

Adventist Review

AND SABBATH HERALD.

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

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LOOKING FORWARD.

BY ELD. L. D. SANTEE.

I LOOK in the future with faith's loving eyes,
And my heart thrills with joy in a wondrous
surprise.

Oh, I'll gladly endure all earth's labors and care,
Can I dwell with the glorified ones over there!

Time's sorrows are past, and this life's dreary years
Roll back like a scroll that is blistered with tears;
Our labors are ended! our troubles at last
Are lost in the sorrowful sea of the past.

The joys of the future—how brightly they shine!
They were purchased for us by a Saviour divine.
There is love in the future, and never again
Come the shadows of doubting, and heartache,
and pain.

Oh, blessed Elysium! 'twill never be past;
As long as the years of the Highest 'twill last.
'Tis an earth all made new, 'tis the glory of heaven,
'Tis the home of the ransomed, of nations forgiven.

Oswego, Kan.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

THE TEMPLE IN HEAVEN.

BY ELD. W. H. LITTLEJOHN.

MR. MILLER'S MISTAKE DISCUSSED.

MR. BIBLIST.—"I suppose, Mr. Thoughtful, that Mr. Clerical will not be present this evening?"

Mr. Thoughtful.—"No, sir. I saw him on the street and invited him to do so; but he declined. In fact, I think he would go to almost any other place rather than to come to this room again. He did not seem inclined to talk with me at all; but hurried away on the pretext that urgent business demanded his attention. His appearance, however, was such as to indicate that he realized that he was worsted last evening in the discussion about the ascension robes, and that he wished to escape before I alluded to the subject."

Mr. B.—"Well, I am glad that he is convinced at heart that he was wrong; but I am doubtful as to the outcome. The fact is, Mr. Thoughtful, it is a very hard matter to disabuse the minds of ministers of their errors on that subject. I have in the past few years met with a large number of preachers who took the same position that Mr. Clerical has; and—I am sorry to say it—the great majority

of them, though unable to stand before the facts for a single moment, have still persisted in spreading the ascension robe scandal. I know not how to explain this circumstance, unless it be on the theory of the old maxim which says, 'He who is convinced against his will is of the same opinion still.' When a man has once publicly committed himself to a given view, it is very humiliating for him to acknowledge that he was mistaken."

Maud.—"You do not mean to say, father, that ministers would dissemble?"

Mr. B.—"Ministers are men, Maud. Like other men they have their ambitions and resentments; sometimes also they descend to the low level of mere partisanship, and in their anxiety to overthrow an opponent employ means which are very questionable in themselves. I am happy to be able to say, however, that these remarks apply to some of them in a very limited sense."

"But enough of this very unpleasant feature of the subject. It is now time to take up the special topic for the evening; *i. e.*, the mistake of Mr. Miller. That this good man did predict the coming of the Lord in 1844, and that he was disappointed in his expectations, there is no dispute. In 1847 he wrote these words: 'Were I to live my life over again, with the same evidence that I then had, to be honest with God and man I should have to do as I have done. I confess my error, and acknowledge my disappointment; yet I still believe that the day of the Lord is near, even at the door.' You will find what I have just read on page 437 of 'Our First Century.'"

"The question now before us is this: Is it possible for a man to do the special work of the Lord, and yet be mistaken in certain particulars as it regards the doctrines that he advocates?"

Mr. T.—"You don't mean to intimate, Mr. Biblist, that an inspired man could teach false doctrine when speaking by inspiration?"

Mr. B.—"By no means, sir. We are not discussing the point of Mr. Miller's inspiration. I doubt whether even his most ardent admirers would claim for him anything more than the honor of being led in his interpretations of God's word to a limited extent by that Spirit which enlightens the minds of ordinary believers in their search after truth. Mr. Miller did not claim to be a prophet, but rather a student of prophecy. He believed and taught that he could find in the Bible abundant evidence that certain great events, such as the Judgment and the advent, were at hand, and that God had laid upon him and others the duty of proclaiming their convictions to the world with a view to preparing them for that which was to take place in the near future. In other words, that a divine impulse had been imparted to the movement of 1843-4 because it was the will of God that the men engaged in that movement should stir the world on the great themes which occupied their attention. I repeat, therefore, that the point before us is not whether Mr. Miller and his followers were inspired in the full sense of that word; but whether, without inspiration, and while entertaining, to a limited

extent, erroneous views, they did nevertheless move out in the order of God in their attempt to give the message found in Rev. 14:6, 7. That message relates to the Judgment. We have already seen that it should have been given in 1844. If, therefore, Mr. Miller and his friends did not give that message, then the Scriptures were broken; since there was no movement at the time in question save that of Mr. Miller that would answer to the requirements of the prophecy. Every presumption, consequently, favors the idea that Mr. Miller's work was a genuine one."

"That the objection grounded upon his mistake is not necessarily fatal to the view that he was the special instrument of Providence, I will now proceed to prove by several illustrations. The first that I shall produce is that of John the Baptist. That he was a prophetic character will not be denied. He was the forerunner of Christ, and was designated as such by Isaiah 700 years before his birth. Christ said of him that he was the greatest born of women, and that he was more than a prophet. But it is demonstrable that John, though enabled to point out the Messiah, was nevertheless mistaken in his conceptions of the nature of the mission of the latter. You will remember that on one occasion John the Baptist sent two of his disciples to the Saviour with these words: 'Art thou he that should come? or look we for another?' The course of the Saviour had been so different from what John had anticipated that he had become bewildered and needed to be reassured that he was really the person that he had taken him to be. If, therefore, absolute freedom from error is indispensable to those whom the Lord commissions to announce great truths to the world, then it would be impossible to verify the claims of John the Baptist to that honor."

"Passing now from an individual to a multitude, let me call your attention to the vast throng that accompanied our Lord into Jerusalem on what is called, by way of distinction, 'Palm Sunday.' Zechariah had employed this language 487 years before this vast concourse of people was assembled: 'Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass.' That these words were a prediction of that which transpired on Palm Sunday, and that the men who placed Christ upon the ass, cast their garments in the way, strewed it with palm branches, and shouted, 'Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord,' moved out in the order of God, there can be no doubt; since we read in the 21st chapter of Matthew, where the apostle is speaking of the events in question, that these things were done that the prediction of Zechariah which I have read might be fulfilled. Additional proof that the disciples were impelled by a divine impulse when they shouted, 'Hosanna to the Son of David,' can be gathered from Luke 19:40, where the Saviour declares that had they held their peace 'the stones would have immediately cried out.'

"Here, then, we have a case precisely in point; that is, we have a multitude who were impelled to do a certain thing because God's time had come for its accomplishment. If, therefore, the theory is correct that before men can be truthfully said to be moved out by God to perform a specific work they must be so thoroughly illuminated that they will fully comprehend the nature and bearing of all that they are doing, then the disciples on Palm Sunday must have fully understood the mission of the King Messiah, whose advent they heralded. But we know that such was not the case. In the 24th chapter of Luke two of their number, while walking to Emmaus in company with the risen Christ—one week after the triumphal entry into Jerusalem—confessed their utter astonishment at the crucifixion of the Lord, admitting that this event had destroyed their hope that he was to be the deliverer of Israel. The Lord, in order to reassure them, was compelled to go carefully over the prophecies with them before they could be made to understand that it was necessary for him to be crucified and raised from the dead in order to fulfill the predictions concerning himself. That which was true of the two disciples in question, was also true of the twelve apostles as a body. The death of Christ smote them like a thunder-bolt, dashing to the ground their fondest hopes, and leaving them in a condition bordering upon despair. The Lord had predicted his cutting off again and again; but it had all been to no purpose. They had not comprehended his words. In common with the Jews of their time, they entertained the expectation that the Messiah would come as a temporal deliverer to the Jews, overthrow their enemies, and place the Hebrew people at the head of the nations. When, therefore, Jesus failed to do this, and suffered himself to be put to death, they feared the very worst.

"I might carry this matter still further by showing, as it is possible to do, that not one of those whom Christ commissioned to preach his gospel in the outset, and who were clothed with miraculous powers as a credential that they were called of Heaven to the work, really comprehended the nature of the kingdom which they declared to be at hand. Their ignorance of what we now term some of the plainest principles of the gospel is, to say the least, astonishing. Nor is this all. At times they manifested a spirit which was very far from being commendable. James and John on a certain occasion desired to bring down fire from heaven that they might consume the inhabitants of a Samaritan village who would not receive Christ because he was going up to Jerusalem, the rival of their own city. Jesus, according to the record, turned and rebuked his disciples, saying, 'Ye know not what manner of spirit ye are of.'

Maud—"I do not recollect ever to have read about that, father."

Mr. B.—"No doubt you have done so, however, Maud; but the circumstances have passed from your memory. You will find the narrative in Luke 9: 51-55.

"Another illustration of the point under consideration will be found in Matt. 16: 21-23. The Lord was endeavoring to teach his followers respecting his anticipated death on the cross, when Peter openly rebuked him, saying, 'Be it far from thee, Lord; this shall not be unto thee.' To this the Master replied thus: 'Get thee behind me, Satan; thou art an offense unto me; for thou savorest not of the things that be of God, but those that be of men.'

"Did time permit, I might speak of the altercation between Paul and Barnabas (Acts 15: 1, 2), the dissembling of Peter (Gal. 2: 11, 12), and the division in sentiment among the disciples concerning the circumcision of the Gentiles even as late as A. D. 51 (Acts 15: 5-21); but it is unnecessary. Enough has been said already to make it clear that those

men whom we all agree that God employed in a most distinguished manner in laying the foundation of the gospel work, held many wrong views long after they were first employed in that manner. The simple fact is, that if we insist that God has never worked through any one who was not perfect in knowledge, and faultless in spirit, then we must throw away our Bible; because it was written by men who were not of that character. Furthermore, we must deny to Huss, Jerome of Prague, Wycliffe, Luther, Zwingle, Calvin, Knox, and Wesley, the honor generally accorded to them of being the chosen agents of Providence for the accomplishment of a particular work. That each one of these men entertained errors, no intelligent person will deny, since they differed widely upon some very essential points. Calvin, for example, held stoutly to the doctrine of reprobation; while Wesley regarded that doctrine as false and extremely dangerous. Again, Luther believed in consubstantiation (*i. e.*, the opinion that the blood and body of Christ is in the bread and wine of the eucharist as the heat is in the red-hot iron); while Zwingle, in common with most modern Protestants, maintained that the bread and wine were mere symbols, the nature of which is not changed a particle when employed for sacramental purposes."

Mr. T.—"I perceive that you are correct, Mr. Biblist, as it regards your position that God does condescend to use fallible man in connection with great providential movements. The matter appears to me in a different light from what it has done before. I had come to the conclusion that Mr. Miller's mistake in regard to the advent proved that his whole movement was wrong; but I see that it does not necessarily follow, and that all great reformers and even the apostles themselves were not entirely free from error at all times."

Mr. B.—"Precisely so, sir. There is another point that you will do well to bear in mind; *i. e.*, that it was not in reference to the time of the Judgment that Mr. Miller made his mistake. On that point he was sound. So far as the prophecy of Rev. 14: 6, 7, is concerned, he fulfilled it accurately by proclaiming to the world that the hour of God's Judgment had come just at the very point of time when according to all the prophetic periods, it had been reached. It was over the advent that he stumbled. But the advent question was not necessarily connected with the Judgment proclamation. To reject Mr. Miller's movement, therefore, on the ground that he erred in one particular, while admitting that he was substantially correct in reference to the time of the Judgment, would be to take the position that no movement could be from heaven unless those engaged in it were sound in every point of their faith. Such a position, as we have seen, would not only overturn the Reformation of the sixteenth century, but it would also do away with the Scriptures themselves. It is safe, therefore, to accept as genuine the great Judgment proclamation of 1844; because it meets the requirements of the prophetic word in the essentials of time, extent, and spirit. Where these requisites are fulfilled we are perfectly safe in concluding that God is behind the movement which answers to them in every respect."

Maud—"I wish you would tell me, father, how Mr. Miller came to make his mistake, anyhow. I have heard a great deal about it; but I do not understand how it was brought about."

Mr. B.—"Very good. To-morrow evening I will take up that matter and some others of equal interest."

—Homes are like harps, of which one is finely carved and bright with gilding, but ill tuned, and jarring the air with its discords; while another is old and plain and worn, but from its strings float strains that are a feast of music.

ALMOST HOME.

BY J. M. HOPKINS.

(TUNE.—"Watchman.")

ALMOST home! So sings the sailor,
Parted long from friends most dear;
Wearied with the storms of ocean,
Longing for domestic cheer.
Almost home! the lonely traveler
Marks each well-remembered spot,
Each new hope and joy inspiring,
As he nears his peaceful cot.

Thus the Christian on life's ocean,
As he nears the haven fair,
Shouts in happy exultation,
"Almost home! I'll soon be there."
Almost home! the message sounding
To the nations loud and clear,
Each new day with strength increasing,
Now proclaims deliverance near.

Almost home! O weary pilgrim,
Raise the head and lift the eye;
Just upon the mountain yonder,
We the City now descry.
Almost home! the light and glory
From those heavenly ramparts shine,
Bright those walls of pearl and jasper,
Built by workmanship divine.

Almost home! Those gates will open
To receive the pure and blest;
Almost home! the Saviour calls you,
"Come, ye weary ones, and rest."
Almost home! There with our Jesus,
Leaning on his gentle breast,
Joyous in his smile of welcome,
Each will be an honored guest.

Almost home! There joys immortal,
Wait for thee at God's right hand.
Pains, and sighs, and tears, and partings,
Ne'er invade that blissful land.
Almost home! Oh joy transporting!
Soon we'll meet our Father, God.
Soon we'll meet the loved and lost ones,
Sleeping now beneath the sod.

Almost home! Oh glad reunion
In our Father's house above!
Cherished friends by death here parted,
There will dwell for aye in love.
Almost home! Then do not linger,
O'er the fading joys of earth;
Onward press, thy home is nearing—
Mansions of eternal worth.

THE CHURCH OF TO-DAY.

BY E. LANPHEAR.

"HAVING a form of godliness, but denying the power thereof."

Was there ever a time when this text was more perfectly verified by the professed people of God? It would seem that there never was a time when the professed evangelical churches of our land were spending more money and sending more missionaries forth in the world to convert the heathen, than now; and while they thus manifest such a wonderful form of godliness, the men of our own land, in the church and out of it, seem to be "waxing worse and worse." Is there not a significance in this, and a pointing to the fulfillment of prophecy?

The elements of Church and State, linked with the world and the fashions thereof, are seemingly combining with a view to overthrow the law of God and the teachings of his Son, Jesus Christ, and while this is going on it is led by professed followers of Christ, who put on a form of godliness, and claim to take his word for their guide. And here I raise a query as to whether there is not as much demagoguism among the ministers and laymen of the churches as there is in our politics and the world? In fact, do not the ministers of the present day put on as much show and style by dress, fine horses and carriages, fine houses, and demanding fine churches and large salaries, making as big show at watering-places, as do brokers, gamblers, presidents and cashiers of banks and incorporate institutions, that defalcate and rob honest people of their honest dues and earnings, especially in our large cities and towns? These ministers can be seen walking our streets arm in arm with these gamblers and fraudulent bankers; and so long as these godless men are benevolent in keeping up fine

churches, paying a large salary to the minister, and contributing to the missionary fund, they are hail fellows well met. These men's fine castles are the constant resort of the minister, while the flock is constantly neglected for want of time by the pastor to visit them. The minister's sermons are prepared more to please the ear, cover up sin, and to draw a large congregation of the fashionable, than to convince sinners of sin, and by penalties and blessings set forth in the word of God to bring men to repentance and the saving of souls. Money, money, seems to rule the church, and the man that pays the largest amount, gets the most amens from the preacher; while the poor, honest fisherman in poor clothing is seated behind the door or in some corner, and gets only a nod of the head, if noticed at all by the minister and his peers.

Not long since I heard one of these church demagogues, on getting up in church, say, "Money has always ruled the church, and always will; and why shouldn't it?" and the same man said that "a man that did not pay much, should not say much." Did ever such Phariseism exist since the time of Christ and the apostles? Did Christ call such men to spread his gospel, and to redeem the world to himself? Was not his gospel a free gospel to all who would come unto him, without money and without price? and did he not regard the widow's mite more than that coming from those that contributed from their abundance?

Where is the appearance of humility and repentance in the church to-day? Humility seems to come to the surface more when presidents, cashiers, and treasurers belonging to the churches cannot cover up their dishonesty and defalcations any longer, and resort to suicides or escape to some other country to get away from their shame. The many defalcations in our State (New Jersey) and the surrounding country is evidencing this shame every day. These defalcators are largely church-going people, holding positions in churches and Sunday-schools, having "the form of godliness," a controlling power over church and pastor, while the power of Christ's religion is entirely wanting. The defalcations committed in the national bank of New Brunswick, N. J., a short time since, and the suicides of the president and cashier, and two or three others interested in the bank, develop largely the representative characters of church-members at the present day. Comment is not necessary. And yet professed Christians apologize for these very men, because of their former liberality in the church; though they might have stolen the money from some honest Christian that they might keep themselves popular in the church, and before the public. Can the world be redeemed from sin under such administration of affairs by the professed church in the world? Is it not time, and now the set time, for the children of God to "come out and be separate"? Is there any safety in tarrying? "From such," saith Paul, "turn away." "Can ye not discern the signs of the times?"

Plainfield, N. J.

SEEKING FOR ETERNAL LIFE.

BY J. CLARKE.

"To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life."

Of what value would the gift of eternal life and immortality be to one who was not prepared to appreciate it, nor fitted for the society of holy beings? or of what value would the gift of immortality be to us, if we were to be always in a world like this, where wicked men and devils hold almost full sway? or of what value would the gift of eternal life be to the wicked, unless it be to increase their power for evil? A little reflection will show to any one that it is well for man, on the whole, that the gift of eternal life is conditional, and that it is

a merciful arrangement that man in his fallen probationary state is mortal.

Those who seek for eternal life are taught in the word of God that no unholy person will attain to this gift; none but the pure in heart will see God. This is what makes immortality and eternal life of such priceless value that all those who obtain it will be fitted to receive it. The holy character of all the redeemed ones will fit them to be citizens of heaven, where all will be peace and harmony. This could not be unless they had been previously fitted for their entrance to that blissful abode.

Another thing that will make eternal life of priceless value is that God himself and all the inhabitants of heaven are holy and therefore agreeable in the highest and noblest sense of the word. There will be no mistakes, no wrongs, no evil words, to mar the pure joys of the heavenly family above. There will be no old feuds to discuss, no base slanders to publish, no rings to combine. There will be no need of reformers to prove that sin is sin, that error is error, and that truth is truth; for all will be of one heart and one mind. Here it is often urged that a variety of sects is necessary that all may be accommodated; that idea will not prevail in heaven.

It is on account of such considerations that we value eternal life. Immortality conferred upon a wicked man, he to so remain, would be the heaviest curse that could be pronounced upon him; but to the righteous, it is the greatest of all gifts, because that life is to be a holy and happy one, because it is to be bestowed at the ushering in of the coming kingdom of our Lord. Just at the proper time the righteous arise glorified, many of them having slept during the dense moral night of our race. What a mercy it has been to Adam that all the evils which have befallen our race have been unknown to him while he has peacefully slept.

From such considerations, we see that eternal life has a value not to be compared to anything else within our limited sphere of thought.

We look over the price lists, but eternal life is not there; it is not to be had for gold, it is not to be bought at any price, it is the gift of God. Rom. 6:23. A conditional gift, yet how few desire it! A few have an occasional wish of this kind, and still fewer long for it, hunger and thirst for this gift of eternal life, to be bestowed at the coming of our Lord. How shall we obtain it? Paul says it is "by patient continuance in well-doing." Surely that is a very good and reasonable condition,—patient continuance in well-doing. It is the gift of God, free on condition that we patiently continue in well-doing. This seems an easy and an agreeable task; and so it is to those who are like Paul. However, when we consider the subject, we find it a very comprehensive expression,—"well-doing." To continue patiently in well-doing cost Paul hard lodgings on prison floors, keen disappointments, severe scourgings, and finally, his life.

To continue patiently in well-doing supposes that such a course is well begun, and that we have only to keep on; but it may be that in many cases those who read this text may measure it by too low a standard. The Roman Catholic priest may say to his charge, "Continue in well-doing, and all will be well," and so his audience will use the sign of the cross and obey the Church, and thus be deluded. We may well take sure footing here. Well-doing is a comprehensive expression; and to fathom Paul's meaning, we should study his writings faithfully, and not only his but all the word of God. Holy men of old spake as they were moved by the Holy Ghost. 2 Pet. 1:21. Many of the professed churches are setting aside what holy men of old wrote; but if we would begin a life of well-doing, we need all left for us to read, as it is set forth in our Bibles. It is plain; no one who reads need be deceived.

To continue in a course of well-doing is to

continually grow in grace. It is to watch and pray always. It is to keep the heart with all diligence, to take up every cross. It is to devote to God our means as well as ourselves. It is to be a Christian in all the relations of life. It is to bear injury not only patiently but cheerfully. It is to bear the same relation to Christ that the branch does to the vine. These are but a few of the general rules laid down in the word of God. To apply them to our daily lives, is the great problem. And we are told in God's word that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zecl. 4:6. We do well always to remember to ask help of God, who can and will give us the victory.

Great will be the reward of those who seek in a proper way for immortality,—eternal life. That reward is close at hand. We have looked for Him to come, but he has in mercy given us a little more time than we anticipated, or we would have failed to be in readiness. Let us patiently continue without discouragement, though it may be in trials without, and fears within. And if we get in doubt, let us be sure to come out on that side farthest from evil, and nearest the good.

MORNING THOUGHTS.—NO. 2.

BY MRS. H. T. H. SANBORN.

"MY voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." Ps. 5:3. How fitting that these wakeful morning hours be spent in meditation and supplication to God! When both mind and body are refreshed, we have our best thoughts; and as it is our "reasonable service" to offer the best we have to God, we should commence the day in association with him. While the mental powers are fresh, before the cares of the day step in to distract and trouble the channel of thought, then we should devote a season to self-examination and prayer. While the busy world lies in unconscious slumber, let us turn our minds upward, directing our prayer to the One whose eye never sleeps, whose ear is ever open to the cry of the righteous. Why should we not "honor the Lord" with the first fruits of the mind, and let our voices be heard in heaven at this early hour? We know not how many of Satan's snares we may avoid by thus "talking with God," becoming better acquainted with him and his will concerning us. Our Saviour "continued all night in prayer to God." If he, the sinless one, found need of such prolonged pleading, how much more ought sinful beings to be given unto prayer. Then let us never allow ourselves to wait till we have nothing to offer to God but jaded minds and world-serving thoughts, but in the morning pay our vows to the Lord, thus getting a preparation for a day's march toward home.

—The lion is said to be boldest in the storm. His roar, it is said, never sounds so loud, as in the pauses of the thunder; and when the lightning flashes, brightest are the flashes of his cruel eye. Even so he who goeth about as a roaring lion, seeking whom he may devour, often seizes the hour of nature's greatest distress to assault us with his fiercest temptations. He tempted Job when he was bowed down with grief. He tempted Jesus when he was faint with hunger. He tempted Peter when he was weary with watching, and heart-broken with sorrow.—*Dr. Guthrie.*

—Assemblyman Hunt wants physiology and hygiene taught in our public schools, and has introduced a bill in the Legislature providing these a place in the public school curriculum. Mr. Hunt seems to think these studies as necessary to the future fathers and mothers of the country as Greek and Latin. We should not be surprised if they were!

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.

HE CARETH FOR YOU.

How sweet 'mid earth's sorrow,
Its burden, its tears,—
'Mid the hopes ever strangely
Conflicting with fears—
Are the words that are written,
Both sacred and true :
"All your care cast upon Him—
He careth for you !"

Yes, God careth for us,
Oh, blessed relief !
For to him we may carry
Our heart's deepest grief !
No, not a burden so great,
Or trifle so small,
But our Father in heaven
Will listen to all !

Could we this remember
When burdened with care,
And then haste to find refuge
In confident prayer.
His great love all unchanging,
While to it we cling,
To our poor sunken spirits
An answer would bring !

Oh, he careth for you !
Ah ! yes, even though
His kind hand may present you
The cup full of woe ;
'Tis only the dark valley—
The valley of clay,
Through which kindly he'll lead us
To eternal day.

Yes, he careth for you !
Though daily we dread
The dark mantle of sorrow,
So oft round us spread,
Still our Father in heaven
Doth our sorrows know,
And in love he comes for us,
Remembering our woe.

Oh haste, then ! oh haste, then !
Unburden thy heart,
And receive the sweet rapture
His love e'er imparts,
Till at last, through our Saviour,
We enter that home
Where all sin, care, and sorrow
Are ever unknown !

—Christian Herald.

CHRISTIAN MANNERS.

THE best manners come from the highest culture of head and heart. The Christian life is the outgoing of great purposes within, of kindness, purity, and honesty. The waters of a fountain do not study the steps they shall take as they go bounding down the valley. They leap and sing from little forces that reside in themselves. Peace on earth and good will to men must ever be the great law of our social methods. Books of politeness are well. Graceful street manners are worthy of our study. Our habits at the table should all be in good and delicate taste. In mingling with our equals there are proprieties which we must always observe, and not transcend. To those who rank above us we are to be respectful but not servile.

The best-mannered people do not offend their inferiors by haughty airs and social scorn. Courtesy is due all men. If there are gentlemen in broadcloth, there are such in fustian. They may be found in the mechanic's shop as well as in the senate hall. Where love and purity abide, there the best manners will prevail, whether it be on the Brussels floor of the millionaire, or in the rude home of poverty.

Our religion is not ascetic. It gives play to the wisest social freedom. It presents the broadest social idea. It is the enemy of caste. The politeness of the world is often cruel and narrow. Equipage is more than brains. Birth is more than manliness. Worldly fashion is often despotic. It is heartless and often lacking in true culture and taste. Christianity gives no factitious rules of etiquette. It needs none. It is a law unto itself in the civilities

of life. The Christian life exacts the highest proprieties of social conduct. It promotes the best modes of living. Its standard is higher than that of the world. Christianity brings men to the highest graces of moral and social loveliness.

The most beautiful types of festival life are found in the chaste restraints of our religion. Hospitality is a Christian duty. It should not be circumscribed by cold, artificial rules. Costly feasting is not according to the spirit of the gospel. Our festival life is often too selfish. If the Christian rich would oftener make dinners for the poor, instead of feasting at each other's tables, it would be a great mutual blessing. The truest hospitality is not where the longest courses are served, but where love and friendship prompt the feast.

"In the heart a throne is lifted,
Where a queenly one sits down ;
For the lowly or the gifted
Smiles she hath beneath her crown ;
Like herself her law hath beauty,—
Love upon her throne of duty—
Reigning well,
Multitudes her praises tell.

"Serving much, she ruleth better,
Binding all with silken cords ;
In the sp'rit, not the letter,
Is her code of written words ;
Love it is, divine and human,
In the heart of man or woman,
Ruleth best,
With her, all the graces rest."

Christian manners, then, are the outgrowth of the Christian spirit. They are all compatible with art and eloquence. Our religion encourages the highest accomplishments. William Wilberforce, of whom it was said that he was the most pious man in England, was at the same time the most polished ornament of the *elite* of English society. Good manners are indigenous to the Christian life. As Christ, the model of manliness, prevails, so shall the pleasing arts of social refinement grow, and Christian manners more and more control the habits of men.—*Rev. Dwight Williams.*

HER MONUMENT.

SHE built it herself, and yet she did not know that she had a monument. She lived in it, but she did not know that it existed. Her monument was her home. It grew up quietly, as quietly as a flower grows, and no one knew—she did not know herself—how much she had done to tend and water and train it. Her husband had absolute trust in her. He earned the money; she expended it. And as she put as much thought in her expenditure as he put in his earning, each dollar was doubled in the expending. She had inherited that mysterious faculty which we call taste, and she cultivated it with fidelity. Every home she visited she studied, though always unconsciously, as though it were a museum or an art gallery; and from every visit she brought away some thought which came out of the alembic of her loving imagination fitted to its appropriate place in her own home. She was too genuine to be an imitator; for imitation is always akin to falsehood, and she abhorred falsehood. She was patient with everything but a lie. So she never copied in her own home or on her own person what she had seen elsewhere; yet everything she saw elsewhere entered into and helped to complete the perfect picture of life which she was always painting with deft fingers in everything, from the honey-suckle which she trained over the door, to the bureau in the guest's room which her designing made a new work of art for every new friend, if it were only by a new nosegay and a change of vases.

Putting her own personality into her home, making every room and almost every article of furniture speak of her, she had the gift to draw out from every guest his personality and make him at home, and so make him his truest and best self. Neither man nor woman of

the world could long resist the subtle influence of that home: the warmth of the truth and love thawed out the frozen properties from impersonated etiquette, and whatever circle of friends sat on the broad piazza in summer or gathered around the open fire in winter knew for a time the rare joy of liberty—the liberty of perfect truth and perfect love. Her home was hospitable because her heart was large; and any one was her friend to whom she could minister. But her heart was like the old Jewish temple—strangers only came into the court of the Gentiles, friends into an inner court; her husband and her children found a court yet nearer her heart of hearts; yet even they knew that there was a holy of holies which she kept for her God, and they loved and revered her the more for it. So strangely was commingled in her the inclusiveness and the exclusiveness of love, its hospitality, and its reserve.

Ah, blessed home builder! You have no cause to envy women with a "gift;" for there is nothing so sacred on earth as a home, and no priest on earth so divine as the wife and mother who make it, and no gift so great as the gift which grafts the bud of heaven on the common stock of earth. "Her children shall rise up and call her blessed; her husband also, and he praiseth her."—*Sel.*

THE THEATER.

WE commend the following to a careful reading by every young man:—

"Are there not many persons who find in the theater precisely that kind of recreation which is most useful for the discharge of their daily work?" was a question put by a recent visitor to Mr. Spurgeon. "It may be," replied Mr. Spurgeon, "but I don't know any of them. You see, I live in a world apart from all these things, and so do my people. We argue in this way: Granting that it is perfectly safe and profitable for myself to go to the theater, if I go, a great number of others will go to whom it would do positive harm. I will not be responsible for alluring them by my example into a temptation which, but for my self-indulgence, they would entirely escape. I will give you an instance of how this works out.

"When I go to Monaco, although the grounds of the gambling hell there are the most beautiful in the world, I never go near them; and why? Not because I think there is any danger of my passing through the gardens to the gambling-tables. No; but a friend of mine once related the following incident to me: One day M. Blanc met me, and asked me how it was I never entered his grounds. 'Well, you see,' I said, 'I never play, and as I make no return whatever to you I hardly feel justified in availing myself of the advantages of your grounds.' 'You make a great mistake,' said M. Blanc; 'if it were not for you and other respectable persons like yourself who come to my grounds I should lose very many of my customers who attend my gambling saloons. Do not imagine that because you do not play yourself you do not by your presence in the grounds contribute very materially to my revenue. Numbers of persons who would not have thought of entering my establishment feel themselves quite safe in following you into my garden, and from thence to my gaming-table the transition is very easy.' After I heard that," continued Mr. Spurgeon, "I never went near the gardens. And the same argument applies to the theater."—*Sel.*

—No one knows how strong he is until he has been tried, nor what God can do for him until he has tested him.

—We are in the world; let us be cheerful and joyous. Morose sullenness is no part of Christianity.

Special Attention.

THE CATHOLIC COUNCIL.

A CORRESPONDENT has sent us a copy of the *Baltimore Sun* of Nov. 10, containing an account of the opening in that city of the Plenary Council, the largest Catholic council ever held in the western hemisphere. We lay before our readers the following extracts from the report, as they show how accurately, in its pomp and show and gorgeous vestments, the Catholic hierarchy answers the prophetic description of the harlot woman "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls." Of the street procession the writer says:—

"At 10 A. M. the clergy marched in procession from St. Alphonsus' church to the archiepiscopal residence, where they were joined by the prelates comprising the council. The procession then moved on again; first the seminarians and clergy, then the prelates, and in the rear Archbishop Gibbons, the apostolic delegate between his deacons of honor, and followed by his insignia bearers. The bright sunlight lighted up every detail of the scene and flushed every color to its most intense hue. The simple white surplices and plain black berettas of the seminarians and clergy vividly contrasted with the scarlet, ruby, white, and gold of the rich vestments and mitres of the prelates."

Of the ceremonies inside the Cathedral, he says:—

"The interior of the Cathedral, while its adornments are rich in character and full in detail, is subdued in color. It is frescoed in imitation of marble, and the strongest tint employed is that of pink-veined stone. This neutral frame to the scene made it the more dazzling. The sanctuary glowed with color like a sunset. In the center stood the altar, its golden candlesticks, many lights and profusion of flowers conspicuously displayed against its pure white marble frame and lace hangings. Massed to the right and left of the altar were the prelates, wearing their high, richly-adorned mitres, and attired in vestments of sanguine hues; glistening with bullion and cloth of gold, and overlaid with a profusion of rich embroidery. As the ceremonies proceeded, this dazzling mass of color rose and fell, was shifted and expanded, was re-arranged and diversified, as the prelates rose or knelt or changed their positions as the services progressed. As the celebrant and his assistants went through the mass, now light-bearers, now censor-bearers, now book-bearers, would group about the celebrant or about the Archbishop, presenting a succession of striking and impressive scenes. The incense filled the church with fragrant odor. Now the strong old Gregorian chants rolled forth from a male choir in a recess of the sanctuary; now again grand harmonies, filled with the sweet notes of female voices, swelled from the choir loft. There were sharp contrasts of sound. Now would be heard the cadence of the celebrant, and now a soaring burst of harmony from the choir, the notes of the voices immersed in the deep, thrilling tones of the organ. The general effect of all was dignified, solemn, and inspiring."

LOOK AT THIS—THEN AT THIS.

"The Great Controversy," volume IV., page 405, declares that "through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. Protestantism will yet stretch her hand across the gulf to grasp the hand of Spiritualism; she will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, our country will follow in the steps of Rome in trampling on the rights of conscience."

The *Banner of Light*, Nov. 15, contains a "discourse given by [what purports to be] Spirit William E. Channing through the trance mediumship of Mrs. Cora L. V. Richmond." From this dis-

course is taken the following extract, which it will be interesting to compare with the foregoing from "The Great Controversy":—

"The voice of Spiritualism has preceded the flame that is in your midst to-day. For more than thirty years it has been working as a solvent in your Christian churches, has been working outside of the churches until it has reached the threshold and sanctuary of the pulpit, until, from the very necessity of the hour, those who call themselves men of God must turn and clasp hands with this new inspiration, or their shrines will crumble and their flimsy fabric perish."

Again, "The Great Controversy" (page 405) says:—

"As Spiritualism assimilates more closely to the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed."

And like an echo sounds the following from the same discourse to which allusion has already been made:—

"And now Spiritualism demands that the Christ-spirit come forth from within the churches, and heal its sick, bestow its gifts of knowledge and inspiration, and summon all its powers, that those in darkness may be brought into the light. For Spiritualism is doing these things in the world to-day."

Once more, speaking of the fact that the spirits make no difference between righteousness and sin, Sr. White says (Vol. 4, page 375):—

"By representing the basest of men as in heaven, and highly exalted there, Satan virtually declares to the world, No matter how wicked you are; no matter whether you believe or disbelieve God and the Bible. Live as you please; heaven is your home."

The same number of the *Banner of Light* has an editorial beginning as follows:—

"Another eloquent discourse by that spiritualistic preacher, Reed Stuart, of Battle Creek, Michigan, compels our glad attention. 'All roads,' he remarked at the outset, 'seem to lead to God, and it is indifferent along which one of all the many ways the journey is made; it is sure to arrive at last at that sublime Center of Being.'"

C. C. L.

THE SCRIPTURAL TITHES.*

WHAT IS THE TITHE ?

THE following article from the *Christian Statesman* of Nov. 20, is offered, not only as presenting some excellent thoughts upon the subject of tithing, and as showing the attention this subject is receiving from other denominations, but also on account of the excellent things that are said about the law:—

"It is a plan for systematic beneficence such as our times necessitate, and the will of God requires. Some plan, to be 'decently and in order' practiced by all pastors and their people, is an *unchallenged necessity*, and were it met manfully, the result in good fruits would be simply amazing.

"More specifically, the tithe is the one-tenth of all increase from one's capital and labor. A pastor cites this scripture: 'Honor the Lord with thy substance and with the first-fruits of all thine increase' (Prov. 3: 9); viz., with capital righteously employed, and increase tithed. I honor the Lord with my substance when I employ all that I have for his honor and glory. And I do so with the first-fruits of all my increase by paying one-tenth of it into the Lord's treasury. If a farmer owns a farm with all that is on it, and does not employ any help or borrow capital, then the products that are sold off the farm, together with his personal expenses, are increase from labor and capital, and are tithable. If labor is hired, or capital, the cost thereof is subtracted from gross receipts and the remainder is tithable.

"THE DIFFICULTIES TO BE OVERCOME.

"These will be indicated in stating objections

*A paper read before the United Presbyterian Synod of Iowa by Rev. D. Livingston, and published by request of Synod.

which are commonly raised against this system.

"Objection 1st. 'That the tithe system is an Old Testament ordinance, and is, therefore, abrogated.' It was certainly observed in Old Testament times, and so was the Sabbath, and precisely thus do the Campbellites object to the Sabbath. But does the mere fact that any matter was observed in Old Testament days abrogate it in New Testament times? Surely no United Presbyterian will take such a stand in the face of the 2d question in the Shorter Catechism! This objection proves too much, and would sweep the whole decalogue from under our feet, and the authority for all ordinary acts of worship, save as definitely directed in the New Testament. It must be decided upon some other basis than upon this fact merely. We must distinguish a little here, or we will get into much trouble. Was the tithe ceremonial, and so fulfilled in and by Christ like the sin offerings? Or was it, *per natura*, a matter which belonged to those times and in no way suitable to the New Testament dispensation, like those great Jewish feasts? Or is there evidence in the New Testament that tithe offerings, like temple offerings, are abrogated? If these questions are successfully affirmed, it will be news; and if not, then is the objection not well taken.

"Similar to this is the objection 'that it was a Levitical, and so not a Christian, order.' It was, indeed, introduced into that code, and arrangements were made to suit their worldly engagements and ceremonial rites, which *arrangements* do certainly go with the necessity that brought them into existence. But the tithe itself (as the Sabbath itself, and many other things) continues for all that. It existed before the Levitical code (see Abraham's vow to Melchizedec, and Jacob's vow to tithe), and so it may be observed after that is done away. The *mere assertion*, though it be a fact that it was directed in the Levitical code, does neither prove nor disprove that it is the Christian's duty to practice it. Let no one be distressed by it, then, or excuse himself from paying handsomely to fill the depleted treasury in the Lord's house, because of it.

"Along this line is the objection 'that the tithe was for the priests and not for the Lord.' This objection is a matter of 'how the tithe is to be expended,' rather than 'how secured.' Still no stretch of imagination is needed in studying 'the things written aforetime for our learning,' to see that the priests were God's representatives with the people; and that paying tithes to them was paying it to him; nor yet to apply the matter now, that to tithe, and pay a due portion of it to ministers who are ambassadors for Jesus, would still be paying it to God.

"Objection 2d. 'That this tithing makes us give from constraint, which is against the word, 'Not grudgingly or of necessity,' 'but as he purposeth in his heart, so let him give.' It will not do to apply these passages in this way; for that is on the principle of doing away with all law and to work only by love. Never let it be forgotten that Bible love is lawful and law-loving and law-obeying love. It is possible to have and obey this tithe order from God and still to 'be cheerful givers,' 'to purpose it in our hearts,' 'to give as prospered,' and to be fully persuaded in our own minds that nothing less than one-tenth of our increase will suffice the end of the law of Christ unto obedience from love. Let it be noted that this objection is equally strong against all orders of the word *restraining* from sin and *constraining* to duty. All law is of this nature and is for sinners. If there were no sinners, if professors of religion did not tend to covetousness and worldliness, and were not actually robbing God of his dues, then might there be some reason in the objection; but so long as we are transgressors, so long is the constraint of law and its due penalty necessary. It is the very thing for us. Yet it is still true that so soon as we obey the law we feel its constraint no longer, but rejoice in it. It is a simple fact of experience that men who tithe give more cheerfully than they did before they began the practice of paying tithes, which fact alone wholly obliterates this objection. Let those who urge this point meditate on the truth that we rise to activity in working for God from the higher motives, by *obedience*, not by *transgression* of God's law. Let us not set those Scriptures which describe the *spirit* of obedience against those which tell us *what to do*. There is harmony in all these things."

Our Tract Societies.

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

INTERNATIONAL TRACT SOCIETY.

(Concluded.)

SEVENTH MEETING, NOV. 19, AT 10 O'CLOCK.—After the usual opening exercises the President suggested the propriety of adding to the list of Assistant Secretaries one who understood the Scandinavian language. The German and other languages were also mentioned. O. A. Olsen spoke of the importance of this step, and moved that Sr. Anna Rasmussen be appointed as the Scandinavian assistant. Motion carried.

The Chair requested Bro. Wm. C. Sisley to present a plan for introducing the *Signs* and "Sunshine" together. Bro. Sisley suggested that the REVIEW AND HERALD Office be invited to furnish "Sunshine" at a low rate, and the Pacific Press the *Signs* at a price that would enable the purchaser of "Sunshine" to receive the *Signs of the Times* for three months free. Thus the present truth would be connected with this good-selling book. It was moved that this plan be adopted.

Bro. Curtis gave some interesting incidents of his experience in selling the two together. The motion was freely discussed by Brn. Haskell, Butler, Waggoner, White, Sisley, Whitney, and others. It was the prevailing opinion that the plan was an excellent one, and the motion to adopt it was unanimously carried. It was thought that "Sunshine" could also be used successfully in connection with the German and other of our foreign papers.

The Chair was authorized to appoint a committee of five to more fully arrange for the use of "Sunshine" with the various papers. The resolution of the committee of the whole to accept the recommendation of the publishers of the *Signs* as presented in the circular for 1885 was also referred to the above committee.

The following persons were named as said committee: W. C. White, W. C. Sisley, O. A. Olsen, E. W. Whitney, and D. B. Oviatt.

Adjourned to call of Chair.

EIGHTH MEETING, NOV. 19, AT 8:30 P. M.—Prayer by Eld. Underwood. Minutes of previous meeting read and approved. The President called for a report from the committee to mature plans for using "Sunshine" with our various papers. While waiting for this report, Eld. Haskell spoke of the advancement of the work. Eld. Conradi gave an interesting report of the work among the German-Russians, both in this country, Europe, and Asia, and Eld. Decker mentioned an interesting case in Wisconsin. The committee stated that they were ready to make but a partial report, as the only plan that the Office could accept was to deal with the International Society direct, in lots of 10,000, to be accompanied with the cash. Brn. Butler, Haskell, Henry, and others, spoke of the reasonableness of this demand. The President called upon the different States to decide how many copies of "Sunshine" they would take and pay for. New England, Michigan, and Wisconsin wished for 2,000 each, and Ohio, California, Illinois, Minnesota, New York, Indiana, Kansas, and Missouri, each 1,000, and Oregon 200. Whole number 14,200.

Adjourned to call of Chair.

As the General Conference consumed the hour appointed for the closing meeting of the International Tract Society at 11 A. M. Thursday, no formal adjournment was made. The President called two meetings of the committee composed of T. and M. and Conference officers, at both of which a lively interest was taken in the above mentioned plans; and satisfactory arrangements were completed, the full particulars of which will appear in articles from Eld. Haskell and others in the REVIEW.

It is confidently expected that the plans laid will result in the sale of at least ten thousand copies of "Sunshine," to be accompanied with as many subscriptions to the *Signs*, before the holidays.

Our leading brethren return to their different Conferences full of courage and hope, and a determination to push this work as never before.

S. N. HASKELL, *Pres.*

MRS. NELLIE S. STARR, *Ass't Sec.*

NEBRASKA TRACT SOCIETY.

THE first meeting of the sixth annual session of the Nebraska Tract Society was held at Omaha, Sept. 25, 1884, at 6:45 P. M. The President in the chair. The reading of the minutes of the last annual session was waived. Reading of the report of missionary labor performed the past year was postponed until a greater number of members could be present. The Chair was authorized to appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 29, AT 9 A. M.—Opened with singing and prayer. Minutes of previous meeting were read and approved. Report of labor for the past year was read, and compared with that of the year previous. Eld. Cudney then stated that since there had been many laborers in the field as colporters and canvassers, the members who remained in the local societies had not reported as much missionary labor in proportion to numbers as in former years. He urged them not to relax their efforts in this work.

Bro. C. B. Childs explained the system of tract distribution used by our colporters in the cities. It was recommended that each member who could work take a few packages of tracts home with him and engage in systematic labor. An opportunity was given to the workers to relate incidents in their work. Several related some interesting feature of the work, and all seemed to be of good courage.

The following committees were appointed by the Chair: On Nominations, A. P. Peterson, James Stanton, E. D. Hurlburt; on Resolutions, C. B. Childs, H. P. Rue, W. D. Chapman.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 30, AT 9 A. M.—Report of previous meeting read and approved. Eld. Cudney gave a brief sketch of the workings of the Society up to the present time. He then called for a report from the committee who, last January, were to investigate its financial condition. They stated that at that time they examined the stock on hand, also the books and accounts of the Society. As the result of their examination, they were satisfied that the Society was in a good condition, and deserving of their support; and their confidence in the final success of the tract and missionary work was more firmly established than before.

Adjourned to call of Chair.

FOURTH MEETING, OCT. 6, AT 9:20 P. M.—This meeting was held at the close of the evening service. The minutes of the previous meetings were read and approved. The Committee on Nominations presented the following names as officers for the ensuing year: For President, A. J. Cudney; Vice-President, H. Shultz; Secretary, S. E. White; Directors: Dist. No. 1, Soren Jensen; No. 2, G. S. Reichard; No. 3, O. W. Bent; No. 4, H. W. Taft; No. 5, John Clark; No. 6, E. A. Blodgett. These names were acted upon separately, and the persons unanimously elected.

The Secretary elected resigned, and after some remarks her resignation was accepted, Thos. P. Lippencott being elected to fill the vacancy.

The Committee on Resolutions submitted the following:—

Whereas, The report of the present year shows a falling off in missionary work done by the local societies; and—

Whereas, The work before us is such that we should increase rather than diminish our efforts to present to others the truths we consider so important; therefore—

Resolved, That we urge upon the attention of all our members the duty of carefully and judiciously laboring among their neighbors.

Whereas, Bible temperance is an important part of present truth, which, if neglected, will surely separate us from God; therefore—

Resolved, That we as a Society give more prominence to the introduction of health and temperance literature among our people and others.

Whereas, Our Society is quite heavily in debt to our publishing houses and others, which debts we are at present unable to pay; and—

Whereas, This indebtedness tends to discourage the workers and hinder the efficiency of the Society; therefore—

Resolved, That this Society counsel those who manage its affairs to pursue a careful conservative policy; to buy as little for the present as will meet the actual demands of the work, and to drop out as soon as may

be done without loss, the trade in merchandise, and bring the Society to that work which was the real object of its organization.

Whereas, Many have unpaid pledges and debts, and the Society is in need of its funds; therefore—

Resolved, That we urge the importance of an early adjustment of all debts and pledges now due.

These resolutions were unanimously adopted.

The report of labor for the past year was given as follows:—

No. of members,.....	383
" " reports returned,.....	601
" " members added,.....	41
" " dismissed,.....	19
" " missionary visits,.....	16,228
" " letters written,.....	1,265
" " <i>Good Health</i> taken in clubs,.....	15
" " <i>Signs</i> " " " ".....	782
" " <i>Tidende</i> " " " ".....	70
" " <i>Harolden</i> " " " ".....	100
" " <i>Stimme</i> " " " ".....	35
" " <i>Sentinel</i> " " " ".....	1,500
" " subscriptions obtained for REVIEW,.....	18
" " " " " " <i>Signs</i> ,.....	1,626
" " " " " " <i>Good Health</i> ,.....	32
" " " " " " <i>Instructor</i> ,.....	21
" " " " " " <i>Tidende</i>	128
" " " " " " <i>Harold</i> ,.....	91
" " " " " " <i>Les Signes</i> ,.....	2
" " " " " " <i>Sentinel</i> ,.....	720
" " " " " " <i>Gleaner</i> ,.....	324
" " pages tracts and pamphlets distributed,.....	772,004
" " periodicals distributed,.....	16,011

TREASURER'S REPORT.

CASH RECEIVED.

From districts,.....	\$1,127.66
" ministers and workers,.....	1,973.21
On pledges,.....	2,765.86
" periodicals,.....	230.84
" tent fund,.....	1,875.83
" canvassing fund,.....	587.49
" building " " " ".....	627.00
" bills payable,.....	3,905.15
" sales,.....	2,716.88
" International fund,.....	137.00
" Scandinavian mission,.....	25.00
" European " " " ".....	87.00
" S. D. A. P. Association,.....	70.00
" <i>Tidende</i> club fund,.....	19.00
" Educational " " " ".....	20.00
From Nebraska Conference,.....	2,882.58
" " S. S. Association,.....	44.80

CASH EXPENDED.

Paid REVIEW AND HERALD,.....	\$1,640.00
" Pacific Press,.....	1,715.00
" Nebraska Conference,.....	2,484.15
" for merchandise,.....	2,969.30
" on tent and camp-meeting fund,.....	2,789.50
" " bills payable,.....	2,913.85
" " building fund,.....	1,017.02
" " general expense,.....	1,271.64
" " board expense,.....	288.62
" to ministers and workers,.....	1,828.02
" on canvassing,.....	179.99
" " European mission,.....	25.00
" to S. D. A. P. Association,.....	60.00
" International fund,.....	15.00
" Nebraska S. S. Association,.....	3.00
Balance on hand and in bank,.....	200.16

Total, \$19,100.29

FINANCIAL STANDING.

RESOURCES

Merchandise on hand,.....	\$5,827.24
Value of furniture and fixtures,.....	357.89
Insurance and rent paid in advance,.....	77.50
Value of buildings,.....	1,570.48
Due on personal and district acc'ts,.....	4714.35
Cash on hand and in bank,.....	200.16

Total, \$12,747.62

LIABILITIES.

Due REVIEW AND HERALD,.....	\$6,428.14
" Pacific Press,.....	585.73
Bills payable,.....	1,300.00
All other liabilities,.....	657.51
Net worth of Society,.....	3,776.24

Total, \$12,747.62

Adjourned *sine die*.

A. J. CUDNEY, *Pres.*

S. E. WHITEIS, *Sec.*

—Thy reign is perfect peace,
Not mine, but thine;
A stream that cannot cease,
For its fountain is thy heart.
Oh, depth unknown!
Thou givest of thine own,
Pouring from thine, and filling mine.

The Sabbath-School.

"And thou shalt teach them diligently."—Deut. 6:7.

LESSON FOR THE SECOND SABBATH IN DECEMBER.

(See Instructor of December 3, 1884.)

IMMORTALITY.—THE RICH MAN AND LAZARUS.

(Continued.)

"TAKING our leave of 'Moses and the prophets,' whose testimony on this subject has the direct indorsement of our Lord, let us now return to the case of Dives and Lazarus. Luke 16: 19-31. Lazarus lived in the deepest poverty; too helpless to walk or even to stand, he was *laid* at the rich man's gate; he had no other food than the crumbs, perhaps grudgingly bestowed, from the table of the rich man; and no other nurses than the dogs which licked his sores. In process of time, death comes to his relief; but his burial is not mentioned, though that of the rich man, who died soon after, is distinctly named. It is likely that the dead beggar, covered with sores, was disposed of with as little trouble as possible; in the sight of man, he had the burial of a dog; but this poor man, forsaken of all earthly friends, and apparently unnoticed of Heaven, had, unseen to mortal eye, such a burial as the wealth of the whole world could not command. The angels of God took part as his bearers to that quiet resting-place from which, by-and-by, when hades gives up the righteous dead, at the sound of the last trumpet, they shall take him up through the air, to meet his triumphant Redeemer. Till that time we leave him asleep in Jesus, resting in hope, with Abraham, the father of the faithful, and all the ancient worthies who have *not yet* received the promises. Heb. 11: 8-16, 39, 40.

"The rich man lived in luxury, faring sumptuously every day. To the eye of all beholders, his lot was to be envied, and that of the beggar to be despised. But he dies also, and of him it is recorded that he was buried. All that wealth could purchase, all that pride could exhibit of earthly pomp and grandeur, were no doubt, displayed at his funeral. But there were no angels of God to participate in it. He had lived for himself, neglecting the great preparation for the future. He goes down to hades a lost man, there to wait until the resurrection of damnation. As the Douay Bible reads, 'he was buried in hell,' *i. e.*, in hades, or sheol. There he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. Then, as though calling to mind the littleness of the favors he had bestowed on Lazarus, he asks a favor at the hands of the despised beggar—the smallest indeed that he could ask—that Lazarus should dip the tip of his finger in water and cool his tongue. This being denied, he asks that Lazarus may be sent to warn his brethren. And this also was refused, because they had Moses and the prophets, whose testimony was sufficient.

"This scene transpires in hades, or sheol, which, as we have seen, is in the nether parts of the earth. The place is one of darkness and silence, where there is neither wisdom nor knowledge. It is the place of the dead, and those who are therein are called 'the congregation of the dead.' Prov. 21: 16. In the utter darkness of hades how can men see each other? 'In the land of forgetfulness,' how can they remember the events of their past lives? In a place where there is no knowledge, how could Dives know Abraham, whom he had never seen? Where there is no work, nor device, how could he devise a plan to warn his wicked brethren? And in hades, where there is no wisdom, how could Abraham give such wise answers? In hades, where the wicked are silent in death, how could Dives converse? As the righteous cannot praise God in hades, and do not even remember his name, how does it happen that they can so well understand and converse on everything else?

"We answer these questions precisely as we do those which arise from the testimony of 'Moses and the prophets,' to which we are in this parable referred. When Rachel, long dead, is represented as shedding tears and lamenting the murder of her

children; when the mighty dead converse with Pharaoh in hades, and he is 'comforted' with what he sees in the nether parts of the earth; and when the king of Babylon is mocked by dead kings who rise up from their thrones in hades and taunt him with his overthrow; when we read all this of that place where all is darkness, silence, secrecy, and death—a place within the earth itself, and when we consider that this parable relates to this very place, and cites us to these very testimonies for information on the subject, it becomes evident that one common answer pertains to all these questions.

"The dead are personified, and made to speak and act in reference to the facts of their respective cases as though they were alive. Why should not the Spirit of God do this when it has seen fit to personify every kind of inanimate thing? Thus the blood of Abel cried to God. Gen. 4. And thus in Job, the depth and the sea are made to speak, and even *destruction* and *death* are represented as saying that they have heard the fame of wisdom with their ears. Job 28: 14-22. The stone by the sanctuary heard all the words of Israel. Josh. 24. The trees held an election and made speeches. Judges 9. The thistle proposes a matrimonial alliance with the cedar. 2 Kings 14; 2 Chron. 25. All the trees sing out at the presence of God. 1 Chron. 16. The stone cries out of the wall, and the beam answers it. Hab. 2. The hire of the laborers, kept back by fraud, cries to God. James 5. Dead Abel yet speaketh. Heb. 11. And finally death and hades are both personified—the one riding a pale horse, the other following, and both cutting down mankind. And this personification is still further carried out, when both, as though living enemies, are at last cast into the fire of gehenna. Rev. 6: 8; 20: 14; 1 Cor. 15; Hosea 13: 14.

"By this parable our Lord illustrates several great truths: 1. The folly and vanity of riches. 2. The worth of true piety, though attended by the deepest poverty. 3. The importance of that great lesson inculcated in the previous parable, to make friends of the mammon of unrighteousness. Luke 16: 9; 1 Tim. 6: 17-19. The rich man had neglected this, wasting all on himself, though wretched, suffering Lazarus lay at his gate. The folly of this criminal neglect is shown in that part of this parable in which the rich man in his distress, as if remembering the past, is represented as asking of Lazarus the water that could be brought on the tip of his finger, and even this is denied. 4. The certainty of future recompense, and the great contrast that it will make with the present state of things. 5. The sufficiency of the Scriptures to instruct and warn mankind.

"Lazarus died a beggar. But he rests in hope, an heir to the inheritance promised Abraham. Eternal life and endless felicity are his, and by personification it is said that he is 'comforted.' Dives lives in the greatest splendor, and dies an impenitent man. The lake of fire is to be his portion. By personification, he is represented as in it already. This is in accordance with the teaching of Paul, when he says of God that he calleth things that be not as though they were. That is, God speaks of things that exist only in his purpose just as though they had a present existence; because they shall surely exist; even as he called Abraham the father of many nations when as yet he had no son. Gen. 17; Rom. 4: 16, 17.

"This is the more clearly seen when we consider that to Lazarus, in the silence of hades, there will not be a moment between his death, at the gate of the rich man, and his resurrection to eternal life; and not a moment to the rich man between the closing of his eyes in death, and his opening them in the resurrection to damnation.

"That those who conversed together are not disembodied spirits, but personified dead men, is further proved by the following facts: 1. Not one word is said of the spirit of any person named. 2. This conversation takes place in hades, which the sacred writers affirm to be in the depths of the earth. 3. The persons named are men that had lived, the one clothed in purple, the other covered with sores, and both were then dead. But these dead men have bodily organs, as eyes, fingers, tongues, etc. But the truth on this point is sealed by the fact that Lazarus could only return to warn the rich man's brethren by being *raised from the dead*. 'Neither will they be persuaded though one rose from the dead.'—Gr., *ean tis ek nekron*

anaste. It was not whether the spirit of Lazarus should *descend* from the third heaven, but whether Lazarus himself should be raised from among the dead ones. This shows that the conversation did not relate to the coming back of a disembodied spirit; and in fact that they were not disembodied spirits that here conversed."—*Eld. J. N. Andrews*.

THE QUESTION CORNER.

BLACKBOARD ILLUSTRATIONS.

Is it advisable for the teacher to use a blackboard with a class of children? and is it better to have the picture made beforehand, and simply explain it in the class; or to draw as the lesson progresses, and so the children can watch the process? Y. A. T.

A blackboard is a most important help in teaching a class of children or a class of grown people as well. There is scarcely a lesson which cannot be illustrated or made more impressive by the use of the blackboard, and no school—yes, I will go further, and will say no class—should be without one. Each class should have a small tablet about one and one-half by two feet in size; and there should be a larger one for general use before the whole school.

The small tablets may be made in several ways. The best material is heavy "binders' board," such as is used in making book covers. A sheet of this, trimmed to the proper size, having one side painted with two or three coats of liquid slating, makes the ideal tablet for class use. Where the "binders' board" cannot be obtained, a piece of wide board, planed smooth and painted with liquid slating, will do well. If you cannot get the slating, the board may be covered with black, unglazed cambric, stretched tightly, and fastened with tacks along the edges of the board. This makes a surface which will take chalk better than a board surface covered with ordinary black paint. One who has tried it says a still better surface may be obtained by tacking upon the board a piece of dark, unglazed, oil-cloth window curtaining, which may be obtained for eighteen or twenty cents per yard. I have dwelt thus at length upon how to make a blackboard,—a point not mentioned in the question,—on account of the fact that in harmony with the action of the General Sabbath-School Association at its recent session, an effort will be made to secure a more general use of blackboard illustrations in the Sabbath-school work. This matter will doubtless be fully discussed at the proper time.

With reference to the second part of the question, I certainly think it would be better to draw the illustration as the lesson goes forward; for the children will be intensely interested in watching the progress of the work. Of course the teacher should practice beforehand until he is able to execute the drawing with reasonable rapidity and skill; and until the teacher has by practice acquired some proficiency in the art of drawing, it might be well to prepare the more difficult illustrations out of the class. But illustrations made in the class, and in the making of which the children have themselves had a hand, will, as a general thing, produce a deeper impression upon the children's minds than a finely executed drawing which the teacher has prepared beforehand. Be careful that the children do not become more interested in your drawing as a picture than in the lesson you are trying to illustrate.

POOR LESSONS NO REASON FOR ABSENCE.

Will a poorly learned lesson be a good excuse for staying away from Sabbath-school? J. W. M.

Certainly not. To have a poor lesson is bad; but to have a poor lesson and be deliberately absent from school on that account, is a great deal worse. There must be some humiliation connected with having a poor lesson, else the temptation to be absent from the class had not been suggested; but that humiliation the offender richly deserves as a punishment, and its salutary effects he greatly needs as a means of discipline. So, by all means, do not sneak away from deserved punishment, or deprive yourself of needed discipline, but accept them both in a manly way. Of course these remarks do not apply if the lesson, from any good and sufficient cause, cannot be learned; but in that case the individual should be in his place for the sake of his influence in favor of regularity and on account of the opportunity of learning something from the recitation. C. C. L.

The Review and Herald.

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

BATTLE CREEK, MICH., DEC. 2, 1884.

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

DEPENDENCE ON GOD.

How strong is the desire in the natural heart of man to be independent of God. Men do not like to acknowledge such a Creator and Ruler as the Scriptures reveal to us. They are willing to worship if they can have a deity of their own choosing, and fashion him after their own standard. But to acknowledge a God who has made them, and who has therefore a right to require them to bow to a standard of his own erection, who in his sphere is the sum of all perfection, and who can accept of his creatures nothing less than perfection in their sphere; namely, the cultivation of all holy tempers and the crucifixion of all unholy ones, the full surrender of every rebellious emotion, and freedom from every debasing thought and act—such obligation they chafe to throw off.

As proof of this, listen to the jubilant assertions of modern Spiritualists, that there is no higher judgment for any man than his own conscience, and that no man needs any other redeemer than himself! He summons science to his aid, and bids her testify that man can get along without a God: and science, so-called, meekly acknowledges that away back at some unknown point of time, on some unknown rock, in some unknown region, projected into a universe not of its own creating, there might have been seen, if a microscope could have been produced powerful enough to detect it, an infinitesimal mass of vivified jelly, from which all things have since evolved themselves; and that original protoplasm may perhaps have been the direct work of God. And this much of God men seem willing to acknowledge; and they seem able to contemplate him with a degree of equanimity, if they can crowd him back over this infinite chasm, and reduce him to these infinitesimal proportions.

The same spirit, if we correctly interpret the action, crops out anew in Pittsburg, Pa. A brother sends us a copy of the Pittsburg *Dispatch* of Nov. 21, 1884, which contains a report of a meeting of the "National Humane Society" just held in that city. The first meeting having been opened with prayer, a Mrs. Collins, of Pittsburg, made a motion that each meeting be opened with prayer. To this a Mr. Brown, of Chicago, who nevertheless claimed to be a praying man, objected on the ground that it is "unwise to be continually teasing God with what we want." That is to say, We have endured one prayer to God, and now let us go on with our business and forget him the remainder of the time.

How different this from that sense of continual dependence on God, which it becomes us to cherish,—that feeling so beautifully expressed in the hymn that we need him "every hour," and that instruction given us by Christ himself that we ought always to pray and not to faint.

The motion was discussed by several prominent members of the convention, all speaking against it, until at the request of the chairman and another gentleman, Mrs. Collins withdrew, though under protest, the motion she had made.

We cannot help thinking that this society would be much more apt to be "humane" toward the objects its organization is designed to benefit, if it were more willing to acknowledge its own dependence on God.

—Many people want to die the death of the righteous, but they will not be apt to unless they begin to *live* the life of the righteous.

NO TIME TO SET.

AFTER the angel of Revelation 10 has uttered his solemn oath that "time shall be no longer," meaning prophetic time and bringing us to the close of all prophetic periods, all efforts to set definite time then are outside the Scriptures, and are simply time and labor wasted.

The position of S. D. Adventists is that we are far this side the utterance of that message. At the close of the longest and latest prophetic period, the 2300 days, in 1844, we believe the announcement of that mighty symbolic angel was made, and that we have no definite prophetic periods to be computed now, and no data from which to determine a definite period for any of the closing events of time.

Under these circumstances, it is not a little surprising to find some laboring under a seemingly resistless desire to fix some definite time for something. For instance, we have just received from a correspondent the following:—

"As in the yearly round of service in the earthly sanctuary one 360th part of that service was in the most holy, would it not appear reasonable that one 360th part of Christ's ministration would be in the second apartment of the heavenly sanctuary?"

As our readers are well aware, this is not the first time this hypothesis has been suggested. But if the writer had thought a little further, he would have seen that that theory broke down of itself years ago. Thus, allowing that Christ commenced his ministry in the holy place at his ascension in A. D. 31, and entered the most holy at the close of the 2300 days in 1844, we have 1813 years for his ministry in the holy place. Now according to the theory suggested this was 359 parts of the 360 of which Christ's entire ministry is to be composed. Dividing 1813 by 359 would therefore give us the remaining part, or the time for Christ to minister in the most holy place. But how much time does that give us?—A trifle over five years. According to this, therefore, Christ should have finished his work in the sanctuary above, before the year 1850.

There is another flaw in this argument. The actual work of atonement in the type did not occupy the entire tenth day of the seventh month. What proportion of the day it did occupy we do not know. Therefore, while we may say that Christ is now doing the antitypical *work* of atonement, there is no antitypical "day" to be assigned to it, and hence no data for any definite time in connection with this work.

THEY ARE COMING.

THE truth is working its way surely among the people. One after another is falling into the ranks of its adherents. Persons of intelligence and candor, after examining all the efforts of its enemies to overthrow it, are compelled by the force of evidence to embrace it. They examine for instance the Sabbath question; and the more they investigate the arguments of its opponents, the more they see the weakness of those arguments, and the more they are convinced of the truth. Such is the case with a minister in Minnesota who has just written to us. May God bless him, and lead him into all truth. From his letter we give the following extract:—

"I have been reading your publications with considerable interest. By investigating the subject I have come to the conclusion that the ten commandments are still binding on the race. I was educated to believe that Sunday is the Sabbath. I read in confirmation of this doctrine 'The First-Day Sabbath' by T. M. Preble. But I must confess that after considering all the evidences advanced to establish the theory, I still remained skeptical as to the correctness of it. I was troubled with the identity of the old or first covenant with the ten commandments, until I read your lit-

tle tract called 'The Two Covenants.' That seemed to remove the difficulty. I do rejoice in 'present truth,' and feel that this is among the truths to be given to this generation. I do earnestly solicit an interest in your prayers that God will by his Spirit lead me into more truth, and anoint my eyes with the eye-salve, till I am fully sanctified by a belief in the same. John 17:17.

"I have preached the gospel as I understand it with the exception of the seventh-day Sabbath. I taught, as far as I knew, that Sunday is the Sabbath, but I can do so no longer, conscientiously; and so my preaching and teaching must become, as a matter of course, very unpopular. But I care not for this. I want to know the truth of God's word which is able to make me wise unto salvation."

THE SAME DAY.

SOME seem still to conceive that there is a difficulty in identifying the Sabbath day the world around. How can all keep the same day, they ask, since it is night throughout one half of the world while it is day in the other. The whole difficulty lies in the conception that men in all parts of the world are to keep the same absolute time, whereas all that is required is that they should observe the same relative time. Every part of the globe has its succession of definite days established by the very operations of nature which God ordained in the beginning. Every spot on the globe has its seventh day in the weekly cycle. But the hours which constitute the seventh day here are not the same absolute hours which constitute the seventh day one hundred and eighty degrees of longitude from here. But it is the seventh day there just as definitely as it is here. As the earth revolves upon its axis, the days in one grand and never-ending procession sweep around the globe. Every day in its turn comes to all the earth, and men in all the earth ought to keep the seventh day when it comes to them. The sun was divinely appointed to rule the day. That determines the seventh day to the dwellers in every quarter of the globe. See this subject fully discussed in the little tract published at this Office called "The Definite Seventh Day."

A REMARKABLE SUNDAY SERMON.

THE Boston Daily *Advertiser*, of Nov. 10, 1884, contains a report of a sermon by the Rev. Mr. Savage, of the Mt. Pleasant Congregational church, Roxbury district, which must have fallen somewhat like a wet blanket on the enthusiasm of Sunday advocates. Our readers will be interested with a few extracts. His subject was "The People's Sunday," and he knocked away every divine prop for the institution in the following introduction:—

CONTRADICTORY POSITIONS.

"The attitude of Christendom on the Sunday question is perplexing and contradictory in the extreme. At the very outset we find there is no agreement, even as to the name by which the day shall be called. Shall we say Sabbath, or Sunday, or Lord's day, or first day of the week? Neither is the day itself fixed upon with any degree of unanimity; for the Adventists, the Seventh-day Baptists, and many others are very strenuous in their opinion that only those who keep Saturday are obedient to the divine commands. And on Biblical grounds their position is certainly impregnable."

Mr. Savage could not have made an admission more to our mind. We are content to stand in the position to which he has assigned us. There are no grounds on the Sabbath question worth anything except "Biblical grounds;" and on these grounds he admits that our position is impregnable.

HOW TO KEEP IT.

Of the difficulties which beset the question of how to observe the day, according to the popular view, he thus speaks:—

"Then, when the day is fixed upon, there is no sort of agreement as to what shall be done with it. Shall we have the Jewish Sabbath, the Continental Sunday, the Puritan Lord's day, a secular holiday, or shall we blot out all distinctions between that and the other days of the week? And even within the circle of our liberal churches there are many unsolved parochial problems, troubles of conscience and questions of casuistry. Would it be wrong for the ladies to sew on Sunday? Shall the reading be the same as on other days, or shall a difference be made? What of recreations for good people?"

Had people not departed from the "Biblical grounds," there would be no trouble over questions like these. A few words from the Lord through the prophet Isaiah points out the way to every observer of the Bible Sabbath. Isa. 58: 13, 14.

REIGNING CONFUSION.

Another paragraph shows how unaccountably in the public mind the questions of the Sabbath and Sunday are confused. It is this:—

"When I say, then, that the Jewish Sabbath began simply as abstinence from all labor on the seventh day; that it grew to be a burden of petty and oppressive restrictions, and that at last it was abolished, so far as the Christian world was concerned, I have summed up all that need be said of Sunday in the Bible."

But what, in the name of reason, has the abolition of the ancient Sabbath, even if it has been abolished, to do with the Sunday question?

SUNDAY IN THE CHURCH.

Now Mr. S. comes to speak of the Sunday in the church; and on this point he talks more intelligently. Read his words, and wonder, as you read, that these are the utterances, not of a Sabbath-keeper, but of one who believes in "the people's Sunday." Have the people no better institution than this? He says:—

"We are all aware that throughout Christendom for 1500 years it is not the seventh day of the week—the day of the fourth commandment—but the first day that has been observed. And it is popularly supposed that at some special time and place a divinely authoritative transfer was made. But this supposition is entirely without foundation in fact. The first law ever issued to regulate the use of the first day of the week is the famous edict of Constantine, promulgated in the year 321 A. D. That is, for over 300 years the church said not a word about it, and it was not until 528 A. D. that all labor was prohibited on Sunday. The teaching of the church from the beginning clear down to the date of the Reformation has been substantially uniform. Sunday has been neither more nor less holy than any or all the other sacred or festival days. It existed by church appointment and custom. As some day was expedient for holding religious services and teaching the people, and as some day was wanted for rest, so this has been chosen and kept on account of the sacred memories gathering about it."

Consistently enough with his previously stated positions, Mr. Savage finally winds up with advocating

A CONTINENTAL SUNDAY.

For what he proposes does not differ materially from the manner in which the day is observed in those European churches which are sunk in the depths of superstition, formality, and worldliness. They attend religious worship, such as it is, in the morning, and then devote the afternoon and evening to every kind of indulgence and pleasure. And for the same course here Mr. S. pleads as follows:—

"What would I do for the people on Sunday? In the first place I would have all the dramshops hermetically sealed; and then, at however great a cost, I would have cheap Sunday afternoon trains to the country on every road leading out of the city. I would have cheap steamers down the harbor. I would have all the art galleries and reading-rooms wide open and free. I would have just as many active oppositions to evil as possible. I would do all I could to break up the weary monot-

ony of drudgery and commonplace. I would make trees, and flowers, and light, and air so attractive and easy of access, that people would leave the attics and cellars, the slums and the warm streets, to seek them with a simple and hearty relish. This for the afternoon. On Sunday morning I would have everybody, so far as possible, go to church. To everybody, no matter what their occupations during the week, an earnest religious service on Sunday morning—a service that lifts the imagination and brings them into wider sympathetic relations with the larger life of the world, that touches and quickens the sense of duty, that thrills with elevated thoughts of worship, that awes and chastens as in the presence of the divine—such a service ought to rest both body and brain, and fill the whole life with a stronger life. Sunday evenings should be given to the home, in the company of wife and children and friends. Let it be a time of all joy and freedom and simple festivity; a time in which all the week-day burdens of life should roll off and be forgotten."

It is very easy to advocate innocent amusements, and cultured and elevating associations and occupations. But all experience testifies that this feature is theoretical only. Give human nature the reins, and the practical is a different thing altogether. Keep the day that God enjoins, and keep it as he enjoins; for in this way only can the true blessings of the Sabbath be secured.

VOLUME FOUR OF "THE GREAT CONTROVERSY BETWEEN CHRIST AND SATAN."

THE last volume of this remarkable series is now before the public. We rejoice to welcome its appearance, as we have for years greatly desired to peruse it. We have just had the privilege of reading it through, and take pleasure in giving our impressions of it to the readers of the REVIEW.

It is a high commendation, in view of the excellence of the three preceding volumes of the series, to say that Volume IV. equals them. But we can say without hesitation that it far excels them in interest to us. They relate to the past whose history is largely given in the Bible and other books. Much of this relates to the future.

Commencing at the destruction of Jerusalem, A. D. 70, it briefly relates the varying fortunes of God's people in the pagan and papal persecutions, and clearly delineates the progress of apostasy from apostolic purity to Catholic corruption till the religion of Jesus was almost lost from the earth. Then it sets before us the first dawns of reformation under Huss, Wycliffe, and others, relates the experience of the Waldenses and others who proved true while the masses were almost gone back to heathenism, then brings out in bold relief the prominent facts in the great Reformation under Luther and his fellow-laborers, and comes as rapidly forward to our own time, giving the prominent characteristics of religious life in each age.

These features are not presented in the form of a dry historical record; but they are all glowing with celestial light, and contain the most precious spiritual lessons, warning us against the most subtle temptations of the great enemy. The experiences of the past are made to teach the most important principles of spiritual instruction for our use in the evil days of the present.

But when we reach the present generation, when the advent messages began to be proclaimed, then the interest becomes still more intense. The work of Father Miller is set before us in a new light, and more clearly than ever before. The disappointment is clearly explained, the most interesting and striking circumstances are portrayed, the experiences of the pioneers in the third angel's message are set before us, and the progress of the work given, reaching to the present period in our message.

From this point the future experience of God's people is most graphically described. The forces

of evil which Satan is arraying against the last warning message are most clearly delineated, and his cunning schemes are opened before us. Our dangers are pointed out. The conditions of success are made plain, and needed warnings are given. Step by step the mind is carried forward to the great culmination of all earthly history. The work of Spiritualism, and its connection with the popular religion of the day and with popery, is brought to view, and the steps already taken in this direction are made clear. The work of our government in this country and of Catholicism in the old world, in their preparation for the last great conflict, are given, together with the struggles of God's people, in the pervading darkness, with all forms of error, and the final triumph of those who love and obey the truth.

The closing events of the world's history are depicted in the most powerful manner. We have never seen anything which would equal these descriptions outside of the Bible. They stir one's soul with powerful emotions, bringing eternal things very near, and giving the mind a most vivid conception of the closing events of the great controversy between good and evil. The series form a most valuable commentary upon the prophetic word, grouping together into one connected view the scattered expressions of Holy Writ relating to the end of all earthly things.

There are single chapters in this book which are invaluable. The one upon the origin of evil, the rebellion of Satan in heaven, and the dealings of God with him, is one of these. Here is a problem which has been unfathomable to the greatest minds. In a few pages such light is shed upon the subject that we are led to admire the wisdom of God, and clearly discern the character of evil and the importance of the plan of salvation.

The nature of sin, the importance and necessity of God's law, the mercy of God, and the greatness of Christ's love, are set before us in words of truth and soberness, of clearness and great power. It seems to me no one could read this volume without being made better by it. It is a volume no person could write without special help from God. Its value is not to be measured by dollars and cents. We earnestly advise all our own people to procure it. We urge them also to circulate it everywhere. We would gladly have it read by the most intelligent and highly educated in the land. It will exalt the truth and the importance of the work. Let it be circulated everywhere.

It can be obtained for \$1.00 at the *Signs* Office, Oakland, Cal., and from the depositories of all our Tract Societies.

G. I. B.

THE OTSEGO MEETING.

OUR General Conference over, we left Battle Creek Nov. 21, to attend a three days' meeting at Otsego. We rode on the cars to Kalamazoo in company with Eld. Daniels and his wife and Sister McOmber. Bro. Leighton met us there, and took us in his carriage to Otsego, sixteen miles. As we entered the village, we heard the evening bells ringing for meeting, and we were told that there was an appointment for Sister White to speak. I hurried to Bro. Leighton's house, and back to the church, thinking that if I relied upon my own strength and wisdom I could make excuses and decline; but looking to Jesus for help I opened my Bible, and spoke with great freedom and clearness from Eph. 3:14-21.

The brethren and sisters had come together from different churches, and the house of worship was crowded. The gallery was full, seats were placed in the aisles, and quite a number could obtain no seats. My own soul was strengthened and refreshed in dwelling upon the gracious promises of God. In watering others, my own soul was watered.

Sabbath morning, at eight o'clock, we met for a

social meeting, in which I considered it a privilege to take part. Many excellent testimonies were borne. I then addressed the Sabbath-school for about twenty minutes.

It is of consequence to us all to be thoroughly acquainted with the Scriptures. There is in our land a general disregard of the Bible; and every believing parent among Seventh-day Adventists should make special efforts to become themselves intelligent in the Scriptures, and by precept and example to educate their children to appreciate the Sabbath-school and the precious opportunities within their reach of learning the sacred truths of God's word. We shall all be severely tested. Persons who pretend to believe the truth will come to us and urge upon us erroneous doctrines, which will unsettle our faith in present truth if we pay heed to them. True religion alone will stand the test of the Judgment. Every teacher in the Sabbath-school should be a learner in the school of Christ. Then he himself will be profited in his efforts to teach the children under his care. Special promises are made in the Scriptures to those who shall be instrumental in turning many souls from darkness, in bringing sheep and lambs to the fold of Christ, and in converting sinners from the errors of their ways. When the Master comes to reckon with his servants, every unselfish worker will receive a reward proportionate to his labor. Let every teacher, therefore, take his class, member by member, calling them each by name, and present them before God for his blessing. Then let him try by every means in his power to win them to Jesus. This important work is greatly neglected. Should it be carried forward, a spirit of reformation would be seen in the Sabbath-schools. We should have fewer unmanageable youth; for divine power would be combined with human effort, and the Spirit of God would bring every power into subjection, into obedience to Christ.

During the week, we should keep in view the Sabbath of the Lord, and labor to the end that our children shall have some time each day to study their lessons with their parents, the parents themselves showing an interest in the lessons. This will educate the children to feel that their lessons are of consequence. If on Sabbath morning parents spend hours in sleep, they lose much. They are wasting God's time, and it cannot be recalled. If it were their own, they would not thus idle it away. If the parents arise early, they can prepare the morning meal and have family prayers without haste or confusion. Then there is time to review the lessons, and the children, with their parents, can go to the Sabbath-school without becoming hurried, and can do justice to their lessons.

The ministers, who are stewards of the mysteries of God, and those who will give their lives to him without reserve, can do a good work for the Master. Lose no opportunities to help the children to become intelligent in the understanding of the Scriptures. This will do more to bar the way against Satan's devices than we can now imagine. If they become familiar with the truths of God's word, a barrier against ungodliness will be erected, and they will be able to meet the foe with Christ's words, "It is written." There is a great work to be done for youth and children; and every son and daughter of God may act a part in it, and thus be partakers of the reward that will be given to the faithful workers.

Eld. Daniels spoke to the people Sabbath forenoon from Jer. 17 : 9, 10 : "The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." His discourse made a good impression on the minds of all present; and in the testimonies borne by our brethren and sisters Sunday forenoon, references were made to his discourse, showing that many hearts were deeply impressed by it, and

that they meant to be doers of the word and not hearers only.

Sabbath afternoon, I spoke from Rev. 3 : 7-9. Although the house was packed, when we called for those who wished to be on the Lord's side to separate themselves from the congregation and come forward, seat after seat had to be vacated, until nearly all the pews in the body of the house were filled with those who wished the prayers of God's people. Seventy-five came forward. This was a precious season. How my heart rejoiced to see Bro. Canright all interest, heart and soul in the work, as he used to be years in the past! I could but exclaim, What hath the Lord wrought! "Bless the Lord, O my soul, and all that is within me, bless his holy name." We knew angels of God were in the congregation. Evil angels were also there, at work with might and power to bind their chains upon souls that would otherwise yield to the entreaties and warnings of the Spirit of God. There were some in that congregation whom the Lord loved, but who had been in perplexity and doubt, and who had been loosening their hold on the pillars of our faith. How grateful I felt to the Lord that probation was not yet closed, that all who would, might come, and find mercy, and peace, and comfort in the Holy Spirit, and form characters for everlasting life! How my soul longed to help them, every one, to the path of safety,—to the path where there is light, and peace, and joy! We hope to see them free in Jesus and rejoicing in hope, standing in defense of the faith once delivered to the saints.

A pure and holy faith is to be gained only by a diligent searching of the Scriptures; and there is danger even in this, unless the enlightenment of the Holy Spirit shall shine into the chambers of the mind. The Bible is the most precious of books; and reading and understanding its truths, making a practical application of them to the daily life, will be of the highest benefit, elevating and ennobling the character. Very many might know more of the Bible, if they would make the best use of their time, improving the minutes by diligently searching the Scriptures, testing every doctrine of faith by the law and the testimony. "If they speak not according to this word, it is because there is no light in them."

Eld. Canright spoke to the people evening after the Sabbath, from Luke 22 : 29, 30, giving an impressive discourse.

Sunday, our morning meeting commenced at nine o'clock. We did not have preaching in the forenoon, the time being given to testimonies from those assembled. We consider it a wise plan to give all an opportunity to confess Christ, and to stand in defense of the truth, that all may have the privilege of witnessing for Jesus. We are always sorry that these meetings are not made more interesting than they are, that many should talk so low that they can be heard only by a few close beside them. Many need to be educated on this point; for they might as well talk in an unknown tongue, as far as others are concerned. The brethren cannot even say "Amen" intelligently; for they have not heard more than one or two words, if any. These dear souls can talk loud enough at home, or while engaged about their work; and they ought to be so grateful to God for the great plan of salvation, and that the gift of eternal life is brought within their reach, that they will be joyful witnesses for the Master. Then none would think that they were, ashamed to speak of Jesus,—ashamed to acknowledge the truth. It is not enough to live in the atmosphere of truth; the truth itself must be in our hearts, its principles being interwoven in our lives day by day, hour by hour, minute by minute. Then we shall have a knowledge of the truths of the Bible, and they will have an influence on all the faculties, freeing all

from this backward spirit in meetings where they have the privilege of testifying for God. They will speak with a freedom from hesitancy, and their testimonies will be invigorating and refreshing. Such will be living channels of light, and their mental powers will expand as they grow in grace and in the knowledge of the truth. If Christ's spirit is in them, it will not create disorder and confusion, but will rectify all these mistakes and disturbances. Then let all drink deep of the fountain of truth, that through you may flow forth the living, refreshing streams that come from the fountain of life and salvation.

We listened with deep interest to remarks made by Eld. Canright at the close of the morning meeting, which were reported by Eld. Daniels. Eld. Daniels spoke Sunday afternoon from Rom. 2 : 11 : "For there is no respect of persons with God."

We were invited to occupy the Congregationalist church Sunday evening. This kindness was appreciated by us all, as more could be accommodated there than in the Seventh-day Adventist church. Notwithstanding the stormy weather, the house was filled, extra seats having to be placed in the aisles; and all listened with interest to the words spoken. This closed our series of meetings at Otsego. We were wearied from the labors at the General Conference, and dreaded any additional labor; yet we bless God for this precious season with our brethren and sisters assembled at this meeting.

Monday forenoon we visited Bro. and Sr. Russell; and Bro. and Sr. Brackett, Eld. Canright, Bro. Clemons, and Bro. J. Rumery, were present. After spending some time in profitable conversation, we bowed in prayer, and the sweet, subduing influence of the Spirit of God came into our hearts. We felt assuredly that Jesus was in our midst, and that to bless. We parted with our friends, not knowing as we should meet them all again in this life, but with a strong hope that we might again meet around the throne of God.

We hope to see our Bro. Charles Russell firmly making his way to the light, rejoicing in every point of present truth, and doing work in the Master's vineyard in bringing others to the knowledge of the truth. There is work for all to do. At Otsego we met Bro. Philip Strong, whose voice has been silent for years. We hope to see this our brother and his wife again engaged in the work, giving the trumpet a certain sound, that the people may make ready to stand in the day of the Lord. Moments are precious; we have no time to lose. We must individually do our work, and then we shall hear the "Well done" from the lips of the Master.

The most of our time was spent with the family of Eld. Canright. We were made very welcome at their pleasant and comfortable home, which is conveniently furnished, yet with simplicity. It is indeed a home. All was done that could be done for our ease and comfort. We were continually grateful to God that we felt indeed at home, and that Bro. Canright had met with so great a change in his feelings, that he had been transformed by the sanctifying grace of Christ, and that peace, and hope, and faith in present truth were again cherished in his heart. My heart was filled with joy as I looked upon his wife and his children, and thought, These will follow Eld. Canright in the path of light, and peace, and faith. While he shall go forth from his family to his labors, responsibilities must rest heavily upon his companion, to educate and discipline and mold the characters of the dear ones in her charge. Mingling firmness with love and tenderness, under the sanctifying influence of the grace of God, she can be in the fullest sense a home missionary, gathering and reflecting divine light every day, cheering, encouraging, and seconding the efforts of her husband in his work of saving souls. They are a precious family, and angels of God look upon them with

interest. Angels will minister to the mother in her efforts,—the home missionary doing her appointed work,—and to the children as they may bear their lesser responsibilities. The reward that will be given the self-sacrificing worker in the vineyard, will also be given the faithful home missionary who carries "by the stuff." I felt that peace rested in the plain but comfortable home of Bro. and Sr. Canright. I could but make melody to God in my heart every moment as I considered the work that had been wrought so wonderfully in this case. Eld. Canright saved to the cause! His precious family led into the ways of truth and righteousness! I said in my heart, as I looked upon them, Saved, saved from ruin! If there is joy in the presence of the angels in heaven, why should there not be joy in our hearts? I do rejoice, I do praise the Lord, that mine eyes have seen his salvation.

E. G. WHITE.

ITEMS OF EXPERIENCE.*

I HAVE had a great desire to come back here and labor; but the General Conference has thought best that I should labor in other States for a time. If I do that, I shall not therefore be here very much; and I feel it a great disappointment. Of course, the brethren here know more or less of my relation to the cause during the past twenty-five years. Having been a preacher among our people, most of our brethren know me in some way, in almost every State in the Union, from Maine to California.

It seems to me, dear brethren, that my whole soul is now bound up in this present truth. I have told my brethren that if the world were before me, the truth is so clear that I know I could make them see it. I have also said that I do not believe any man takes as much pleasure in worldly pursuits as I do in this. I have tried to analyze my feelings, and I have reached some conclusions. Sometimes an individual gets started on a wrong train of reasoning, and he sees it when he is far away. Then he finds it hard to get back again. This was my case, exactly. I did not see as the brethren did, and so I concluded I would leave the work for the time being. So I went to farming. I have tried to keep my trials to myself; that I think you all know. I have not seen a day when I did not love my brethren. The most painful thing I had to think of was that my course had been a stone of stumbling to others, and that I had perhaps caused some one to be lost. I have great charity for brethren who are in trouble. I myself wanted to know what was right; and they may say, Why did you not do right? I am satisfied that man's wisdom is not always reliable. He must have the Spirit of God to guide him, or he will go wrong.

Now I want to say that I have been changed right around in my feelings and convictions. I do not say I am fully satisfied in everything; but I believe the truth as I used to believe it. I think a man's experience in his own heart is a good deal; it is worth something, at least. At our Jackson camp-meeting Bro. Butler helped me. He kept praying all the time that I might be willing to give up everything to God. I thought I had done that; but I found, brethren, that I had not,—that if the Lord should make it plain to me that it was my duty to leave my family, I did not feel that I could do it. I did not love the people as I used to; that was another thing. There was a time when I would have gone through rain and mud,—anywhere, to save the people; but I had lost that out of my heart. This love for souls had gone from me,—I saw that very plainly. When I came to the point where I was willing to give up everything, then that good feeling came back to me again. I had felt that I would give anything if it would come back; and now I feel that I have hold of the

right thing to lead me, that to stand right before God is to give up all. The way grows brighter and brighter every day.

I have observed this, brethren: that you may get up any question in the world that a man can get up, and you can make out two sides to it. To illustrate this, and show how easy it is for the mind to be wrong: Some of the brethren thought it would be a good idea to debate the question of the non-resurrection of the dead, and they did so. They chose sides, some of them right against their own convictions; but of course they tried to uphold their own side, and they studied hard to make their points, until after a time, notwithstanding the fact that they had said, "We don't believe it," they found themselves really holding it as a truth, which was afterward a great injury to them. A man's mind is a wonderful thing; and he must be humble, and walk carefully with God, or he will fall. Some say, "If God is almighty, why does he not make everything so plain that a man cannot doubt?" That is the way many of us feel,—why does not God make it plainer? One thing is very certain, brethren,—you know it, and so do I,—that God has given to every man light enough, if he would receive it, to save him. If only faithful to what light is given, he will go through. Take the case of Moses. I think there is mighty force in that. God used him as a leader, and sent him back from Midian into Egypt. The people had enough evidence that God had sent him. There were the ten plagues; there was the opening of the sea,—every man, woman, and child had seen these things. There was the cloud by day, and the pillar of fire by night, which they saw every day and every night. There was the water bursting out of the flinty rock; and yet for all this they were tempted, and said, "Is God among us? Come, let us make us gods to lead us back into Egypt." Do you not suppose these people were honest in their convictions? It seems to me I can see them in little knots, saying one to another, How can you understand this? and how can you understand that? How do you explain this? and how do you explain that? Now I believe they felt that very way. They would say, "Here we have been in this place twenty-five, thirty, forty years, and we have not seen what we thought we should. If we had known that we were going to remain in this place so long, we would not have left our homes in Egypt." But God was in it, was he not?

I remember the case of Korah and his company. They thought they were right. They did not believe that they were all wrong and Moses was all right; but when God spoke they all went down, and Moses remained. But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, "Ye have killed the people of the Lord." Their delusion seemed to be complete. They rose up against the Lord, and fourteen thousand and seven hundred perished in the plague which the Lord brought upon them, besides those the earth swallowed up. I believe that, like these men, a person may come to be in such a condition of mind that he thinks he is right and everybody else is wrong.

Take the case of Elijah after God had been with him on Mount Carmel. He ran away into the wilderness, lay down, and said to the Lord, "Let me die." Discouraged, his mind had undergone a change. But the Lord did not forsake his servant when he was going where he did not send him. "And, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." But this was not so; for the Lord showed him his mistake. The Lord said, "I have

left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

There was John the Baptist, the forerunner of Christ. He knew the Lord had been with him; he saw the Son of God, and baptized him; he saw the Holy Spirit resting upon him in the form of a dove. John is cast into prison, and now he queries whether this is really the Christ. If he is, why am I left here in this place? You remember the case of the Saviour himself. He worked a wonderful miracle,—that of feeding a multitude of people. They were going to take him right up by force and make him a king. They thought that was the way, but they were disappointed. Yet he was Christ, and his work was of heaven.

And now, here we have a meeting, and all the people say, "I know this is the work of God;" yet it will be but a little time, as Sr. White said in her discourse, when men will turn right against you and this work. Many of Christ's disciples turned away and walked no more with him. I do not believe these people were without feeling in the matter. When he healed the young man who was blind, they were ready to say, This must be the Christ; but when they began to reason out their doubts, there was room enough for doubting. They had known him from childhood; they knew him when he was a little boy; they had seen him at work in the field, or walking by the brook; they had seen him carrying his father's tools; they knew his father and mother, his brothers and sisters; he had walked among them as an ordinary man; and now he stands up all at once, and proclaims himself the only Son of the living God in heaven.

I have had a talk with Bro. Butler about some things that it did not seem to me I could believe; but my mind has wonderfully changed, and I know how to sympathize with those people when Jesus said to them, "Except ye believe upon me, and eat of my flesh and drink of my blood, ye can never enter into the kingdom of heaven." There were a good many such questions that stood in their way; but the cause of God went forward just the same, right past all these doubters. God gives evidence enough, if men will only take it. Christ showed that they rejected him, because they were not baptized of John. I think I can make you see it. They heard John preach, and saw that he was more than an ordinary person; but how did they know his mission was of heaven? They said to John, "Work a miracle, if you are sent from God." John did not work a miracle. Now let us see how it will be when they come up to the Judgment. The Pharisees will be there upon the left hand. They will say, "We have been honest,"—but stop! There will rise up on the right hand some poor brother or sister who never had any learning, and say, "I was there, and heard what was said at that time; it was clear enough for me." Don't you think that will be convincing? Some will say, "If it had only been clear enough!" I think we ought to be careful not to ask God to give us more evidence than is necessary. Brethren, be very careful; faith grows by exercise.

I believe it makes a difference whether we go after men with an argument, or with the Spirit of Christ. I remember a little incident related of Mr. Moody. A man came to him, and wanted to argue with him. But Mr. Moody said to him, Let us get down and pray. They did so, and that man gave his heart to God. I tell you, my dear friends, the truth will go to the heart when the Spirit of God works.

There is a point that has bothered me a little, and I want to speak of it. In the twenty-five years I have been with our people, I have traveled from Maine to California, and I have never known one man who has drawn back and begun to t I doubts who did not begin to separate from God. I have never known one who through such a

* Remarks at the Otsego meeting, reported by Eld. E. P. Daniels.

course has become more spiritual or more anxious to do something to save his fellow-men. I have never known one man to do that, and I do not believe I ever shall. When I left off preaching, I vowed to myself and to my God, that I would go right along laboring as I had done, be faithful in the church, and do my duty every time. Well, brethren, after I had gone that way for a time, I found that I had lost my hold upon God. I lost my spirituality. Now there must be something wrong about such a course; for if it is right it seems to me that a man would certainly prosper in that way.

Now about our cause for a few moments. I have said to our brethren that our cause was going down. I really came to believe in my heart that this work was growing smaller. I went to the last Conference, and I saw that instead of decreasing, everything was growing stronger and stronger. I saw some of our young preachers there who used to think they could not preach when I was present; and now I find them head and shoulders above me. I said that our churches were getting proud and formal like the other churches around us, and that in eight or ten years more, they would be stiff and cold. Now I am thankful that it is not so. Our leading brethren were never more simple and humble than they are to-day. I never heard better sermons; they came so near to my heart. I said, I will go home, and when my brethren say to me, What are you going to do with this or that? I will say to them, What are you going to do with these things I have mentioned? I have always believed with the rest of the brethren that the time would come when the work of God would go as it did in the old apostolic days, and I say that I never saw anything that looked one-hundredth part as much like it as I have seen in this last General Conference. I believe the Spirit of God is moving upon the hearts of our people in this very way. I have had a good long time to observe the workings of our cause. I have been in close attendance at the Conference from half-past five in the morning until night, and every moment was filled full. I must confess that I was dumbfounded to see by the reports that came in that the work was growing larger and larger every day.

I want right here to make a confession. Two years ago Bro. Gage was here at our ministers' meeting; and at that time I expressed myself to him that I had not very much confidence in the missionary work. I verily thought that we ought to go out and preach the gospel, and let the missionary work go. Now I see that if they had carried out my views, the cause of God would have suffered by it. I can say that now I love this present truth in all its parts. I want to come right where I will believe the testimonies with all my heart. If this message is the truth and all right,—as I believe in my soul it is,—I will do anything, I will suffer anything, for it; and this brings joy to my heart to-day.

There are one or two thoughts more; I want to be very careful how I state them. My dear brethren, if I get the right idea of the work of God, he has a message of truth in the world. He has to use mortal creatures to carry on that work; these men will make mistakes. Peter did this. I have sometimes forgotten these facts. When Brn. Butler, White, Andrews, Haskell, or others have said something that wounded my feelings, I have let that destroy my confidence in the truth. I know I have had a mind to do God's will. I have gone to the place of worship, and have felt that I was willing to do anything if I could only save some one to the truth. I have spoken at times harshly; and some have gone away offended, and I am afraid they will be lost. But be that as it may, it is God's truth just the same; and I see this, that if I had to have allowance made for me, I must make allowance for others. All may speak

too sharply and too quickly. Now I have made a vow before God, that if my brethren do anything to make me feel hurt, I will let it pass. I will leave it with God; he will make it all right sometime. This is not Bro. Butler's work nor Bro. Haskell's work; it is God's work. I have felt profoundly sensible of this fact, that my labors have not been personal enough. I failed to come right to the brethren and labor personally with them, to take them away alone and talk with them and pray with them,—it almost kills me. I have not talked with the brethren personally; but I have made up my mind I will change in this particular. I feel that I will take them by the hand, and talk with them. Brethren, I will say this: So far as I am concerned, I will start right here; and all that I have, all that I am, I will put into this work, and take my risk of everything. I will never do this backing up any more; and I believe that if I ever go back from this I am lost. All I have I will give to this cause. I believe there is in this truth that which will save men. I have seen drunkards saved by it, and the wickedest of men saved by it; and may God help us to triumph with it when Jesus comes.

D. M. CANRIGHT.

THE SIGNS AND SUNSHINE CANVASS.

THE attention of our people is being extensively called to the plans laid at the General Conference to increase the circulation of the *Signs of the Times* by connecting it with the popular work, "Sunshine at Home." Our leading brethren at the Conference felt that the time had come to make a special effort to spread the light of truth more rapidly than ever before.

The *Signs of the Times* is our pioneer paper, and it contains truths that the people need at the present epoch. Strong efforts have been made in the past to circulate it extensively, and with excellent results. Its subscription list has greatly increased, till many tens of thousands have become familiar with it. But there is no halt in this work till the consummation is reached. Our efforts every year will be more and more extensive to spread the truth and light of the third angel's message. The difficulty in the past has been that it has cost so much to send out the agent to canvass for short-termed subscriptions. Great good has been done by the methods already tried, and we would not discourage any effort to accomplish so important an object; but it was thought some plan could be devised to save this expense to our people, while more good might result.

"Sunshine at Home" has proved to be a book easily sold, and many thousand copies have been disposed of the present year. The publishers of the REVIEW AND HERALD have been willing to give the pecuniary profits which might be derived from the sale of this book, largely to accomplish the object of circulating the truth by means of the *Signs of the Times*. This book sold easily and rapidly at \$1.50 wherever it was introduced. The proposed plan is to furnish the book at the same price, with a three months' subscription to the *Signs of the Times* thrown in, the profits to go to the canvassers to sustain them in their noble work of introducing the truth throughout the country.

We expect to see many thousand copies sold, and subscriptions for the *Signs* obtained by this means in the near future. The holidays are just upon us, and an excellent time to avail ourselves of the desire to obtain suitable presents, and thus circulate the truth.

May God bless the workers in this *Signs* and "Sunshine" canvass.

G. I. B.

—A smile and kind word are too cheap to be stingily hoarded as they are by many so-called Christians in this world of sorrowful hearts.

KEEP THE WORK MOVING.

TO THE WORKERS IN OHIO AND WEST VIRGINIA: Nothing is so well calculated to quicken the pulsation of the heart, and lift the soul above all discouragements, as to see the message of mercy that is to ripen the harvest of souls for the coming of the Lord extending to all parts of the earth. The moves made by the late General Conference, and those of the past few months are most encouraging. Cheering reports come from different parts of our own State. Bro. Anglebarger reports that ten have united with the church at Springfield, and others are deeply interested. Bro. Van Horn reports from Columbus that six have taken their stand fully with us, while others are deeply interested. Several of the old churches have received additions to their numbers. Four new church buildings are nearly completed and will soon be ready for dedication.

What can I do more than I am doing to extend the truth in our own borders? is a question we all should consider prayerfully. The destiny of some soul may be balancing on the personal efforts we put forth in their behalf. The present offer of the *Signs* for three months with "Sunshine at Home" at \$1.50, with 40 per cent commission to the agent, is a splendid opening for many to engage in a work that will bring a fair support, and the reward of seeing souls saved in the kingdom of God. Those who are unable to canvass their town or city may be able to provide a home for some one who can, and thus the way may be prepared for future labor. Those who can help forward the work in this way, or any who have an opening for a series of meetings, should correspond with me at once. To those asking help in their churches, I would say, We hope to assist you soon.

R. A. UNDERWOOD.

BATTLE CREEK COLLEGE ITEMS.

THE CONFERENCE.

THE General Conference has been a source of blessing to the College by giving the students an opportunity to become acquainted with the wants of the general field and the methods employed in carrying on our work. Besides, they have had the privilege of listening to many discourses, of both a practical and doctrinal nature, which have been well calculated to create confidence in the message that we are giving to the world, and to lead to increased consecration of heart. The labors of Sr. White especially, have been appreciated, and have been the means of leading a number to make a start to serve the Lord.

PRAYER MEETINGS.

Prayer and social meetings are held regularly by the students on Friday evenings and Sabbath afternoons. On Friday evenings the meeting is a general one, but on Sabbath afternoons the students are divided into three companies, all of which carry on meetings at the same hour in as many College recitation rooms. By adopting this method every student has an opportunity to participate actively in religious services under circumstances as favorable as possible.

PRESENTATIONS.

The College has recently received a donation of one thousand dollars from a Southern friend, to whom it is indebted for other favors. Elds. J. H. Waggoner, G. D. Ballou, and R. M. Kilgore have also contributed some fine specimens of petrified wood and other curious formations to the College cabinet. The petrified wood was brought by Elds. Waggoner and Ballou from Arizona, while the specimens presented by Eld. Kilgore were brought from Texas.

W. H. LITTLEJOHN.

—We ought not to judge men's merits by their qualifications, but by the use they make of them. —Charron.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Pa. 126:6

CIRCLES ON THE SAND.

NEAR to the margin of the sea,
There clings a little plant,
With trailing leaves to one poor root,
And fashion hard and scant.

The wind that blows across the sand,
Has tossed it here and there;
But still it grows, and keeps its place,
Though all the beach is bare.

And with its flying fingers still
It marks upon the shore
Curve upon curve of graceful lines,
Repeated o'er and o'er.

So let thy life, though trampled down,
And scant and wan with care,
Trace on thy lot those lines of grace
Which save it from despair.

For thus the circle grew before
The eyes of ancient men;
And thus the curves of ancient art
Were drawn by nature's pen.

And thus, if on the hardest task
And narrowest of our lives,
We carve such purpose, tides may sweep,
But perfect thought survives.
—Rev. Samuel W. Duffield, in S. S. Times.

FRANCE.

BASTIA, CORSICA.—God has sustained me in returning to this city. I have labored three more days for the new converts here. A Sabbath-school has been started, and a church of eleven members organized. All will have their names attached to a covenant to pay the tithe for the support of the closing work of the gospel in France and Italy. I start this day for Ajaccio, whence I purpose, the Lord willing, to set sail for Italy. Dear brethren, pray for me, as duty calls me to Naples, the very seat of the cholera plague.

Nov. 9. D. T. BOURDEAU.

MISSOURI.

KIRKVILLE.—I have just held a meeting at Center school-house seven miles east of Kirkville. There was a fair interest. Three persons began to observe the Sabbath, and others are likely to before long. Shall spend the winter preaching if circumstances favor.

Nov. 21.

H. WREN.

MAINE.

DANFORTH.—We had an excellent meeting here last Sabbath, Nov. 22. Some new ones began to serve the Lord, which brought light into our meeting. The Lord came near to his people, and it was good to be there.

The most of those who embraced the truth here last summer voted to adopt a tithing system, and thus help to spread the truth and carry forward the work. We expect to see others accept the truth here yet.

Nov. 24.

J. B. GOODRICH.

VERMONT.

KEELER'S BAY AND SOUTH HERO.—Our work here is still encouraging. There are twelve, all adults, keeping the Sabbath, and others are in the valley of decision. The interest at the former place is as good as at any time. Opposition is being manifested in a quiet way. Books are selling quite well. Last week our sales amounted to about \$20.

One canvasser writes: "I have taken twenty orders for 'Sunshine at Home,' besides doing other work. If all in Vermont who can would take hold, we might sell several hundred copies by the first of January. If we hear the Saviour say, 'Well done,' we shall have to do something."

A. O. BURRILL.
C. L. KELLOGG.
H. J. FARMAN.

IOWA.

MARSHALLTOWN AND KELLOGG.—After our camp-meeting, I remained in Marshalltown, where there are some 600 Scandinavians, to follow up the interest created by the labors of Bro. M. Larsen and the camp-meeting. When I went away to attend the Algona camp-meeting, three had commenced to observe the Sabbath. On returning from Algona, four more commenced to obey God. I hope others may follow the good example. From the 14th to the 19th, I visited the friends at Kellogg, Jasper Co. Five willing souls followed their Lord in baptism. The Lord blessed as we broke bread, and I received \$30 as a first-fruit of their tithes and offerings. The interest at Marshalltown is still good. May the Lord bless his cause here.

Oct. 30.

JOHN WILSON.

ILLINOIS.

AMONG THE CHURCHES.—I left home Oct. 10. From that date to the 15th I held meetings and visited among the brethren at West Salem. We had some excellent meetings. From the 16th to the 22d I spent with the friends at Keenville. The friends here are building a house of worship. They have it ready to plaster. I next spent a few days with the friends at Fitzgerald. There are three families of Sabbath-keepers here. Two of them seem to be trying to keep pace with the message.

From Oct. 27 to Nov. 5, I was with the friends at Webber Grove. The Spirit of the Lord was present to bless. Five were baptized, and six were added to the church. From the 7th to the 12th I was at Du Quoin, holding Bible-readings, preaching, and visiting. One was added to their number. Nov. 13-15, I held meetings at a place called Grassy, nine miles south-east of Carbondale. I preached five times. There is one family of Sabbath-keepers there, and they were very much encouraged.

G. F. SHONK.

MICHIGAN.

OTSEGO.—We have just closed a most excellent meeting at this place. Brethren and sisters came in from all directions, many from long distances, till we had the largest meeting ever held here. Our house was crowded at every service. Sr. White and Eld. Daniels came Friday. Bro. Daniels preached with good freedom, and the Lord blessed the word to the good of many.

Sr. White, besides speaking to the Sabbath-school and several times in social meetings, preached three times with great force and liberty. When she called them forward Sabbath afternoon, a large number responded, and some good testimonies were given. The Congregationalist minister very courteously offered to withdraw his appointment for Sunday evening, inviting Sr. White to speak in their house, as it was larger than ours. Though the evening was very stormy, yet the house was crowded. Sr. White spoke as only she could speak, in her most happy and forcible manner. No Christian could possibly take exception to anything she said, and yet it was very close, often cutting square across the habits of the common church member. Some of us would have given offense had we undertaken to express the same ideas. I am impressed that it is a safe plan for all to follow, to preach the truth plainly, and yet to use such language and manifest such a spirit as will give no just occasion for offense. Harsh, spiteful words do no good to any one.

We esteemed it a privilege and a blessing to have the presence of Sr. White in our family. We are fully satisfied that the blessing of God goes with her and her work. We feel that our hearts and sympathies are now united in the same good work, and we hope it may continue so till the end.

D. M. CANRIGHT.

INDIANA.

ROCHESTER.—After our good camp-meeting at Logansport I visited the little company north of Rochester. I found them growing in grace. They have a very interesting Sabbath-school. The outside interest is good notwithstanding the great opposition there has been against the truth in this place. May God bless these dear souls, and may they walk so humbly before him that others, see-

ing their good works, may be constrained to glorify him.

Wednesday, Oct. 22, I visited the Ligonier church, and I can truly say that we had some good meetings. There are some good active workers in this church. Sunday, the 26th, the ordinances were celebrated. Eld. J. S. Shrock was with us, and administered them. The Lord came very near by his Holy Spirit, for which we feel to praise his name.

Wednesday, the 29th, I left for Battle Creek to attend the General Conference. All who attended this annual gathering were greatly blessed. As I see the plans that have been laid for the spread of the truth to all nations and tongues, I feel like consecrating myself to God and his work. I am now attending the College for a few months; and it may not be out of place for me to say that if there are those who feel as though they ought to be fitting up for the great work there is before us, they should avail themselves of the many privileges they would gain at this College. Certainly the hand of God is here. My address for the present is Battle Creek College, Battle Creek, Mich.

Nov. 28.

M. G. HUFFMAN.

VIRGINIA.

TWYMAN'S MILL, MADISON Co.—Some three weeks ago we commenced meetings in a school-house about three miles from here. Have presented the truth of God to them, and as the result four have signed the covenant to keep the commandments of God and the faith of Jesus. We worked under some disadvantages, as some have opposed us secretly.

Sunday, Nov. 16, we came to this place, lecturing Sunday and Monday nights. At first it was the wish of the people that we should hold a series of meetings; but the Sabbath question began to be discussed by the citizens before we reached the place, which resulted in closing the school-house against us. Tuesday and Wednesday nights it rained, and we could not hold meetings. We improved the time in visiting families, however, and last night the doors were closed. We stopped with one family all night. A few of the neighbors came in, and we explained to them God's claim upon his holy day and other points of doctrine, and before we separated five added their names to the covenant to observe God's commandments. To-day another one has added her name, making in all six at this place. So the devil made a great mistake by turning us out of the house, for in doing so we have gained many friends. One man said he would give us the ground on which to build a church, and ten days' work and four dollars and a half was added by subscription—all last night's work. May God bless in the presentation of his word in this part of the State. There are many difficulties to labor under, but we trust in God and desire the prayers of his people that his truth may reach the hearts of the honest.

Nov. 21.

G. A. STILLWELL.
R. D. HOTTEL.

Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."—Gen. 43:11.

—Employ the gift thou hast,
Whate'er it be, with true and earnest care,
And this endeavor shall not be the last,
Each good performed another shall prepare.

—Let us be content in work,
To do the thing we can, and not presume
To fret because it's little. 'Twill employ
Seven men, they say, to make a perfect pin.
Who makes the head, consents to miss the point;
Who makes the point, agrees to miss the head;
And if a man should cry, "I want a pin,
And I must make it straightway, head and point,"
His wisdom is not worth the pin he wants.

—Mrs. Browning.

—When we pray for any virtue, we should cultivate the virtue as well as pray for it; the form of our prayers should be the rule of our life; every petition to God is a precept to man. Look not, therefore, upon your prayers as a short method of duty and salvation only, but as a perpetual admonition of duty. By what we require of God, we see what he requires of us.—*Jeremy Taylor.*

News of the Week.

"Tidings of these things came."—Acts 11: 22.

FOR WEEK ENDING NOV. 29.

DOMESTIC.

—General Grant is ill in bed at his home in New York.

—Philip Pervear, of Sedgwick, Me., will celebrate his 105th birthday Dec. 8.

—Americans annually eat forty-five pounds of sugar and one gallon of molasses per capita.

—The Lancaster, Pa., crematorium was dedicated Tuesday, and the body of a woman reduced to ashes.

—A severe earthquake shock was felt in various portions of New Hampshire Sunday morning.

—There arrived at San Francisco Tuesday from China fifty-six cases of exhibits for the New Orleans Exposition.

—Heads of departments of the Michigan Central Road have been instructed to reduce the working force, because of the decrease in traffic.

—In the public schools of Philadelphia the pupils are now taught plain and fancy sewing. Eleven teachers have already been selected at a salary of \$500 each per year.

—At a copper camp in Sonora, Cal., last Saturday, Mexican police attempted to disarm a number of Americans, and in the affray six men were killed, and many others wounded.

—Mrs. Phoebe Brockway died at Union Springs, N. Y., last Friday, at the age of 112 years. She was believed to be the oldest living inhabitant of New York.

—Judge Albion W. Tourgee, having lost a fortune in publishing *Our Continent*, says he will mortgage his brain work for a year in favor of his creditors, if desired.

—Mr. Stephen, President of the Canadian Pacific Railroad, now in London, has "ascertained the possibility of establishing a line of steamers to run from British Columbia to Japan."

—Severe wind and rain storms prevailed in the East Sunday afternoon, at 6 o'clock in the evening the wind reaching a velocity of eighty miles an hour. Throughout the West snow and cold weather is reported.

—At Huntington, Oregon, Tuesday afternoon connection was made between the Oregon Railway and Navigation system and the Oregon Short Line, thus completing the fourth line of railroad across the continent.

—Because of being brutal, demoralizing, and dangerous, the Athletic Committee of the Harvard University faculty propose to recommend that the game of foot-ball be prohibited, and interested students will be given an opportunity to show cause why such action should not be taken.

—Two weeks ago John McBride, an Irish enthusiast at Buffalo, sent a telegram to Secretary Frelinghuysen, warning him that unless Minister Lowell was recalled at once he (Frelinghuysen) would be blown up with dynamite. Secretary Frelinghuysen sent the dispatch to Governor Cleveland, who turned it over to the District Attorney of Erie County. As McBride is considered to be crankish, what the outcome will be cannot be surmised.

—Near Gambier, Ohio, last week, Mrs. Welka, a Spiritualist, grew ill, refused to see a physician, but submitted to treatment by a "medium" named Burrows, who alleged that the woman was afflicted by devils, to expel whom he beat her cruelly with a stick, resulting in her death. Burrows then said the demons had entered his wife, whom he thrashed severely, but not fatally. Burrows' sanity will be tested, and if found to be of sound mind, he will be tried for homicide.

—Beliefs are expressed that the "long strike" in the Hocking Valley will soon end. Some twenty of the persons indicted for outrages have been arrested and will be tried for conspiracy. The railway bridges burned have been replaced, and traffic will be resumed to-day. The output from the mines, it is expected, will soon reach its normal proportions.

FOREIGN.

—The British Government proposes to borrow \$25,000,000 for the restoration of the navy.

—The panic in Paris over the prevalence of cholera is subsiding as the disease gradually disappears.

—The steamship, Great Eastern, will sail for New Orleans Dec. 13.

—Private letters from English officials in India state there is a dangerous condition of affairs in that coun-

try, as the feelings of the natives were never so excited against England as at present.

—Paris, Nov. 27.—This city has resumed its usual appearance. It is estimated that the total number of deaths by the recent inroad of cholera will reach 866. There are still a few cases of cholera in the dirtier quarters of the city.

—The use of tobacco is to be absolutely prohibited in all the Government schools in France, on the ground that it affects injuriously the faculties of the mind and the general ability to study. The regulation is based upon the recommendation of a commission of men of science.—*Religious Intelligencer*.

RELIGIOUS INTELLIGENCE.

—The Third Plenary Council of the Catholic Church of the United States closes at Baltimore next Sunday.

—Two negroes have been taken from Tennessee as converts to Mormonism.

—Mgr. Capel will remain in this country four months longer, visiting New Orleans and San Francisco before his return to England.

—Bishop J. W. Wiley, of the Methodist Episcopal Church at Cincinnati, died while on a visit to the missions of China and Japan.

—On Sunday night, after preaching a powerful sermon on hypocrisy, the Rev. James W. Lindsey committed a burglary at Rushville, Ind., as a result of which he has gone to prison.

—The Methodist ministers of Mattoon District, in session at Paris, Ill., Tuesday decided to discountenance the practice of exposing corpses to view at funerals in churches.

—The Church of Christ, or Campbellite Baptists, in Great Britain and Ireland have a membership of 7,506. In this country the denomination numbers 631,720.

—Instead of 150 pastors, in 1804, in the Protestant Church in France, there are now more than 800, and in some purely Catholic districts Protestant churches have sprung up of late years.

—The Methodist Centennial Conference in Baltimore will continue from Dec. 9 to 15, and among other questions to be discussed by its 600 delegates is this: "Is Methodism losing its power over the masses?"

—Rev. C. H. Spurgeon recently preached the anniversary sermon at Colford, taking for his subject the healing of the man sick of the palsy, and this is the way he divided it: 1. Four men anxious about one; 2. A man who went in through the roof came out at the door; 3. A man going in on a bed came out with the bed on him; 4. Somebody grumbled.

—It is reported as true that one of the most fashionable Episcopal churches of New York, having the confessional, compels its women who confess to having sinned, to wear a heavy, brass plate, with a raised crucifix upon it, next to the skin, upon the breast. It is also so constructed that every motion of the body causes pain. This is high-churchism run mad,—the old penance system restored. Such extremes can only stop other churches now tending in that direction, and make them see to what nonsense ritualism and the false system of the confessional and human absolution is leading them. It is hardly possible that such practices can become engrafted upon a free church in thinking America. "The just shall live by faith."—*Golden Censer*.

Obituary Notices.

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

ATKIN—Died at South Mound, Kan., Nov. 1, 1884, the infant daughter of John and Mary Atkin. They sorrow not as those who have no hope; for they expect to clasp their darling again when the Life-giver comes. Remarks by the writer from Rev. 20: 6.

L. D. SANTEE.

DUNBAR.—Died in Brooklyn Village, O., my mother, P. M. Dunbar, wife of R. A. Dunbar, aged 66 years and 7 months. She was a member of the M. E. church forty-five years, and of the Adventist church ten years. She said at the last that the Lord was with her. As there was no Adventist minister here, Rev. Mr. Gould (Methodist) preached the funeral sermon.

O. M. DUNBAR.

MORRISON.—Died of typhoid fever, in South Boston, Mass., Oct. 8, 1884, Tina, daughter of Sr. C. Morrison, aged 15 years and 10 months. She sleeps in Mount Hope cemetery to await the Life-giver's voice. Words of comfort by the writer. On the morning of Tina's death a telegram was received bringing the sad news that another daughter in Utah had died a few

hours before. Thus Sr. Morrison's bereavement is a peculiarly sad one. But she has learned to say, "He doeth all things well." A. T. ROBINSON.

BUTLER.—Died near Mendon, Mich., Nov. 4, 1884, the infant son of Amos and Libbie Butler, aged 6 months and 7 days. They deeply mourn the loss of their little one, but not as those that have no hope. This is the second one of their children that they have laid away. The funeral was at the Osgood school-house, and was well attended by sympathizing friends and neighbors.

I. A. OLMSTEAD.

CRUMB.—Died of heart disease Nov. 16, 1884, at the home of Bro. C. H. Barrows, Port Allegany, McKean Co., Pa., Bro. Henry C. Crumb, in the 79th year of his age. Bro. Crumb retired at night usually well, and was found dead in his bed in the morning. Discourse by the writer from Ps. 8: 4.

D. A. BALL.

HUITT.—Died, Oct. 16, 1884, our infant daughter, aged 3 months and 11 days. Little Clara had been a sufferer from her birth; but now her spirit has gone to God who gave it, and her body lies in the grave, awaiting the return of the Life-giver. We mourn not as those who have no hope, knowing that if faithful we shall meet our darling in the everlasting kingdom of God. In the absence of any of our ministers, words of comfort were spoken by the Rev. George Merriam (Baptist).

W. J. AND O. J. HUITT.

RUMERY.—Died of paralysis, at Monterey, Allegan Co., Mich., Aug. 22, 1884, Syisbre Rumery, aged 64 years. The deceased was converted when twenty years of age, and joined the M. E. church. In 1857, under the labors of Eld. Joseph Bates, he embraced the views of Seventh-day Adventists, and united with the church at Monterey, of which he was a member for a number of years. He made no profession of religion at the time of his death, yet he cherished a love for the truths held by this people. Mr. Rumery was a public-spirited man, a kind father, and ready to help relieve the wants of the needy. He leaves a wife and four children to mourn their loss. The funeral was held at the S. D. A. house of worship Aug. 24. Discourse by the writer, assisted by the pastor of the M. E. church, from Num. 22: 10.

H. M. KENYON.

THORP.—Died of typhoid fever and congestion of the brain, at Concordia, Kan., Sept. 27, 1884, our little daughter, Jessie Pearl, aged 3 years, 11 months and 29 days. We deeply feel the loss of our only child, but we sorrow not as those who have no hope; for we expect to meet our loved one where unions will never be broken. Words of comfort by Bro. Chas. Flaiz, from Isa. 25: 8.

J. S. THORP.

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By D. M. CANRIGHT.

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Special Notices.

THE SABBATH SENTINEL.

THE Committee appointed by the last Conference to advise with reference to the future of the Sentinel, met at 11:15 A. M., Nov. 23, 1884. Present, Elds. Waggoner, Haskell, Smith, W. C. White, and Bro. A. R. Henry; also by invitation Eld. Geo. I. Butler.

W. C. White was chosen to act as Secretary. Moved, by W. C. White, That the publication of the Sentinel be referred to the Trustees of the S. D. A. Publishing Association. Seconded by S. N. Haskell.

Moved, by U. Smith, That the motion be amended so as to refer the matter to Trustees of the Pacific S. D. A. P. Association. Seconded by A. R. Henry.

Moved, by S. N. Haskell, and seconded by W. C. White, to lay these motions upon the table.—Carried.

Moved, by U. Smith, and seconded by Eld. Haskell, to adopt the following resolution:—

“In view of the fact that a special effort is to be made on the Signs the coming season, requiring a concentration of the working forces of our various societies; and in view of the further fact that there is not at present editorial help in either of our American offices to give the Sentinel the attention it should have to fully accomplish its object; therefore—

Resolved, That the publication of the Sentinel be suspended till better facilities shall exist for the furtherance of the object in view.

This resolution was adopted.

Moved, by Eld. Smith, That we write to Sentinel subscribers who have unexpired subscriptions that we will give them their money's worth of any of our publications that they choose; and if we do not hear from them in three weeks, we will send the first numbers of the Sentinel thus giving them the full number for which the payments have been made.—Carried.

Voted, That the committee rise.

J. H. WAGGONER, Chairman.

W. C. WHITE, Secretary.

OUR FOREIGN PAPERS WITH "SUNSHINE AT HOME."

It has been decided to furnish "Sunshine at Home," with each of our foreign papers to new subscribers on the same liberal terms that are offered with the Signs. At first sight it may seem strange to offer an English book with a Danish, Swedish, or German paper: but in fact it is just the best plan in all the world; because in nearly all the families where these languages are spoken by the parents, the children are taught to read and speak English. There are no people who love and appreciate good pictures more than the Scandinavians and the Germans. Therefore we look for a large list of subscribers to be obtained, not only by Scandinavian and German canvassers, but by English canvassers who may find families of these people as they are working for "Sunshine" and the Signs. The Tidende, Harolden, or Stimme, will be furnished with "Sunshine" for one year at \$2.00; for eight months, at \$1.75; and for four months, at \$1.50.

The commission on these papers is the same as on the Signs. English Agents will need samples of the papers and a special guarantee book. Agents working specially for these papers will procure an outfit prepared for their use. Let the good work begin without delay.

All business will be done through the State Tract Societies.

S. D. A. P. ASSOCIATION,

—Thy friend has a friend, and thy friend's friend has a friend; be discreet.—Talmud.

Appointments.

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

A DISTRICT meeting for Dist. No. 4, will be held at Pleasant Grove, Minn., Dec. 19-23. This will be an important meeting, and we hope there will be a large attendance. Elds. H. Grant and G. C. Tenney will attend this meeting. O. A. OLSEN.

FOUR days' meeting at Birmingham, Iowa, commencing Thursday eve, Dec. 11. Dedication services Sunday, Dec. 14, at 11 A. M. L. MC COY.

Publishers' Department.

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

The home address of I. and H. T. H. Sanborn is Sparta, Wis., Box 488.

BUSINESS NOTICES.

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

WANTED.—A blacksmith who is a Sabbath-keeper. Shop and tools new, never having been used; dwelling house convenient. Correspond with Geo. Hendry, Angola, Steuben Co., Ind.

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. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

Books Sent by Express.—Wm Jones, R M J Pound.

Books Sent by Freight.—Clara Wood Gibbs, B C Saxby, Reuben Wright, E W Whitney, Wm Arnold, E W Whitney, B C Saxby, J B Forrest, S H Farnsworth, Mrs H M Burleigh, Neb T and M Society, H E Case, REVIEW AND HERALD, REVIEW AND HERALD, REVIEW AND HERALD.

Cash Rec'd on Account.—Mo T and M Soc pr D T Shireman \$23.27, Mich T and M Soc pr Hattie House 17.10, Ind Home Mission pr S J Hunt 1.50, Tenn T and M Soc pr S Fulton 2.00.

General Conference.—Tenn pr S Fulton \$23.30, W C White 58.50, P A Gannon 1.00, Mrs H N Loyd 5.00.

S. D. A. E. Soc.—Randall Steward (shares) \$50.00.

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May 18, 1884.

Table with columns: LEAVE, TRAINS TO AND FROM CHICAGO, ARRIVE. Lists train schedules between Chicago and various stations like Galesburg, Freeport, Dubuque, etc.

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

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

PERCEVAL LOWELL, Gen. Pass. Agt.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect December 30, 1883.

Table with columns: GOING WEST, STATIONS, GOING EAST. Lists train schedules between Chicago and Grand Trunk stations like Port Huron, Lapeer, Flint, etc.

†Stops only on signal. Where no time is given, train does not stop. Trains run by Central Meridian Time.

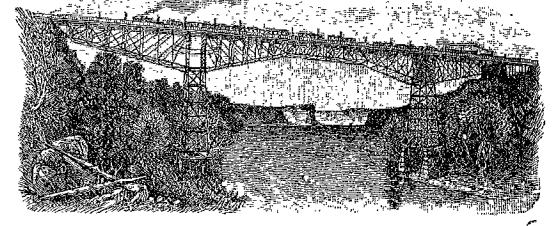
The Day Express, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday.

Pacific, Limited, and Atlantic Expresses, daily.

Sunday Passenger, Sunday only.

GEO. B. REEVE, Traffic Manager.

W. J. SPIGER, General Manager.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns: GOING EAST, STATIONS, GOING WEST. Lists train schedules between Michigan Central stations like Detroit, Jackson, Battle Creek, Kalamazoo, Mich. City, Chicago.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.45 A.M., Battle Creek 7.33, arrives at Detroit 11.45 A.M. All trains run by Ninetieth Meridian, or Central Standard Time.

Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays.

MAY 18, 1884.

O. W. RUGGLES, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., DEC. 2, 1884.

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[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*.]

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Those coming to Battle Creek College should write to A. R. Henry before starting, as he may be able to assist them in their transportation.

The Bath (Me.) *Daily Times*, of Nov. 13, 1884, contains an able article on the Sabbath question, by Eld. R. S. Webber, in reply to a writer who advocates that now almost universally discarded doctrine, the change of the Sabbath from the seventh day to the first day of the week. We are glad to see the testimony of the Scriptures on this subject laid before the readers of such papers.

THANKSGIVING.

At the Thanksgiving services at the Tabernacle, we were favored with a discourse from Sr. White, on true thanksgiving, showing how we can best manifest our thanks for the blessings which God gives us, and that is by becoming ourselves a blessing to others. After the discourse many expressed their feelings in regard to what they had heard, and their appreciation of the mercies received. Meanwhile solicitors passed through the congregation taking down pledges and payments such as any chose to make for the benefit of the poor. The report showed that some three hundred dollars had been pledged, and one hundred and fifty besides paid in.

SABBATH, NOV. 29.

This day the church in Battle Creek had the privilege of again listening to Sr. White as she brought out rich lessons of instruction from the word of God in regard to our daily duties and the Christian life. This closes her efforts in Battle Creek for this season, as she leaves the coming week for the Pacific Coast, stopping to hold meetings over Sabbath and Sunday in Chicago, before taking up again the long journey across the plains. Thousands have had occasion to bless God for her

coming East the past season; and they hope to meet her again another summer. The prayers of a growing host of friends now go with her to her western field of labor.

NOTICE.

Prof. H. Veysey will respond to calls for lectures on physiology, hygiene, tobacco, and temperance, on Sundays, or any evening of the week, at places from which he can return in season for his work in the College on the following morning. He has a series of large English charts prepared expressly for the illustration of such lectures. Brethren desiring his services will address him at Battle Creek College, Battle Creek, Mich.

PASS IT ALONG.

PASS the following good words from the *Watchman* around among those thoughtless and reckless speakers and writers who charge Christ with Sabbath-breaking, and thus make him a sinner of whom the apostle affirms that he knew no sin. Copy them in your pocket scrap-book, and have them always ready to meet that wicked charge:—

“Christ,” says a writer in the *Andover Review*, “broke the law of the Sabbath with impunity.” It is painful to read such utterances. Our Lord distinctly denied that he broke the law, and vindicated himself by the authority of the Old Testament. He broke through the meshes of Pharisaic tradition, and even denounced those traditions as subversions of the law. Whoever asserts that Jesus broke the law, admits that the Sanhedrim justly condemned him. Christian writers ought to write concerning their Lord with more reverent thoughtfulness than to allow such slashing remarks.”

THE DECEMBER SENTINEL

THE November number of the *Sentinel* was a little delayed on account of the Conference, as already announced. The December number, which will be issued soon, will complete the volume: and then, according to the decision of the committee to whom the matter was referred, as reported in another column, its publication will be suspended till such facilities shall be provided as will enable those having it in charge to issue it under more favorable circumstances. The principal drawback has been a lack of help to bestow upon it the attention and labor which was designed in the beginning, and which it should receive in order to answer fully its design. We do not anticipate that the suspension will be long continued; for there is a field for such a journal to fill. But no more subscriptions should be sent in till further announcement. Most of the subscriptions expire with the volume; but a thousand or more are dated from the middle of the volume, and will not expire till July, 1885. What is due on these subscriptions will be made up in any other publication at the option of the subscriber. All that is necessary is for them to send a postal stating what they will have. But if any have not sufficient choice in the matter to do this, we will at the expiration of three weeks from the time the last number is issued, send these persons back numbers of the *Sentinel* from the beginning of the volume to the time when their subscription commenced, thus giving them the full volume of the *Sentinel*. The first numbers are equally valuable with the later ones; and the whole volume is worth preserving for future reference.

DIST. NO. 3, MICH.

AMONG the many changes made at the late General Conference, one came very near to Dist. No. 3. Our director, Bro. Mead, was called to a distant field of labor. While we are sorry to lose him from our midst, let us give him up cheerfully, real-

izing that our loss will be others' gain; and as he goes to work in an untried field, may our earnest prayers follow him. Bro. Calvin Green, a tried and faithful laborer, has been chosen to fill the vacancy. Shall we not do all we can to make his labors pleasant and profitable? W. C. SISLEY.

SPECIAL NOTICE.

It will be noticed in last week's REVIEW, and also in this, that special arrangements have been made with the REVIEW AND HERALD and Signs Offices to make a combined offer with the Signs and "Sunshine." Special rates have been made with the REVIEW Office on "Sunshine," to be used only for this purpose.

In order to secure the prices which these Offices have made, the International Society purchases them in lots of not less than ten thousand. For this number the International Society pays cash. It then sells them to the different tract societies in such quantities as they can use. There is no tract society, unless it be those in the South, such as Tennessee, Virginia, or Kentucky, that cannot use from a thousand upward; and it is expected that none of these societies will use a single copy without placing the *Signs of the Times* with it; that is, if a society takes one thousand "Sunshine" at the reduced rates now offered, it will be expected to send from its State depository, or to order from the Signs Office, a copy of the *Signs* for at least three months to each subscriber; so that when the one thousand "Sunshine" are sold, the *Signs* will be visiting as many different families.

Business should be done through the State society, which has the privilege of forwarding the names to the Signs Office, the papers being sent directly from there. But we think it better for each tract society to take the *Signs* in large clubs from the Signs Office, and furnish them to the subscribers themselves.

The object of this notice is simply to call attention to the fact that should the tract societies use the "Sunshine at Home" alone, without the *Signs*, they forfeit the right of obtaining "Sunshine" at the rates now offered. We have assured the Publishing Association that not a single copy should be used without the *Signs* going with it. The canvassers sell "Sunshine" at regular rates unless the subscription for the *Signs* is taken for a longer term than three months. The canvasser receives the same per cent on "Sunshine" as formerly, so there can be no excuse for not furnishing the *Signs of the Times* with it for at least three months. Six months would be far better, and the increase in price is but a trifle. Particulars on these points will be given in the circular. We shall expect a sale of ten thousand before the holidays are over.

Those tract societies wishing less than one thousand copies of "Sunshine," who have not arranged with me at Battle Creek, will please write me at once at South Lancaster, as it is the International Society which furnishes these books to the tract societies. The money should all be sent to the REVIEW AND HERALD, Battle Creek, Mich., and the books will be shipped from there. They must be ordered at once, in order to be delivered to subscribers in time for the holidays. The *Signs* should in no case be sent to subscribers until after the book has been delivered. We would suggest that it would be well to commence the subscription with the first number of the next volume.

S. N. HASKELL.

-- Be like the sun, that sends its ray
To glad and glorify the day.

Be like the moon, that sheds its light
To bless and beautify the night.

Be like the stars that sparkle on,
Although the sun and moon be gone.

Be like the skies, that steadfast are,
Though absent sun, and moon, and star.