

Advent Review

AND SABBATH HERALD.

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

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THE WILL OF GOD

BY ELDER L. D. SANTEE.

"So shall my word be that goeth forth out of my mouth. It shall return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:11.

GOD, with his pity and love and deeds,
Has run through the scale of human needs;
And never a prayer of grief or pain
Has entered his pitying ear in vain;
Never a prodigal coming back
Over the penitent's weary track
But has seen the beams of the guiding star
We'coming him to his home afar.

The fleeting seasons come and go,
Bringing their opening flowers and snow;
Tempests may rage, or friends estrange,
But the Infinite Heart can never change.
Man may perish or sparrows fall,
But the pitying One takes note of all;
And at last, when ends earth's weary night,
Life's tangled threads will all come right.

As the throbbing stars with resistless might
Move through unmeasured fields of night,
So with a purpose wise and strong
God's best designs move grandly on.
And the faith is strong, and the eye is bright,
Of him who reads God's will aright;
For he knows the Eternal Hand sublime
Will end with gladness the waiting time.

And at last when comes the crowning day
When the bars of the grave are torn away,
When the fetters of death are wrenched apart,
And a new life throbs in each pulseless heart,
When the long closed eye with its darkened sight
Shall softly beam with its glances bright
And the sleeper, weary with earth's rude strife,
Shall awake to the power of an endless life;

Then shall the heavy burdens fall,
And the blest Redeemer be all in all;
And those who have carried the heavy cross,
Counting for Jesus all things loss,
Shall forget the heart-ache and pain, and tears,
And the weary days, and the wasting years,
And shout as they enter the gates of day,
To Him who has loved us he praise for aye."

And the purpose grand of the mighty God,
Reacheth e'en down to earth's low end;
And what was once cursed by sin's foul stain,
Shall rejoice in its primal joy again.
The thorn and thistle shall grow no more,
Ne'er o'er its ho-mom shall tempests roar;
But joy shall cover its waves the sea,
And the wild of the Highest triumphant be.

Oscego, 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.

THOUGHTS FOR THE NEW YEAR.

BY MRS. E. G. WHITE.

THE year 1884 has passed into eternity, and a new year has dawned upon us. What is

the character of the history that has been recorded in heaven, as day by day has glided by with its burden of good or evil? Have not many of you, my brethren and sisters, a spotted record to meet? Have you not failed to improve many of the opportunities which the old year afforded you for forming correct habits and building right characters? Have you made of yourselves all that God designed you should? Do you know more of the truth than you did one year ago? Have you practiced self-control, seeking daily to be sanctified through the truth, that your life might reflect light upon the pathway of others?

God has left each one a work to do for himself. Have you been faithful in this work? Have you studied to conform your character in every particular to the law of God? Have you sought to discover and remedy every defect in yourselves that would have a tendency to lead others from the path of strict rectitude? Has your life been so molded by the word and Spirit of God as to make you a blessing to all with whom you associate?

You are in danger from corruption within and temptation without. There are evil habits and traits of character which are constantly inclining you to selfishness and weakness of principle. During the past year, Satan has been diligent in his efforts to turn you away from beholding yourselves; and many of you have erred in leaving God's own established standard to follow an imperfect one of your own devising. But none need err from the way, for God has given his own beloved Son to be our guide to Paradise. We are to copy his pure, spotless, and holy life; and through his grace we may become partakers of the divine nature, having escaped the corruption that is in the world through lust.

Year by year increasing light is shining upon our pathway. The light we had in 1884 is not the light for us this year; if that light has been faithfully improved, we may look for still greater light in the year that is before us. Dear brethren and sisters, the increased light that you receive places you under greater obligation to God. Your Christian growth should be in accordance with the privileges you enjoy. Each day as it passes should find you better prepared to meet new trials and bear new responsibilities. Do you appreciate this fact? Do you realize your duty to others? Consider the influence that every word and act of your life may have upon those around you. A lasting impression may be made, which will react upon yourself in blessing or in cursing. This thought gives an awful solemnity to life, and should drive us to God in humble prayer that he will guide us by his wisdom.

If all could realize this subject as it has been presented to me, many would live much more carefully than they now do. It is easy for professed Christians to extol Jesus, his perfections and his loveliness, while, under the appearance of great devotion, they are very exacting toward others, exercising over them an iron rule. It is easy for them to talk of the truth, and the importance of keeping the com-

mandments of God, when they have never made a practical application of the principles of truth in their every-day life. They have not made a success of serving God, and so have lost the precious comfort and support which is derived from communion with him.

We belong to Jesus. He has bought us with his precious blood; and we owe him a debt of gratitude which we can never repay, but which we should daily acknowledge by willing, unselfish service. If we realize this as we should, we shall be Christlike. Like him, we shall deny self that we may do others good. But during the past year, how much time has been devoted to self-serving that ought to have been given to the Lord. How much money has been needlessly expended on trifles to gratify taste and please the eye. How much has been spent for the gratification of appetite, when plain, simple food would have been better and more nourishing, giving greater physical and mental strength.

Some have failed to present to God the tithes and offerings which belong to him. Such should awaken to a sense of their duty. The words of the prophet Malachi apply to them: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts."

Wherever there has been any neglect on your part to give back to the Lord his own, repent with contrition of soul, and make restitution, lest his curse rest upon you. Many are in a cold, backslidden state on account of their robbery of God; and now the Lord calls upon them to redeem the past. "Bring ye all the tithes into the storehouse," he says, "and prove me now herewith." When you have done what you can on your part, withholding nothing that belongs to your Maker, you may ask him to provide means to send the message of truth to the world. The work of God would have been much farther advanced than it now is, had each member of the church suitably expressed his gratitude to God for the priceless gift of eternal life through Christ.

To each of us some work is assigned in the vineyard of the Lord. There is enough for all to do; none need stand idle. Have you been faithful in your appointed task, doing what you could to win others to the truth? How many have been led to the cross of Christ through your individual efforts? Have you by precept and example pointed your fellow-men to the Lamb of God, or have you, by assimilating to the world, directed their thoughts and affections into a wrong channel?

Many of you have made great mistakes the last year; will you repeat these mistakes during the year upon which you have just entered? Human judgment is finite; and men in their blind self-will often trust to their own opinion, and take a course that cuts directly across the path of God's providence, and defeats his ends. You need to examine yourself carefully to see what is the tendency of your course. The Spirit of God is a discernor of the thoughts and intents of the heart, and it will reveal to you your standing and the nature of your work.

God alone can tell what will transpire during the year 1885. It may be in our lives and in the history of our cause, more eventful than any that has preceded it. We have seen the special workings of the Spirit of God during the camp-meeting season and in the recent session of the General Conference; but these evidences that the Lord is at work should not lead us to settle down satisfied and at ease. The light of truth is to go into remote and darkened corners of the earth. Each unfolding of his providence, each token that his hand is in the work to move it forward with power, is designed to arouse us to greater zeal and earnestness, while we look for still more wonderful and glorious triumphs of the truth in the future.

Will each of you who believe present truth earnestly inquire, "Lord, what wilt thou have me to do?" His Spirit is at work upon minds, preparing them to receive the truth. Let your efforts be fully up with the openings of his providence. Do something, do it now; and let the record of the new year be one that you will not be ashamed to meet.

THE TEMPLE IN HEAVEN.

BY ELD. W. H. LITTLEJOHN.

THE FALL OF BABYLON CONTINUED: THE PRESENT MORAL CONDITION OF THE ORTHODOX CHURCHES FROM THE STANDPOINT OF THEIR METHODS OF RAISING MONEY, THEIR POPULARITY, ETC.

MR. BIBLIST.—I am glad to see you in your place again, Mr. Thoughtful. I had almost feared that the meat that I have been giving you along back, would prove too strong for your orthodox digestive organs.

Mr. Thoughtful.—I confess, Mr. Biblist, that there is nothing in all that you have said in our talks hitherto that has been harder for me to receive than your utterances about the fall of the orthodox churches. In turning the matter over in my mind, however, I have come to the conclusion that if what you say is true, it would be very foolish for me to close my eyes to the situation; and if it is not true, I ought to be able to prove to you that you are mistaken. The fact is, that our interviews have made such havoc with my former opinions in regard to the Judgment, the advent, and other matters, that I fear that I may be wrong on other points of faith. I think that I am a good deal more teachable now than I was in the outset. Furthermore, there is much that you have said that commends itself to my better judgment. For years I have been troubled about the condition of things in the religious world. That something was wrong I have long been satisfied, but just what the trouble was, I have not been able to determine.

Mr. B.—I am much gratified, Mr. Thoughtful, to hear you express yourself as you do. The most foolish of all birds is the ostrich, which, when in danger, thrusts her head into the sand, till her eyes are covered thereby, in the vain conceit that she is safe so long as she cannot see the pursuing sportsman. Those of our orthodox friends who are afraid to look the facts in the face, for fear that it may prove that the churches are fallen, are no wiser than the silly bird that I have just mentioned.

If Protestantism, like all the other great religious bodies of the past, has fulfilled its mission, its decline, like theirs, is certain; and to ignore the facts, instead of averting the calamity, would simply serve to precipitate it, and to involve in the final ruin those taking such a course.

Mr. T.—There is one objection to your view which I would like to propound right here. If the churches are in a fallen condition, how is it that we frequently read in the papers items which go to show that there never was a time when so much money and such large donations were being made to charitable institutions as now?

Maud.—Yes, father, I have heard a good deal about that; and I also would like to have it explained.

Mr. B.—I am aware that ministers try to make great capital out of the point to which you both allude; and yet I am sorry to say that it does not prove so much for orthodoxy as one could wish. That enormous bequests are frequently left to charitable institutions just now, cannot be denied. I think, however, that this fact does not furnish, by any means, the highest evidence of even the piety of the individuals making these bequests; much less of that of the churches to which they belong. The motives of men in such things are apt to be very badly mixed. It not infrequently occurs that these enormous donations are prompted by the most selfish considerations. You will remember that the apostle says in 1 Cor. 13: 3, "Though I bestow all my goods to feed the poor, . . . and have not charity, it profiteth me nothing." By these words it is proved that great liberality is not always synonymous with great charity. Indeed, this is obvious in our time to any close observer.

Anciently, it was customary to build proud mausoleums and magnificent pillars and even great cities to perpetuate the memory of those who created them by their wealth. Now it is fashionable to gratify the same ambition by founding colleges, hospitals, and asylums. You remember that the Saviour did not tell the rich young nobleman either to hoard his money until the day of his death and then give it to the needy, or to create with it something that should perpetuate his fame; but he directed him to scatter it among the poor then and there. If it could be shown that in proportion to the property they own, a greater amount than in other centuries is annually given for charitable purposes in an unostentatious manner by the rank and file of church members, such a showing would be pertinent to the issue. But this cannot be done. Take, for example, the early Christians who sold all that they had, and laid it at the apostles' feet for the advancement of the common cause. Can orthodoxy show anything that will compare with this? Again: take the Jewish church in its best days, when its members regularly donated to the Lord each year one-tenth of their whole income. Why, if the church of today were to follow this example, instead of its being necessary to limit their missionary and charitable operations on account of lack of means, their treasuries would be so full that they would be perplexed to know where to bestow their funds.

The truth is, the financial question is one that should never be appealed to by the apologists for orthodoxy. If there is anything that is calculated to bring the blush of shame to the cheek of an intelligent Christian, it is the modern methods of raising money for the spread of the gospel. Let me mention some of them. I hardly know where to begin; but suppose I take them in this order: Church socials, with admittance fees; fish-ponds, grab-bags, post-offices, oyster-suppers, pop-corn socials, ice-cream parties, maple sugar parties, strawberry festivals, church fairs, tableaux, neck-tie parties, pious lotteries, etc., etc. I will not continue the list further. The subject is too painful to be dwelt

upon longer. Suffice it is to say that the newspapers are full of advertisements of entertainments designed to facilitate the raising of church funds, not only questionable in their character, but, in some cases, positively immoral and criminal, according to the standard of even statute law. Prosecutions for the violation of the lottery laws, for example, have in several instances been threatened if not actually instituted. The old system of appealing to men to give to the cause of God purely for the love of it, is going more and more into disuse. Worldlings are largely relied upon to support the ministry and build houses of worship; and recourse to ways and means that will secure their support becomes indispensable. The church, instead of inculcating temperance and frugality, encourages the gratification of appetite and the indulgence of carnal pleasures. From one month's end to another the sounds of revelry are heard within her borders. The morning hours frequently echo the hilarious shouts and songs of those who, under the guise of church workers, are returning to their homes from gatherings where frivolity and money-making have been the seal, if not the ostensible object sought.

If you would see how far the church has drifted away in these things from the gospel standard, imagine, if you can, Paul and Peter and James and John engaging in a neck-tie social, or paying ten cents for the privilege of taking their chances at the fish-pond or the grab-bag. Again, if you would make the contrast still more apparent, try to conceive of the humble man of Nazareth as a conspicuous character moving about in these modern entertainments, entering into their spirit and practicing their methods.

But I pause. I see by the very expression of your face, Mr. Thoughtful, that you realize the impropriety of these things as fully as I do myself. You know and I know that if the church stood in the sunshine of God's favor, it would have no need to resort to these low and sensual expedients for the raising of money, and that it would take no delight in these vulgar amusements.

Another proof of the fall of the churches may be found in the circumstance that their membership includes classes which could never be induced to remain there if the atmosphere of these bodies was truly spiritual. You have the Bible before you, Maud; please turn and read 1 Cor. 1: 26.

Maud.—Yes, sir; here it is: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called."

Mr. B.—From what has just been read, you see that in the apostolic time, the wise, the noble, and the mighty of this world had no affinity for the humble, God-fearing, cross-bearing disciples of our Lord. There was occasionally one among these classes who, like Joseph of Aramathea, though wearing the honors of this world, was humble enough in spirit to receive the teachings of the carpenter's Son; but such characters were exceeding rare. That which was true of the wise, the mighty, and the noble, was equally so of the rich. As a rule, they were the deadly enemies of Him who said that it was easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. James, in contrasting their characters with those of the believing poor, inquires, "Do not rich men oppress you, and draw you before the judgment seat? Do not they blaspheme that worthy name by the which ye are called?"

Eighteen hundred years have passed, and how different the situation! It cannot be truthfully said to-day that there is any special enmity between the church and rich men. In fact, as a rule, the very reverse is true. To-day it is fashionable among the wealthy to have a membership in some one of the orthodox denominations. Indeed, the policy of the latter is very largely

shaped by this class. In cities and towns there is a continual struggle going on between the churches to see which one shall be able to enroll among its membership the largest number of what are termed the "ton of the town." The church edifices instead of being constructed with reference to the wants and tastes of the poor and humble, are, in very many instances, built upon a model, and ornamented and decorated in a manner, exactly calculated to make them feel that they were not designed for them. Is there a desirable location in the house of worship, it is sold to the highest bidder. This, of course, cannot be a poor man. In what are called first-class city churches, the most eligible pews not infrequently bring a rental of several thousand dollars a year.

Mr. T.—Do they not generally assign seats to the poor when they enter such churches?

Mr. B.—Yes, sir. It is usually understood that they can go into the gallery, or follow the lead of the usher, who will locate them perhaps in seats in the body of the house not wholly occupied. The result is obvious in the latter case. The poor man understands the situation perfectly. Though destitute of this world's goods, he has as keen sensibilities as the man who may sit beside him on whose shirt-bosom flashes a five-thousand-dollar diamond pin, or the lady by his side who flaunts her forty-dollar handkerchief with such artistic grace. He feels, he *knows*, that by some, at least, he is regarded as an interloper. Rather than subject himself again to the mortification of such a situation, he decides to remain at home. He does so, and thousands more like him; which accounts very largely for the fact that not one-sixth of the population of our cities and towns are in the habit of attending public worship.

Maud.—I don't see, father, how the matter could be helped very well. Of course they could not tell the rich that they could not join the churches.

Mr. B.—Did you ever have any trouble, Maud, in preventing the birds from making their nests in your hair?

Maud.—Why, no, sir; they never tried to do so.

Mr. B.—How do you account for their not trying it, Maud?

Maud.—Why, I suppose, sir, that they do not think it would be a good place for that purpose.

Mr. B.—Precisely so. When the churches breathe the spirit of Christ, and the pulpit gives pointed utterance to those doctrines of the gospel which condemn pride, and aristocracy, and extravagance in dress, those among the rich who pet and fondle these sins will be no more inclined to make the church a promenade in which to exhibit their wicked propensities than the birds are to make their nests in your hair. A few sermons based upon such texts as James 5: 1-4, for example, if preached with unction, would either result in the conversion of the haughty men of money who now so generally control the policy of the churches, or else they would force them to show their true colors, and seek for comfort among more congenial associates. Let me read James 5: 1-4 to you. Here it is: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and your silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped have entered into the ears of the Lord of Sabaoth."

I repeat in substance what I have already said, that a few sermons from such texts as this would remove from the church the incubus which now rests upon it in the form

of a proud and unsanctified element in its aristocratic membership. Until this result is accomplished, there is no hope for modern orthodoxy. It is just as impossible for worldly pride to bear the rule in the church of Christ, and the latter retain its true position and perform its true functions, as it is for fire and water to dwell together. But more about this matter hereafter. It is now late, and we must adjourn.

Battle Creek, Mich.

THE WRITTEN WORD.

BY S. O. JAMES.

Oh, the blessed written word!
'Tis a message from above,
'Tis a token of His love,
'Tis a letter from the Lord.

Let us prize the written word;
'Tis a test for every view,
Cutting error through and through;
'Tis a shining, trusty sword.

Come, ye men that love the right,
Though the foolish may deride,
All must hear and soon decide,
Seek and heed the precious light.

Sacred volume from my Lord!
Let me read it o'er and o'er,
Till my soul shall want no more,
And I find the Living Word.

THE NEW ORLEANS EXPOSITION.

BY ELD. R. M. KILGORE.

HAVING gone over the ground after a stay of nearly a month in the city, a few items may be of interest to those who contemplate making the trip either as workers or as visitors.

THE ROUTE.

At Chicago I found Mr. F. A. Palmer, the agent of the Wabash line, courteous, and ready to assist me in securing reasonable rates over his road. Entering a chair car, but finding no seat, I laid out my pallet on the floor, and on it I reclined and slept as if I had been in a Pullman, while the train kept time to the hours which passed speedily during the night; and early dawn found us approaching St. Louis. This afforded us an opportunity to obtain a fine view of the city, the "father of waters," and of the grand structure which held us up while our train crept through its arms of iron, supported by its vast pillars of masonry. At St. Louis we had the privilege of spending the day, and visiting several places of interest, such as the mission rooms, the Merchants' Library Hall, etc. Wednesday, at 8:30 P. M., I parted with Miss Carrie Mills, who accompanied me thus far, as she took the Mo. P. train for Texas, where she goes to labor in the missionary work, while I boarded the train on the Iron Mountain road for New Orleans. At day-break we found ourselves at Belmont, Mo., the scene of a severe struggle during the war, and a fatal one to some who were my school-mates in former years. Here the ferry-boat took our train and carried us across the Mississippi to Columbus, Ky., where again the train rolled on its track of steel to the junction of the Mobile and Ohio R. R. Hardly had the motion of our train ceased, when another on that road stopped and invited us to share its accommodations. This gave us a daylight ride through a part of Kentucky, across Tennessee, and through Mississippi to Meridian.

To the observing eye, the effects of the blight and curse of slavery and of the late war, compared with the thrift and enterprise of the North, are still to be seen; while to me it was a ride of especial interest, since it carried me over some of the same ground over which I was conveyed at the expense of the Southern Confederacy as a prisoner of war. At Meridian, about dark, we stepped on the New Orleans and Northeastern cars, and were soon speeding our way through the darkness toward the Crescent City. At day-break we found our-

selves sailing across Lake Pontchartrain, a distance of eight miles either by land or water. Once across, and skirting the lake, we were soon driven through the City, and landed near the wharf. The street cars, by changing at Canal Street, carried us to the Exposition grounds, nearly eight miles distant, for ten cents each.

THE CITY

and its surroundings present to a Northern visitor many items of interest: The French style of its more ancient buildings; the articles on sale in the French market especially on Sunday morning; the wharf lined for miles with ships and steamers, and covered with cotton, sugar, molasses, oranges, etc.; the unique, contracted streets, where only the pedestrian walks; and its most liberally widened ones thronged with teams of traffic, street cars, footmen, and the noise and bustle thereof; its profuse illuminations by electricity; its gardens filled with varieties common to this climate, and decorated with flowers and roses growing at Christmas; and the cemeteries filled with sepulchers of granite, and tombs of rich polished marble, making them really the "cities of the dead." The tropical fruits, which abound in great profusion, will stimulate his appetite, and delight his eye, as it beholds the trees laden with their golden fruit; and he will be tempted to reach forth his hand, take an orange, and eat. But when he sees the small craft burdened with oranges, and the carts and wagons conveying them from place to place, as are corn and potatoes in the North, it greatly reduces their value as a luxury. At the markets he might find, amid the abundant supply of all kinds of game, fresh fish, lobsters, and shrimps,—enough to satisfy the most dainty palate. At these markets, and at many of the eating-houses, meals are served upon the European plan; and many take their meals, paying for what they order. So that here and at the hotels the board bills may vary from four dollars per week to ten dollars per day, according to the accommodations furnished, and the size of the purse of him who has to pay the bills. Should any one choose a more simple style of living, and board himself, the expense need be no more than at his own home; for the necessities of life are as cheap in New Orleans as anywhere in the South.

THE EXPOSITION.

To those who expect to visit the Exposition I would say, that at a period two or three months later, they will receive greater satisfaction than if they should visit it now. Many of the exhibits have not yet arrived, and many more that are here have not been put in position. It is already a big thing, and when all are in proper order, the visitor will be apt to raise the objection that the Exposition is *too* big. If one should walk into a thirty-acre lot in search of a stray sheep, it is possible that he would become weary in looking for that one thing; and it is more than probable, that, when one attempts to view the ten thousand objects of interest in the main building alone, which covers over thirty-three acres of space, he will ask for more than one day in order to recuperate his wasted energies before he could make, to himself, a satisfactory survey. The other buildings are proportionately large, and as well filled with objects both interesting and instructive. In the same building may be seen water frozen to ice, raw cotton made into thread, wound on spools fresh from the machines, and woven into sheets of white; silks made into fabrics of the finest texture by machinery run by numerous engines of various patterns of beauty and power, which are fed through a pipe two feet in diameter, and about five hundred feet in length, with steam from immense boilers which furnish power to move saw-mills, planing-mills, turning-lathes, cotton gins, compressors, etc.

The National and State exhibits in the Government building, with the educational and missionary interests, will furnish material for the thoughtful and investigative mind to dwell upon. The space allotted to colored people, showing their development since their freedom, will be of peculiar interest to many who have sympathized with that race. I might speak of many other interesting points if space would permit. The reader can only get a clear idea of the extent and magnitude of the Exposition by seeing it for himself.

I am now on my way to Peoria, Hill Co., Texas, but will not close this article without giving a caution about

PICKPOCKETS;

since, from personal knowledge, I know they are plying their vocation with great skill. One man informs me he was robbed of about eight dollars, and his comrade of nearly one hundred, in a jam near a street car; another, that his wife lost her gold watch; another, that a lady on opening her purse to pay her fare on the street-car, had her money seized by a thief, who was caught, but escaped by leaving his coat in the hands of his pursuers. A man with whom I am well acquainted lost a hundred dollars, how or where he cannot tell. Another acquaintance tells me of the efforts made by three men while on the train before he arrived in the city, to entice him to engage with them in a game of three cards. A word to the wise is sufficient, but I have said more, that the simple and careless may be on their guard.

A BRACE OF HORRORS.

We give the following to show how the use of intoxicants and narcotics debases and brutalizes their victims. The statements relative to tobacco are unquestionably true, and a knowledge of them may save some from the revolting practice of its use.

No. 1.

Bro. H. T. Hoover of Hubbard, Ohio, sends us this:—

"THE CURSE OF TOBACCO.

"First I will relate an incident, and then make a parallel case to illustrate how respectable gentlemen show the world how very filthy they are. About sixteen years ago, a man living two miles from where I lived, took the oil-can one morning, and used some oil in starting his fire. The can exploded, throwing the burning oil all over him, and burning him so badly that pieces of flesh dropped off from him as he ran about the room. One piece from the sole of his foot, comprising the whole back part of the heel, was about six inches long. This was picked up by a neighbor who came in. The man died of his injuries. About a week after his burial, the neighbor, while in town and somewhat under the influence of liquor, took this piece of the sole of the dead man's foot from his pocket, and showed it, saying, 'Do you think I am afraid of this?' and placed it in his mouth. Of this scene I was an eye-witness.

"And now to draw the parallel: The greater part of the cigar makers have sore lips, and the skin peels off from them. In finishing a cigar, the maker always wets it with his lips, and often small pieces of skin adhere to the tobacco leaf and are rolled up in the cigar. The man who buys the cigar puts this piece of dead flesh in his mouth. Which of these men has made himself the more filthy, the man who took of his dead neighbor's flesh, or the man who smoked the cigar maker's? I think the man who smoked the cigar maker's; because the other was from a man in health, and was burned to a crisp, while that from the lips of a cigar maker is part of a sore.

"John Garcia, of Youngstown, O., aged thirty-two, started for Pittsburg, Nov. 1, 1884,

on an excursion trip. He was in good health with the exception of a crack in his lip. He took a cigar and began to smoke. The cigar rested on the crack in his lip, and soon he began to feel pain in it. The poison from the cigar inoculated his blood, and he never ceased to suffer till on the morning of Nov. 8, when death released him. He said before he died that it was the cigar that did it.

"A gentleman or lady who despises the filthy weed cannot enter town or city, a hotel or railroad depot, or even walk the street without breathing the adulterated air from the filthy pipe or cigar of some man who calls himself a gentleman. If this is what constitutes a gentleman, I do not want to be one. What right has any man to adulterate the air we breathe, which the Lord made so pure and free?"

"Just think of the amount of tobacco used in a single year. It amounts to \$350,000,000 per year, according to the report of the Commissioner of Internal Revenue. Is it not time for parents to watch their boys and keep them from bad company, while they are under their control? If parents only realized how strict an account they must give before the bar of God for the way in which they train their children, they would be more careful. May the Lord help up as parents to do our duty before it is forever too late. May we teach them to honor their Creator by despising everything that is filthy, or on which they cannot ask the blessing of God while participating in it. May we as parents pray earnestly for the Spirit of God to teach us wisdom, that we may be able to train our children to glorify his name."

No. 2.

Bro. J. R. Calkins of Rome, N. Y., sends us this. It may be well for those who are not yet convinced of the impropriety of using the swine for food to understand where their "nice," "sweet" lard comes from:—

"HOW PRIME STEAM LARD IS MADE.

"Would you like to know how prime steam lard is made?" asked an ex-Milwaukee packer of the reporter. 'To see the operation at its worst, you should visit the works nights and Sundays. Then it is that diseased and decrepit hogs are cooked and brought out into the purest white lard by the steaming process. A packer can make whiter and sweeter smelling lard out of a rotten hog than the farm-wife can from the pure leaf. In the leaf, you know, there are blood tissues, and the stain cannot be cooked out by the ordinary process. By the steam, however, all stains are removed, even that of the filth. Into the tanks the packer throws bones, entrails, diseased hogs entire, the heads left by the butcher, and all leavings that the farmer would throw away. The steam is let in at a very hot temperature and clarifies all impurities out of the grease. The lard separates and goes to the top and all the other stuff to the bottom. You would be surprised to know that all there is remaining of the entrails and bones is in a filthy liquid in the bottom of the tank. The lard is drawn off the top of this to within a half inch. Even the stains from the entrails have disappeared, and the lard is as white as your paper, and as sweet as honey. The very bones are melted by the steam, it is so hot. The smell which you would expect from this lard is gone, and you must hunt for it down by the river-side, where Chicago daily gets the benefit. That is the history of prime steam lard.'—*Chicago Tribune.*

THE MARGIN OF DAN. 8:14.

BY N. J. BOWERS.

"AND he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (margin, "Heb. justified"). We as a people hold that the cleansing of the sanctuary here brought to view, is a work of judgment performed in the true tabernacle in

heaven. The marginal translation makes this evident: "Unto two thousand and three hundred days; then shall the sanctuary be justified." To justify is to make or pronounce just, which is a work of judgment. Any person or thing justified would have a prior work of judgment passed upon him or it. Just before the Lord comes, the following words have their application: "He that is unjust, let him be unjust still [let him remain unjustified, which condition the Judgment just passed has found him]; and he which is filthy let him be filthy still; and he that is righteous let him be righteous [or justified] still; and he that is holy let him be holy still." Rev. 22:11.

The sins of the people are in the sanctuary and it must be justified, or made free from them. This is a work of judgment, as stated above. The types will cast some light on this. The priests served unto the example and shadow of heavenly things. Heb. 8:5. Their work prefigured that of Christ. Chap. 7:11-13 and elsewhere in Hebrews. That their work was one of cleansing, which was a work of judgment on the great day of atonement, is plain. "And he shall make an atonement for the holy place because of the uncleanness of the children of Israel, and because of the transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among you in the midst of their uncleanness." Lev. 16:16; see also verse 33.

Here we have a work of atonement made for the holy place because of the sins of the children of Israel, which are called their "uncleanness." The sanctuary is cleansed, or purified (Heb. 9:23), from these sins. They are removed from it. This is a work of judgment, or justification. "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart when he goeth into the holy place, for a memorial before the Lord continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." Ex. 28:29, 30. The names of the children of Israel, the names of the tribes, were borne in the breastplate of judgment in the holy place. The priests made an atonement for the holy place when the sanctuary was cleansed in this work of atonement. So this was, again, a work of judgment. There may be an allusion in Rev. 3:5 to the work in Ex. 28:29. The names of the children of Israel were borne in the breastplate of judgment, upon the heart of the priest when he went into the holy place for a memorial before the Lord. So our great anti-typical High Priest declares to the overcomer, "I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." May the names of all who read this be thus confessed before God.

In Lev. 16:20 we read: "And when he hath made an end of reconciling the holy place and the tabernacle of the congregation, and the altar, he shall bring the live goat." May not the reconciling of all things unto Christ, "whether they be things in earth or things in heaven," of Col. 1:20, refer in part to the closing priestly work of judgment, on the part of our great High Priest in heaven?

As Jesus bears our names upon his great heart of love, as did Aaron the names of ancient Israel "upon the breastplate of judgment," may we prepare ourselves by afflicting our souls, by genuine repentance and a holy character, to stand in the Judgment and to enjoy eternal salvation in the kingdom of God.

—Think nothing too little. Seek for the cross in the daily incidents of life, look for the cross in everything. Nothing is too little which relates to man's salvation, nor is there anything too little in which either to please God or to serve Satan.—*Dr. Pusey.*

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.

THE GRACE OF SILENCE; OR, WHEN TO KEEP STILL.

SILENCE is often a most commendable grace. There is a time to speak out, a time to be heard—when muzzled lips would betray cowardice and treason to the truth. At such times "speech is silver;" but there are other occasions when "silence is golden." Let me indicate, in this article, some occasions in which it is wise to keep still before our fellow-men. Next week we will discuss the still higher grace of silence before God—such as the Psalmist exercised when he said, "I opened not my mouth because Thou didst it."

1. It is our privilege, in the first place, to hold our tongues when we are assailed by inquisitiveness. Some people have a chronic itch of curiosity; their very eyes are interrogation points. Instead of minding their own business they are "busybodies in other men's matters." Now such people ought not to be encouraged by being gratified. There are many things which we have a right to keep to ourselves, and with which "that great brute beast, the public" (as Cobbett called it), has no concern. My neighbor has no more right to peep into my pocket book than he has to steal it; he may no more spy through my windows than break open my doors. Every man's house is his castle; and a self-respecting family will keep to themselves all those matters about which the outsiders have no right to intermeddle. There are sore spots in almost every household, that delicacy ought to conceal; a thousand domestic difficulties would never get wind, if people were wise enough to padlock their own tongues in regard to their own family infirmities.

Let us be careful not to have too many confidants; a tale-bearer revealeth secrets, but he that is of a trusty spirit concealeth the matter. As for the crime of divulging what is intrusted to us in sacred confidence, it is a crime compounded of falsehood and treachery. Upon this subject, two sound rules ought to be observed; one is, never to ask what you have no right to know; the other rule is, never to tell what your neighbor has no right to know. Abraham Lincoln was famed for his shrewd, sagacious speeches; he deserves equal credit for his talent of holding his tongue.

2. A second occasion for Christian silence is when you are strongly tempted to disparage others. Remember that the tongue is a keen instrument; it cuts deep, and often draws blood; you may commit murder with it as truly as with a dirk or a pistol. Alas! how many limp along wounded, or else carry the ugly scars which cruel slander has inflicted! Malicious slander we may all detest; but a peculiar temptation to detraction often comes in this wise: We hear somebody greatly extolled; perhaps the praise seems to us extravagant. Envy—that hateful spirit which often wears the mask of Justice—whispers to us, "That person is set up entirely too high, he or she ought to be taken down." So we bring out some deformities of character or some evil things that we happen to know about them. Grant that we do know that these things are true; why speak of them, and thus fling a nasty fly into a box of fragrant ointment? Why thrust a daub of detraction over a fair portrait of character? In the name of generosity let us hold our peace. If we cannot sincerely join in the chorus of praise, let not our envious tongues croak their discord; if we cannot help to set another up, let us not help to pull him down. Silence is often as magnanimous as outspoken vindication. If

we cannot conscientiously say anything good about other people, is it not generally better to say nothing at all? Throwing mud is always dirty work; if you do not defile the individual you aim at, you are pretty sure to soil your own fingers. If we would all remember how we have smarted ourselves, and suffered ourselves from the razor-tongue of defamation, we would be more careful to bridle our own tongues. Of the man who keeps no such bridle the apostle James says that "his religion is vain."

3. If silence be golden under these before-mentioned conditions, then does it shine with a luster when it is maintained under sharp provocation. If our house takes fire, the first impulse is to run for a bucket of water. But if temper takes fire, the impulse too often is to throw on more fuel. Now the best water-bucket for aroused temper is absolute silence. Just seal your lips tightly for ten minutes, and you will save yourself many a quarrel, many a heart-burn, many a mortification, and many a disgrace to your religious profession. Speech is often dynamite; it shatters friendships in a moment that are not repaired in a lifetime. Silence is cooling. It cools us off; and it is often a more eloquent vindication than words. One of the calmest men I ever knew, told me that he used to be violently passionate, but that he broke his temper by resolutely bridling his tongue until he cooled down.

What answer that can be given to irritating words, or even to a just provocation, is as effective as dignified silence? How eloquent are sealed lips! What sublimity there is in silence when innocence reviled, reviles not again! Marvelously beautiful was the mute patience of our divine Lord when under all the insults and buffetings of his brutal enemies, he opened not his holy lips. Those lips might have summoned legions of angels to his rescue. That tongue might have shot the lightnings of heaven into the cruel crowd of his murderers. "Answerest thou nothing?" exclaims the enraged High Priest. "But Jesus held his peace." Other men have died for what they have said. But, as Dr. Bushnell beautifully remarked, "Here was a personage who died for what he would not say, and was silent." Wonderful silence of conscious innocence! Truly this was the Son of God. "He was brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth."—T. L. Cuyler, in *Christian at Work*.

THE FAMILY PURSE.

THE money question between husband and wife is one of the most serious drawbacks to the happiness of married life, and it is time that it was adjusted on a more just and equal basis. The life of utter dependence which some women lead is crushing and degrading. Men do not realize the utter helplessness and vacuity to which the system reduces women. Now, does anybody believe that it is necessary for the welfare of the family that the wife should go to the husband for five cents every time she needs it for a spool of thread, postage stamp, needles, pins, or any other necessity? Is it right or just to take for granted her imbecility in money matters before she has been tested? Is it not frequently the case that just such women, left to their own resources by the failure of some speculative scheme, with the burden of a family upon their inexperienced shoulders, often display wonderful powers of energy and calculation, in addition to thrift and persevering industry? Examples of this sort ought to put all such men to shame.

Women, as a general rule, can make one dollar go as far as two in the hands of men; and many conceited individuals who now consider that the social system bounded by the four walls of their dwelling would cease to revolve if they were taken out of it, would find great happiness and great pecuniary advantage by

putting the control of all the interior details of their homes into the hands of their wives, with a division of the income equal to the requirement.—*Woman's Journal*.

And we would add, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . So ought men also to love their wives as their own bodies. He that loveth his wife loveth himself." Eph. 5: 25, 28. Now that the harvest is past and those good crops are well garnered, and you, my brother, are contemplating what good deeds you are going to do with the money, while you do not intend to forget the tithes and the offerings, oh, for the sake of the blessed Jesus, whom you love, do not forget your weary, struggling wife. Give her at least enough that she, too, may have treasure in heaven; enough also that she may provide the little ones suitable books for the coming winter. The dear children! Make their lives as pleasant as possible while you may, and you will be twice blessed.

The following beautiful lines from Shakspeare are to the point:—

"The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blessed—
It blesseth him that gives and him that takes.
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown;
His scepter shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the fear and dread of kings.
But mercy is above the sceptered sway;
It is enthroned in the heart of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice."

W. E. S.

GO HOME, BOYS.

Boys, don't hang around the corner of the streets. If you have anything to do, do it promptly, right off, then go home. Home is the place for boys. About the street corners, and at the stables, they learn to talk slang, and they learn to swear, to smoke tobacco, and to do many other things which they ought not to do.

Do your business, and then go home. If your business is play, play, and make a business of it. I like to see boys play good, earnest, healthy games. If I were the town I would give the boys a good, spacious play-ground. It should have plenty of soft green grass and trees and fountains, and broad space to run and jump and to play suitable games. I would make it as pleasant and as lovely as it could be, and I would give it to the boys to play in, and when the play was ended, I would tell them to go home.—*Religious Intelligencer*.

LET IT REST.

AH! how many hearts on the brink of anxiety and disquietude, by this simple sentence have been made calm and happy!

Some proceeding has wounded us by its want of tact; let it rest; no one will think of it again.

A harsh or unjust sentence irritates us; let it rest; whoever may have given vent to it will be pleased to see it is forgotten.

A painful scandal is about to estrange us from an old friend; let it rest, and thus preserve our charity and peace of mind.

A suspicious look is on the point of cooling our affection; let it rest, and our look of trust will restore confidence.

We are so careful to remove the briars from our pathway, for fear they should wound; yet we take pleasure in collecting and piercing our hearts with the thorns that meet us in our daily intercourse with one another. How childish and unreasonable we are!

—There is not a moment without some duty.—*Cicero*.

Special Attention.

MRS. ELLEN G. WHITE.

VALUE OF EARLY EDUCATION.

UNDER this heading we find in the *Inter Ocean* of Dec. 8, 1884, the following report of the meetings held in Chicago by Sr. White on the eve of her departure for California:—

"Mrs. Ellen G. White, of Oakland, Cal., delivered the address at the regular Sunday afternoon meeting in the Washingtonian home yesterday. The address was an able and eloquent exposition of the value of early education and habits as ever-present guardians of manhood and womanhood against temptation. The speaker illustrated the steadfast value of a good early training in temperance by reference to the lives of Daniel and Joseph, whose principles of temperance acquired in youth not only saved them from the temptations which crowded around them through life, but became the foundation of their greatness and usefulness. The great leading thought of the lecture was the duty of parents to train their children so as to enable them when grown up to be their own guardians; so that the principles then made a part of their nature should be as so many soldiers to push back the crowding temptations of the world, and enable them to serve as guardians and advisers to their fellow-beings.

"The lecturer brought in a very beautiful illustration from the life of Moses, when it is told that if an ox kill a man the owner of the ox is made responsible for the death of the man, and both the ox and his owner are killed. So should the saloon-keeper of to-day be made responsible for the lives that are shattered by his traffic. In conclusion, the lecturer urged her hearers in eloquent and earnest language, to adopt these giant men whom she had named as their example, urging mothers especially to so educate their children as to enable them to resist temptation through the voyage of life, as Daniel and Joseph had been enabled by the education of their child-life to resist the temptations which crowded around them in the time of their manhood. The lecturer also referred, at intervals, to her experiences as a lecturer on prohibition.

"Accompanying the services, there was unusually good singing."

LUKE 20: 25, 26.

THE following will impress the reader that the words of our Saviour have met a complete fulfillment. The writer says the "thunderous submarine roarings were appalling." The bold and daring seamen became so fearful, and their hearts so failed them, that they became uncontrollable. One crew deserted their vessel.

"TERRIBLE EXPERIENCE AT SEA.

"The British bark Isabel, from Cadiz, reports passing a large Norwegian bark on the 20th ultimo. The name of the bark was Alhama, of Arendal. No vestige of a crew was found. Two days previous the Isabel had experienced terrific earthquake shocks, lasting fifteen minutes. The thunderous submarine roarings were appalling. The ship was shaken in every fiber. The crew was paralyzed with fear, and broke through all discipline. They cut the boats loose, but the cessation of the shocks restored tranquillity on board. The sea was calm, and the weather fine at the time the shocks began."

This was when all was calm and still. The storm approaching will occur in a dark and cloudy day. Shall we be ready? R. M. KILGORE.

—Do not live a single hour of your life without doing what is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is, take hold at once and finish it up squarely and cleanly. Then do the next thing without letting any moments drop between. It is wonderful to see how many hours these prompt people contrive to make in a day. It is as if they picked up the moments that the drawlers lost.—*Ex.*

LABOR TROUBLES.

EVERYTHING goes to indicate that this country will yet witness terrible conflicts between labor and capital. Angry mutterings are heard upon every hand. Everywhere men are being thrown out of employment. A Detroit despatch says that 10,000 men are out of work in that city; and the wages of a large number of those employed in the various industries have been reduced. Two things combine to make the lot of the laborers hard: grasping selfishness on the part of the monopolists and the use of whisky and tobacco by the laborers. If the gospel of Christ could transform the characters of both parties, then we might look for peace between them. But their hearts, with now and then an exception, they have steeled against that gospel; and the Spirit of God is withdrawn from them. Satan is busy training them to engage in scenes of anarchy and bloodshed in the near future. Not until the Lord Jesus shall come in his glory, and sin, sinners, and Satan are forever destroyed, and the saints of God inherit the new earth, freed from every mark of the curse, may we look for peace and quiet. Occasional appearances of flame, indicate the presence of pent-up fires within, which will soon burst forth with ungovernable fury. Oh, prepare thy people, our Father, to stand in the time of trouble; and hasten thy glorious appearing, Lord Jesus!

The dangers which threaten the country from the war between labor and capital are strongly set forth by two articles in the *Christian Union* of Dec. 11. The first is an editorial, and is as follows:—

"The Hocking Valley mining difficulties have grown more serious of late. It is very difficult to get at a trustworthy statement of the facts through the conflicting reports in the daily newspapers. We gather, however, from them the following history: In 1883 a syndicate of mine operators was organized for the purpose of securing control of the entire system of mines in the Hocking Valley by a consolidation of the various mining corporations in that district. This syndicate undertook to reduce the wages to fifty cents a ton, giving to workmen from fifty to seventy dollars a month. One Chicago firm, operating a mine in the district, refused to join in this reduction, and their men did not strike. The syndicate, controlling the Hocking Valley Railroad, refused to carry the Chicago firm's coal to the market, and the question whether the railroad can be compelled to do so is now pending in the courts. Meanwhile the syndicate refuse to give work to any workman unless he first signs a pledge never to join in strikes in the future; a pledge which no man could sign, if he intended to keep it, without putting himself entirely at the mercy of the operators. Hungarians and others are being brought into the district to supply the place of the striking miners, among whom the destitution is very great. Even in the best of times, we judge, the condition of many of these miners verges on starvation. The following description from a New York *Tribune* correspondent gives a sad picture of the results of this war, one of the latest illustrations of the evils attendant upon our present paganized industrial system:—

"There are just three families, out of more than 300 in the town, who are not in absolute want. The others are starving. I called at a number of the houses, or more properly hovels—for there was scarcely a building in the town, save the abandoned hotel, that could be dignified by the name of a house. In the little tumble-down shed occupied by the family of "Camp" Gilpin, I found four scantily clad children toddling around their mother, all trying to get a little warmth out of an old broken office-stove. There was no cook-stove in the room, and only one room in the house. There were two dirty beds, four chairs, a table, and a chest of drawers in the room. The light could be seen between the boards that formed the side of the house, and there were holes in the uncarpeted floor large enough for a cat to jump through. Every face bore unmistakable signs of starvation."

The second article referred to above is from the Chicago correspondent to the *Christian Union*, describing a gathering which took place in Chicago on Thanksgiving Day:—

"Among the signs of the times was a gathering in Market Square, on Thanksgiving Day, of about a thousand Bohemians, Poles, and Germans, to denounce capitalists and to give reasons one to another why they should be thankful neither to God nor to man. It is among the Bohemians, who are largely communistic in spirit, and who publish communistic papers, that the Rev. Mr. Adam, formerly missionary of the A. B. C. F. M. at Prague, is now laboring, and with promise of success. One thing is certain: we are to have terrible conflicts between labor and capital unless the gospel wins its way into the hearts of the dissatisfied masses of our great cities.

"The banners and rudely constructed shields of these communists bore such inscriptions as 'Our capitalistic robbers may well thank their Lord that we, their victims, have not yet strangled them;' 'Thanks to our "lords" who have the kindness to feast on our earnings!' 'Shall we thank our "lords" for our misery, destitution and poverty?' 'The turkeys and champagne upon the tables of our "lords" were purchased by us;' 'Why we thank? Because our capitalist brothers are happily enjoying our turkeys, our wines, and our houses!'

"Said one of the speakers: 'There is but one remedy for all our evils. We've got to strike property; it looks like a sacrifice to destroy these fine buildings, but it must be done. We can't secure justice in any other way. No man should have more than he can use—one house, one store, one suit of clothes; if we find them vacant it is our duty to occupy them or destroy them, circumstances dictate.'

"Very pronounced socialistic resolutions were read and adopted, the most striking clauses being that property rights should no longer be maintained or respected; that such useless things as lawyers, insurers, brokers, jailers, police, politicians, armies, and navies should be deprived their employment; that no man shall pay for anything or receive pay for anything, or deprive himself of what he may desire; that one suit of clothes is enough for any man; that forcible opposition to the opening of all stores, storehouses, vacant tenements, and transporting property for the good of the people in general, should be dealt with summarily, 'in order to save bloodshed.'

"At the conclusion of the speech-making full 500 men fell into line behind flags, some of which were red, to indicate their conviction that the wrongs could only be expiated by blood, and others black, to mark their determination neither to ask nor to share any mercy. The line of march was through Michigan Avenue and past the houses of wealth." C. C. L.

DEFERRED ITEMS.

THE *Christian Intelligencer* says: "The rich man died also. He left a will, and then his heirs brought in the lawyers, who read it, and found that it contained faults of many sorts, over which an inquest might be held. So the will was contested. The heirs waited long for a decision, the lawyers grew richer and richer as the contest was prolonged. The heirs were unhappy and quarreled, the courts were in no hurry, and the suspense and uncertainty increased. At last the estate went to pieces, and the heirs had but little left. Query: Should not a wise man be his own executor?"

THE INCREASE OF CRIME.

AN exchange, commenting on the increase of crime, says: "The country is overrun with fiends in human form, and there is not a spot outside the thoroughly policed districts where any man, woman, or child can be considered absolutely safe from robbery, assault, or murder. Something must be done to stem the tide of horrible crimes, and that right soon."

The paramount question is, What is the cause? Philanthropists differ on the subject, and also as to the remedy to be applied to check the evil. The increase of population and pauperism undoubtedly plays a leading part, but we believe more blame may be truly attached to the non-enforcement of the laws. Our law officers do not discharge their duties as they should. Criminals should be made to feel the strong arm of the law. Whatever the cause of crime, this is the only cure.—*Sel.*

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The Sabbath-School.

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

LESSON FOR THE FIFTH SABBATH IN JANUARY.

(See *Instructor* of Jan. 21, 1885.)

PUNISHMENT OF THE WICKED—CONTINUED.

CRITICAL NOTES.

2 THESSALONIANS 1:7-9: In this chapter Paul commends the Thessalonian church for their patient endurance of persecutions and afflictions, and says he was accustomed to glory in their patience and faith among the churches of God. Verse 4. He then proceeds to offer them consolation in the thought that the tribulations and persecutions which they suffer are a token or proof of the righteous judgment of God, from the fact that they who suffer for the kingdom of God will hereafter be counted worthy of that kingdom. Verse 5. And you may be assured, he continues, that God by these persecutions is preparing you for the kingdom of heaven; because it is, upon the face of it, a righteous thing for God to recompense tribulation to them that trouble you, while it is equally righteous for him to recompense rest to you who are troubled. Verses 6, 7. When shall the troublers be recompensed with tribulation, and the troubled with rest?—When the Lord Jesus shall come the second time, in flaming fire taking vengeance on them that know not God (those who willfully shut their eyes to all knowledge of the true God and of his character and attributes), and that obey not the gospel of our Lord Jesus Christ (those who having a knowledge of God and of the gospel of Christ, deliberately reject that gospel, and refuse to obey it). Verses 7, 8. How shall vengeance be visited upon the disobedient at this time? They shall be consumed by the spirit of Christ's mouth, and temporarily destroyed by the brightness of his coming. Chap. 2:8; Jude 14, 15. Is this temporary destruction the only punishment they will suffer? These same persons, upon whom the vengeance of the Lord will be poured out at his second coming, will finally suffer *everlasting* destruction both away from and because of the presence of the Lord and the glory of his power. Verse 9. When will this final and eternal destruction take place?—At the end of the thousand years, when the holy city, the New Jerusalem, the bride, the Lamb's wife, comes down from God out of heaven, inhabited by the saints of the Most High under the leadership of their king, Jesus. Then as the resurrected wicked come up and surround the beloved city with a view to its capture, fire comes down from God out of heaven, and devours them. Verse 10; Rev. 21:2, 9, 10; 20:9.

2 THESSALONIANS 2:8: *That Wicked*.—Literally, that lawless one; generally considered by Protestant commentators to be the papacy.

The mystery of iniquity was already at work in Paul's time; it soon developed into the papacy, which will continue its work until destroyed by the glory of Christ's coming.

REVELATION 14:11 and 20:10: The expressions in these passages which are thought by some to prove eternal torment for the wicked, are these: "The smoke of their torment ascendeth up for ever and ever," "and shall be tormented day and night for ever and ever." The original of the expression "for ever and ever" is *eis aionas aionon*, unto or for the ages of ages; in Rev. 20:10, the article is used: *eis tous aionas ton aionon*, unto or for the ages of the ages. This expression was not new in John's day, but was borrowed from the Old Testament. See Isa. 34:9, 10, where it is said of Idumea that its smoke should go up forever, and none should pass through it for ever and ever. If the literal land of Idumea is meant, certainly the statement that its smoke should ascend forever does not imply eternity of duration; for its judgments have long since ceased. If it refers to the fires of the last day, it still does not imply eternity of duration; for a new earth is to come forth from the ashes of the old, cleansed and

purified for the everlasting abode of the righteous. Here is an instance in which the word "forever" must denote a limited period; and from this passage in Isaiah the language in Revelation is probably borrowed.

That the words *aion* and *aionios* sometimes denote a limited period is stated by leading lexicographers: as, for example, "Duration, finite or infinite, . . . a period of duration past or future, time, age, lifetime."—*Greenfield*; "An age, a generation."—*Liddell and Scott*; "In the N. T., of long continued time, indefinite duration."—*Robinson*. Cruden in his "Unabridged Concordance," under the word "eternal" says: "The words 'eternal, everlasting, and forever' are sometimes taken for a long time, and not always to be understood strictly." Dr. Clarke, commenting upon 2 Kings 5, where is recorded the prophet's curse upon Gehazi, "The leprosy of Naaman shall cleave unto thee and to thy seed forever," says: "The *forever* implies as long as any of his posterity should remain. This is the import of the word, *leolam*. It takes in the whole extent of duration of the thing to which it is applied. The *forever* of Gehazi was till his posterity became extinct." This is the true key to the interpretation of the words "forever" and "for ever and ever." Thus in the cases under consideration, the wicked will be tormented until they cease to exist; the smoke of their torment will go up until the fires which shall consume them go out. It is only by assuming that the wicked are immortal, and cannot cease to exist, that it can be made to appear that the torment of the wicked will be eternal. That assumption has been positively disproved in previous lessons. For a complete discussion of this matter, the reader is referred to the chapter in "Man's Nature and Destiny" entitled "Tormented Forever and Ever," from which most of the above facts are condensed. He would do well to read also in this connection the last chapter of Vol. IV. of the "Great Controversy."

PRACTICAL SUGGESTIONS.

1. THE true child of God must expect tribulations and persecutions, and must endure them all with patience and faith, remembering that it is through much tribulation that we must enter the kingdom of God. 2 Thess. 1:4, 5; Acts 14:22.

2. While passing through these trials the patient, faithful, troubled one may be greatly encouraged by the thought that if patiently endured they will make him worthy of the kingdom, and that when the Lord Jesus shall be revealed, he will be rewarded with "sweet rest in heaven." 2 Thess. 1:7.

3. Nor let the troublers forget that a just recompense of tribulation awaits them unless they shall cease to persecute the children of God, and be themselves converted.

4. "Punished with everlasting destruction from the presence of the Lord and from the glory of his power"—who can think of such a fate, and realize that it surely awaits him if he turns away from the knowledge of God, and refuses to obey the gospel of Christ, without being restrained from sin by the thought? 2 Thess. 1:9.

5. What a deceiver is Satan! and what a deception is that by which the wicked nations are led to believe they can capture the camp of the saints, the beloved city, the New Jerusalem! See there the mighty hosts marshaled under their respective commanders! In number they are as the sand of the sea. See earth's mighty warriors,—those who, to gratify their vain ambition, caused rivers of blood to flow,—the Alexanders, the Hannibals, the Cæsars, the Neros, the Napoleons! Those who perchance in this life warred against each other, now forget the past, and together plan the siege. Modern warriors seek out them of olden time, and explain the use of engines which the ancients knew not of. Amid the whole is Satan, going from place to place, encouraging, planning, directing, keeping up the deception, striving with all his might to combine the strength of the ages for this final effort. For a moment it would seem the Almighty regards the scene with scornful pity, and then—a breath, a flame of fire, goes forth from his presence, and licks them up as though they were but chaff. O sinner, be not deceived. God is not mocked. What you sow, that will you also reap. Rev. 20:9.

TEACHING HINTS.

I WOULD begin by reviewing the two preceding lessons. Most teachers review too little; I never heard of one who reviewed too much. A few minutes should be used at every recitation in recalling the important points of past lessons. Do not let the class wander, or they will take up too much time. Hold them to one or two central thoughts. For example, the subject of the first lesson upon the punishment of the wicked was "Everlasting Punishment." Review this at every recitation until your scholars can give a clear explanation of what everlasting punishment is, until they learn to see clearly the connection between Matt. 25:46, 2 Thess. 1:9, and Rom. 6:13, and by a comparison of these texts can show that everlasting punishment is everlasting destruction or eternal death.

The subject of the second lesson was "Everlasting Fire," into which those upon the left hand were bidden depart. Matt. 25:46. Connect this passage with Jude 7 and 2 Pet. 2:6, and persevere until your scholars can show that as Sodom and Gomorrah suffered the vengeance of eternal fire, thereby becoming an example of the punishment of the wicked, without continuing to be on fire throughout eternity, so the wicked, cast into everlasting fire, will not continue to burn eternally, but the everlasting fire will produce their everlasting destruction. In this sense is the fire eternal,—it produces eternal results.

You may now begin the regular lesson, having occupied from five to eight minutes with the review. In the present lesson 2 Thess. 1:7-9 is again taken up, more thoroughly than in the first lesson upon this subject. As this is an important passage, let the class turn to it in their Bibles, and spend a few minutes studying and explaining it. Be sure they understand verse 7, "and to you who are troubled [it is a righteous thing with God to recompense] rest with us," etc. Also see that they understand that verse 7 refers to Christ's second coming, while the everlasting destruction of the wicked does not take place until the end of the thousand years, when the Lord shall come with the beloved city to be glorified in his saints. See Critical Notes. Do not overlook the important practical lessons that may be drawn from this passage. Remember that you have here an excellent opportunity to show definitely what the punishment of the wicked is.

Another leading feature of the lesson is the consideration of an objection to the doctrine of the destruction of the wicked; namely, that they shall be tormented forever and ever. Rev. 20:10; 14:9-11. By a careful study of the "Critical Notes," comparing Ex. 21:2 and Isa. 34:10, together with a study of the notes in the *Signs* and in the *Instructor*, you may become prepared to give a clear explanation of this point, if you cannot already do so. Practice upon it with some friend during the week. Be not discouraged if at first you do not accomplish all you designed. You are engaged in a work worthy your best efforts, and in which your success depends largely upon your perseverance and your trust in God. C. C. L.

SYMPATHY WITH CHILD-LIFE.

THERE is much in the life of a little child to be admired, much to be imitated, and much to awaken true and noble thoughts. The wisest Educator counseled his disciples to become as little children; and he who would sway young minds must enter the world of thought and feeling in which they live, and by the magic power of sympathetic kindness mold child-nature into beautiful forms, and leave the impress of truth upon youthful hearts. Children know intuitively whom they can trust, and with guileless innocence they follow the example and precepts of those they love. Hence it is not only important to understand human nature and the best methods of disciplining the mind, but also to possess a warm, loving heart and a living connection with God.

Constant sympathy with child-life drives away care, and opens the channels of the soul to whatever is pure and heavenly. Thus the teacher, by the reciprocal law of kindness, receives a wealth of heart culture, and the blessing of Him who "taught as never man taught." ELIZA H. MORTON.

—To refuse to do a bad thing is to do a good thing.

The Review and Herald.

BATTLE CREEK, MICH., JAN. 20, 1885.

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

THE BABYLONIAN SUNDAY.

We do not mean the Sundays of the ancient Babylonians, although they had them away back there, dedicated to the chief heathen divinity, the sun; for, as the *North British Review* has it, Sunday has been "the wild solar holiday of all pagan times." But we refer to the very Babel that exists on the Sunday question throughout Christendom to-day. The confusion that reigns among those who are trying to bolster up the Sunday-Sabbath, and the contradictory positions they take, should be sufficient to convince any one that they are trying to sustain an unscriptural institution; for if it was a child of the Scriptures, they could appeal to the testimony of the Scriptures in its behalf; and then they would all speak the same thing; for the Scriptures are not yea and nay. This feature is very apparent in the testimony of the defendants of the Bible Sabbath—it is the same everywhere, from Nova Scotia to Oregon, from Michigan to Florida, in Europe and the isles of the sea.

The Bible gives to that which is confused and contradictory the designation of "Babylon;" and this being pre-eminently the case with the evidence offered by different ones in behalf of Sunday sacredness, it strikes us that in this sense, it may well be called the Babylonian Sunday. We are not alone in this position. Even the friends of Sunday see the confusion, and are thrown into great perplexity thereby. Eld. Haskell gave us last week a very amusing account of efforts to settle "that perplexing question," in a conference of First-day Adventist ministers. A friend has sent us a clipping from the *Boston Herald* of Nov. 10, 1884, containing a synopsis of a discourse by Minot J. Savage of the church of the Unity, delivered in the Mt. Pleasant Congregational church, Boston, Mass., on Sunday evening, Nov. 9. The discourse was one of a series, and was on the subject of "The People's Sunday." The report says:—

"The congregation was a very large one, and the utterances of the lecturer were attentively listened to. The reverend gentleman said: 'The attitude of Christendom on the Sunday question is perplexing and contradictory in the extreme. Let us note some phases of the common confusion. At the very outset we find that 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 command. And on Biblical grounds their position is certainly impregnable. 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's Lord's day, a secular holiday, or shall we blot out all distinction between that and the other days of the week? And even within the circle of our liberal churches, there are many unsolved practical problems, troubles of conscience, and questions of casuistry. Would it be wrong for the ladies to sew or crochet on Sunday? Shall the reading be the same as on other days, or shall a difference be made? Shall the children be allowed the same kinds of games and plays as during the week? What of recreations for grown people? There are those who will ride on Sunday, but who think it wrong to take a sail. Would it be wrong to play whist on Sunday evening? What about visiting and the social side of life on that day? Is there any obligation touching the matter of church attendance? The points of confusion I

thus touch and the questions I raise, are all vital ones, such as I have come in contact with in my own experience."

This is a remarkable admission, especially the acknowledgment that on Bible grounds the position of those who are keeping the seventh day is certainly impregnable. Are we not then to go by the Bible on this question? Or what is the source of our obligation, and the rule by which we are to be governed in this matter? It is certainly a confession that Sunday-keeping does not rest on Bible ground.

Having made this admission, we are not surprised to hear him mark out a program of Sunday exercises which must have been a bitter pill to those who would clothe the day with divine sanctity. After saying that in the first place he would have the dramshops hermetically sealed, he continued:—

"We cannot pursue people into their homes and see what they drink, but for one day in seven we can shut up the devil's shops and give God and nature a chance. I would have cheap Sunday afternoon trains into the country on every road leading out of the city. I would have cheap steamer excursions down the harbor. I would have all 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 monotony of drudgery. I would make trees and flowers and grasses and light and air so attractive and easy of access that people would leave the attics and cellars and slums and narrow streets to seek them with a simple and hearty relish. This is for the afternoon. On Sunday morning I would have everybody as far as possible go to church, and the evening, if I could have my way, 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. Make Sunday, then, a day of gladness and refreshment and peace."

This is as near a counterpart as could be proposed, of what is called the Continental Sunday—like those for instance in Spain, where they hear mass in the morning, and attend bull-fights in the afternoon; or those in France, Germany, and Italy, where, after some small attention to religious matters in the morning, the afternoons and evenings are spent in beer gardens, carousings, and amusements of every nature. It would be impossible to keep such recreations on a high and respectable plane. The heart of man, unchecked by religious restraint, too naturally runs to that which is low and debasing.

LET US UNDERSTAND EACH OTHER.

A CORRESPONDENT writes: "If the seventh-day Sabbatharians were in a majority would you still oppose the Constitutional Amendment? Let us understand each other."

Answer: If the observers of the true Sabbath were in the majority, we would oppose all attempts on the part of the government to force the minority by civil enactments to keep that Sabbath, just as we would oppose all civil laws enjoining upon man that he shall not covet, or that he shall love God with all his heart. Into that field, of which God and a person's conscience can be the only occupants, human laws may not intrude. Man may legislate between man and man, but not between man and God. God has his laws covering all the ground, contrary to which man may not go and with which he may not interfere. The Sabbath rests only upon the authority of God. Man keeps it because God has commanded him to do this. In the quiet performance of this duty the government may protect its citizens, but in this matter no further. And if we place the observance of the Sabbath on the ground of a Christian institution exclusively, as the religious amendmentists seem fond of doing, then it should no more be enforced by law than baptism or the Lord's supper.

ARE THEY TROUBLED?

A LITTLE fanatical clique of first-day Adventists in the West set the 4th of January, 1885, as the day for the coming of the Lord. There is nothing very surprising in that. Adrift, without chart, or compass, they seem to be given over to such folly, and all the years since they turned their backs on the true line of prophetic fulfillment, are strewn with their false applications and consequent failures. But it is a little surprising that the papers of the land should take so much notice of these vapory bubbles. From various directions we heard of this movement through the secular journals. The 4th of January passed, and such papers as the *Cleveland Herald* and the *St. Louis Globe-Democrat* seem really to heave a sigh of relief. Although presented with a flippant and scoffing air, the very notice of the matter at all, is a tacit acknowledgment that an undercurrent of interest exists among the people on this subject. Otherwise a claim foolishly put forth by obscure and unimportant persons would not attract so much attention.

The most annoying thing to us about the matter is that in most places the people know no other Adventists but Seventh-day Adventists, and hence the folly is charged upon this denomination, and the odium of their ignorance and fanaticism falls where it does not belong. Fortunately we have in St. Louis a reading-room which is making itself known in the city; and to that the reporter of the *Globe-Democrat* made his way. Bro. N. W. Allen speedily informed him of the difference between S. D. Adventists and others, and caused him to understand that we are not time-setters. May we not hope that the time will soon come when it will be so in all the large centers of population and influence?

SHAKERISM, SPIRITUALISM, ETC.

As little is known among Seventh-day Adventists in reference to the Shakers, perhaps a few statements concerning them will be interesting. This people commenced to attract attention about 1770 in the vicinity of Manchester, England. A few persons claimed to have special revelations from God, among whom was Ann Lee. They took such a course that public attention was drawn toward them, and they suffered many persecutions, being put in prison, beaten, and otherwise maltreated. In 1774 a company of nine persons, Ann Lee among them, sailed for America, and settled in a small village near Albany, N. Y. Their work after awhile began to increase somewhat in magnitude, and more or less attention was attracted to them by their peculiar methods of worship,—dancing, singing, shouting, etc.; and they have met with some considerable increase in numbers and wealth. There are at the present time some twelve different societies, or communities, numbering in the aggregate some less than 3,000 souls. Their doctrines have excited considerable attention because of their peculiarity and their strange methods of worship. They are quite an industrious and orderly people, living in communities, and noted for thrift and economy. In several mechanical pursuits they excel, especially in raising, preparing, and preserving fruits. In property they have all things in common, and their business is said to be conducted in a very judicious manner. They are spoken of favorably by many of the leading papers, though in their earlier history they suffered much persecution. They have all the mechanical trades necessary to meet the wants of the family, and much attention is given to horticulture, and considerable to agriculture. They have for the last twenty-five years abstained from the use of swine's flesh as food, and from the use of alcohol except when prescribed by physicians. They are a plain, simple people, noted for neatness and industry.

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There are three classes among them. The first is the *Novitiates*. These are instructed in the doctrines, principles, practices, etc., of the denomination; but are not so fully identified with it as those further advanced; and they live with their families, and manage their own property. The second, or *Junior Class*, are those not having the charge of a family. They are more fully identified with the community, labor for its advancement, and share many of its supposed benefits. They receive no pecuniary compensation for their services, and are provided for in health, sickness, and old age,—their property being used in common fund. They can resume their property at any time, but receive no interest for its use, although they retain the lawful ownership of it. The third, or *Senior Class*, are those who have had sufficient time and opportunity to understand fully the workings of the society and voluntarily consecrate themselves to it. They covenant to agree to consecrate themselves, their services, and all they possess to its support, and solemnly promise never to bring debt, damage, or claim against the society or any member of it. This class constitutes what is denominated the *Church Order*. They have no power to resume their property unless the members of the society choose to give it to them by their own decision. Every member has the same rights and privileges in this order; and for eighty or ninety years they have maintained this unity of property and goods.

They are strongly opposed to marriage, denying that it is a Christian institution; and while it is enough for heathens and those not in the truth, all purified and sanctified believers must utterly abjure marriage and all that it implies. Those who marry and are given in marriage are placed the Turks, Catholics, Protestants, and all in one general class or company. They claim that from this institution of marriage and all which is connected with it, proceed most of the evils which affect mankind, and that no one can be in perfect conformity to God until those things are utterly abjured.

They outwardly profess great respect for the Bible, but believe in doctrines utterly subversive of its teachings. They hold that "a physical resurrection is repugnant to science, reason, and the Scriptures." They throw away the doctrine of Christ's personal advent, much after the manner of Spiritualism and the views of Swedenborg, who taught that Christ would never come visibly, but that the spiritual references to that event meant great light and truth which come through the system of religious teaching which he introduced. The Shakers claim that the "ancient prophets communicated spiritual instruction in a certain sense, and were inferior spiritual agents to Jesus and his Ann," and lived in a lower sphere. It is in these last days there are fewer intervening spheres," and more "direct communication with the spirit world." The doctrine of the immortality of the soul is very dear and much cherished among them. They hold the Bible very much as many Spiritualists,—that the prophets speaking through it revealed many truths and some errors. It is agreeable to their views is, of course, important; what is not, they reject,—a practice, by the way, which is becoming very popular in the false churches of Christ.

Ann Lee, whom they call "Mother Ann," is the central figure in their system of belief. In her they accomplished the second advent of Christ; and, as they believe, the Christ-Spirit descended upon Jesus at his baptism, and from that point he became the Christ,—so the Christ-Spirit descended upon Ann Lee after she had been through some wonderful experiences, and she became the second appearing of Christ. In the same way Spiritual-

ists claim that the second appearing of Christ is seen in their mediums.

The company which first came over to this country, it is claimed, had all received spiritual manifestations, and the Spirit directed them to repair to America, informing them that Christ's second coming would be established in that country. "The exercises in their religious assemblies were singing, dancing, shouting, speaking with new tongues, prophesying, etc." It is said that previous to their leaving for America a meeting was called; "and there were so many gifts [such as prophecies, revelations, visions, and dreams] in confirmation of a former revelation to us for us to come, that some could hardly wait for others to tell their gifts. We had a joyful meeting, and danced till morning." Their program of exercises they claim to have been brought from the "spirit world."

The extracts above quoted are taken from one of their doctrinal books, written by F. W. Evans, their leading man at the present time, and hence are certainly authentic.

We would never have thought it worth while to notice the peculiarities of this society, but for certain conclusions adducible from them. We are quite certain that most of the false systems of religion which have originated in the world, have started from spiritual manifestations of some sort, and are founded on the great lie which Satan told Eve in the garden of Eden, that she should "not surely die." Heathenism had its Satanic spiritual manifestations. Any one who will read the account of the oracle at Delphos, where so many ancient heathen had to go to receive supernatural instruction, will see that this statement is true. The priestess went through certain incantations and exercises very much resembling those of modern spiritualist mediums. Witchcraft, which seems to have been seen in connection with ancient heathenism, being brought into contact from time to time with the people of God, was of the same character. It was denounced in the Scriptures, and forbidden on pain of death. Mohammedanism, we understand, originated from the same source. One of the most careful German historians, in giving the history of that prophet, says that Mohammed, before he entered upon his public ministry, passed through experiences of this kind; and the description given closely resembles that of modern mediums when under the spirit's influence. He appeared at times wild, or fanatical, after receiving his divine messages, so that some thought he was not in his right mind. We have no doubt that similar things were seen in connection with the false teachings of the Catholic church. They claim many miracles. No doubt many of them were false, but very likely some of them were real manifestations of Satanic power. When we come down to the last days the prediction of Christ in Matt. 24: 24-27 is fulfilled: "For there shall arise false Christs and false prophets, and shall show great signs and wonders insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be."

The false systems of religion originating in the last century are a striking confirmation of these statements. The time was then reached, when Christ's coming was to be preached; and the people were authorized to look for it because the signs to be given preceding it had been fulfilled: the darkening of the sun and moon, the falling of the stars, etc., and the prophetic chains were about ended. Then we see these false religions all teaching doctrines subversive of Christ's second personal appearing in the clouds of heaven.

Swedenborg commenced to write his religious

books a little over a century ago; and, according to the belief of such men as John Wesley, many of whom were very intelligent, honest men, he gave evidence of supernatural power. He claimed to be supernaturally inspired, and to have constant intercourse with departed spirits. He did give evidence of more than human perception. But his doctrines are directly opposed to Christ's second coming. He spiritualized away the meaning of the whole Scriptures, and claimed that no one could understand them unless he explained them. He claimed that the key to their real spiritual meaning had been lost for ages, and that it had been supernaturally revealed to him; that the final Judgment commenced many years ago, and that no literal resurrection was ever to occur.

At about the same time Ann Lee and the Shakers arose, claiming great supernatural light, and that Christ's second coming had already taken place in her person, and that the millennium had dawned upon the world.

Mormonism also has arisen, wholly founded upon the same Satanic lie,—the doctrine of the soul's immortality. Joe Smith, it is said, was ordained to the priesthood and prophetic gift by Peter, James, and John, who came down in spiritual form. Take away the doctrine of the immortality of the soul from Mormonism, and almost nothing will be left of it; for it is the most important constituent of all the Mormon doctrine. Any one who has studied Mormonism carefully cannot question that miraculous power has been seen in connection with it. I am personally acquainted with a man whose nose was eaten away by a cancer until a very large cavity was left in his face. The cancer was wholly cured by the laying on of hands by a Mormon elder. This man is now a Sabbath-keeper, and is known among all his acquaintances for veracity.

We can go to many places among Mormons where they have "speaking with tongues," as they call it, where persons go into a kind of a wild, jerking condition. One who has watched the phases of Mormonism knows how difficult it is, when once it is really received, to erase it from the mind. We have no doubt that it is of Satanic origin. We have all heard of Spiritualism, and know of its influence and effects, and of its blasphemous work. It is the latest emanation from the father of lies, who has propagated the doctrine of the immortality of the soul, and caused it to be spread through all the regions of the earth.

These various manifestations of false religion which have arisen so plentifully in the last century and a quarter, have cast a most decided influence against the doctrine of Christ's second personal coming and the resurrection of the body, just as the Saviour said in the scripture above quoted. Their influence is felt more or less in all parts of the world. Why may not that scripture in 1 Tim. 4: 3, "forbidding to marry," apply especially to Shakerism, one member of the spiritualistic fraternity. The marriage institution is the special object of condemnation among the Shakers; since they claim it to be the foundation of nearly all the evils in the world. No one can be fully a Shaker until marriage is renounced.

We verily believe that in the great day of Judgment it will be seen that these various manifestations of Satanic or spiritualistic power, seen in all these movements, were all parts of one great comprehensive plan to break down faith in the Bible, giving it spiritualistic interpretations, and destroying confidence in that Holy Book, which is to be our judge in the last day. We often fail to comprehend the extent of this great scheme of the Devil. For centuries past he has been preparing the way for his final work in the last days, when he will perform such wonders as were never seen before. And while Satan has prepared for the final struggle, God also has been making ready for it. Faith in the plain, literal testimony of the

Scriptures is being broken down in every direction. Agencies have long been at work to accomplish these results, and we see the effects in the skepticism manifest everywhere around us. Many who do profess respect for the Bible only show by their method of interpreting it the deceptive nature of their work. The saddest feature of all is that the Protestant churches which came out three hundred years ago, having for their motto, "The Bible and the Bible alone," should now be falling under this same spiritualizing influence. This question, whether the Bible alone is to be the rule of the Christian's faith and practice, will underlie the great and final struggle just before us. The world will be tested upon their faith in the Holy Bible. May God help us to read it, study it, understand it, and above all to believe it. G. I. B.

A VALUABLE BOOK FOR THE SWEDES.

WE wish to notice briefly a new book printed in the Swedish language,—a work of about four hundred pages. About one hundred pages are devoted to Sr. White's life and experience, and many most striking and important passages in her writings. This book is just out from the press, and is a very neat and presentable volume. We have long desired to see the time when our people of foreign nativity could have an intelligent understanding of Sr. White's labors and work in the cause, and some knowledge of her writings. We feel exceedingly gratified that during the last year this has been partially accomplished.

When we realize how much good her writings and labors have done the cause of God among those who speak the English language, we are sometimes almost surprised that our foreign brethren have had such prosperity while deprived of this help. They have indeed suffered a loss, as most of the ministers laboring among them have keenly felt. In no language have we felt so great anxiety to see an account of the life and labors of Sr. White, together with a fair specimen of her writings, as in the Swedish. When we have considered the past work of Charles Lee in this country,—how he went from church to church peddling his falsehoods, conveying his wicked impressions of Sr. White and her writings, while his countrymen could not have access to the facts, because they were not familiar with our tongue,—we have felt as though we could hardly wait to place these facts within their reach.

This volume will speak for itself. One of the best arguments we have to use against those who defame her noble work is to place her writings in their hands, and let them read for themselves. This we can now do. The influence of Lee's work has affected the Swedes more or less in all parts of this country, as he has traveled much, and what he has spoken in one place has been conveyed to others.

We feel very anxious that our American brethren should do their utmost to circulate this good Swedish book. We trust that all our tract societies will supply themselves with it, and that our Swedish brethren who believe the testimonies will make a special effort to circulate it in their communities. It will do much good. It should be circulated, not only for the reasons just assigned, but because it contains most practical instruction in godliness and the principles of present truth and in the nature of the work in which we are engaged. If space permitted we should be glad to give the headings of the various chapters. We will mention a few: Parents and Children; Dangers of the Young; Parental Training; Moral Pollution; Unscriptural Marriages; Health Reform; The Power of Appetite; Simplicity of Dress; How Shall We Keep the Sabbath? Looking to Jesus; Church Difficulties; Jealousy and Fault-finding; Our Camp-Meetings; Appeal to Ministers; Bible Biographies; Mysterious Rap-

pings; Preparation for Christ's Coming; The Judgment; and many other most interesting subjects.

We trust all our Swedish laborers will make a most earnest effort to circulate this volume. We hope the first edition will be sold in a short time, and that many thousand copies of this book will be circulated. Let all our brethren who are living where there are Swedes try to circulate this book.

Price of plain cloth, \$1.00; red edge, with a steel engraving of the author, \$1.25; with the usual discounts to the tract societies, which we trust will provide themselves at once.

G. I. B.

BANK FAILURES.

WE clip the following item from the *Springfield (Mass.) Republican*, of Jan. 2, 1885:—

"The failures of 1884, according to Bradstreet's estimates, have exceeded 11,500, with liabilities of over \$240,000,000, surpassing the record of any previous year. Of these, 121 were disasters to banks, 11 of which were national, 22, State, 11, savings, and 77, private. Over half of them were due to the speculations or embezzlements of officers."

This item very significantly sets before us the danger of losses from bank failures. One hundred and twenty-one occurred during 1884, one-half of them from speculations or embezzlement of officers. Millions of dollars that have disappeared in these banks no doubt will be lost to the depositors. This shows how little confidence can be placed in banks, which are supposed to be the safest institutions we have for the deposit of money. Never in our history as a nation have there been so many failures as in the past year. Whether we have reached the end of this period of financial calamity, we cannot say. Most likely many more failures will occur. The losses of the present time are not the only ones by any means. We can all recollect how many of these failures occurred in about the years 1856, 1873, and 1877. These crises come every few years, and most likely will continue to do so as long as time shall last.

Seventh-day Adventists may well congratulate themselves that there have never been any failures or losses in connection with their institutions. They have passed through several periods of financial depression, and every time with success. The hard times affect us the same as others, but as our affairs are conducted carefully, and our people intend to support the institutions which they have created, we have thus far been able to weather the financial storms. If all our people had deposited their spare means in our Office of publication or other institutions, we should have suffered no embarrassment whatever; but many having means thus placed in our institutions, have drawn it out at a critical time, when it was hard to get even what they had deposited. This, with many other calls, makes money matters pretty close with us. It has been so for months past, while our extensive building operations were progressing, and large expenditures were being made.

The large debts that our tract societies and others owe the Office have also added to the difficulty; but thus far our credit has remained intact, and we trust it will continue so. It will certainly do so if our people will learn the lesson taught by the above account. We wish to say to our people that there is no safer place to deposit money than our Office of publication. We believe it to be far safer than the banks throughout the country. Who can tell when their officers will become scoundrels and use other peoples' money in speculation or for some other purpose? We trust our brethren everywhere will make our institutions their place of deposit, and thus benefit the cause and provide more safely for their own means.

G. I. B.

CHURCH REPORTS TO THE CONFERENCE SECRETARIES.

As we have reached that season of the year when many of our ministers are laboring among the churches, there is one subject we wish to carefully consider, especially the Presidents' Conferences. It is the matter of church clerks reporting to the Conference Secretary. It is a shame that we have so much trouble to obtain correct statistics from our church clerks. Many of our secretaries have written over and over again, have sent letters to all the churches in the Conference, and yet after all this, we have not been able to obtain reports embodying particulars necessary to make up a proper table of statistics. We hope that this winter there will be earnest, persevering and systematic efforts made by our Conference secretaries to remove this crying fault. What is the use of church clerks unless it be to keep their accounts and make their reports? There is an earthly object for their election to that office—to do this kind of work. Of course we appreciate and highly honor those that faithfully fill the office of church clerk.

We have little hope that those who neglect their duty and for whom this article is written, will ever read it; so we suppose it is impossible to reach them directly through the REVIEW; but we propose a remedy, which we trust may be made effective. Let every Conference Secretary look over his list of churches, selecting those from which he has trouble to obtain proper reports. If he has not already done so, let him write stirring letters to these church clerks, and ask for full reports stating to them what they should be, and see that they are furnished with blanks. If they fail in reports which are not properly made out, let him take a copy of said report for his own keeping, and return the one sent by the clerk with a model report, pointing out in what respect it is incomplete, making it so plain that a child might understand it. If that does not call for such reports as he really needs to make out, let him write the minister in charge of that district, stating the facts relative to the clerk failing to do his duty, and asking him to see that another clerk is elected in his place. Let the secretary also communicate with the President of the Conference, and urge him to co-operate in carrying out this plan, and have such clerks elected as will discharge their duty properly.

It is high time this evil was remedied; and after years of talk, we think the time has come for action. We ought every year to have full reports from every church of Seventh-day Adventists throughout the world, with a full account of the number of members, dismissals, additions, etc., during the various quarters, and all the figures which the Conference requires. The church treasurers should also send in their reports to the Conference Secretary as regularly as they send their money to the Conference Treasurer, so that the Secretary may keep an account of the same. Let faithful ministers characterize all our work in the cause of God. Who is faithful in the little things will be faithful in the greater.

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

THE GENERAL CONFERENCE FUND.

THIS important fund is now empty, and some of the claims audited at the time of the General Conference are not yet paid. It seems too bad that this fund should have to rely upon the Public Association to pay its bills, when that institution has so many claims upon it, and so many are not paying what they owe to it. One reason why the General Conference fund is now exhausted is because the times have been hard, and our brethren have not paid in as many tithes as in more prosperous years; so the tithes paid by the State

ferences to the General Conference have not been as much as in some other years. Another reason is that several of the Conferences have not paid the tithes justly due the General Conference the past year. We wish all the Conference Presidents who know that their tithe has been withheld, to realize the importance of promptly paying it to the General Conference. They have no more right to retain that portion of the tithe which their Conferences have devoted to the General Conference, to use it for their own local purposes, than the members of the local Conferences have to retain theirs in their own hands. It is certainly wrong to do so; and it forces the Publishing Association to advance money which it needs to use in its own business, to sustain the General Conference, already in debt to the Association.

The General Conference the past year has had heavier burdens to carry than ever before. There have been many claims upon it. As another quarter is now past, we ask all our State Conferences to send the tithe due to the General Conference promptly. We need it greatly. We must have it, as we have no means to meet the claims which are constantly coming in. All the Conferences will see that they have no right to retain this money, and use it in their own States. Let the Lord's treasury be supplied.

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

MORE ABOUT THE GENERAL CONFERENCE FUND.

SINCE writing the previous article on the General Conference fund, we have obtained some interesting items. We stated that it was empty, and that the claims upon it had to be met, if met at all, from the funds of the Publishing Association, which is itself very much in need of money. This ought not so to be.

In looking over the accounts of the various Conferences, we find, according to the figures of the General Conference Treasurer, giving the amount received from each Conference, and comparing it with the amount of tithe received from each State Conference as given in the Year Book, that fifteen State Conferences are behind in their tithe to the General Conference, aggregating \$3,533.75. It will be readily seen that if the General Conference had its dues from the State Conferences, it would be in a condition of financial soundness, with plenty of means on hand. We refrain at this writing from publishing the names of these Conferences; but we now intend to write to the various Conference treasurers, and ask them to pay what they owe to the General Conference immediately. Then in addition to this, if the tithe for the quarter just ending be paid, the General Conference will once more be in a condition of financial strength, and be able to meet the calls made upon it.

Quite a number of those who have claims settled by the Auditing Committee of the General Conference have not yet been paid; for the Conference has had no money with which to pay them. If it is not right for individuals to withhold their tithe, why is it just in the Conferences? Come, brethren, pay up.

GEO. I. BUTLER, *Pres.*

NEW ORLEANS EXPOSITION AGAIN.

I HAVE received quite a number of letters from different individuals volunteering to go to New Orleans, and labor in the missionary work during the remaining portion of this winter. It may be well for all to read the resolution passed by the International Society at the time of the General Conference. It was there recommended that each State send a person to New Orleans at its own expense, to engage in missionary labor. The International Society is not prepared to provide for all who may go, but there is no objection to any person's going who chooses to do so at his own ex-

pense. We have tried to make arrangements so that those sent by our Conferences can have lodging, but it is supposed they will take care of themselves in other respects. It would be a greater expense than could be borne by any Society to take care of all who may conclude to go to New Orleans this winter, even though they may do some missionary work. I would be glad to see friends there from all parts of the country,—every one who wishes to engage in the missionary work,—and we shall try to make special arrangements for those who come in harmony with the resolution above referred to; but further than this we cannot promise to be responsible. I write this that there may be no misunderstanding or disappointment in the matter.

It is now my intention to be in New Orleans about the middle of this month. If possible, I shall be there by the 16th; if not, I shall go there the first of the week following, and shall be glad to meet any with whom I have corresponded; also those whom the different Conferences have sent to engage in the missionary work. We have ordered a large amount of publications from the REVIEW Office and also a large number of *Signs* from the *Signs* Office. We have also sent barrels of publications by water. We expected that Eld. Kilgore would have remained there until we arrived, but it has been necessary for him to go home. My address will be New Orleans, La., care of Fonta's Bloomingdale Nurseries. S. N. HASKELL.

QUESTIONS FOR SELF-EXAMINATION, WHICH EACH ONE MAY CONSIDER ADDRESSED TO HIMSELF PERSONALLY.

1. Am I faithful in attending the regular means of grace, as the Sabbath sermon and the weekly district prayer meeting?
2. Do I regularly attend the Sabbath afternoon social meeting?
3. Do I give my influence in favor of the Sabbath-school, by my presence, or otherwise?
4. (If head of a family) Am I faithful in having God regularly worshiped, morning and evening, in my house?
5. Do I habitually and daily read the word of God, that I may more fully understand my duty?
6. Do I have a regular time and place for daily secret devotion, and am I faithful in this respect?
7. Do I take one or more of our periodicals, that I may understand the progress of the cause, and so help sustain our papers?
8. Do I regularly attend the weekly missionary meeting, or take part in some way in the missionary work?
9. Do I, according to my best judgment, pay a perfect tithe to the Lord; or am I in any way robbing God of that which is justly his?
10. Do I, as a custom, regularly attend the celebration of the sacrament and the ordinance of humility; and do I take part in the same?
11. Am I kind and charitable to the poor, and am I ready to help relieve their distresses?
12. Am I conscientious in regard to what the Lord has spoken upon the subject of health reform, and am I heeding the light?
13. Am I defrauding any of their just dues?
14. Am I in trial with any of my brethren and sisters; and if so, have I taken all reasonable steps to have all personal difficulties adjusted?
15. Am I trying to live in all good conscience before God from day to day? and am I sensible that he hears my prayers and grants me the witness of his Spirit?

G. W. A.

—By shaking the magnetic needle, you may move it from its place; but it returns the moment it is left to itself. In like manner, believers may fall into sin; but no sooner do they wake to reflection, than they repent and endeavor to mend their ways, and resume a life of godliness.

Progress of the Cause.

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

BE STRONG AND OF GOOD COURAGE. JOSH. 1:9.

BY MARY E. INMAN.

CHRISTIAN, art thou growing weary
In the strife with wrong and sin?
Courage still, there's much to cheer thee;
Do not let the tempter win.

Christ himself hath gone before thee
In the path that thou must go;
Now from heaven he's watching o'er thee,
Soon thy tears shall cease to flow.

Soon he'll come again, and take thee
To a home of endless joy,
Where the wicked cease from troubling;
Where thy peace none can destroy.

Then press onward still, and upward;
Let none turn thee from the way,
Soon will end this night of sorrow;
Soon will come the perfect day.

CENTRAL EUROPE.

THE cause in this portion of the great harvest field makes slow but steady progress. Our hearts are often cheered by the evidences we receive that the present truth has vitality and power to make headway in spite of the almost universal unbelief and prejudice which exists on every hand. We continue to receive letters of the greatest interest, showing that souls are being brought to accept the truth through the reading of the journals alone, and in many instances their perusal prepares the mind for the reception of truth when brought by the living preacher. We are more and more convinced that these two agencies should go together,—the journals, as far as possible, in the hands of judicious colporters to prepare the field, to be followed by the living preacher, to help those who are interested to come to the decision to obey.

We can report decided progress among our brethren in their interest in the missionary work, and in their zeal to help in the cause in every possible way. During the past two weeks, in three of our churches, more than 300 copies of *Les Signes* and the *Harold* have been subscribed for to be used in the missionary work. If our brethren in America could know the extreme poverty of some of these brethren, and the mere pittance which some receive as compensation for skilled labor from early morning till late at night, they would understand better the sacrifice on their part which this represents. In all our churches regular quarterly meetings are held, and promptness is manifested in the payment of tithes and in reporting their missionary labor. The efficient labors of the Brn. Bourdeau have contributed in great measure to accomplish these results.

The REVIEW containing the article of Sr. White concerning Christmas, and her appeal in behalf of the European Mission, came to us Dec. 22, and believing that it would be a privilege to our brethren here to join with their friends across the waters in the celebration of this occasion, the proposition was made to them to do so; and although the time was so short, every church in Suisse took part in the good work. Thus far we have heard from but three as to the results, but in these three the amount of 1224 francs, or nearly \$250, was donated.

The work on the new building progresses well, and no providence preventing, it will be ready for occupancy July 1, 1885. The City Council finally consented, through the personal influence of the president of the Sanitary Department, to revoke their refusal to grant permission to use for presses the room designed for this purpose.

The recent visits of the Brn. Bourdeau to our church at Bâle, and their efforts in behalf of those especially engaged in the publishing work here, have been, under the blessing of God, a source of encouragement and good.

B. L. WHITNEY.

Bâle, Dec. 29.

—The best way of being thankful for what God gives us is a liberal distribution of it. Love every one for Christ's sake, and fear none in his cause.

ILLINOIS.

NORMAL.—Commenced meetings at Pleasant Grove school-house Dec. 14. Have held in all twelve meetings. About a dozen, I hear, have commenced keeping the Sabbath. Our meetings have been broken up several times by bad weather; but that, however, does not hinder a few from coming to every meeting. Bro. Sloan held some meetings and Bible-readings here the last year, thus preparing the way for this meeting. He has also assisted much in this meeting.

Dec. 31.

C. H. BLISS.

WISCONSIN.

RAYMOND, RACINE, AND CHICAGO.—Since my last report I have labored with the brethren at the above named places. We had some good meetings during the week between Christmas and New Year's at Raymond and Racine, Wis.

In Racine we were made glad by the addition of three dear souls to the church. The cause is onward there. Before long they will have a house of worship 24x36, which will add much to help on the good cause.

Here, in Chicago, we have again, the same as last winter, laid our plans to give to the public another chance to hear concerning our faith and hope. We have printed three thousand hand-bills for circulation, and have our meetings, which will commence the 11th of January, well advertised both in the Swedish and Danish newspapers. We hope and pray much for the help of the Lord in this large city, where evil and corruption are so great. Hope we shall have the prayers of our brethren everywhere.

J. F. HANSON.

Jan. 7.

IOWA.

BIRMINGHAM.—Met with the friends here Dec. 11. Remained six days, speaking nine times, and giving one Bible-reading. They have just completed a neat and substantial meeting-house 26x36 ft. It is well seated, and tastefully painted inside and out. The building is a marvel of economy, costing but \$670, friends, not members of the church, contributing cheerfully the greater portion of the same. Dedication services Sunday at 11 A. M. It was a pleasure to state to the audience that the building and lot, costing \$870, was paid for. Certainly these brethren have great reason for gratitude to God for thus granting them so good a place in which to worship. May they fully appreciate it, and show their gratitude by faithful attendance thereat. There was a good attendance, and good attention was given to the word spoken. We hope for some fruit.

The going was very bad indeed, and thus many were kept from attending. The liberality of these friends demands recognition on the part of the Conference in supplying them with more labor at an early day. May God bless these liberal souls and reward them for all they have done in love for his cause.

L. McCoy.

Dec. 21.

MINNESOTA.

SILVER CREEK AND LAKE CITY.—After our State meeting at Minneapolis, I went to Silver Creek. We had many blessed seasons, and the various branches of the work pertaining to present truth received attention. Several years ago this church was largely composed of Americans, but now its members, twenty-five in number, are all Swedes. They love the truth, and are willing to help the cause with their means to the utmost of their ability. A brother came on foot forty miles to attend the meeting.

Dec. 25 I went to Minneapolis, and spoke twice the same day to the Scandinavians in that place. The following day I went to Lake City. This church is composed of twenty-five members, some of whom are Americans, but the majority are Swedes, some living in Wisconsin. It is about a year and a half since I was there, and during that time no minister has been there. They were very glad to hear the word of God. I stayed over two Sabbaths, and held in all twenty-four meetings, some in each language. The Spirit of God was present in a large measure, especially when we celebrated the ordinances.

Although the most of the members are poor, they were very willing to help the cause, \$50 being pledged to the camp-meeting fund, and more than that amount was paid in tithe. I left them much encouraged by the precious promises of God, which are all yea and amen in Christ Jesus.

L. JOHNSON.

VIRGINIA.

FAIRFAX C. H. AND FALLS CHURCH.—After my return from the General Conference, I spent a short time with the brethren at Quicksburg and Marksville. I tried to set before them the importance of the times in which we live, and the necessity of obeying the whole truth in order to stand the solemn tests which are to be brought upon us in the near future.

I next visited the friends at Fairfax C. H. I found a few faithful souls here who have been trying earnestly to live out the truth ever since the tent meeting was held there, one year ago last summer. When we remember that no minister has ever visited this place since the above-named time, we are sure that these friends have been quite severely tested in the work they have undertaken. We hope that some plans may soon be laid by which these persons can have the privilege of attending regular Sabbath meetings with other brethren. They are earnest in all parts of the truth so far as they understand, and seem very anxious to learn more and more every day. May the Lord direct them in the path of duty.

I also visited Bro. Lewis at Falls Church. He moved to this place last September, and has been trying to hold up the truth before the people by a well-ordered life and doing what missionary work he could under the circumstances. I gave one discourse in his house and held several Bible-readings. A few neighbors came in, and seemed glad to take part with us. My work in this trip has consisted mostly in holding Bible-readings and laboring personally to strengthen those who would hear. I thank the Lord for this means of labor, which is so encouraging to all. I expect to attend quarterly meetings for the next few weeks. Brethren, remember us in your prayers.

Dec. 28.

B. F. PURDHAM.

MICHIGAN.

OTSEGO.—I have just closed a two-weeks' meeting at Otsego, my home. Brn. Parmelee and States were present to assist the last few days. The attendance was good. On Sabbaths our house appears to be nearly filled with those of our own church. Old and young, I can count a hundred belonging to families who attend here, most of whom are old enough to belong to the church. In intelligence and piety, this church will probably compare favorably with the most of our churches; but when compared with what it ought to be, and what it might be, it makes one sick at heart. Talents unemployed, work neglected, opportunities lost, means withheld, children left to themselves, to fall under the evil influences around them, no one visited except by a committee, petty trials and jealousies nursed, while time flies, eternal destinies hang in the balances, and the Judgment is upon us!

God helped us some in laboring on these things. Many good testimonies were borne, solemn promises made, crosses long neglected were taken up, and five were received into the church. Our business meeting was largely attended, and was excellent. But I felt cramped and hurried for want of time to finish what needs so much to be done in this large church.

At a meeting of the church officers, we tried to devise some plan whereby to break up the monotony which comes from holding exactly the same kind of a service Sabbath after Sabbath the year round. We decided to try the following for this one quarter at least: An ordinary social meeting for two Sabbaths; third Sabbath call on each one, beginning with those who are inclined to be backward; social meeting for two Sabbaths again; third Sabbath divide those present into classes of about fifteen, each with a leader, who shall call on each one, and offer words of advice and encouragement. We hope in this way to hear from every member, and have them regularly looked after.

It requires not only piety and good judgment,

but tact and thought and planning and much hard work, to safely lead such a large church as this. May God send his Spirit upon the officers, and greatly bless the members.

D. M. CANRIGHT.

VERMONT.

BOLTON, WARREN, AND BRISTOL.—From the General Conference I came to Vermont for a few weeks' visit with my mother and other dear ones, among my native hills. I was with the church at West Bolton, Dec. 5-7. Held three meetings and one Bible-reading, which I trust were of profit to the little company there. The Lord came near, and hearts were affected by the truth. Have held a few meetings with some of the Bristol church. But they are scattered in several counties, and few meet together now. By request of the pastor of the Baptist church at Bristol I spoke to his congregation on Sunday, Dec. 14, and at night gave a lecture at the union temperance meeting, on "The Temperance Work in Kansas."

Last sixth-day we crossed the Green Mountains and spent two days with the Warren church. Held four meetings and two Bible-readings. The cold weather kept some away. Some are candidly investigating the truth here, and we hope will yet obey.

R. F. BARTON.

SOUTH HERO AND NORTHFIELD.—We closed our effort at South Hero Sunday, Dec. 28. The Methodists used us very unchristianly, closing their church and school-house against us. All public places being closed to the truth, we reviewed the discourse in the private house of Bro. H. W. Canros. This unchristian spirit which has been manifested toward those who are striving to obey our Father's commandments, has served to open the eyes of many relative to the condition of the religious world; and these steps have developed those who have begun to Sabbathize, and made them realize that they must have constantly on hand a religion which will lead them to do as they would desire to be done by under like circumstances. Some of the worldlings say of the religious societies that "they are theological cowards." We leave a good class of individuals keeping the Sabbath, with appointments for regular Sabbath meetings. We expect to see some from that vicinity among the redeemed.

The 29th I came to Montpelier, where I found refreshment and rest at the home of Bro. and Sr. Prescott. We find them growing in the truth, and longing to know more of Christ and him crucified. They gave orders for the three volumes of "Great Controversy" Volume IV. they were just reading with delight.

From Friday until Monday, Jan. 2-5, was with the little church at Northfield, and enjoyed a refreshing time. This is where we held a tent-meeting last spring, and met with such bitter opposition. The seed sown has been taking root, and while here two more decided to keep the Sabbath. All were much encouraged. Still others are investigating, and will come out. This church are supplying themselves with the writings of Sr. White, and are learning to love and appreciate them. All who do thus are surrounding themselves with what will help them in the Christian life. The reports show that they have been doing something in the missionary work, and they pay tithes as well.

From all around good reports come from our missionary workers. God is blessing this branch of our work more than any other, and to my mind this is an indication that we should put particular stress upon it. One sister who is attending school and yet doing the house-work in a small family, is canvassing for "Sunshine" when she can have a few hours. When I was there a few days ago, she gave me an order for twenty-five copies. This lady is just beginning the canvassing work, and that, too, where the Signs has been introduced. This shows how the Lord will bless our humble efforts. There are in our Conference many others who could go and do likewise. May all try.

A. O. BURRELL.

OHIO.

BELDEN AND LA GRANGE, LORAIN Co.—In my last report I stated that we expected to commence meetings in Mecca the next week, but on attending our general meeting at North Bloomfield we

learned that a Mr. J. L. Wood, formerly of California, was at Belden holding meetings, and it was thought best by Elds. Waggoner and Underwood that I should go immediately to Belden to look after the interest of the truth there. Mr. Wood, upon learning that I was coming, left before I arrived. I continued the meetings for two weeks with but little interest. I then came to La Grange, where I found the kind family of Sr. Merriam, including the daughter who once edited the *Instructor*. It was encouraging to meet these old friends of the cause, and find them of such good courage, although separated from any other Sabbath-keepers. Found here a good opening for meetings, and commenced services last Friday evening with an attendance of fifty, which has increased to over two hundred. Quite an interest is manifested, and we are selling some reading matter. Brethren, remember the cause here in your prayers.

Jan. 7. W. J. STONE.

AMONG THE CHURCHES.—Oct. 1 to Dec. 28, I was in Auglaize County, building a meeting-house, and holding meetings with the Walnut Grove class. We built a very neat house 28x40, with 16-ft. walls. The church is in a prosperous condition, and we trust its members will ever work in unison, and thus be a shining light to all around them.

Dec. 23-29 I was with the Clyde church, and I trust it was a profitable visit to us all. Here I met Bro. Guilford, and we had the pleasure of a short visit previous to his starting to his future field of labor in Maryland.

Dec. 29 to Jan. 2, I visited the Camden church. It was truly encouraging to find this society at work in unison. We celebrated the ordinances together. While at Camden I visited the home of Bro. Shepherd, who has kindly given my little daughter a home since our camp meeting.

Jan. 2, I came to Fredericktown, Knox Co., to hold meetings a few days in a hall. They closed to-night with victory.

A prominent member of the M. E. church and Master of the Grange here, boldly took his stand with the remnant people. Others are about to decide. This is a good field for a tent as soon as the season will permit. I have taken four orders for the *Signs* for one year, and sold several dollars worth of our literature. I trust that the precious seed sown here by our beloved Bro. Mann, Bro. Saxby, and myself may result in the salvation of precious souls. I now go to a new field near Shelby. Pray for my success in the blessed work.

Jan. 8. D. E. LINDSEY.

PIQUA.—Last season, while a tent was at Piqua, the laborers presenting the truth were successful in creating an interest to hear. Among the many who heard, some good persons embraced it. The various denominations in the city and surrounding country were represented in the congregations. Quite a number of the denomination known as Disciples, who have a large church near there, attended, some of whom, holding leading positions in the church, became deeply interested, which aroused others of the leaders, and they repaired to the tent, and openly gave a challenge for a public debate. Those in charge of the tent stated to them that they would not debate until after their meetings closed; but those who gave the challenge were so anxious that the debate should be held in the city that at their own expense they secured the Lutheran meeting-house.

Eld. Howe, of Richmond, Ind., was engaged to represent their side of the questions. At the earnest request of Eld. Gates, who stood at the head of the tent work at Piqua, and other ministers of the Ohio Conference, I met Eld. Howe in discussion, commencing Dec. 15. We were to discuss the Sabbath, law, and Sunday-Sabbath questions. We were to debate each question two days. On the Sabbath and law questions he raised the usual objections, and used the oft-repeated supposed arguments, to which all no-Sabbath, antinomian advocates generally resort, all of which were easily answered. He did not produce a single new thought or argument, and he did not argue as well as when I met him in discussion once before.

On the third day of the debate, Eld. H. stated to the people that he would not remain to discuss the Sunday-Sabbath question; and when pressed to state why he would not, he replied that he did not have time, although at first he had stated he could produce all the Biblical evidence in one hour. They were much disappointed because he would

not debate the question, and his not doing so hurt him much in their estimation. We were disappointed but not surprised, as it is now almost impossible to induce our opponents any more to defend the Sunday-Sabbath question. Upon the whole, the truth gained such a complete victory that those who had embraced the truth at Piqua were strengthened, and those were interested who never heard our views before.

The debate closed on Friday, and on the following Sabbath and first-day we held meetings in a private house with those who have embraced the truth and those who had recently become interested. On Sunday night the congregation was quite large, filling quite well three rooms. With some labor we think quite a number in the city would embrace the truth. Eld. Thompson, who now lives there, aided me much. We hope the Lord may bless his labors, and prosper the cause in the good State of Ohio.

S. H. LANE.

NEBRASKA.

AMONG THE CHURCHES.—After the State meeting at Fremont, in company with Bro. Johnson I visited the Blair church. We were with this church over Sabbath and Sunday. We tried to impress upon the minds of these brethren the importance of greater activity and more thorough consecration to God. From here we went to the Dunbar church. Among the Danish brethren at this place, who embraced the truth under the labors of Bro. J. last summer, there seems to be a commendable zeal, and a readiness to take hold of all points of faith. On the part of others, there is great need of care lest the cares of life choke out the word, and they become unfruitful.

From this place I went to Hubbell. Was with this church two days. The attendance was very good, and we trust the meetings were profitable. I then spent a few days in visiting scattered brethren. This, to me, was a precious work. It did me good to call at the homes of these lonely ones, to see their faces lighten up, and hear their cheering accounts of how God has blessed them in their lonely condition. And the most cheering part of it was to see how willing they were to engage in the missionary work, and try to prepare their fields for ministerial labor.

I next met with the Waco church, where I spent the first Sabbath and Sunday in the New Year. Difficulties of a very grave character have existed here for some time. Things looked rather dark at first, but the Spirit of God came into our midst in abundant measure. Some hearts were softened, and a victory was gained on the part of some. May God continue to bless, and may all continue to work for a complete consecration, is my prayer.

From this place I went to Omaha, where Bro. Childs is doing what he can to follow up the interest created by the camp-meeting. Some are keeping the Sabbath, and are having regular meetings, and new cases of interest are coming to light almost every day. It did my heart good to meet with these dear souls, and hear them talk about the Bible being a "new book" to them.

From this place I went to Columbus, where I met brethren from the Schuyler, Silver Creek, and Stearns Prairie churches. Bro. Hoopes was with me here, and rendered valuable assistance. We tried to impress upon the minds of the brethren the importance of entire consecration to the work of God; that the Lord wanted all the heart, and man's best affections; that it was not only necessary to have a love for a part of the truth, but that we should believe, practice, and love the whole truth, in order to please God and be safe from the delusions of Satan in these last days. The Spirit of the Lord came into our meeting. Confessions were made, some that had been on the back ground were revived, and one, for whom many prayers had been offered, promised to try to obey God. Never before have I felt so much like surrendering all to God, crucifying self, and entering with my whole heart into the precious work of saving souls, as I do now.

The cause in this State has never needed the earnest labors of faithful ministers as at the present time. To day there are Sabbath-keepers in as many as twenty places where there were none a year ago. Persons are reading, embracing the truth, and calling for ministerial labor. Oh for more of the Spirit of God to direct in this great work!

A. J. CUDNEY.

MAINE.

SABBATH and first-day, Jan. 4, 5, we met with the friends at South Norridgewock, Me. The State quarterly meeting was held Sunday, the 4th. During the past year Maine has accomplished more in the tract and missionary work than during any one year in the past, and the present winter she has zealously taken hold of the "Sunshine" canvass. The mission in Portland has proved a success, which has encouraged the brethren in the State. Since camp-meeting eleven have embraced the truth in that city.

Our good meetings upon the Sabbath prepared the minds of those present for a more successful missionary meeting on Sunday. Individuals were present who were attending a meeting among S. D. Adventists for the first time, and their desire to hear the truth was such as to encourage any one interested in giving the light to others.

The tract society passed some important resolutions which, if carried out—and no doubt they will be—will prove a source of benefit to the cause in that State. The brethren expressed their confidence in the Portland mission, and pledged themselves to stand by the same with their prayers and means. Those present showed by their personal donations that they meant what they said. When this spirit goes through the State, there will be no lack of means to sustain any branch of the work.

It was the general opinion that the tract depository should be removed from Norridgewock to Portland, and be connected with the mission there. Accordingly the Secretary has moved to Portland, and hereafter all tract society business should be addressed to Miss Rosa N. Redmond, 113 Pearl St., Portland, Me.

On examining old pledges it was found that quite a number made in 1882 to foreign missions were unpaid. An expression was taken that all such individuals should be corresponded with, and an effort made to have these pledges cancelled. No doubt in many cases our brethren, not having been reminded of their pledges, have forgotten that they had been made. Other branches of the work call for means and they are induced to pledge again, and so the first pledges still remain unpaid. The Secretary should notify such persons of their pledges before they are due. It was also recommended that a tithe pledge and the pamphlet, "Honor Due to God," be sent to all families in the State, with an invitation to each member to sign the pledge. The prophet says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Our brethren are willing to do their duty when they understand what it is; and we have no work that as clearly sets forth the duty of paying tithes as "Honor Due to God."

We believe there are omens for good in the State of Maine. God has certainly commenced to work in this Conference, and we expect to see our brethren greatly encouraged by the advance steps which they are endeavoring to take. We feel especially interested for this Conference. The time has come when our people should arise in the name of the Lord, and put forth such efforts as they have never put forth before. When we do this, God will go before us, and bestow upon us blessings till there is not room to receive them. As we move forward, Satan will manifest his ire. This he has already begun to do in this State. It would be a marvel if he were not aroused. We shall expect this; but the truth will triumph and gain the victory, and those who fully unite themselves with it will come off victorious, and inherit the kingdom.

here S. N. HASKELL.

THE WORK IN NEW YORK.

AFTER the General Conference we held our State meeting at Rome Dec. 4-8, which, by the blessing of God, and the faithful labors of Brn. Haskell and Canright, proved a very successful meeting.

The plans laid for the prosecution of the work and the distribution of labor, secured hearty approval and unanimous support. It was decided to close our fall term of school, and have such students as could do so, prepare for canvassing for "Sunshine" and the *Signs*, and under the direction of their teacher, Bro. E. E. Miles, go to Utica, and secure

as many orders as possible before the holidays. This plan was productive of great good. About twenty workers obtained nearly two hundred orders for "Sunshine" and the *Signs*, and about a hundred more for the *Signs*, German paper, REVIEW, and *Instructor*. The "History of the Sabbath," "Coming Conflict," "United States in Prophecy," "Seven Trumpets," etc., were sold, several Bible-readings were held, and one person began the observance of the Sabbath.

When we remember that the most of these students had had but little if any experience, and when we take into account the value of the experience they gained, the education and drill they received, and the large list of names secured for vigilant missionary work, we consider the result a decided success.

The churches were not forgotten in the distribution of labor. Brookfield and the churches and companies of Sabbath-keepers in Chenango, Warren, Essex, Clinton, and Franklin Counties, were to be visited by the President of the Conference, including the holding of a district quarterly meeting in St. Lawrence County on his way to Rome.

Eld. E. W. Whitney was to attend the church quarterly meeting at Rome, and the quarterly meeting in Dist. No. 1, at Newfane, in connection with Eld. J. H. Waggoner; also the quarterly meetings in Dists. No. 3 and 9. Eld. G. D. Ballou, whose presence and good words at our Rome meeting were a source of encouragement, was to visit and labor with the churches at Parma, Adams Center, Mannsville, joining me at Keene in the quarterly meeting for Dist. No. 5, and remaining in the eastern part of the State until spring, to labor as the providence of the Lord might direct.

Eld. J. E. Swift will reside in Auburn during the winter, spending a portion of his time in building up the work there. He will fill the regular appointments for meetings in the lecture hall of our mission rooms in Syracuse during the absence of Bro. Place in St. Lawrence Co., also attend the quarterly meeting in Dist. No. 2, and labor in the churches as time will permit.

Eld. Cottrell, on his return from the Sanitarium, where he is now taking treatment, is to labor in connection with the work in Buffalo or Albany, as he may prefer, and the interest of the cause may demand. Eld. A. E. Place was sent to visit his former field of labor in St. Lawrence Co., and hold a meeting with the church at Gouverneur, also a general meeting for the county and district at West Pierrepoint. After doing this he was to connect himself with the work in Syracuse, and labor to build up the cause there, having a general supervision of the same.

Eld. H. H. Wilcox was appointed to work in Dist. No. 4, to assist Bro. Dana, the new director, in his labors, and enter such new fields as might open before him. Bro. H. E. Robinson, whose former labors in connection with the Buffalo mission were so much appreciated, returns to that city to aid Bro. Gleason in pushing forward the work there. Bro. J. V. Willson, the newly elected director of Dist. No. 9, Bro. Wm. D. Blount, director of No. 3, and Bro. Harvey Dana of No. 4, are to give special attention to the development of the work in their respective districts. We do not mean by this that other directors should not labor to build up the work in their districts, but as the above-named districts have not had much labor of late on account of hindering influences, they are in need of special and earnest labor.

It was decided to open up more fully the field in and around Albany. Bro. Wild and Bro. Crockett were sent to introduce "Sunshine" and the *Signs* in places near Albany until after New Year's; after that time, with suitable help, which will be sent as soon as practicable, the mission in Albany may be established. This is an important field, and it needs much wisdom and prudence to place the work here on a proper basis. Cortland is to receive help from Bro. Willson, the director of the district, and Elds. Miles and Place, who have formerly labored there. Other workers too numerous to mention are distributed in the cities where missions are established, and in other fields as the interests of the cause seemed to require.

Dear brethren and sisters, pray that the Lord of the harvest may abundantly bless these laborers who are sowing the seeds of truth, and gathering sheaves for the heavenly garner.

M. H. BROWN.

News of the Week.

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

FOR THE WEEK ENDING JAN. 17, 1885.

DOMESTIC.

—During 1884 there landed at New York 320,800 steerage and 59,500 cabin passengers.

—An official proclamation announces that contagious pleuro-pneumonia exists among cattle in Delaware.

—The deep salt well at Bay City, completed to a depth of 2,550 feet, is expected to produce twenty-three pails of brine per minute.

—The incessant labors of Major Burke, director of the New Orleans Exposition for the past six months, have turned his hair white.

—Three of the largest collieries at Pittston of the Lehigh Coal Company shut down to-day, and 600 men and 200 boys are thrown out of employment.

—The River and Harbor Committee, Wednesday, decided to insert in the appropriation bill \$300,000 to commence work on the Hennepin canal.

—The police of London claimed to have discovered that the dynamiters will soon make an attack on the Holburn viaduct and the Mansion House railway stations.

—There are 4,000 public libraries in the United States, containing 15,000,000 volumes, toward the support of which \$3,000,000 is annually paid.

—In a quarrel about the distribution of beer at a wedding Tuesday night, at Camden, N. J., George Zant, the bridegroom, was fatally shot by his brother, John.

—The sale of the *Wall Street News* has been prohibited on the New York elevated railroads because of the dissemination of false news affecting the stock market.

—It is reported that General Grant is suffering from cancer of the tongue. His physicians, however, decline to say that the case is one of cancer, and under treatment a swelling on the back of the tongue has gone down considerably.

—Burglars purloined a gold chalice and other sacred vessels from St. Rose Catholic Church, at Lima, Ohio, Sunday night. The value of the property taken is placed at \$600.

—Striking miners at Shawnee, in the Hocking Valley, are said to be arming themselves with Spencer rifles. Three companies of militia have been ordered to hold themselves in readiness.

—While digging at Braddock's, Pa., Monday, near the scene of Braddock's defeat, a number of workmen, it is reported, unearthed a chest containing several hundred thousand dollars in gold.

—Clearing-house exchanges last week were \$774,486,206 being \$6,447,738 less than for the previous week, and, as compared with the corresponding week in 1884, show a reduction of \$270,141,551.

—The production of anthracite coal in 1884 amounted to 30,500,000 tons, or 1,250,000 less than in 1883, showing that the hard-coal people fared well compared with their bituminous mining brethren.

—With special reference to the Hocking Valley troubles, a bill was presented Wednesday in the Ohio Legislature, making intimidation of a person a penal offense. After a long discussion the bill was admitted and referred by a vote of 52 to 18.

—Five hundred pounds of dynamite exploded Wednesday in the Somerset, Pa., chemical works, causing the burning to death of two men. All the houses in the town were shaken, and window-glass was shattered in residences half a mile from the scene.

—A four-ton distilling vessel in the soda-ash works near Syracuse, N. Y., exploded Tuesday morning, the great iron tank ascending seventy-five feet and then crashing through the roof, wrecking machinery, etc., and causing a loss of \$40,000. Twelve men were wounded, one or two of them seriously.

—The Hudson Bay Company's steamer Prince of Wales, fur laden, which sailed for Montreal from Moose Factory the first week in last October, is believed to be lost, having been caught in an ice-flow near Charlatan Island. The vessel was one of the finest owned by the Company, and the cargo was valued at \$500,000.

—The Hon. Schuyler Colfax, the seventeenth Vice-President of the United States, dropped dead in the railway depot at Mankato, Minn., about 11 o'clock Tuesday morning. The doctors say death was caused by heart disease. The remains were taken in charge by the Odd Fellows, who will bring them to Chicago. Both houses of Congress adjourned on the announcement of the death of the illustrious citizen.

—Tuesday about 200 employes of the South Bend (Ind.) Chilled Plow works, mostly Poles, made a bold

strike, forcing all the workmen to quit. Eight of the men engaged in the riot were held to the Circuit Court Wednesday in \$100 each. Quiet prevails, but an outbreak may occur at any moment. Captain Gore, of the Elkhart Veteran Guard, received orders to report at South Bend with his company to aid in quelling the riot.

FOREIGN.

—The Socialistic conference at Weiman, Germany has been forbidden to assemble.

—Shocks of earthquake continue daily in Granada and the demoralization of the people is increasing.

—The London *Telegraph* states that Germany has acceded to England's proposal that neither power shall annex the Samoan Islands.

—The German squadron on the west coast of Africa destroyed two towns because the natives expelled King Bell, and murdered the German agent.

The Czar of Russia has an income of more than \$8,000,000 a year. The Emperor of Austria receives \$4,000,000, and the Queen of England, \$2,200,000.

—The opinion is growing that a formal declaration of war by France against China is imminent. French soldiers in China are suffering from fever. The mortality is reported to be appalling.

—The Mexican soldiers stationed at Ensenada murdered last Friday night, and murdered the Captain his wife, and several other persons, and fled with arms and ammunitions. They are reported to be making for United States territory.

—The failure of the English Admiral at Hong Kong to give information of a temporary suspension by the French of the blockade of the island of Formosa, thus preventing the sailing of relief ships to the island, has caused a good deal of feeling in China against England. The Chinese Ambassador at London has entered his protest against the conduct of the English Admiral.

RELIGIOUS INTELLIGENCE.

—Mormon missionaries have gone to Mexico to negotiate for lands for a rendezvous for Mormons liable to prosecution under the Edmunds law.

—Pope Leo is preparing a letter congratulating the prelates who took part in the Baltimore council upon the result of their deliberations.

—The Baptist churches in Boston and vicinity have nearly all, after mature deliberation, decided in favor of unfermented wine at communion. They now stand twenty-three in favor and two against the practice.

—Rev. Mr. Ross, who is evangelizing in the north of China, has succeeded, after much trouble, in discovering the Korean written character, as well as the rudiments of their language. Six thousand copies of two of the gospels translated into the Korean language have been distributed in the country, and one Chinese New Testament, the gift of three Christians, has reached even the court.—*ynosure.*

Obituary Notices.

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

BUCK.—Oct. 21, 1884, our little Harry, young son of John and Emma Buck, of Otsego, Mich., sank into the deep sleep from which He only can call him into whose hands we committed our darling, and who surely will restore him to us when life's long night is ended, and the eternal day shall break. This hope like the day-star, helps to lighten the darkness of sorrow, which otherwise would be too great to endure. But we know that God's wise love has willed it all, and in him we can trust. Eld. D. M. Canright conducted the funeral services. A. D.

FAY.—Died of consumption, in Worcester, Mass. Oct. 19, 1884, Ella Felton Fay, wife of C. A. Fay and daughter of L. A. and H. E. Felton. Although a great sufferer, she was very patient, and bore it without a murmur. She was a decided Christian, devoted mother, a faithful wife, and an affectionate daughter. We can but mourn our loss, yet we sorrow not as those who have no hope; for she sleeps in Jesus and soon he will come to ransom her from the power of the grave. During her illness she embraced the views of S. D. Adventists through Bible-reading given by Eld. Farnsworth; and she rejoiced in strongly advocating the same when opportunity offered. HATTIE E. FELTON.

GIGER.—Died at Noblesville, Ind., Nov. 6, 1884, Tamzen, wife of Daniel Giger, in the 49th year of her age. She leaves a husband and six children to mourn their sad bereavement. She united with the M. Church when about fifteen years of age, in which connection she remained until 1878, when Elds. Lane and Thompson came to Noblesville and gave a course of lectures. She was then among the first to enter the

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church covenant. Her last illness was especially characterized by a spirit of Christian patience and endurance. She said at one time that she desired to be at rest. When asked if she was tired, she said that that was not what she wanted to rest till Jesus comes as she realized she would not be long till the Lifegiver would come. She often expressed a submissiveness to her Master's will, and was satisfied that she was accepted of him. She remained conscious to the last, bidding farewell to each of the family, and giving that advice and counsel that only a Christian mother can give. Funeral services were held in Allegan Nov. 21, remarks being made from 1 Thess. 4:13.

A. W. BARTLETT.

Snow.—Died of croup, Nov. 8, 1884, near Norvell, Mich., Elbert C., only child of Myron C. and Laura M. Snow, of Allegan, Mich., aged 2 years, 2 months, and twelve days. Thus these parents are so soon robbed of their precious boy, but the sweet promises of God's word sustain them in their bereavement. Funeral services were held in Allegan Nov. 21, remarks being made from John 11:15.

M. B. MILLER.

MILLIKIN.—Died of typhoid meningitis, Nov. 20, 1884, at her father's house in Sherman, Tex., our sister, Emily C. Millikin, aged 22 years, 6 months, and 10 days. She was born at Pleasant Hill, Ill., and was converted at twelve years of age under the labors of Eld. Cottrell, S. D. Baptist, coming to Texas in 1876. Here she embraced the truth, and was baptized by Eld. R. M. Kilgore at our camp-meeting held at Dallas, Texas, Aug., 1884. She leaves a father and mother, a sister and brother, and other relatives and friends to mourn her loss. But we sorrow not as those without hope. Eld. Kilgore being absent, funeral services by Eld. Hyde, Congregationalist.

J. C. AND M. E. COLE.

SMITH.—Died Dec. 24, 1884, Mrs. Josephine Smith, aged 38 years, 7 months, and 4 days. She formerly belonged to the Wakeman, Ohio, church. While her church privileges were few, she maintained her profession by a godly walk in the home circle, and daily gathered her family around the altar to seek Divine guidance. She leaves a husband and two children. Words of comfort were addressed by the writer from Job 14:14, and Rev. 14:12, 13.

COTTON.—Died in Grinnell, Iowa, of typhoid fever, Nov. 28, 1884, Cora, daughter of Sanford and Julia A. Cotton, aged 16 years. Sr. Cora embraced the truth some two years since. We learn from the friends that her consistent life, and earnest, devotional spirit won for her the esteem and confidence of the brethren and friends. She sleeps, we trust, in hope of a life where death will not be known. Discourse by the writer from Rev. 14:13.

J. H. COOK.

Appointments.

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

The Lord willing, I will meet with the friends of the cause in Texas as follows:—

Table with columns for location, date, and name. Includes entries for Arkada, Plano, Ferris, Prairieville, Dacatur, Granbury, Brushy Knob, Peoria, etc.

As this will doubtless be my last opportunity to visit these places, I hope to be able to perfect organizations as far as possible. The officers of the organized companies may prepare and arrange for such meetings in their respective localities as the interests of the cause may require. The meetings during the week will be at night.

R. M. KILGORE.

STEARNS PRAIRIE, Neb. Jan. 23, 24, 25
Shelton, Jan. 30, 31, and Feb. 1
We expect to organize a tract society at the latter place at that time.

A. J. CUDNEY.

CHURCH quarterly meeting for Syracuse, N. Y., Jan. 31 and Feb. 1. Hope to see every member present at this meeting, or hear from them by letter.

M. H. BROWN.

OTTAWA, Kan., Feb. 1-8, at which time their new church building will be dedicated. Hope for a general turnout of the brethren within a reasonable distance.

J. H. COOK.

S. H. GIBSON.

NEW IPSWICH, N. H., Jan. 23-25
Amherst, Jan. 30-Feb. 1
Danvers, Mass., Feb. 6-8
Meetings begin at each place Friday evening; preaching Sabbath at 10:30. A. M.

D. M. CANRIGHT.

J. B. GOODRICH.

No providence preventing, I will meet with the friends of Ogden, Mich., Sabbath, Jan. 24. Let all turn out as far as possible.

W. C. WALES.

No providence preventing, general meetings will be held in Maine as follows:

Table with columns for location and date. Includes entries for Portland (Jan. 21, Feb. 1), Sumner Mills (Feb. 7, 8), East Washburn (Feb. 14, 15).

A. O. BURRILL.

THE next State quarterly meeting of the Indiana Tract Society will be held at Noblesville, Hamilton Co., Ind., Jan. 23-25, 1885. If any of the districts have not yet reported to the State Secretary, let them do so immediately, as we desire a full report from the entire State. We hope to see a large attendance at this meeting.

S. H. LANE.

Publishers' Department.

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

BUSINESS NOTICES.

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

WANTED.—An unmarried S. D. A farm partner, renter or hand. Steady place. Also, a boy and girl to rear. Address me at Lone Elm, Anderson Co., Kan.

L. J. CALDWELL.

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.—R A Burdick, Jeff Hildebrandt, N E Tract Depository, W A Young.

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CHAPTER III.

From What is the Tithe to be Paid?—When Shall It Be Laid Aside?—Redeeming the Tithe.—Object of the Tithe.—Nehemiah's Example.—Offerings; Various Kinds in Old Dispensation.—David's Example.—Christian Obligation.

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CHAPTER V.

Who Should Pay Tithes.—Who should Make Offerings.—The Promise of God.

CHAPTER VI.

Parable of Rich Man; Luke 12:15-21. "Rich Toward God."—Parable of the Unjust Steward.—Children of this World Wiser than Children of Light.—Why God Requires Men to Give of Their Means.

CHAPTER VII.

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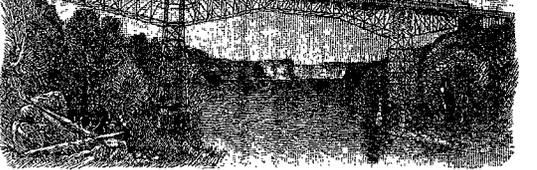
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societies supplied themselves with it? Are they making efforts to push it? Are our brethren drawing the attention of their neighbors to it? Our salesman reports that but a limited number have been sold, it having been out of print for quite a period previous to its revision. Brethren, the grand book is now ready. Let it go out on its errand of enlightenment. Price, \$1.50, with usual discounts by the quantity. G. I. B.

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WE have gratifying evidence of the success of this canvass. As nearly as we can judge, over 10,000 copies of "Sunshine" have been sold within the last few weeks; and soon another 10,000 will be printed for like disposition. As a copy of Signs goes for three months with each book, our course our good pioneer paper is having a boom, for which let us all rejoice, and thank God. We want to see from between 50,000 and 100,000 copies of the Signs of the Times go out every week within the next six months. We verily believe this can be done. Energy, determination, perseverance, courage, and faith, will accomplish wonders with the blessing of God. It is these qualities that we must cultivate. We have made advancement the last year or two, and we must not sink down into inactivity in these last days. A great struggle is just before us. Let us press on with our Signs canvass. G. I. B.

TEXAS, NOTICE!

CAPT. C. ELDRIDGE having resigned his office as Secretary of the Texas Tract Society, all business connected with that office will now be addressed to Carrie E. Mills, who has been appointed to fill the vacancy. Our best wishes go with Eldridge as he goes to labor in the REVIEW Office. R. M. KILGORE.

TO THE BRETHREN IN ARKANSAS.

I NOW expect to devote the most of my time to the work in Arkansas. I would like to hear from all the scattered brethren and sisters and friends in the State concerning the wants of the cause and the prospect for doing good in presenting the truth in different places. I wish to do all I can for the advancement of the truth as the Lord opens the way. We need your support, brethren, your counsel, your prayers, and your offerings. The Lord has chosen you to help carry forward his work on this earth, and if faithful you will hear the "well done." Send your tithes and offerings for the present to F. N. Edmore, Springdale, Washington Co., Ark., and he will send you a receipt. I will see that it is judiciously used for the advancement of present truth. Address me as above, giving your own address plainly. J. G. WOOD.

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