reason of the rival claims to the throne of different members of the royal family, and the kingdom was for a time divided into a number of petty principalities.

At the beginning of the thirteenth century a more formidable enemy than any the Russians had yet encountered, appeared on the scene. This was the Mongols, or Tartars, who under the Genghis Khan and his sons conquered all Asia except Hindostan, and, crossing the Caucasian Mountains, descended upon Russia in almost countless hordes. Disunited and distracted by domestic wars, the Russians were easily overcome, and had to purchase peace by submission and the payment of a tribute to the conquerors.

Toward the end of the fourteenth century the restoration of Russian power began by a gradual consolidation of the various small states under one government, and in A. D. 1460 Ivan III. felt himself strong enough to tell the ambassadors of the Mongols that Russia would pay no more tribute, and he successfully resisted a new invasion which followed. It was, however, in the person of his grandson, Ivan IV. (called the Terrible because of his atrocious cruelty), that the family of Rurik attained to the acme of its power, and the Russian Empire became a more important factor in the affairs of Europe. Ivan was succeeded by his son Feodor, a weak prince and the last of his line, who died A. D. 1598.

After a succession of usurpers, Michael Feodorovitch Romanoff, the founder of the present Imperial family, was elevated to the throne in 1613. It was Michael's great grandson, Peter the Great, who, though himself a savage, brought Russia into such a condition of civilization as enabled her to hold her own with her more progressive Western neighbors. He founded St. Petersburg in 1703, and extended his empire in all directions. It was this Peter who bequeathed to his successors the advice that Russia must be always either at war or preparing for war. This legacy shows the great monarch's intuitive perception of the fact which is the basis of Russia's policy in all ages, that an arbitrary despotism cannot long be maintained, unless the minds of the people governed are distracted from their own sufferings by foreign wars. The war-policy has proved so successful in the past, both in enlarging the empire and in maintaining the authority of the reigning family, that it is not likely to be altered. Through all the exhausting wars and the great changes in the maps of Europe and Asia which have taken place since Peter's time, his empire has grown steadily larger and stronger, until now it is the largest, and perhaps the most powerful, in the world.

The Russian Empire covers about 8,400,000 square miles, and contains at present probably about 90,000,000 inhabitants. Her army is said to be composed of nearly two millions of men of all arms, on a war footing, and is unsurpassed either in discipline or bravery.

The emperor of Russia needs an immense standing army, partly to maintain his influence abroad, but still more to enforce his authority at home; and so long as he can keep it occupied this enormous force is under his absolute control; but it is liable to turn on its master whenever it has nothing else to do. This great army menaces the peace of Europe and Asia to-day. Other European governments are more or less under the influence of the people governed, and are therefore in favor of peace if it can be maintained without loss of honor or prestige. The government of Russia is in direct antagonism with the mass of its own subjects, and, therefore, guided by considerations which a popular government would not recognize. The diplomats of Europe keep saying, Peace, peace, and they are doubtless doing their utmost to preserve peace; but in the standing army of Russia, in the miserable condition of about 60,000,000 of Russian peasants, and in the consequent great success of Nihilism in Russia, there are elements of danger which may, when least expected, compel the czar to declare war.—N. Y. Witness.

## The Review and Herald.

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

BATTLE CREEK, MICH., JAN. 4, 1887.

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

### THE NEW VOLUME.

THROUGH the open door of the new volume and the new year, we again extend the hand of greeting to the readers of the REVIEW. Looking back over the sixty-three completed volumes of this paper, we can exclaim, "Hitherto hath the Lord helped us." The difficulties of the way have at times been neither small nor few. Cordons of adverse circumstances have often been drawn around the work, as if a skilled adversary was massing his forces for its destruction; financial embarrassments at different points in the past (happily now mostly far in the past) have threatened greatly to impede its progress; when friends were few, foes without and traitors within tried hard to swallow it up; and men have arisen whose hearts have been filled with a strange and unaccountable bitterness, to misrepresent and defame it. But we have seen the combinations of circumstances scattered and broken, the financial obstacles surmounted, friends multiplied, evil counsels devised against it come to nought, and the work ride on triumphantly through every storm.

By this we would not imply that the skies around it are now all fair, and its foes all dumb or dead. As this cause attracts wider attention, it will of course stir up more wide-spread opposition. But it is largely of such a nature that we need not come down from our work to give it battle. It has not been found necessary to devote much time to this in the past. We expect to give it still less attention in the future. We have a specific work of a better kind to do. There are souls to be brought to Christ through the appointed channel of the special truths for this time; and these above all things we must seek out and try to save. Those who love falsehood and tobacco better than they love truth and holiness, have the privilege of choosing what commodities they will deal in. Those who, though professing to be very zealous for the down-trodden law of God, would rather see persons driven entirely from the Sabbath truth, than to see them embrace with it some other peculiarities of S. D. Adventists, and who are so laboring to drive them off, may go on with their work if they choose, and derive what satisfaction they can from it in view of the Judgment which is just before us. We prefer an altogether different line of action.

S. D. Adventists are treated to a good deal of gratuitous advice as to what parts of their system to lop off to make their work a grand success. If you will only drop your Sabbath views or your vision views, or your advent views, then your work will be untrammelled, and you will multiply converts by the thousand. Well, it so happens that different ones have tried, and are trying, the work in all these conditions. There are bodies of people who have the advent doctrine, but neither Sabbath nor visions to trammel them. What are they doing?—Splitting up into infinitesimal fractions and devouring one another. There are those who have adventism (so-called) and the Sabbath, but no vision views to impede their progress. What are they doing?—Running into chaos on their adventism, but failing to show the multitudes of converts they had promised. And there are those who have the Sabbath, but neither adventism nor visions to hinder them. What are they doing?—Scarcely holding their own. When any of these classes can show a better record than S. D. Adventists can show with their adventism, Sabbath, visions, and all, then they can fall back on the logic of facts in favor of their suggestions. Without this, they lack both grace and force.

The fact is, if God has linked these all together in the message by which he designs to prepare a people for the coming of his Son, then in this line we can look for the special power of his Spirit and for true success. We borrow no trouble at all upon these points. If the work be of God, no man can overthrow it, and woe be to him who attempts it. We are solicitous only to be found in harmony with God and in sympathy with all his truth.

We have no evil report to bring. We are well

able to go up and possess the goodly land. The willing and obedient, the true and faithful, will ere long partake of its ambrosial fruits, and share in its rest and blessedness forever.

### THE WEEK OF PRAYER.

THE exercises at the Tabernacle on the evening of Dec. 26, were of a very interesting character. Several of the brethren and sisters, with a commendable zeal in the matter, devoted much thought and labor to the arrangement and carrying out of a program which would make the place attractive and the exercises both interesting and profitable.

A considerable time before the appointed hour, 7 P. M., the building was densely filled, and the exercises passed off in a manner to hold the attention of the large audience unabated to the close.

After the opening prayer, which was preceded and followed by appropriate selections of music by the choir, Prof. W. W. Prescott gave a brief yet most pointed and impressive address, exceedingly well fitted to the occasion. He reminded the people that, as they had come together to show in a measure their appreciation of God's goodness to them by the gifts they were to offer for the advancement of his work, it would be well to consider some of the gifts which God had freely bestowed upon us. Among these were enumerated, first the Gift of all gifts, the divine Son of God, to be a Saviour and Redeemer of men; the Holy Spirit to enlighten the mind and convert the heart to God; the Holy Scriptures to be a lamp to our feet and a light to our path; the gifts of the Spirit as set in the church, always so useful, and especially so timely in the instruction given to the remnant in these last days through the "Testimonies to the Church;" and the special development of light from the word of God to show us our present position amid the perils of the closing hours of time.

The thoughts connected with these great themes were elucidated in a manner calculated to cause all to see that the very best gifts we can render to God, are demanded as the very least expression of gratitude that is his due. The address was well worth the effort of the meeting had there been nothing more.

After another piece of music by the choir, and an appropriate hymn by the children's division of the Sabbath-school, the stirring appeal from sister White, entitled, "Where are the Missionaries?" was read. This is a pressing question. The recruiting call is abroad; the field is open for all; and how many will avail themselves of the privilege of saying, "Here am I, send me," and of entering into the work of striving to bring souls to Christ? With interest and longing the church waits for answers.

A male quartette then sang a select piece, prepared for the occasion, entitled, "Send Us Help"—a call from all lands for the light of the gospel to be sent to them. The way was thus prepared for the "help" which the Battle Creek church was to render, to be manifested. A scene had been mounted upon the rostrum, representing a harbor with the waves rolling in and dashing their spray upon the shore, while a large light-house sent forth its benignant rays over the surrounding waters. As the echoes of the call "Send us help," were dying away, as if in response to the earnest appeal, a full-rigged ship came sailing into this harbor. Nimble sailor boys soon made it fast to the dock, and proceeded to unload its cargo. When an inventory of this was completed, it was found that the ship had brought in a cargo of cash amounting to two thousand three hundred and sixty dollars (\$2,360.00), besides some watches and jewelry. This was some six hundred dollars in advance of the contributions a year ago.

An original poem by sister Isadore Miner, emphasizing the fact that the same Jesus who once appeared as a babe in Bethchem, is again coming, and that soon, in power and glory, as Lord of lords and King of kings, completed the program.

Meetings have been held each evening through the week, at which the missionary readings have been used. The attendance and interest have been good.

On the Sabbath, Jan. 1., Eld. E. W. Farnsworth spoke in the forenoon, enjoying a large degree of freedom and much of the help of the Spirit of the Lord, presenting the conditions on which our spiritual wants can be supplied, as set forth in Matt. 5:6: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." The intense longing, the importunate desire, the unremitting efforts, to obtain the blessing, which this text involves,

were dwelt upon; and it was shown by many other scriptures that just such a disposition—longing for God as the hart pants for the water-brooks—has been maintained by all those who have ever prevailed with him. A deep impression was made upon the congregation.

An interesting ordinance meeting was held in the evening, in which some five hundred took part.

Such, in brief, has been the week of prayer in Battle Creek. We wait with interest to hear from its effects in other places.

### STILL PUZZLED.

THE opponents of the Sabbath profess a wonderful sight of perplexity over the fact that time varies at points east and west from each other; that a person traveling east or west gains upon the time as marked by his watch at the point of his departure, or loses from it, according to the direction in which he journeys; and that a person crossing the Pacific Ocean must add a day if going westward, and drop a day if coming eastward, to be in harmony, in matter of time, with the inhabitants on its western and eastern shores.

It is to be noticed that all the trouble and confusion seem to exist with those who oppose the Sabbath. They have persistently tried to throw this confusion into the ranks of Sabbath-keepers, but have not succeeded. We have never yet known a person who sincerely desired to keep the Sabbath, who yet felt that he was unable to do so because of this question of difference of time, and what is called the gaining or losing of a day; but we have met many who gave every evidence that they resorted to this as a mere pretext for not keeping the Sabbath. They claim to consider the conclusion invulnerable that they cannot keep the Sabbath, and that we cannot keep it, and that no one can keep it, under these circumstances.

That some are really confused on this subject is not to be denied; but, as remarked before, this confusion does not exist among Sabbath-keepers. Sabbath-keepers have crossed the Pacific Ocean so far as Australia, passing over, in so doing, what is called the day line, where the day changes. But they found the seventh day in Australia, and they and those who have adopted seventh-day observance there, are keeping the day as we are here, not the same, identical hours, abstractly considered, but the same *identical hours* which constitute the *seventh day* both *there and here*.

As a sample of the confusion that still exists in some minds on this subject, we give the following item from a correspondent of the Flint (Mich.) *Tribune*, which, for lack of opportunity to notice it at the time, has been lying on our table for some months. He says:—

"*Editor Tribune*:—As our Seventh-day Adventist brethren are making a little extra effort just now to induce the people to observe the seventh day, or Saturday, as the Sabbath, I would like to ask them, through your valuable journal, a few questions. I make these inquiries, not in a spirit of controversy and stubbornness, but in hope of obtaining a better understanding of this Sabbath question; and I hope they may be answered in the same spirit.

"Do your people when navigating the Pacific Ocean, change the reckoning as do our people, to conform to marine custom and law?"

"If your answer is 'yes,' then I ask first, Where is your Bible authority for so doing, and do you not violate the fourth commandment? for in going one way you keep the eighth day for the Sabbath, and in going the other way you keep the sixth day. And second, Will not your authority for doing so change the reckoning on the land to conform to the custom and laws of Michigan?"

"As there can never be an absolute seventh day, but only a relative one on our round globe (according as the reckoning is made by going east or west from Mt. Sinai), do you not garner the husks and dry bones by watching for the day, when all the virtue, so far as we can see, is in the keeping of the day holy?"

To the question asked in the second paragraph of the foregoing, we answer most decidedly, Yes. Then he asks, "Where is your Bible authority for so doing?" We reply, In the command which the Bible gives us to observe the seventh day; for in no other way could we keep the seventh day or have any definite days, on a round world like ours, except by changing where the days, so to speak, abut together. Then he says, "In going one way you keep the eighth day for the Sabbath, and the other way the sixth." We beg his pardon; but in this assertion is revealed the confusion of his own mind on this subject. There are but seven days in a week. There is

no such thing as keeping the "eighth day," that old forger called Barnabas to the contrary notwithstanding.

The day line runs through the Pacific Ocean from the north pole to the south pole. When the earth in its revolution brings the day line to the point of sunset, for the flash of an instant one day spans the entire globe; the beginning and end of the day come together. But immediately a new day begins to come on at the day line; and as the earth continues its motion, causing sunset apparently to move on westward, and the day line eastward, between the day line and sunset westward a new day is growing, or coming on, and between the day line and sunset eastward, the old day, or day before it, is going off. So if the day east of the day line, the old day, is Tuesday, the day west of it, the new day which is coming on, is Wednesday; and if we cross the day line westward, we step from Tuesday into Wednesday. If we reverse the direction, we step from Wednesday into Tuesday. So if the days be the seventh and first days, we step from the seventh day into the first or from the first into the seventh, according to the direction of motion.

We are always on a definite day; and we know just which one it is. And when the seventh day comes on, that is the one which the Lord has blessed; and it is to be observed till it has made the circuit of the earth and passed off, giving twenty-four hours of seventh day to all the inhabitants of the earth in all places. But there is no such thing as a sixth and eighth day coming together, so that in going one way we keep the eighth, and the other the sixth, as the above-quoted correspondent asserts. We design, just as soon as not prevented by other duties, to construct a working model by which this subject can be most clearly illustrated.

#### THE TEN KINGDOMS.

Of the two lines of prophecy (Daniel 2 and 7) which span entire the four great monarchies of this world,—Babylon, Medo-Persia, Greece, and Rome,—the first plainly intimates, and the second explicitly states, that the fourth and last would break up into ten other kingdoms, which kingdoms would continue in a brittle, divided condition, till the God of heaven should set up upon their ruins, for his own people, that great kingdom which shall never pass away.

As time rolled on, and what were once the anticipations of prophecy crystallized into the events of history, one of the most interesting epochs in the whole series would be that time when these ten kingdoms might be looked for to arise out of the Roman Empire. This point at once engages the attention of the student of prophecy; and no interpretation can show itself entitled to favor which does not make plain the fulfillment of this specification.

When the era of prophetic light dawned upon the world, as the great doctrine of the near coming of the Son of man became present truth, the prophecies were examined as never before, and the pages of history scanned with a thoroughness and minuteness never before given them, in an enthusiastic search for the fulfillments of God's word. The movement was symbolized by the mighty angel of Rev. 10, coming down to utter his solemn oath by sea and land that time should be no more; and the Spirit of God was wonderfully present to quicken the understandings of the humble seekers after truth, and to lead to new unfoldings of light and knowledge, which were both a surprise and joy.

We cannot doubt that on all the great features of the prophecies the light brought forth by the great Advent movement marked a new epoch in prophetic knowledge. When Adventists came to look for the development of the ten kingdoms, they found that while all who had paid any attention to the subject agreed that ten kingdoms had arisen out of the Roman Empire, there was some variation in the enumeration of these kingdoms by different writers. It can scarcely be a matter of surprise that there should be some differences between persons writing on the prophecies before the age of prophetic light had come, before the book had been unsealed, and the world had reached the time when knowledge was to be increased and the wise to understand.

Sifting all the views suggested, and weighing all the evidence and testimony from their point of view, Adventists speedily came to a unanimous agreement in regard to the ten kingdoms. The ones which they adopted as fulfilling the prophecy were these: 1.

The Huns; 2. The Ostrogoths; 3. The Visigoths; 4. The Franks; 5. The Vandals; 6. The Suevi; 7. The Heruli; 8. The Burgundians; 9. The Anglo-Saxons; and, 10. The Lombards.

These were considered the ten kingdoms of the prophecy all through the great Advent movement of 1840-1844, or through the first and second messages. They stood the test of the severest opposition and criticism of that time. And this has been the unanimous view thus far during the third message. Is it now to be shown that a view developed under these circumstances and cherished all these years, has all the while been erroneous and must now be changed? Such a contingency is beginning to be urged. It is claimed that the Huns should not be counted as one of the ten kingdoms, but in their place the Alemanni should be reckoned. It is with reference to this point solely that we wish to speak. As this is the only change proposed, our field of inquiry need not be a very extensive one: it will relate simply to the comparative claims of the Huns and Alemanni to be reckoned among the ten kingdoms that arose at the breaking up of the old Roman Empire. We object most decidedly to the proposed innovation. We think the old prophetic way-mark of now nearly or quite half a century's standing, is the one still to be entertained.

The differences that are found to exist respecting the enumeration of the ten kingdoms seem to be owing largely to difference of views respecting the territory out of which the ten kingdoms were to be formed, and the era at which they were to arise. A word on these points may therefore first be in place. The ten kingdoms must arise out of the Western Empire. This point is so generally conceded that it is not necessary to argue it here. But this would correct the enumeration of such as would bring in the Eastern Empire, or any part of it, as one or more of the ten kingdoms.

The Roman Empire in its broadest extent embraced all the then civilized world in opposition to that of the numerous tribes of barbarians which surrounded it on the north and east. These nations becoming active and aggressive, the Roman emperors soon discovered the difficulty of defending so extensive frontiers, and began to contract their limits. Hadrian abandoned the provinces east of the Euphrates, and in A. D. 274 Aurelian evacuated Dacia, north of the Danube. From that time the Rhine and the Danube constituted the northern and north-eastern boundaries of that portion of territory which belonged to the Western Empire. For the ten kingdoms, then, we are to look in territory west of Greece, and south-west of the Upper Danube and the Rhine.

The era at which they were to arise is also defined with nearly equal definiteness. They must all be developed by the beginning of the sixth century; for in the early part of that century, A. D. 538, the papal horn had come up among the ten, having previously plucked up three of them to make way for itself. We look, consequently, for the ten kingdoms in Western Europe previous to A. D. 538.

Placing ourselves back, therefore, in imagination in the last days of Roman unity, what do we behold?—The vast empire grown rich, luxurious, corrupt, and so degenerate and ready to decay. On the north and east, like a tumultuous bank of rolling storm-clouds, hover hordes of wild and restless barbarians. The time approaches for the dismemberment of the empire; and according to the prophecy we look for the ten kingdoms to arise out of the disrupted fragments. Our eyes naturally seek for those nations, as fulfilling the prophecy, which become the proximate cause of the division and downfall of Rome to which the prophecy points.

A huge barbaric giant away in the interior of Asia, at length arouses himself, and turns his steps westward, where degenerate Rome invites an easy conquest, and offers unlimited spoil. Other nations succumb to his power, or fly from his presence as the dove flees from the devouring hawk. This giant was the nation of the Huns; and other tribes had no alternative but to be crushed by them, or flee before them. Those who did not yield fled, and thus by the Huns they were precipitated like an all-devastating flood across the boundaries of the Roman Empire. Kœppen, in his "History of the Middle Ages" (i, 58), gives a general view of this revolution in the following words:—

"But the Germanic nations who separately had been vanquished and repelled by Roman discipline,

began during the third century to form large confederacies of kindred tribes: the Franks on the lower, and the Alemanni (all men) on the upper, Rhine; the Quadi, Marcomanni, and Boioarii (Bavarians) on the Danube; the Visigoths, Ostrogoths, and Gepidæ on the Pontus. Like the waves of the tempestuous ocean against the opposing dikes, they continued their attacks against the weakened and demoralized empire with various success, until, in the year 376, the Huns, from the Volga, subdued all the eastern Germanic and Slavonic nations, and uniting with them, fell upon the more western tribes, and forced them by a mighty, simultaneous effort to cross the rivers, and to seek new settlements in the civilized provinces of the South. Thus the sudden appearance of the Huns in A. D. 375 is the signal for the general irruption of the Germans and the dismemberment of the Roman Empire."

It will be quite important to a proper understanding of the subject before us, to learn something of the origin of this nation which gave the signal for, and acted so important a part in, the fulfillment of the prophecy concerning the downfall of Rome. Sheppard, in his work on "The Fall of Rome," pp. 147, 148, speaking of the barbarian races which surrounded and finally overwhelmed the Roman Empire, says:—

"But beyond the Teuton, beyond the Slæve, beyond the limits almost of what was deemed the habitable world, lay another world of barbarism, more wild and terrible still. The steppes of Northern and Central Asia have from immemorial time projected on the West vast hordes of hardy horsemen, attracted by the charms of a softer climate and more fertile land. They belonged to the great Turanian or Mongol family of nations, terms not exactly identical; for Dr. Latham has observed that as a linguistic appellation, the former has a larger range; whereas in anthropology the second is the wider class. . . . Four great divisions of this family have played a conspicuous if not a lasting part upon the theater of the world—conspicuous for devastation and for blood. The Mongols proper, the Fins, the Turks, and the Ugrians, have arisen from time to time as a marvel or a terror to the Western world. Of one of these formidable races, and their still more formidable leader, we shall soon have occasion to speak at length. Attila, king of the Huns, has won for himself a name in history which stands beside that of Cæsar and Napoleon, though unilluminated by the light of posthumous glory which gilds the memory of those children of victory. To the ecclesiastical writers of succeeding times, he appeared, as Thierry has called him, an emissary of Providence, a Messiah of misery and suffering and ruin, sent to chastise the crimes of Rome. In their imaginations, excited by mysticism and suffering, his personality was merged in his mission, and they affixed to him the name of the 'Scourge of God,' by which he has ever since been known to the Christian world. Like a destroying angel he came and went from the great wall of China to the Atlantic Ocean; and where that terrible deluge of horsemen had once passed, nothing was left but a confused *débris* of the civilization it had overwhelmed; no roof tree remained standing; no grass was ever seen to grow; the land was as a howling wilderness, ungladdened by the sight of 'flocks or herds, or human face divine.' The hearts of men between the Volga and the Pyrenees quailed for generations after his death at the thought of Attila the destroyer, and three separate streams of tradition have brought down to modern Europe the terrors of that memorable name. The Huns will serve for us as an ethnological type of all those tribes of Turanian stock—Avars, Bulgarians, Turks—who appeared each with more appalling aspect than the other from behind the Ural Mountains and the Caspian Sea, on the frontiers of the falling empire."

On page 173, Mr. Sheppard again says:—

"Our purpose does not require that we should particularize every incident in the relations of Rome to the external world between the final subjugation of Britain by Agricola (A. D. 85), when she may be regarded as most strong, and the passage of the Danube by the Visigoths (A. D. 376), when she was already on the brink of ruin. During this long period, the barbarian world, like a cauldron, seething and foaming with its waters in a strange agitation, dashed race against race, throwing up some to the surface, and overwhelming others in a vortex of strife. The Alans appear in the East and assail the Parthian Empire, which calls upon its ancient rival for aid. The Da-

cians cross the Danube, and are bought off by the gold of Domitian. Far in the depths of Central Asia the Huns begin to stir and divide into two great hordes. On the shores of the Baltic the ocean quits its bed, and produces a physical convulsion, which results in a like disturbance and displacement of the surrounding tribes. Sarmatians, Marcomanni, Quadi, Vandals, are forced southward, and, spreading far and wide, overleap the natural barriers which guard the sacred soil of Italy, and appear under the walls of Aquileia. Marcus Aurelius dies combatting the last-named tribe. Soon the Franks are seen for the first time on the Rhine. In the year 241 A. D., the great Aurelian, the future conqueror of the East, overthrows them at Mayence. . . . About the middle of the third century the terrible Goths are for the first time seen in force upon the frontier. . . . In 271 A. D., Aurelian allows the Goths to settle in trans-Danubian Dacia, and the name of *Roman Dacia* is henceforward confined to part of Mœsia, south of the great river. The assaults of barbarism come thick and fast. The Alemanni, a Teuton tribe, force their way into Italy and overrun the Umbrian plains. The danger becomes too obvious to be neglected, and the emperor, Probus, constructs that gigantic but ineffectual rampart described in a previous lecture.\*

Speaking of the timid policy of Probus, in granting the Franks land in Gaul, as Aurelian had granted to the Goths in Dacia, he brings us down to A. D. 358, when a body of the Frankish confederation, receding before the barbarous Quadi, crossed the Rhine, and obtained a location in Brabant, and then adds:—

"We have now reached the period when historians universally agree that the first great and permanent impulse toward its downfall was given by barbarism to the fabric of Roman power. Before this era there had been irruptions, settlements, and conflicts; but they were partial, of a mere local character, without any large and lasting influence upon the destinies of the empire. . . . But the passage of the Danube by the west Goths, in the year 376 A. D., was an event of a different character; for, from that time Rome never recovered her imperial prestige; while the barbarian nations steadily advanced to the position of powerful and independent kingdoms.

"At the period of which we are writing . . . the north-east of Europe, all the great Russian steppes to the foot of the Ural Mountains, were occupied by the Turanian tribes, known as Fins or Zoumi, who were unceasingly recruited by exhaustless hordes sweeping ever onward from the wilds of Tartary. . . . Of the existence of these outermost barbarians the Romans had some small notion in the first century, but little more. A few vague words of Tacitus describe the Fenni or Fins as a race of marvelous ferocity, utterly destitute of all that constitutes the wealth of civilized life, clad in skins, feeding on the grass of the field, and living by the use of arrows which they pointed with fish bones for want of iron. Yet it was one of these wild races which proximately caused the fall of Rome. As early as the second century of our era, the geographer Ptolemy mentions the appearance of the *χοννοι*, or, as the Latins called them, the Hunni, among the Slavic populations on the banks of the Dnieper; and another writer speaks of them as camping between the Caucasus and the Caspian Sea, from which inaccessible locality they extended their plundering raids into Asia Minor. This federation of Nomad robbers appears to have gathered strength and consistency during the next hundred and fifty years. In the fourth century we find them on both slopes of the Ural chain, extending nearly from the north pole to the Caspian, and ravaging at their will Europe on the one side and Asia on the other. Jornandes, the Gothic historian of this period, or, more correctly, the abridger of the great work of Cassiodorus upon the annals of his countrymen, tells us in his characteristic style that the stem of the Hunnic stock 'budded forth into two infuriated branches.' Of these, the eastern branch, much less hideous than the other, say the Greek historians, gave to themselves the appellation of White Huns. Their locality was the neighborhood of the Caspian Sea. The western, or Black Huns, turned toward Europe. M. Thierry, unwilling to plunge into the labyrinth of doubt and conjecture in which modern learning has lost itself more than once upon this subject, states, nevertheless, his conviction that the 'domination Hunnique' included the Turkish

tribes toward the east, the Fins on the west and a sovereign Mongol race much more decidedly Asiatic in its attributes than the Fins. It is at least, as we have already seen, under an exaggerated form of the Mongol type that contemporary history describes Attila and his formidable horsemen."

Kœppen ("History of the Middle Ages," pp. 73, 74) gives the following account of the origin and first movements of the Huns:—

"The empire of the Huns—*Hunni*—had not yet obtained at the time we here describe [middle of the fourth century], the immense extent which it acquired afterward; but almost immediately on the appearance of the Hunnish monsters on the Volga, one nation sank before them after the other; they overran the greater part of Sarmatia and Scythia, and penetrated into the heart of Gaul. Some have held the Huns to be the Chinese tribe Hiongnu; but this is erroneous. They were a mighty nomadic people of Mongol race, quite different from the inhabitants of Southern Asia (Tartars) and Europe (Pelasgi). They were *Chunni* (Hunni), of *Ugrian* race, kindred to the Hungarians from Mount Oural. The Ugri are of *Finnish* or *Chudish* descent, and so are both the Huns and the Hungarians, with the difference, however, that the Huns have an admixture of the Mongol or Calmuc, while the Magyars have more Turkish blood in their veins. . . . The Black Huns, the true Ugrians from Mount Oural, starting from their dreary table lands (Siberia) in 374, suddenly appeared on the Volga, where they overthrew the Alani, and, in a single battle on the banks of the Thanais, destroyed the mighty empire of the Ostrogoths. The Goths are subdued; the chiefs of the proud and princely race of Amali serve the Hunnish conqueror; all the lands east of the Theiss and the Danube are devastated. A general panic has taken possession of the many Sarmatic, Turkish, Chudish, and Germanic tribes on the plains of Sarmatia; many flee westward to the Rhine. Alani, Suevi, Vandals, and Burgundians form their immense camps on the Upper Danube; the terrified Visigoths have already crossed that river and inhabit Mœsia; and thus the Huns in 380 ream victoriously over those immense regions, and live on the spoils of the Gepidæ, Scyri, Heruli, and other Germanic nations who follow their banner. The borders of their empire under King Balamir, seem to have been the river Tibiscus (Theiss) on the west; how far it extended north is not to be decided. On the south it was bounded by Mount Caucasus, the Black Sea, and the Danube; on the east it stretched away far into the interior of Siberia."

On p. 78, he speaks of the "Magyars, the Ugri, and Hungari or Hungarians, all Finno-Turkish tribes on the north-western slope of Mount Oural." The reader is requested to note these facts, as they have a bearing on the subsequent development of the prophecy.

The first movement of the Huns toward the empire is thus stated by Sheppard, p. 183:—

"The Huns first came in contact [374 A. D.] with the Alans, a pastoral people who inhabited the steppe between the Volga and the Don. Incapable of offering any effectual resistance, the Alans united themselves to the immense hordes which formed the invading army, and then this 'tempest of nations,' as Jornandes calls them, burst upon the Ostrogoth Empire. The old king, unable to sustain the ignominy of defeat, stabbed himself to the heart: the nation were compelled to submit. It was next the turn of the Visigoths." Then follows an account of the fleeing of the Visigoths across the Danube into Roman territory, which it is not necessary here to quote.

This passage of the Danube by the Visigoths has already been spoken of as a shock to the imperial prestige of Rome from which she never recovered; and the cause of this event is easily gathered from the foregoing statements. This, however, is more directly stated by Sheppard on p. 188 of his work:—

"It was, as we have seen, the inroad of the Hunnish hordes which precipitated the Ostrogoths upon the Visigoths, and the latter upon the Eastern empire."

But this movement of the Huns had its effect in the West as well as in the East. On p. 190 Mr. S. further says:—

"But though they did not directly turn their own arms against Italy or Constantinople, their advent was the indirect cause of formidable and permanent encroachments upon the imperial territory. The tribes whom they displaced, appear to have gathered, as it were, into two great bodies, and projected themselves by different routes upon those regions of the

civilized world where they hoped to win subsistence by their swords. One immense army, consisting of 200,000 warriors, crossed the Tyrolese Alps under Radagaisus, and made straight for the gates of Florence. Sitting down before the city, they attempted to besiege it, but from want of strategic skill were soon themselves cut off and beleaguered by the forces of Stilicho. . . . The fortunes of the other division were more prosperous. A great multitude, composed of Burgundians, Vandals, Alans, and Suevi, burst over the Rhine, easily overcoming the feeble resistance offered by the Riparian Franks. They speedily made the whole country the prey of their bow and spear, and after dividing it among themselves, crossed the Pyrenees and founded the first barbarian kingdom in the Iberian Peninsula. This is the invasion of which Gibbon declares that it sealed the fate of Roman civilization, because the tribes composing it never retraced their steps."

And let it ever be borne in mind that of all these movements, the Huns were the immediate and exciting cause. Their connection with Rome soon became more intimate and direct. Pannonia, as we have seen, was one of the eastern provinces of Western Rome. The territory was that which forms a portion of modern Hungary west of the Danube. This province came into possession of the Huns, and was for some years the seat of their kingdom. Sheppard, p. 189, thus speaks of this event:—

"Aëtius, the Roman patrician, in an evil hour availed himself of the aid of the Hunnish chieftan Rona, in the confusion which ensued in the West upon the death of Honorius. The Huns were not actually engaged in any conflict, but they claimed Pannonia as their reward, nor did Aëtius dare to refuse. Along with the province, he conferred upon the Hun the title of 'General of the Roman armies, and disguised the degradation of a large yearly tribute under the name of 'military pay.' Hence the connection in their early life between Attila, the nephew of Rona, and the Roman Aëtius, and the anomaly that Attila, the most terrible adversary of Rome, should have been a titular commander of her forces." See also Gibbon, who speaks of them as the founders of a formidable empire (iii, 16), and declares that they "urged the rapid downfall of the Roman Empire."—*Id.*, p. 386.

(To be continued.)

#### THE WISCONSIN GENERAL MEETING.

THIS meeting was held in the village of Plainfield, and continued from Thursday until Tuesday night. As we had no church building in the place, the brethren tried hard to rent one from the Methodists or Baptists, but failed to do so. They secured a skating rink, and fitted it up for the meeting. Seeing it was the very best we could do under the circumstances, we trust that the Lord accepted even such a place in which his people might assemble for his worship.

This general meeting was one of considerable importance, as changes were made in the tract society, the State being re-districted, and new district secretaries appointed. Some years since, the tract society in Wisconsin tried the experiment of dispensing with the district secretaries, thinking that it would save some labor and trouble, and expedite the transmission of periodicals, etc. The result reached was virtually the abolishing of the district system, inasmuch as the State secretary kept his account direct with the librarian of each church. Having no district meetings and no district accounts, the district amounted to very little, and the director had no special charge of the financial condition, as he had no district accounts to consider. The brethren at the last camp-meeting decided to go back to the old system again. They had formerly had their districts include simply the churches of the State, but at this meeting the State was divided into districts by counties. This seemed to be much preferable to the old system, embracing, as it does, all the counties of the State; and wherever new companies are brought out or scattered individuals reside outside of churches, they are all members of some district, inasmuch as they are included in its territory. We tried to give all the instruction possible in reference to the importance of the system organized among us, and the brethren seemed to receive with interest what was said, although the change will doubtless require some perseverance to bring it about fully; yet we feel that the tract and missionary society will realize much better results than it has seen hitherto if instruction is

\* This was a wall commencing at Ratisbon on the Danube, and continuing over hill, valley, river, and morass, for two hundred miles, till it touched the Rhine. The remains of it are still known as "The Devil's Wall."

carefully given to train its district officers to intelligence and thoroughness in their work.

Our meetings on the Sabbath were very interesting and profitable, the best we have ever attended in the State of Wisconsin. An excellent spirit seemed to pervade the meeting throughout. A spirit of confession and humbling of soul before God, and earnestly seeking him with tenderness of heart and devotion, seemed to be the leading desire of those present. Many tearful confessions were made, and God did indeed greatly bless us. We felt personally thankful for the precious experience gained in this meeting. A load of heaviness was taken away from our own heart, the good Spirit of God came in, and it was pleasant to be there. There was considerable contrast between this and the spirit that has characterized some of the meetings held in Wisconsin during the last four or five years. A special interest was taken in the canvassing work. Bro. Charles Smith was appointed general agent for the State. We hope to see many of our publications sold. Instruction was also given in bringing up churches and how to labor for others' benefit. All these instructions were most cordially welcomed, and we trust will profit those who were present.

Bro. Farnsworth was with us to assist in the ministry of the word, and an excellent interest was manifested by the citizens of the place. The large skating rink was found to be very convenient; for on Sunday night many more were present than could be seated in any church in the place. Some of the ministers of the place attended, and many of their church members, and on Monday night also there was a good attendance of the citizens. The good spirit of the meeting seemed to reach many hearts, and gave grounds for hope that the future work would accomplish much good in that place. Much prejudice was removed. Oh, how precious it is to have the Spirit of God come into our meetings! There is something about it that attracts even those who are not of our faith. If we as ministers of God could be baptized with this Spirit, we could go out and expect to see something accomplished, and many more souls brought into the truth. All went from the meeting with hearts warmed up with the Spirit of God.

Elds. S. S. Smith and C. W. Olds were present, who had been appointed by the General Conference to labor in Alabama. It seemed hard for them to have to leave old associations in the State and go to this far distant field; but they have tried to make the sacrifice, and intend to go as soon as arrangements can be made. God blessed their hearts and encouraged them, and we trust that they will labor with success in establishing the truth in that new field. Altogether, we felt to thank God for this good meeting in Wisconsin.

G. I. B.

"HISTORICAL SKETCHES OF THE FOREIGN MISSIONS."

This book, which has been recently published at Basel, Switzerland, is one which will be of special interest to every one in sympathy with the missionary work. It contains an historical sketch of the establishment of the Central European Mission, and of the missionary operations in that country, with illustrations of the city of Basel, and of the Mission publishing house, which has recently been erected there. A sketch of the people, and of the progress the work is making among the nations of Central Europe, is given in an interesting manner. The Scandinavian Mission is also described, and illustrated with various cuts, including one of the new publishing house which has been completed at Christiania. It gives an account of the early history of our work in the Scandinavian countries, and also of the giving of the first message by children and others in 1843-4. The history of the work in the British Mission is given, with illustrations of Ravenswood, and of the present office of publication at Grimsby. A sketch of the Australian and New Zealand work is also presented, with an illustration of the *Bible Echo* publishing house, located at Melbourne, Australia.

It is a book which will be of interest to every one who desires to see a knowledge of the truth spread abroad among all the nations of the earth. It will interest those who have some knowledge of us as a people, but have no correct idea of the magnitude of our work. As a book of reference, it can be relied upon, the statistics having been prepared with great care. The book certainly should be in the house of

every Seventh-day Adventist, and we should have copies on hand to loan to friends around us.

The country and people where our missions are located, are described in an interesting style, and the customs of the poorer classes of Europe, with their methods of living, are vividly portrayed. Mention is made of the prevailing custom among the poorer people, of sleeping in stables during the cold weather, so as to secure the warmth of the cattle. The liberality and sacrifice of those who have embraced the truth under these circumstances, are presented so clearly that the reader can but draw a marked contrast between their spirit of sacrifice and that of so many of our people who have enjoyed the blessings and advantages of living in this country, amid prosperity which is not known in these thickly-settled foreign countries. Among other illustrations is one of the Vaudois taking their oath to live or die by the truths which they learned from the word of God, during the dark days of Romish persecution and supremacy. Another illustration represents the difficulties of obtaining food among the mountains for the cattle, showing how hay is carried upon the back down the almost impassable precipices. In all, there are over thirty pictures of European scenery, including several of the famous loop tunnels of the Gothard Railway over the Alps, the most wonderful exhibition of engineering skill ever displayed in railway building.

An account of the work in Russia has also been added, greatly enhancing its value, showing a cut of the prison at Perekop, where Eld. Conradi and a Russian brother were confined. The account of their deliverance is most wonderful. It was remarked upon in Washington as an indication of the influence of the United States Government. The laws of Russia are so severe that it is said that had Bro. Conradi been a citizen of any other nation, the influence of all the nations of Europe combined would have been of no avail to save him from Siberia. But God, in answer to prayer, made the efforts of the American minister in St. Petersburg effectual, and the prison doors were opened. The experiences in Russia were most thrilling.

Maps of Switzerland, Europe, New Zealand, and Australia are given, on which are indicated the points where we have churches, or where there are scattered companies of Sabbath-keepers. This is an interesting feature, forcibly presenting the fact that the truth is steadily working its way here and there among the different nations of the earth.

The book also contains a brief sketch of Sr. White's labors and travels in Europe, with sermons preached at various places, and appeals to the people for our missions. Some of the appeals, on Education for the Missionary Work, The Youth as Missionary Workers, Laborers for Foreign Missions, and Our Duty to the Missionary Work, and other writings, have never appeared elsewhere, and occupy 126 of the 294 pages of reading matter found in this volume. The size of the book is six and one half by nine and one half inches, and is bound in paper covers, that the price might be brought within the reach of all. The book is published by the Mission at Basel, and all the profits, if there be any, will go to that Mission, so none need be limited as to the number of books taken, or price paid for them, as any sum paid for a book in excess of the regular price will go direct to the Mission. The book will be sent postpaid for one dollar from the New England Tract Depository, South Lancaster, Mass., or may be obtained of the REVIEW AND HERALD, Battle Creek, Mich.

Thousands of copies should be sold among our brethren, and we hope that the sale of the work will be such as to show that we appreciate the arduous labors which have been put forth in the preparation of such an excellent history of the progress of our work in foreign lands.

S. N. HASKELL.

THE WORK IN AUSTRALIA.

ANOTHER four weeks have passed, bringing the time for the American mail again to be made up. These have been four weeks of considerable anxiety here, on account of varying circumstances, which have had a tendency to unfavorable influences upon the work. Some who were interested in the meetings have joined the rush to the gold fields. Then the weather has been very changeable, varying from the severest kind of a dust storm to intensely hot and sultry weather. Every one has been influenced by these changes; even nature itself has yielded, and its face, so recently a beautiful green, now presents a

scorched, brown color, and a most desolate appearance.

The attendance at the tent has diminished as the heat has increased, yet we have kept up the meetings for the benefit of the few regular attendants, and for the encouragement of those who had already accepted the truth. Our effort has not been entirely unrewarded. But to embrace the Sabbath in South Australia, at the present time, means to those who have employment, a loss of situation with no prospect of another. Those who have been out of a situation, perhaps for months, halt, fearing they cannot secure work without breaking the Sabbath. "If I could only see the way open," say they, "I would gladly keep the Sabbath; for I can clearly see it to be right." When urged to take their stand for the right, and trust God to open the way before them, they seem deeply moved, but reply, "I have n't faith to do it; I only wish I had."

And yet, notwithstanding the severe pressure of hard times, between forty and fifty have taken their stand for the truth, trusting that the Lord will care for them and their families. Among the number is a young man of considerable ability as a printer, who was for a long time employed in the Oxford Publishing House, in England. Another is a traveling salesman for a wholesale house in Adelaide. His employer, learning that he had embraced the truth, offered him the position of manager of one of the firm's largest stores, with an increase in salary of eight dollars a week, if he would give up the Sabbath. Bro. M. told him that he could offer no position that would induce him to relinquish that, when his employer replied, "That settles the matter; you must, then, leave our employ." Here was a great temptation, followed by a heavy blow; but the sacrifice is being cheerfully made by some. This brother will probably canvass for our books.

The tent meetings will close Nov. 28, and the tent will be returned to Victoria, to be used in that field the remainder of the season. The expenses of the meetings here have been very heavy. Including the expense from Melbourne here and to return, they have been something over \$300. The collections have amounted to \$210.62. The book sales have reached \$71.90, and \$11.52 worth of papers have been disposed of. A church and tract society will be organized, and after seeing the company provided with a regular place for worship, and well started, I expect, with my family, to return to Melbourne not later than Dec. 10.

The work in Victoria moves steadily forward. From numerous letters received, we learn that they are of the best of courage, especially in Ballarat, where the company was raised up just before I left for South Australia. In Melbourne the brethren are securing a good many subscribers for *Bible Echo*, besides taking a large number of copies themselves to send to their friends. The "Marion party" are up to some of their old tricks. Not long since, they sent a lot of their anti-vision literature here, hoping it would influence some of our people against the visions. But like some other efforts of the enemy, it proved abortive. We shall keep the whole lot to occasionally read from to our people, that they may see the spirit by which that party is actuated, and be warned against receiving such a spirit.

In the missionary work, considerable is being accomplished. New ones are continually becoming interested, and many encouraging letters are received. Some of our brethren are developing into active missionary workers and canvassers, and the truth is being spread by the various means employed, into all sections of the country. We are much cheered by the encouraging camp-meeting reports from America, and feel sure that God is giving his people a little foretaste of what he will do for them in the latter rain. Praise his name! He is clothing his truth with power in this far-off land as well. Never before have we seen the truth affect people as it has in this country. It is an evidence that his work on earth is closing up. Courage in the Lord, brethren, our trials will soon be over, and the faithful will then sing the victor's song.

J. O. CORLISS.

Adelaide, South Australia, Nov. 25.

—Doctrines that do not reach the heart will never control the life. Instruction that is intellectual only will never save or sanctify a soul. The minister's great business is to transform doctrine and instruction into motive.—Interior.

## 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.

### PAST AND PRESENT.

BY L. A. SMITH.

SWIFTLY tread the feet of Time;  
And in silent march sublime,  
Once again have crossed the boundary where the rolling cycles meet;  
And we pause upon our way,  
While our eyes in brief survey  
Turn toward the hastening future, toward the past in swift retreat.

Like that wondrous sight of old  
When the ancient world beheld  
In the stranded ark retreating the mysterious caravan,  
And a hand unearthly bright,  
Girded with resistless might,  
Fast behind them closed the door upon the doomed race of man,—

So the numbered weeks and days,  
From our retrospective gaze,  
In unchangeable procession glide into the fixed past;  
And a band unseen by mortal  
Swings behind the silent portal,  
Which may nevermore be opened while the years of time shall last.

And in shadows cold and drear,  
Onward rolls the fallen sphere,  
With its myriads all unmindful of the gospel's lingering sound,—

Of the message they have heard  
From the sure prophetic word,  
Burdened with its solemn warning to the nations Judgment-bound;

All unconscious of the gloom  
Which the coming day of doom  
Throws in ever-deepening shadows on its broad and beaten path;

Of probation's moments ending,  
Of the dreadful program pending  
In the unseen courts of Justice, in the arsenal of Wrath.

Just a momentary space  
From that day of slighted grace,  
Saw the storm of hoarded wrath from heaven's blackened windows hurled;

Saw from broken barriers leap  
All the fountains of the deep  
And the rising billows darkly roll above a ruined world.

So, the future's transient screen  
Hides that last, more dreadful scene,  
When the plague-swept earth must meet the final storm of treasured ire;

And a deluge whose fierce waves  
Gather in no watery graves,  
Rills in loftier, more tempestuous, billows of devouring fire.

And our souls within us burn  
As we see, what few discern—  
Just a little hence the final hour of human destiny;  
On the dial of the years,  
Whose uplifted hand appears  
Pointing where time's ending cycle merges in eternity.

### SOUTH AMERICA.

It is some time since I last reported; but the cause here is encouraging in its progress, though it is not without its perplexities. As a result of the public effort in the New Amsterdam reading room, three have signed the covenant, one of them separating from his former associations in order to give himself wholly to the truth. One of these individuals designs to enter the ministry. I have made sixty missionary visits, and held twenty Bible readings. Have also spoken twice each week and once every Sabbath. Two young men (Wesleyans) recently visited our rooms, requesting Bible readings. A Sabbath-school has been started, and also a monthly workers' meeting. Would be glad if some one would send us the volumes of the *Sabbath School Worker* for the last year and the year before. I have had occasion to reply to a newspaper attack on our position.

Brethren from the Ulverstone company have carried the seeds of truth to Rosehall, Gibraltar, Skeldon, and Mahaica. They report an interest in these sections, and a call for reading matter. At Rosehall two brethren have been holding Bible readings. A brother from New Amsterdam has been very energetic as a Bible worker, and through his efforts many far and near have heard of present truth. Calls for labor come in from several points. May the Lord enable us to respond to them, and place the light of present truth before the people. We hope the General Conference now in session will send us a minister to aid us in this field.

Bro. T., vice-president of the Ulverstone tract society, has erected a small meeting room for the use of the company at that place. A brother in Georgetown is also making a public effort there, and has endeavored to carry the truth up the east coast of Demarara.

I have lately received a set of the "Testimonies" from the Michigan Tract Society, through Bro. Clarke, of the College Missionary Society, for which I am very grateful. The perusal of these valuable books has already done me good. The Judgment only will reveal the good done by these societies. Our library and reading room are in great need of supplies; we hope the kind friends will not forget them. We work on in faith, knowing that our labor will not be in vain.

Nov. 16.

T. E. AMSTERDAM.

### NORWAY AND DENMARK.

At the time of my last report I was laboring in Laurvig. The Lord has blessed our efforts there. A church of thirteen members was organized, and others were keeping the Sabbath. Since its organization (in May) others have added their names to the church roll, so that there are now twenty-one members, four of whom formerly belonged to the church in Christiana. If this little company live out the truth, I expect to see others join them in the near future.

In Drammen there are a few who meet together. Some have apostatized, and some have moved to Christiana; but the few remaining love the truth and try to live it out. A family consisting of a mother and three children, living a few miles out of Drammen, who accepted the truth about a year ago, received baptism in June and joined the church in Drammen.

The tent effort in Moss was a success. As yet but few have accepted the truth, but many are under deep conviction.

According to the counsel of the leading brethren, I moved to Copenhagen with my family. Arrived here Oct. 17, and expect to labor here as the way may open. The blessing of the Lord is resting upon this little church. The members stand united in the love of the truth. At our quarterly meeting in November, six were baptized and seven united with the church, which now numbers thirty-nine members. The attendance from outside is small, except on Sundays; yet some are interested, and we trust they will soon accept the truth. This church is also doing something in missionary work by selling our publications, and visiting from house to house. They are meeting with some success. One brother who has lately commenced to work as a colporteur is meeting with good success. My address is now Rörholmegade 12, Copenhagen, Denmark.

Dec. 1.

E. G. OLSEN.

### THE BRITISH ISLES.

ENGLAND.—The good work has made some progress in the British Isles during the last two months. Immediately after the General Council held at Grimsby, Eld. R. F. Andrews returned to Keynsham, and spent three weeks in following up the interest awakened there by the tent effort. He held a few meetings in a public hall, which were well attended. He made many visits, held quite a number of Bible readings with families, and sold some books. The Sabbath meetings were good. As the result of his labor, one person took a decided stand for the truth. Soon after Eld. Andrews discontinued his efforts there, which was about Oct. 27, Eld. A. A. John commenced labor at that place, and has remained there since. As the result, three more have taken their stand. With the blessing of the Lord, we hope a company will be established at Keynsham.

Eld. J. H. Durland has been holding meetings and Bible readings at Kettering for the past few weeks, strengthening and confirming those who have already embraced the truth, and arousing others to a deep interest. Some who opposed when our tent was pitched there, have now become friendly. He has organized a tract society of twelve members, and all are learning to work for others. He has just commenced meetings in a large village four miles from Kettering, with a fair attendance, and I now join him.

In October I spent a few days in holding Bible readings and giving a few discourses at Hull and Grimsby. One has commenced to keep the Sabbath since the Council, and others are becoming interested.

WALES.—At the close of the Council, Eld. A. A. John returned to Aberystwith, and resumed his work of holding Bible readings and distributing reading matter, about 2,000 pages in the Welsh language being thus disposed of. One person has embraced the truth who, had previously been convinced of it through the missionary labors of Eld. John and wife.

IRELAND.—Commencing with the last of October, Eld. Andrews and the writer spent nearly four weeks in Ireland. The first week we spent near Clones, where Eld. Andrews labored one year ago. Under his labors at that time a lady embraced the truth, and others became deeply interested, on which account the lady just mentioned and some others who were friendly to the truth, were expelled from the Methodist Church. This sister's husband kindly opened his house to us, and we labored there one week, preaching and holding Bible readings. Some became deeply interested, and a good impression was left. Those who attended the meetings manifested much interest. This gentleman is deeply interested in the truth, and is to prepare in his barn a comfortable room, which

will hold some seventy-five persons, where I expect to hold meetings in January or February.

From Clones we went to Rockcorry, at which place we visited a family who not only treated us with the utmost kindness, but opened their large parlor for meetings, in which we held two preaching services and two Bible readings. At our last meeting some came a distance of six miles, and two rooms and the hall were literally crowded. A good congregation could be secured there if a house could be obtained.

Our next meetings were at Castleblaney. A friend kindly granted us the use of his parlor, and a score or more of intelligent men and women came in for two evenings. We held two Bible readings and gave one sermon on the Sabbath question. All were much pleased, and some were deeply affected. One man and his wife are trembling under the cross. He said that if we would come back, we should have his house to preach in. We expect to visit him again.

We next visited Armagh. The two earnest souls who embraced the truth under Eld. Andrews' previous labor, we found still firm. Several others had become much interested through reading our books and papers. We baptized one sister, held two Bible readings, and gave one discourse. A merchant who had been reading our works for some time attended a Bible reading. He subscribed for the *Signs* and re-subscribed for the *Present Truth*.

We obtained at different places two subscriptions for *Present Truth*, one for the *Signs*, and three for *Good Health*; \$7.50 were donated toward the support of the Mission.

We spent two days in Dublin, visiting with those who seemed anxious to learn in regard to our views. We spent all the time we could in teaching what we believe to be the truth. We met an intelligent class who seemed to love the word of God.

In England most of the people live in cities, towns, and villages, while in Ireland they live throughout the country as in America. Halls and places to hold public services (besides churches, which cannot be obtained), are very scarce; consequently it is very difficult to obtain places in which to hold meetings outside of private families, and to these it is hard to gain access. But as Eld. Andrews has a large circle of relatives and friends, he has introduced the truth into families whom others could not have reached. Those who are now friendly toward the truth will gladly welcome any one who preaches it. We expect to see the truth gain some accessions in Ireland, especially among the Protestant population.

S. H. LANE.

### FROM SAN FRANCISCO TO AUCKLAND, NEW ZEALAND.

We sailed from San Francisco Oct. 24, in the steamship *Alameda*. A company of brethren and sisters from Oakland were at the wharf to see us off. Their presence and good words of cheer were a help to us as we started on this our first ocean voyage; and more, we truly felt that the blessing of God was with us. The weather was excellent, and the sea more than ordinarily smooth during the entire voyage. Sunday morning, Oct. 31, we reached Honolulu, where we remained one day. Here we met all the brethren and sisters of the city, who received us kindly, and did all they could to circulate a notice for an evening service. Nearly seventy-five persons were at the meeting, and paid most excellent attention. The people appeared so friendly and so interested that we felt a real desire to remain a short time and work for them. After those not of our faith had gone, we called our brethren together and talked of the past, present, and future of our work; of how the Lord has gone out before us and opened the way so that we cannot fill the calls for help; and of the importance of individual consecration and effort to advance the work. All seemed encouraged; but they long and pray for a minister to come and continue the work now begun. We spent the night with Bro. and Sr. Burgess, who hospitably did all they could for us.

Monday morning the boat pulled out of the harbor for Auckland, 3,800 miles distant, at which place we arrived Sunday, Nov. 14. The brethren had not heard that we were coming, and so were not looking for us. Without difficulty, however, we found the home of Bro. Edward Hare, where we were made welcome, and where we are now stopping. We were all glad to meet. The friends here had looked so long and watched the arrival of so many boats all in vain, that they had nearly lost hope. There are but five Sabbath-keepers living in Auckland at present, a number having moved to Kaeo, where the other company is located. But we have reason to believe there are a number here who will accept the truth when they have heard more.

Auckland has a population of 65,000, nearly all of whom are English-speaking people. We have looked the ground over, and find a number of good places for tent work; but at present writing have not decided where we shall begin. Nothing preventing, we shall go to Kaeo the 22d, and remain as long as it may seem best, after which we shall pitch the tent and begin active operations in this city. The prospects are that we shall have opposition from the clergy. But notwithstanding this, and our inability to do anything for the Lord without his help, we are

of good courage. We believe the God of Israel will work for us here. Many earnest prayers are being offered to God, and we believe they will be answered. To all appearance, this is a most excellent field for Bible work. We hope to establish a city mission here just as soon as we can find the workers. We are not forgetful of the General Conference which convened to-day, and our prayer is that the Lord will signally bless and guide in all that shall be done. Especially do we hope that God's will may be done in providing more help for New Zealand.

Nov. 19.

A. G. DANIELLS.

OHIO.

GREENWICH.—In the fall of 1885 Elds. Lindsey and Mason held a tent meeting at this place. The following winter Bro. Lindsey returned and held meetings for several weeks, when a flourishing Sabbath-school was organized. I came to this place Dec. 10. Have held nine meetings, and organized a church of thirteen members, five of whom are members of the Norwalk and La Grange churches. Some who will unite with them were not permitted to attend the meetings on account of sickness, and others are investigating who we believe will take a stand upon the truth ere long. Two subscriptions for the REVIEW were obtained. In these meetings we felt that the Lord was with us and blessed, for which we praise his name. We leave this company much encouraged.

Dec. 21.

W. J. STONE.

WEST VIRGINIA.

BEREA.—Sabbath, Dec. 11, Brn. J. S. Iles and W. R. Foggin commenced meetings in this place, and continued them nine days with a growing interest. Owing to sickness in the village, some were kept away who otherwise would have come. The church here was in such a condition that help was needed. Some of the members had become alienated, and real difficulties existed. But through the plain, practical preaching of these brethren, and the light of God's Spirit, we were enabled to see our danger. Friday, a general meeting of the church was called, which was said to be one of the best ever attended. The Spirit of the Lord came into our midst abundantly; confessions were made of wrongs against the Lord and the brethren, and we trust all difficulties were settled, never to be spoken of again. Three were added to the church by letter, and one by vote.

Sabbath night, the church celebrated the ordinances of the Lord's house, all members present taking part. We now number twenty-five, and I think more will be added soon. Two or three were almost persuaded, but opposition hindered, which we hope will not always be the case.

Dec. 21.

M. L. MEREDITH.

KANSAS.

AMONG THE CHURCHES.—Since Oct. 23, I have visited Ottawa. Gave seven discourses, and received seven into the church, four by letter, and three by profession of faith, the latter being children of Sabbath-keepers. Oct. 29, I visited Elivon, and delivered eighteen discourses. Three united with the church, a number acknowledged the truth, and some promised to obey. This church was raised up largely through the labors of Eld. A. C. Bourdeau. Quite a number of its members are French, and they have felt the need of a laborer who could speak that language. The membership has been greatly reduced by removals, apostasy, and death.

Nov. 10, I visited Lily school-house, and found three new Sabbath-keepers rejoicing in the truth. Two were baptized. The company here now numbers about twelve, and the outside interest is good. Nov. 19, I went to Windom, and found, as a result of former labor, three new Sabbath-keepers rejoicing in the Lord. I gave five discourses. Eleven have covenanted to walk together in the truth.

Dec. 2, I again visited Sterling, and remained over one Sabbath, and gave four discourses. The Lord seems to bless the work in some measure here. Almost all who have recently embraced the truth seem to be gaining strength in the Lord.

Dec. 20.

JOHN GIBBS.

MINNESOTA.

BYRON, CLAYTON, BRUSH CREEK, AND AMOR.—Dec. 4, 5, I was at Byron. The brethren there were not in a condition to enjoy the blessing of God. Through misunderstandings and the circulation of false reports, wrong feelings had crept in. Dec. 5, a business meeting was called, at which the church was well represented. Confessions were made, and the spirit of the Saviour came in. I think that I never saw a greater change come over a meeting. Hearts were melted, and promises made which I believe will be carried out. May God bless the church at Byron, and help them to dwell together in unity.

Dec. 11, I met with the church at Brush Creek. Meetings were held afternoons and evenings. The brethren seemed to be of good courage. We tried to awaken their minds to the fact that the signs of the times are fast fulfilling around us, and that we need

a preparation to stand in the Judgment. Dec. 12-14, I was at Clayton. Preached twice, and gave one temperance lecture. The attendance was good. One Danish brother there had just commenced to keep the Sabbath. His order was taken for ten copies of the *Tidende*, also one order for the REVIEW. Dec. 15, I came to Amor. Found the cause in a good condition. I have held three services thus far, and the attendance is good. One more has taken a stand for the truth. I think that with a little more labor a strong church can be raised up here, and trust this may be the case.

C. M. CHAFFEE.

MICHIGAN.

GRAND RAPIDS AND GOWEN.—According to invitation from Eld. Butler, I have visited the above-named places. I was at Grand Rapids Dec. 13, 14, and spoke both evenings to those Scandinavians who had become interested in present truth. As far as I remember, they were all Swedes. Bro. C. Rasmussen has labored there for some time. Having canvassed all the Scandinavians for our books, he is now holding Bible readings with those who have become interested. The Lord has blessed his efforts. Four now rejoice in the truth, and a number of others are much interested who we hope will have grace to obey. We had blessed seasons together.

The 15th I went to Gowen, accompanied by Bro. Rasmussen. This church was organized many years ago by Eld. Matteson. At present it has about thirty members; but they are so scattered that though they have a neat little house of worship, it was thought best to hold meetings in different places at their homes; therefore we did not use the church except on the Sabbath. I spoke five times and held one business meeting. We had very solemn meetings, and many good resolutions were made. Three persons united with the church, two by baptism and one by vote.

When I started to do the work reported here, I had just recovered from typhoid fever; and while traveling in the country I became chilled, which caused a second attack. I returned to Battle Creek on the 22d with the intention of leaving for Chicago the next morning; but I found myself unable, and so remained here at the Sanitarium, where I am receiving good care. I am now better, and hope, by the blessing of God, soon to regain my health.

Dec. 26.

L. JOHNSON.

THE CAUSE IN KENTUCKY.

DEAR BRETHREN AND SISTERS: As you are already aware of the change made by the General Conference,—that my field of labor for the future will not be in Kentucky, and that Eld. J. H. Cook, of Kansas, will take my place,—I wish to make a few statements. The cause is one everywhere, and we are all glad to have a change of gifts occasionally. The necessity for changes is more manifest every year. The Lord is opening up the way more and more for the truth to go in the South, and the work demands reliable men at the head of Southern Conferences already organized. Bro. Cook has had success in Kansas, and I can truly say that I am glad to see his interests becoming enlisted in the South. The more such laborers we can have here, the better. Bro. Cook will hold a meeting about Jan. 8, either at Elizabethtown or Bowling Green, where he hopes to meet at least all the laborers in the State, so that plans may be made for future work. This change should be a source of encouragement, brethren; and I hope you will all give a hearty welcome to Bro. Cook by your willingness to help forward the good cause. New tents will be needed for next summer. The pledges made in the past should be paid as soon as possible, in order that the work be not hindered. I ask your prayers as I go to another field of labor, that my work for the Lord may be productive of good results.

G. G. RUPERT.

A WORD ABOUT THE HEALTH AND TEMPERANCE WORK.

I WOULD respectfully invite the attention of the presidents of the several State Conferences to the following matters of importance in connection with the health and temperance work:—

1. At the recent session of the General Conference, a resolution was passed requesting that each State Conference appoint one or more persons to give special attention to the health and temperance work, and that such persons so appointed should be assisted and encouraged to prepare themselves for efficient labor in instructing others on this important subject. It is to be hoped that the action contemplated will be taken by the several State Conference committees as soon as practicable, so that very soon some work may be begun in this much neglected field. It is not expected that the persons selected for this work will necessarily devote their entire time to it. This would be neither possible nor desirable in the great majority of cases, if in any case. What is desired, is that at least one person in each State should feel under obligations to give sufficient time to this subject to be able to present it in a correct and interesting man-

ner, and thus be able to educate our own people, and to present the subject to the general public on suitable occasions in an acceptable manner.

Many of our workers have very narrow views of what there is in this subject of hygiene. Some imagine that to abstain from the use of pork and tobacco, tea, coffee, and whisky, is about all that is required. Some seem to think that all a man needs to do to prepare himself to lecture upon the subject of hygiene, is to make himself able to talk on the subjects named, and to present a few arguments from the Bible to show the moral obligation to care for the health of the body. This is certainly a mistaken view. The subject of hygiene has been growing within the last twenty years, and has reached such proportions that it is by no means comprised within so small limits as those who have not kept pace with its progress seem to imagine. There are subjects of even greater importance than that of diet, such as purity of air and water, which affect most profoundly the physical and moral health of human beings, and which cannot be presented intelligently without more than a cursory perusal of the subject. A person who undertakes the responsibility of giving instruction in matters pertaining to health should, first of all, prepare himself for the work in such a manner that he will be able to teach truth and not error. It is a very easy thing to sacrifice life through wrong instruction. A conscientious man will regard it as a sin to teach error; and if a person does not take the pains to prepare himself to distinguish between truth and error, he becomes responsible for his sin because he is responsible for his ignorance.

Of course it is desirable that every minister in every Conference should become thoroughly intelligent upon this subject; but after waiting for several years for this happy state of things to be brought about, and waiting in vain, notwithstanding the passing of numerous good resolutions by the General Conference and other bodies, it seems that the time has fully arrived for *doing* something; and as it is impossible that all ministers should at once give so much of their time to this study as is necessary to fit themselves fully for the most efficient work, it seems to be reasonable to ask that at least one in each Conference should be set apart to give special attention to this subject. Cannot this be done at once? Why wait for a more convenient season, when it is evident that the demand for efficient laborers in every branch of the work is becoming greater all the time. If no one can be spared to give even a part of his time to this matter now, what hope is there that any one can be spared for the work next year or the year after? Why not give the matter up once and for all if we are not going to take hold of it in such a manner as to really do something? There has been much light and instruction upon this subject in the past, but it is treated as though it had become obsolete. If it has gone out of date and lost its force, then will some one tell us just how long it will be before instruction on other subjects from the same source will have become obsolete and out of force? This matter is either of serious consequence, or of no consequence at all. Our action respecting the matter will determine how it stands in our estimation.

I desire to be put in communication with persons who may be appointed to engage in this work at as early a date as possible, as I wish to aid such persons so far as I can in obtaining the necessary preparation for their work.

2. A resolution was passed by the American Health and Temperance Association, requesting the Executive Committee of the Association, in conjunction with the Conference committee of States in which there is no H. and T. organization, to appoint officers to take charge of the work until a general meeting can be held for the election of officers in the regular way. I should be glad to hear at once from the president of each State Conference in which there is no H. and T. organization, and ask that the name of some proper person be suggested. The person best suited to this work will be some one who has other duties which take him into all parts of the State, and thus afford him an opportunity of getting directly at the people. It is very desirable that this matter should receive immediate attention.

J. H. KELLOGG, Pres. A. H. and T. Ass'n.

—Leave nothing for a dying hour but to die. Of all the times, that is the least suitable to have the vessel replenished—to attend to the great business of life when life is ebbing; to trim the lamp when the oil is gone and it is flickering in the socket.—*Star*.

—All of us are ready to judge God by our own standards. If he does just what we should do, or just what we should like him to do, then we are sure that he does just right. But so soon as God's dealings with us are contrary to our liking, or are beyond our comprehension, then the question will force itself upon our minds whether, after all, God is as truly right, or is every way as loving, as we had supposed him to be. Yes, that is the way in which we are tempted to call God himself to account. It may help us to recognize our sin and folly in so doing if we simply face the fact of our course as a fact.—*S. S. Times*.

## Special Notices.

### GENERAL MEETINGS FOR OHIO.

JAN. 20-24, there will be a general meeting for Dist. No. 6, at Walnut Grove. We hope to see a general attendance of our brethren. The Sabbath-school work will receive its share of attention. Thursday evening and Friday will be largely devoted to the Sabbath-schools.

Jan. 27-31 there will be a general meeting at Springfield for Dist. No. 1. Dist. No. 2 will hold a general meeting Feb. 3-7, where Eld. O. J. Mason may appoint. Bro. V. H. Lucas will attend all these meetings. The meeting at Springfield will probably be the last general meeting which Eld. Anglebarger will attend before he goes to his new field of labor in the South. We hope to see a general gathering of our brethren in that part of the State. The brethren at Yellow Springs may be able to assist in caring for some by bringing bedding and provisions. Come, brethren, let us come together for a blessed feast and to work at all these meetings. Come the first day, if possible, and remain till the close.

R. A. UNDERWOOD.

### GENERAL MEETING FOR DAKOTA.

A GENERAL meeting will be held at Parker, Dak., beginning Tuesday evening, Jan. 18, 1887, and continuing till Sunday, Jan. 23. This will be an important meeting for our brethren in this Conference. Plans will be laid for future work, and all our ministers, canvassers, directors, librarians, and all laborers should be present. We expect Elds. R. A. Underwood and E. W. Farnsworth will be present, and we feel sure our brethren will show their appreciation of the labors of these brethren by coming to the meeting to receive the counsel and help they will bring us. New methods of labor will be introduced, and we hope advanced steps will be taken at this time which will be of great benefit to the cause in this Territory. Wednesday, Jan. 5, the time will be wholly given to instruction in the canvassing work, and attention will also be given to the Sabbath-school and health and temperance work, besides Conference and tract and missionary matters of great importance.

The church at Parker is small, and they are not well situated to entertain a large number of brethren; and we hope those who come will bring plenty of bedding, and come prepared to care for themselves as far as possible. As it is cold weather, all should be sure to be well provided with things to make themselves comfortable. We will have places provided for teams, and plenty of room for all, and those who may come will be welcome. We feel a great anxiety that this meeting may be one of profit to us all. Seek the Lord at your homes, brethren, and come bringing his Spirit and blessing with you, and we shall have a profitable meeting.

DAK. CONF. COM.

## News of the Week.

FOR WEEK ENDING JAN. 1.

### DOMESTIC.

—Fire at Greensburg, Pa., early Wednesday morning, destroyed ten buildings. The loss is between \$50,000 and \$60,000.

—At Angus, Iowa, Tuesday afternoon, the boiler in the Armstrong mine exploded, killing three men and fatally wounding another.

—Mary Baker, aged eighteen, an ailing girl living at Monroe, Ind., is reported to have neither eaten nor drank for the past sixty-three days.

—The tomato pack of 1886 is 45,547,040 cans, but is below the consumption requirements of the country, and an advance in prices may be looked for.

—A building to cost not less than half a million is to be erected at Sioux City in memory of the Rev. George C. Hadlock, who was murdered by the saloon conspirators.

—The steamers *R. S. Hayes* and *City of Natchez*, with four barges, were burned to the water's edge Tuesday morning, at Cairo, Ill. The losses aggregate \$1,000,000.

—A steamboat used as a boarding-house at Jackson, Ala., was burned Tuesday night. Twenty-five persons lost their lives, ten perishing in the flames, and the others being drowned.

—Fire at Galveston, Texas, early Tuesday morning, Dec. 21, swept away twenty-eight dwelling-houses and two groceries. The loss is about \$90,000, with insurance aggregating \$50,000.

—Tuesday night, just outside the harbor of St. Johns, N. B., the steamer *Sir John* was burned to the water's edge. One man was drowned while attempting to swim ashore, and five others were fatally burned. The financial loss is about \$70,000.

—The Temple Theater and "Egyptian Musee" at Phila-

delphia were destroyed by fire Monday. Three firemen were buried under falling walls, one only being rescued, in a dangerously wounded condition. The total loss is about \$450,000, with insurance aggregating \$200,000.

—The British government has taken notice of the Canadian-fisheries question by sending choice regiments of English troops to defend, it is supposed, the rights of her American possessions. The United States Congress is expected to legislate in some manner on the question during its present session.

—Saturday's fire record was as follows: The mills of the Dean Woolen Company at Newark, Del., were destroyed; loss \$200,000, insurance \$165,000. Two hundred and forty hands are thrown out of employment. W. C. Plunkett's Son's large four-story brick warp mill in Adams, Mass., was burned. Loss \$150,000; covered by insurance. Simmons, a machinist, was burned to death. One hundred persons were thrown out of employment. The queensware store of Perkins & Hutch, Des Moines, Iowa, was gutted. Loss \$100,000.

—Grip-car trains on the Sutter street and Geary street lines, at San Francisco, were attacked Monday by masked strikers, who beat the conductors and drivers, and sent the cars dashing along the streets without guidance. Two grips were wrecked, and the windows of other cars smashed. The police fired at the mob, but without injuring any of them. The cars on both lines stopped running at dark to prevent further trouble. The following day there were found under the track of the Gray street car line, four dynamite cartridges, with fuses attached, which, if they had been exploded, would have blown up the road-bed and cars, and damaged property in the vicinity.

### FOREIGN.

—A shock of earthquake was felt Dec. 31 in Almeria, Andalusia, Spain. It caused much alarm, but no injury.

—De Lesseps assures the French Geographical Society that the Panama Canal will be open for traffic in 1889, without the locks.

—Cholera still continues its ravages in the Argentine Republic. In Mendoza on Tuesday there were forty-four new cases and eighteen deaths.

—General Boulanger, French minister of war, at a reception given to the officers of the army Dec. 28, disclaimed all intentions of provoking a war with Germany.

—One of the severest snow-storms ever experienced in England passed over that country Dec. 27. Railway trains were blocked and immense damage done to the telegraphic system. The snow was accompanied by hurricanes on the southern and eastern coasts, causing loss of life and property.

—The Vienna press is becoming convinced that Russia is determined on war. Reports of increased Russian armaments are continually coming to hand from various sources. The latest intelligence of this kind is to the effect that 300,000 Russian troops have been ordered to mass at Kieff, and the occupants of 10,000 houses have received official notification that soldiers will soon be billeted in them.

### RELIGIOUS.

—Since Dec. 15, 1886, the loading and unloading of ships and trains on Sunday at Norfolk, Va., has been under the ban of the law.

—Railway carriages fitted up as churches, are, on Sundays and saints' days, to be attached to trains in Russia, in order to give the officials an opportunity of attending service.

—A mandement from Cardinal Taschereau read in the Catholic churches of Quebec, on Sunday, prohibits Catholics from attending the meetings of the Salvation Army. Tracts and hymn books distributed by the Salvationists must be thrown into the fire.

—One of the steps taken by the General Committee of the Methodist Church Extension at its recent session was to set apart \$6,000 as an "emergency fund" for the coming year for the relief of churches destroyed or injured by earthquakes, tornadoes, fires, or other unforeseen calamities.

## Obituary Notices.

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

WILBUR.—Died at De Witt, Ark., Oct. 20, 1886, Orley L., son of O. A. and Nellie P. Wilbur, aged four months. MRS. C. J. LEWIS.

DAVIS.—Died at De Witt, Ark., Dec. 3, 1886, Leon E., son of A. S. and Nettie E. Davis, aged 1 year, 2 months, and 25 days. "Gone, but not forgotten." MRS. C. J. LEWIS.

HARRINGTON.—Died in Bangor, of consumption, Aug. 30, 1886, Grant Nolin Harrington, in his sixteenth year. His closing experience was such as to cause all to hope that he sleeps in Jesus. The funeral services were conducted by Eld. C. O. Taylor. Text: 1 Thess. 4: 13. H. W. LAWRENCE.

YOUNG.—Died in Byron, Me., Dec. 3, 1886, Elvira S. Young, aged 10 years, 8 months, and 7 days. Elvira was cut down in a moment of time. She was shot accidentally by her brother, who snapped the gun at her, supposing that it was not loaded. The charge entered the forehead just above the edge of the hair, and lodged in the back part of the head, causing death in about one hour. Since I commenced meetings here, she had given her heart to the Lord, and decided to keep all the commandments. She was faithful in bearing the cross in meetings and around the family altar. Words of comfort were spoken at the funeral by the writer, from John 1: 29. S. J. HENSON.

GLENN.—Died in Bowling Green, Warren Co., Ky., Nov. 22, 1886, of spinal meningitis, my little nephew, John A., son of John and Elvira Glenn, aged 10 months and 19 days. Scarcely eight months ago their little son Georgie was snatched from them by the same dread disease. The blow falls heavily upon them, but the blessed hope is sufficient to sustain them in their dark hours of affliction. Words of comfort were spoken by Eld. R. G. Garrett. MRS. T. A. POTTER.

BISHOP.—Died Nov. 11, 1886, at Ascot, P. Q., Sally Bishop, relict of the late Moses Rolphe, aged 69 years and 9 months. Sister Bishop embraced present truth in 1854, and ever maintained a consistent Christian life. She was one of the lonely ones, deprived of the society of those of like faith. She fell asleep with a bright hope of having a part in the first resurrection. Funeral services were conducted by an Episcopalian minister, as it was not possible to secure the attendance of an S. D. Adventist.

EDWARDS.—Died near Cainesville, Mo., Nov. 15, 1886, Jessie Emma, daughter of W. H. H. and E. L. Edwards, aged 6 years, 3 months, and 23 days. Her death was caused by her clothes' catching fire; and before any one could get to her they had burned off, and her injuries were so severe that she lived only six hours. She suffered much, but retained her consciousness till the last, talking most of the time. She said a prayer, bade us good night, and fell asleep in Jesus. It is hard to give up our loved one, but we sorrow not as those who have no hope. Remarks by an M. E. minister. W. H. H. EDWARDS.

TABOR.—Died of pneumonia at the home of his daughter, in the town of Pompey, N. Y., about twenty-five miles east of Syracuse, Bro. Darius Tabor, aged seventy-two years. Bro. Tabor first became interested in present truth by reading the Review. He also attended the last camp-meeting at Kirkville, after which a course of lectures was given in his vicinity and a church was raised up, of which he was ordained elder. He had an experience of twelve years as a commandment-keeper, during all of which time his lamp was trimmed, and burned with a clear, steady light for Christ, his truth, and needy humanity. Those who knew him best, loved him most. His deeds of kindness and liberality will be remembered while time shall last. His work was done, and he only waits the coming of Him who shall break the fetters of the tomb and call him forth to life eternal. The only remaining member of his family is a daughter, who deeply feels the heavy bereavement. Discourse by the writer. J. E. SWIRT.

TAFT.—Sister Orpha Taft died Oct. 7, 1886, at Holly, Mich., of heart disease and dropsy combined, after an illness of nine months, aged 74 years, 7 months, and 15 days. Sister Taft was one of the number at Rochester, Mich., that accepted in 1843-4 the doctrine of the second coming of Christ, and through many trials and discouragements, and alone, has endeavored to walk in the light as it has advanced. From Rochester they came to Holly. Learning of the little company of Sabbath-keepers here, she met with us as often as circumstances would permit. In September, 1884, she united with the Holly church, where she became endeared to us; and it being my privilege to visit her often in her last illness, I feel that I have lost a dear friend and sister in Christ. The husband has lost a loving wife, and the children a kind mother. We sorrow not as those without hope; for if faithful, we shall meet again when the Life-giver comes. She bore her afflictions with much patience, and rests in hope. MRS. S. M. CROSBY.

GREEN.—Died Sept. 9, 1886, of a complication of diseases, Bro. Charles E. Green, aged 76 years and 5 months. Bro. Green was brought up in the Seventh-day Baptist faith. He was converted at the age of fifteen, and faithfully followed the light shed upon his pathway by the teaching of his fathers, until the clearer light of present truth was brought to him, some fifteen or more years ago, through the labors of Elds. Andrews and Cornell, at Adams Centre, N. Y. He has lived for the past thirty years in the town of Hounsfield, six miles from Watertown, on the road to Sackett's Harbor. Bro. Green always having been a Sabbath-keeper, and for more than sixty years a Christian, there will, while time shall last, ever linger in the paths he trod, a fragrance not only of his life of the past, but of that which is to come, when the Master whom he served shall appear for his deliverance. He was honored by men and beloved of the Lord. He leaves a wife, three sons, and one daughter, who ministered to his wants with all the devotion of willing hands and loving hearts. May they be prepared to meet him in the resurrection morning. Words of comfort by the writer from Rev. 1: 18. J. E. SWIRT.

STOWELL.—Died in Monroe, Wis., July 6, 1886, Lewis B. Stowell, in the ninety-fourth year of his age. His death was occasioned by a fall, in which he broke his leg just below the hip. Father was born in Worcester, Mass., March 23, 1793. Previous to his fortieth year he was an infidel. At that time he made a profession of religion, and united with the M. E. church in North Paris, Me., where he resided many years, until his removal West about the year 1856. He embraced with joy the doctrine of the second coming of Christ as preached by Wm. Miller and others just prior to the great Advent movement, and with others shared in the sad disappointment when the time passed and the Lord did not come. A few years later he with his family accepted the Sabbath and other points of faith held by S. D. Adventists, in which faith he remained firm till his death, often expressing a hope and belief that he might live till the Lord should come. A few years ago he lost his sight, which was a keen affliction, as he was a great reader and his Bible was his almost constant companion. This, however, as well as other afflictions, he bore without a murmur. When told that he could live but a short time, he seemed perfectly resigned, and willing to die if it was the Lord's will. Funeral services were conducted by Eld. Howe, Christian, at the residence of his daughter, Mrs. P. F. Chase, with whom he had resided for about fourteen years. Words of comfort were spoken from 2 Tim. 4: 7, 8. Seven children survive him to mourn the loss of a kind and indulgent father. L. O. AND M. M. STOWELL.

## Appointments.

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

QUARTERLY meeting of Dist. No. 3, Iowa, will be held at Sigourney, Jan. 8, 9, 1887. J. W. ADAMS, Director.

QUARTERLY meeting at Little Prairie, Wis., Jan. 8, 9. We hope to see a good attendance. We much need the blessing of God. Let us come together and prove his promise. C. W. OLDS. W. W. SHARP.

DIST. No. 10, Iowa, will hold its quarterly meeting at State Centre Jan. 8, 9, 1887. Come, brethren, praying that God will bless us in doing missionary work; let us show our love for it by being present. J. S. HART, Director.

THE next quarterly meeting for Dist. No. 4, Iowa, will be held at Birmingham, Van Buren Co., Jan. 8, 9, 1887. We hope the churches in this district will be well represented at this meeting, as we wish to make arrangements at this time to advance the good work in the district. C. A. WASHBURN, Director.

GENERAL MEETING FOR DAKOTA.

The general meeting for Dakota will be held at Parker, beginning Tuesday eve, Jan. 18, 1887, and continuing over the following Sabbath and Sunday, and Monday also, if it is thought necessary.

The district quarterly meeting for Dist. No. 4, Mich., will be held at Monterey, Sabbath and Sunday, Jan. 8, 9.

DISTRICT quarterly meeting of Dist. No. 6, Kan., will be held at Arispie Jan. 8. Let all the librarians be present.

The general meeting at Des Moines, Iowa, will commence Wednesday evening, Jan. 12, and continue till the 17th.

The next quarterly meeting for Dist. No. 6, Mich., will be held at Orleans the third Sabbath and Sunday in January.

QUARTERLY meeting for Dist. No. 2, N. Y., will be held at Roosevelt Jan. 15, 16. A general attendance is requested.

The State meeting for Nebraska will be held at Fremont, commencing Wednesday, Jan. 12, 1887, and continuing until the 17th.

If the Lord will, the quarterly meeting for Dist. No. 5, Ind., will be held with the Oak Hill church Jan. 8, 9, 1887.

DIST. No. 8, Kan., will hold their quarterly meeting with the Sterling church Jan. 15, 16, 1887.

THE T. and M. meeting for Dist. No. 2, Ind., will be held at Plymouth Sabbath and Sunday, Jan. 8, 9, 1887.

THE quarterly meeting for the churches of Maple Grove Carlton, and Hastings, Mich., will be held the second Sabbath and first-day in January, instead of the first Sabbath and first-day, as before stated.

THE Lord willing, we will meet with the brethren at Humbird Jan. 8, 9; Neenah, 15, 16; Poy Sippi, 22, 23.

WE will meet with the church at Worcester, Mass., Sabbath and Sunday, Jan. 15, 16, and at Danvers, Mass., Jan. 22, 23.

WE appoint to meet with the church at Adams Centre, Wis., Jan. 15, 16. Meeting will commence Friday evening.

THE quarterly meeting for district No. 1, Mich., will be held at Hillsdale, Jan. 14-16. Meetings will commence Friday evening.

THE district quarterly meeting for Dist. No. 8, Ind., will be held Jan. 8, 9, 1887, with the Farmersburg church.

Brn. Kauble and W. R. Williams, and perhaps Bro. W. A. Young and Eld. D. H. Oberholtzer, will be present. Meeting will commence the evening of Jan. 7.

Publishers' Department.

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

BRO. A. W. GILES, of Ocequan, Virginia, has recently commenced the observance of the seventh day as the Sabbath.

RECEIPTS.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper.

- IN sending money to this Office, please observe the following rules:— 1. Direct your letters REVIEW AND HERALD, and not to any private individual.

Books Sent by Express.—Mrs Nina Crane, Jaboz Decey, W H Wild, Miss Lizzie Donegan, Mrs M W Kime, S A Durrant, Mrs E C Teter, Andrew Ericson, Mrs S E Smith, Lottie Olsen, Zena M Schell, Mrs R C Mead, H Rupert, C P Haskell, L A Stone, Alvin Covert, S S Davis, C J Holmes, Anson Miller, B F Martindale, Nellie Mayers, Mira Pope, Jorgen Rudebak, R M Huffington, James T Wood, O C Frederickson, C W Olsen, Dr Hale, Emma Green, Matthew Larson, Ole H Pynton, Nelse P Johnston, R F Barton, J A Morrow, Louis Hedlin, Julius Jensen, E W Headland, L C Chadwick, John A Staff, N P Dixon, E M Passmore, Jennie M Gibbs, Mrs J J Graff.

Books Sent by Freight.—Joseph Clark, C E Low, Maria Hook, H T & M Soc, H P Holser, L T Dyrest, Signes des Temps, L T Nicola, G G Rupert, L Dyo Chambers, M V Thurston, E T Palmer, G G Rupert.

Cash Rec'd on Account.—Texas Tent & C M Fund \$25.94, Kan T & M Soc 150, Ind T & M Soc 400, Texas T & M Soc per L G 210, Minn T & M Soc per H P H 500, Texas T & M Soc per J C Huguley 8, Iowa T & M Soc per L T Nicola 25, Tenn T & M Soc per J H Dorch 40, N Y T & M Soc 8.50, Minn T & M Soc per M Heleson 1.73, Iowa Conf per Mareng church 5, B C V M Soc per M A E 8.53, Ohio Conf per C W Inskip 6.50, Mich T & M Soc 732.87, Ind T & M Soc 100, Mo T & M Soc 202, Dak T & M Soc (M H) 65, Wis T & M Soc per J Jensen 77.07, Ind Conf per Wm Hill 25, Ohio T & M Soc per L T D 61.05, Mich T & M Soc per B C V M Soc 239.85, Wis T & M Soc per M H 13.31.

General Conference.—Texas Conf \$25.93, Reuben Wright 374.35, U Columbia Cont 237.50, A Friend 2, C D 2, Ind Conf 236.53, Calvin J Adams 14.

Inter. T. & M. Soc.—Mich T & M Soc \$10., J 10., Mo T & M Soc 3.50, A J Richmond 5.

S. D. A. E. Soc.—Lavina Ladow \$5. S. L. Academy.—Mich T & M Soc \$2. O. H. T. D. Fund.—Chas Buok \$200.

Arkansas Relief Fund.—A Friend \$1., Sarah Duncklee 2.50, O A Robinson .50, Mrs G Kellogg 2., O B Stiles 5., E L Acheson 2.

Thank Offerings.—Reuben Wright \$100.

European Mission.—Mo T & M Soc \$8.50, E Cogswell 1., A J Richmond 20., N S Raymond 61.20, Sarah Duncklee 2.50, Lizzie Fargo 1., A Friend 5., Lillie P Vaughn 1., C G Sanders 10., Jennie Sanders 5., J B Smith 5., Mrs L E Eaton 2.

Scandinavian Mission.—H A French \$6., Mo T & M Soc 3.50, A J Richmond 10., O C Frederickson 5.70, Jerusha Jordiu 2., Sarah Duncklee 2.50, Claus Nielsen 1.50, N Utley .50, Amanda Worster .97, Peter Gunderson 10., Mrs M C L Truesdail 5., A Friend 5.85, L N Whisby 1.75, Wm and Rebecca Coleman 2.75, Lonely couple 2.

English Mission.—Mo T & M Soc \$28.50, Sarah Duncklee 2.50, Mich T & M Soc 10., Chas L Taylor 7.50, Silas Clapson 5., Wm Johns 1.40.

South African Mission.—Mrs A B Hayward \$2., E L Acheson 3., E W Trumbull 50, M J Cornell 10., No Name 10., Mary Kiep .25, Dora & Jennie Kiep .60, Mrs Kiep .25, Della Robbins 5., M M & A E Buckland 1., Lavina Lado w5., Lizzie M Ballard 5., A J Richmond 5., John & Mary Hayne 3.

Australian Mission.—John Judd \$100., Mo T & M Soc 28., Geo W. Thistle 5., Mich T & M Soc 19.10, Pilgrim Sisters 9.53, Chas L Taylor 7.50.

Texas Mission.—Texas T & M Soc \$51.88.

HEALDSBURG COLLEGE.

AN Educational Institution of growing popularity. Established in 1882. Four years of great prosperity, because founded and managed upon sound principles.

THOROUGH INSTRUCTION IN THE ELEMENTS OF LEARNING

in all the grades and through the classical course. Fifty thousand dollars invested in buildings and apparatus. Faculty consists of fifteen instructors of experience.

Distinctive Features.

- 1. Instruction in the various trades, with two hours per day spent in active work with tools. 2. Methods in the class room are such as to secure the best kind of mental discipline. 3. A rigid parental discipline to cultivate high moral character. 4. Expenses within the reach of all. Twenty dollars per month covers all expense of tuition, board, lodging, washing, lights, fuel, etc.

The Fall Term began August 2, 1886, term closes Dec. 23, Spring Term begins Monday, Jan. 3, 1887.

S. BROWNSBERGER, A. M., President.

Healdsburg, Cal.

THE MINISTRATION OF ANGELS, AND THE ORIGIN, HISTORY, AND DESTINY OF SATAN.

By D. M. CANRIGHT.

The following is the Table of Contents:—

PART FIRST.

MINISTRATION OF GOOD ANGELS.

INTRODUCTION—They are not the spirits of Dead Men—The Heavenly Family—Number of Angels—Angels Real Beings—Their Exalted Character—Different Orders of Angels—They are Ministering Spirits—They execute God's Judgments—Saints have Guardian Angels—Angels Record the Deeds of Men—Angels Assist in the Judgment—Angels will Gather the Saints.

PART SECOND.

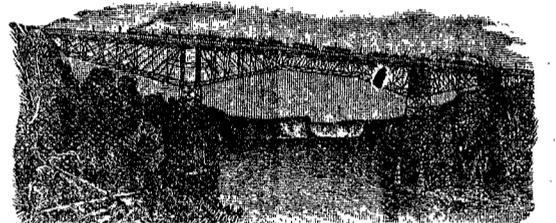
ORIGIN, HISTORY, AND DESTINY OF SATAN.

INTRODUCTION—Devils are Real Beings—Why does God Permit Satan to Exist?—Origin of Satan—Satan a Wanderer—Satan Gains Possession of the Earth—Order of the Fallen Angels—Possessed with Devils—Satan an Accuser—Man in Prison—The Mission of Jesus—Redemption of Man—Satan Bound—Judgment of the Wicked—Will Satan be Destroyed?

Paper covers, 144 pages. Price, 20 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing train times and destinations.

Gr. Rap. & Kal. Ex. lvs. Kal'm'zoo 6 45 a. m., Bat. Creek 7.51, Marshall 7.57, Jackson 9.15, Ann Arbor 10.25, ar. Detroit 11.45 a. m. Returning, leaves Detroit 4.00 p. m., Ann Arbor 6.30, Jackson 7.10, Marshall 8.20; Battle Creek 8.52, ar. Kalamazoo 9.45.

CHICAGO & GRAND TRUNK R. R.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing train times and destinations.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday.

CHICAGO, BURLINGTON & QUINCY R. R.

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

Table with columns for LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE, listing train times and destinations.

aDaily. bDaily except Sunday. cDaily except Saturday. dDaily except Monday. St. Paul, Dubuque, and Sioux City trains leave and arrive at Central Depot, foot of Lake street.

PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., JAN. 4, 1887.

CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW, will be printed in SMALL CAPITALS; to selections, in *Italics*.]

*Poetry.*

Prosperience, Mrs. M. A. Maitland ..... 1  
 A Little While, TORIA A. BUOK ..... 3  
 Good-by, Old Year, *Lillian Grey* ..... 5  
 Vanitas, *Charles M. Harger* ..... 6  
 Past and Present, L. A. SMITH ..... 12

*The Sermon.*

Led by the Spirit, MRS. E. G. WHITE ..... 1

*Our Contributors.*

Missionary Work.—No. 1, ELI. WM. INGS ..... 3  
 Present Truth, ELI. ALBERT STONE ..... 2  
 How Shall We Test Them? E. HILLIARD ..... 3  
 Ten Men Ready to Take His Place, ELI. F. D. STARR ..... 4

*Choice Selections.*

Whatever a Man Soweth, *The Advance* ..... 5  
 Aeromants, *The Interior* ..... 5  
 Small Selfishness, *Harger's Bazar* ..... 5  
 Prayer, *Sel.* ..... 5

*Home.*

"A Christian Family," W. B. WHITE ..... 6  
 Work for the Children, MRS. M. E. STEWARD ..... 6  
 The Praying Mood, *Messiah's Herald* ..... 6

*Special Mention.*

A Wonderful Age ..... 7  
 Surprising Ignorance, L. A. S. ..... 7  
 Modern Pharisees, *Fred Woodrow* ..... 7  
 The Great Modern Despotism, *N. Y. Witness* ..... 7

*Editorial.*

The New Volume ..... 8  
 The Week of Prayer ..... 8  
 Still Puzzled ..... 8  
 The Ten Kingdoms ..... 8  
 The Wisconsin General Meeting, G. I. B. ..... 10  
 "Historical Sketches of the Foreign Missions," S. N. HASKELL ..... 11  
 The Work in Australia, J. O. COLLINS ..... 11

*Progress of the Cause.*

Reports from South America—Norway—Denmark—England—  
 Ireland—Wales—Ohio—West Virginia—Kansas—Min-  
 nesota—Michigan ..... 12, 13  
 From San Francisco to Auckland, New Zealand, A. G. DAN-  
 IELLS ..... 12  
 The Cause in Kentucky, G. G. RUPERT ..... 13  
 A Word about the Health and Temperance Work, J. H. KEL-  
 LOEG, Pres. A. H. & T. Ass'n ..... 13

*Special Notices.*

General Meetings for Ohio, R. A. UNDERWOOD ..... 14  
 General Meeting for Dakota, DAK. CONF. COM. ..... 14

*News.* ..... 14

*Obituaries.* ..... 14

*Appointments.* ..... 14

*Publishers' Department.* ..... 15

*Traveler's Guide.* ..... 15

*Editorial Notes.* ..... 16

VATICINAL CHART.

We have received from the *Bible Echo* publishing house, North Fitzroy, Melbourne, Australia, a lithographed chart bearing this title. Readers in this latitude will thank us for stating that the word "vaticinal" means, "prophetic." The chart is designed by one of our brethren in Melbourne, and is a delineation of the prophecies as set forth in "Thoughts on Daniel and the Revelation." The different classes of events are represented by differently colored parallel lines, and the principal occurrences are marked at their appropriate places; and thus the reader has the whole field laid out before him at one view. The law of God is shown as broken in paradise. Grace immediately spans the chasm, and continues in a red line parallel with the law to Christ, when it takes on a more crimson hue for the blood of Calvary, and goes forward to a completed redemption. Between the lines of "Law" and "Grace," is another showing the typical service, which ends at the cross. The law continues through all time, till in paradise restored the circle of the law, broken at the beginning, is shown with the breach made up and the circle complete, in the perfected righteousness of the kingdom of God.

There are many other features of interest on the chart which we have not space here to notice. At first sight it may strike the reader as too confused to be of real practical value; but as he examines it further, and gets an idea of its scope and plan, he will find it an interesting and profitable subject of study. Price of chart with key, 75 cents. May be ordered from this Office.

CRIME AND DRINK.

THERE are many noble organizations laboring zealously to reduce the terrible flood of crime that is rising so rapidly over the earth. If the following statement be true, it shows that one of the most effectual

ways to do this is to reduce the drink curse, from which so much crime directly springs:—

"Canon Farrar says that Cruikshank, the artist, offered one hundred pounds for proof of a violent crime committed by a total abstainer, and that the money remains unclaimed to this day. Quite as striking a proposition has recently been made by a temperance society in England, offering a large reward for proof of a single instance where property accumulated by liquor-selling has descended to the third generation."

THE MICHIGAN GENERAL MEETING.

THIS meeting was held at Ithaca, and was quite well attended by the brethren from different parts of the State. The church has recently built a new house of worship, and we were very highly entertained by the brethren there. The weather was favorable and the meeting profitable throughout. Eld. Farnsworth was present, and spoke several times with good effect. Elds. Van Horn and Canright also gave interesting discourses. The writer spoke Sabbath evening and afternoon on fasting and prayer, seeking God, humiliation of heart, how we may obtain God's blessing in larger measure and exercise greater consecration and devotion to the work, the shortness of time, and other stirring themes. We never felt before a greater degree of God's Spirit or greater courage to work in the blessed cause. The testimony took hold of many. On Sabbath afternoon we gave the reading provided by the Committee for the Sabbath, and followed it by a social meeting of deep interest. The Spirit of the Lord was present, and deeply affected the hearts of the people. Tears were shed freely, and confessions were made. Strong men stood weeping, speaking in trembling accents of their desire for a greater consecration to God, and to enjoy more of his Spirit. The testimonies seemed to take hold of many hearts. Preaching services were held every night, and Sabbath-school exercises were held on Sabbath, Sunday, and Monday, under the direction of the president of the State Sabbath-school Association. Sunday afternoon, after reading the communication provided, and making lengthy remarks, some thirty or forty came forward for prayers, and by feeling testimonies witnessed to their strong desire for greater consecration to the cause of God.

The meetings continued until Tuesday night. We had much business to do in planning for future work in the State, designating fields for the ministers to labor in through the winter season, and planning for the directors and missionary workers to carry out the principles of the canvassing work in the State, which were advised by the International T. and M. Society. The great desire has been to stir up a general interest among the people. A large number of the churches in the State sent in petitions for labor, for courses of lectures to be given, difficulties to be settled, etc. We tried to provide for all these wants as far as we had ministers to fill the openings. Quite a number of the churches were reported to be in a discouraged condition, and especially in need of help. These we tried to furnish with such laborers as will give them needed help, and bring them into a condition of greater prosperity. G. I. B.

NEW ORLEANS MISSION.

WE would notify our friends that the New Orleans city mission has changed its location to No. 321 Second St. Let all correspondence be addressed accordingly. T. H. GIBBS.

A REQUEST.

WE would be glad to receive by mail any of our publications that are clean and nice, to be used in our work here. Persons having such to send will please address them to me, at 321 Second St., New Orleans, La. T. H. GIBBS.

PERIODICALS WANTED.

I WOULD like REVIEWS, *Signs, Sickles,* and *Instructors* for missionary purposes. Those of our brethren or sisters who have such papers to spare, if they will send them to me, at Emporia, Kan., paying postage, I will find good use for them. WM. H. MILLS.

KANSAS CANVASSERS, ATTENTION!

THE State Conference committee have signified a desire that N. P. Dixon act as State agent for our subscription books. He has therefore been

authorized to assign territory to all persons desiring to canvass for these books, which include "Sunshine at Home" and "Women of Mormonism." All canvassers will, in future, receive instructions, and procure their books through him, or by his order.

E. M. KALLOCH, Pres. Kan. T. & M. Soc.

ILLINOIS, ATTENTION!

BRO. A. G. HUTCHINS has been appointed the general agent for the Illinois Tract Society, and is now ready to make contracts with, and assign territory to, all those who desire to canvass for any of the subscription books published by our denomination, in the English and also the foreign languages. Remember, all orders for books must be addressed to Illinois Tract Society, 3652 Vincennes Ave., Chicago, Ill. Address no orders to private parties.

R. M. KILGORE.

"THOUGHTS ON DANIEL AND THE REVELATION" IN TASMANIA.

THERE are a few who consider it an honorable occupation to sell "Thoughts on Daniel and the Revelation." Bro. William Arnold, in Australia, is one of this number. The readers of the REVIEW will remember that he went there for that purpose. He has had many offers with better prospects for making money by selling something else; but he has given his life to the work which lies so near his heart, and he does not propose to be turned from his purpose. Tasmania is about one hundred and fifty miles south of Australia. It has two towns of considerable size,—Hobart, the capital, and Launceston. Since Bro. Arnold commenced selling this book, he has encouraged a number of others to give their lives to that work. A Bro. Wainman is one of this number, and is with Bro. A. at the present time. Bro. Arnold has been and is now talking of going to Africa to sell the book there as soon as Providence opens the way. He feels a desire to go to those new and unexplored fields, not only to sell the book itself, but to educate others to do the same. Bro. Arnold paid his own expenses to Australia, and from his own earnings there has paid for the printing-press on which the *Bible Echo* is printed,—a cost of over \$1,200. After he has established this work in Africa and India, as well as Australia, and presses have been paid for to print a paper in each of these fields, he wishes to return home. He says he wants to make his family a visit before the time of trouble comes. We say and pray, God bless Bro. Arnold, and all others who sacrifice as he has done.

I clip the following notice from a paper I have received from the Island of Tasmania. It is published at Launceston, a city of about 15,000 inhabitants:—

"A new work is being introduced into Tasmania, entitled, 'Thoughts on the Books of Daniel and the Revelation.' Though treating on sacred subjects, the work is in no way a dull one, but, on the other hand, contains matter of a highly entertaining character. The work is the production of Eld. U. Smith, author of several works on Biblical subjects, and is the result of many years' study on the subject in hand. These prophecies, though counted dark and mysterious by some, and by others made the foundation of diverse speculations, are by this author made to form a chain of predicted events that make up the principal events of a great portion of the world's history. But perhaps the most interesting portion of the work is that devoted to the Eastern question. The author speaks confidently of the outcome of that subject, as being clearly pointed out by the ancient prophets. Testimonials from eminent men give the book a place among the best of its kind. Messrs. Wainman and Arnold, who are agents for the work, arrived recently from Melbourne, and are at present in Launceston. The prices range from 17s to 30s, according to the style and binding. We learn that the book has already had a very extensive sale in Victoria." S. N. HASKELL.

PACIFIC HEALTH JOURNAL AND TEMPERANCE ADVOCATE.

A 24-page Bi-monthly, devoted to the dissemination of true temperance principles and instruction in the art of preserving health. It is emphatically

A JOURNAL FOR THE PEOPLE,

Containing what everybody wants to know, and is thoroughly practical. Its range of subjects is unlimited, embracing everything that in any way affects the health. Its articles being short and pointed, it is specially adapted to farmers, mechanics, and house-keepers, who have but little leisure for reading. It is just the journal that every family needs, and may be read with profit by every member.

Price, 50 cents per year.

Address, PACIFIC PRESS, Oakland, Cal.