

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

VOL. 62, No. 5.

BATTLE CREEK, MICH., TUESDAY, FEBRUARY 3, 1885.

WHOLE No. 1600.

The Review and Herald,

ISSUED WEEKLY, BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

THE TANGLED THREAD.

It may be wrong, it may be vain,
But still I pull and pick the skein
Of life's much-tangled thread ;
I fail to see why knots are there
When I have labored with such care
And walked with cautious tread.

They make my world look oh ! so black,
And in each joy there seems a lack,
A cloud obscures the sun.
The morn may dawn with brightest rays,
I find a tangle ere the day's
One tithes its mission done.

I see a goal I fain would gain ;
I start my labor's all in vain—
I trip amid the tangled skein ;
I may press on with ardor chilled,
I'll reach it if so Heaven hath willed,
E'en there I find the baue.

There is an hour at eventide,
Apart from all the world beside,
When I may pause, and lay
My burdens on that matchless Arm
That guides and keeps me from all harm ;
Ah ! then I can in safety pray—
"Lord, take the tangled threads away."

One other eventide will come
When I have heard the summons home—
The eventide of life.
Oh ! glorious eve, no fear, no dread,
For He will right the tangled thread,
And I can cease from strife.

—*Valma C. Melville, in Inter Ocean.*

The Sermon.

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

"TRUST IN THE LORD."

BY MRS. E. G. WHITE.

"Trust in the Lord, and do good ; so shalt thou dwell in the land, and verily thou shalt be fed."

"Trust in the Lord." Each day has its burdens, its cares, and perplexities ; and when we meet, how ready we are to talk of our difficulties and trials. So many borrowed troubles intrude, so many fears are indulged, such a weight of anxiety is expressed, that one might almost suppose that we had no pitying, loving Saviour, ready to hear all our requests, and to be to us a present help in every time of need.

Some are always fearing and borrowing trouble. Every day they are surrounded by the tokens of God's love, every day they are enjoying the bounties of his providence ; but they overlook these present blessings. Their minds are continually dwelling upon something disagreeable which they fear may come ; or

some difficulty may really exist, which, though small, blinds their eyes to the many things which demand gratitude. The difficulties which they encounter, instead of driving them to God, the only source of help, separate them from him, because they awaken unrest and repining.

Brethren and sisters, do we well to be thus unbelieving ? Why should we be ungrateful and distrustful ? Jesus is our friend. All heaven is interested in our welfare ; and our anxiety and fear grieve the Holy Spirit of God. We should not indulge in a solicitude which only frets and wears us, but does not help us to bear trials. No place should be given to that distrust of God which leads us to make a preparation against future want the chief pursuit of life, as though our happiness consisted in these earthly things, and we could gain them while ignoring the fact that God controls all things.

You may be perplexed in business ; your prospects may grow darker and darker, and you may be threatened with loss. But do not become discouraged ; cast your care upon God, and remain calm and cheerful. Begin every day with earnest prayer, not omitting to offer praise and thanksgiving. Ask for wisdom to manage your affairs with discretion, and thus prevent loss and disaster. Do all you can on your part to bring about favorable results. Jesus has promised divine aid, but not aside from human efforts. When, relying upon your tried Helper, you have done all you can, accept the result cheerfully. It will not always be gain from the worlding's standpoint ; but perhaps success might have been the worst thing for you. If your confidence remains unshaken that God will do all things well, these light afflictions will work out for you a "far more exceeding and eternal weight of glory."

If trial and loss are our lot here, let us remember that the things which are seen are temporal ; but the things which are not seen are eternal." "I reckon," said Paul, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." It would be well if we would all begin to reckon as did this hero of faith. We want an eye single to the glory of God in all the affairs of life ; we want a living faith that holds fast the promises of God, no matter how dark the prospect. We are not to look at the things which are seen, and judge from the world's standpoint, and be ruled by the world's principles ; but we are to look at the things which are unseen, eternal.

It is not the will of God that his people should be weighed down with care. But our Lord does not deceive us. He does not say to us, "Do not fear ; there are no dangers in your path." He knows there are trials and dangers, and he deals with us plainly. He does not propose to take his people out of a world of sin and evil, but he points them to a never-failing refuge. His prayer for his disciples was, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." "In the world," he says, "ye shall have tribulation ; but be of good cheer ; I have overcome the world." "If the world hate you, ye know that it hated me before it hated

you. If ye were of the world, the world would love his own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

When in the synagogue at Nazareth Jesus announced his divine character and mission, no such gracious words as he spoke had ever before fallen upon the ears of his listeners. "The Spirit of the Lord is upon me," he read, "because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And then came the words so full of hope and comfort, "This day is this scripture fulfilled in your ears." He who was the hope of Israel, he who alone was able to bind the strong man armed, and set free the captives of sin, had come to them with loving offers of mercy. Admiration and wonder were awakened ; but they refused to accept him as the Messiah, because he did not come in a way to gratify their proud, unbelieving hearts.

As in the days of his flesh, he invites the weary and care-laden, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Lay off the yoke of anxiety and worldly care which you have placed on your own necks, and "take my yoke upon you, and learn of me ; for I am meek and lowly in heart, and ye shall find rest unto your souls." Find rest and peace and quietude in God, dear brethren and sisters. Yield your hearts to him ; rely wholly upon him ; cast "all your care upon him, for he careth for you."

How can we remain in doubt, questioning whether Jesus loves us, sinful though we be and compassed with infirmities ? He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. He came to our world in the humble guise of a man, that he might become acquainted with the griefs and temptations that beset man's pathway, and that he might know how to help the weary with his offer of rest and peace. But thousands upon thousands refuse his assistance, and only cling more firmly to their burden of care. He comes to the afflicted, and offers to soothe their grief and heal their sorrow ; but they turn away from the proffered rest and peace, and continue to talk of their distress and mourn over their hard lot. To the disappointed, the unbelieving, and the unhappy, he offers contentment, while pointing to mansions that he is preparing for them ; but they close their eyes to the beautiful prospects, and their hearts against the comfort and joy that the Redeemer alone can give.

Jesus, our precious Saviour, should be first in our thoughts and affections, and we should trust him with entire confidence. He has removed the barrier that separated us from God, that prevented us from grasping the hand of our heavenly Father. He has taken upon himself our guilt, and stands ready, through his own merits, to accept our penitence, and pardon our transgressions. "The chastisement of our peace was upon him, and with his stripes we are healed." And the Father himself loves us,

or he could never have consented to this great sacrifice. John exclaimed, as he contemplated the amazing love and condescension of God: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

We cannot perfect Christian character unless we are willing to learn in the school of Christ, and make a practical use of every lesson he would teach us. Every day our Saviour gives us our work to do, and that work is to conquer every difficulty and temptation which the day presents. We are not to manufacture trials and evils by our own wrong course of action. We are not to imagine difficulties which do not exist. We need not create evils; for this is Satan's work, and he is equal to the task. When by the indulgence of a perverse temper or the natural inclinations of the heart, we help him in his work, we add to the sum of the evils which we must endure. As each day comes, we must in the strength of Jesus meet its trials and temptations. If we fail one day, we add to the burdens of the next, and have less strength. We should not cloud the future by our carelessness in the present; but by thoughtful and careful performance of to-day's duties, be preparing to meet the emergencies of to-morrow. We need to cultivate a spirit of cheerfulness. We should be happy and grateful; for we have everything to make us happy and to call out gratitude. Let us ever look on the bright side of life, and be hopeful, full of love and good works, rejoicing in the Lord always. "Let the peace of God rule in your hearts," and "be ye thankful."

Our Contributors.

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

THE TEMPLE IN HEAVEN.

THE JUDGMENT, BAPTISM, RESTORATIONISM AND SPIRITISM, AND THEIR RELATION TO THE FALL OF THE CHURCHES.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—I shall follow up for a time to-night the consideration of the subject of the false doctrines held by the churches, and its bearing upon the question of their moral fall. Last evening I showed that the theory which they hold respecting a temporal millennium, taken in connection with the fact that the coming of the Lord is at hand, proved that they are very far from God, and are certain to be cast off absolutely unless they shall surrender that view,—a thing which is highly improbable.

I might base a similar argument on their erroneous conceptions of the Judgment, the commencement of which they place after the advent. We have seen that a message announcing that the hour of God's Judgment is at hand, is to go to the world just before the coming of Christ, to prepare the church for that event. It has also been shown that such a message has already been proclaimed, and that it has been rejected by the masses of modern professors. Such a rejection of truth, when coming in the order of God's providence, is no light matter. It proves the moral obliquity of those who share in it, and must result fatally to them if persisted in; as men who refuse "to see light in God's light" must ultimately be given over to blindness of mind and hardness of heart. We can only be saved in God's own appointed way, and it is as true to-day that the sheep will hear and recognize the

voice of the Good Shepherd as it was at the time of the first advent.

I think that I must allude to the subject of baptism as related to the question of the fall of the churches. I do not know but I shall offend your sensibilities, Mr. Thoughtful, in doing so; for I take it for granted that you, being a Methodist, have adopted sprinkling for baptism.

Mr. Thoughtful.—Do not spare my feelings, I beg of you, sir, if they are in the way of my reception of the truth. I would rather be cut all to pieces than to reject light. So far as baptism is concerned, I admit that in my case it was administered by sprinkling. I adopted that mode because I supposed that it was the one that our Saviour prescribed. It is true that I never have examined into the matter very thoroughly, but yet I have been conscientious in the course I have pursued.

Mr. B.—I have no doubt, sir, that what you say is true. There are many in the churches who really believe that sprinkling is baptism, and who have acted accordingly. Such have done as well as they knew how to do, and the Lord will accept them. Unhappily, this cannot be said of a very large number of leading minds in the Pede-Baptist part of orthodox Christendom. It is quite generally conceded now by scholars that baptism in the days of Christ consisted in the immersion of the whole body in water. The battle has been fought out upon that subject, and the best-informed in the churches have changed their base of operations on the baptism question. Instead of insisting any longer that John the Baptist, Christ, or the apostles, employed sprinkling or effusion, they admit that immersion was the method which they commanded to be used, and which they enforced by their own example.

Mr. T.—Your statement astonishes me, sir.

Mr. B.—It is, nevertheless, correct, as I will proceed to show if Maud will hand me a volume from the book-case there entitled, "The Act of Baptism." Here, on page 36, is a quotation from Mosheim's "Ecclesiastical History," cent. I, chap. IV., sect. 8: "The sacrament of baptism was administered in this century, without the public assemblies, in places appointed for that purpose, and was performed by immersion of the whole body." Mosheim's "History," as you know, is a standard authority with Protestants generally. But let me look along a little farther in the book; I think I shall be able to find here somewhere a general statement which will justify the remark that I made. Yes, here is something in point on page 37. It is from Rev. L. L. Paine, D. D. (Congregationalist), professor of church history in the theological seminary at Bangor, Me. Dr. Paine, referring to the fact that immersion was the primitive act of baptism, is quoted here as saying: "The testimony is ample and decisive. No matter of church history is clearer. The evidence is all one way, and all church historians of any repute agree in accepting it. We cannot claim even originality in teaching it in a Congregational seminary. And we really feel guilty of a kind of anachronism in writing an article to insist upon it. It is a point on which ancient, mediæval, and modern historians alike, Catholic and Protestant, Lutheran and Calvinist, have no controversy. And the simple reason for this unanimity is that the statements of the early Fathers are so clear, and the light shed upon these statements from the early customs of the church is so conclusive, that no historian who cares for his reputation would dare to deny it, and no historian who is worthy of the name would wish to."

I can conceive, Mr. Thoughtful, that while the contest respecting the mode of baptism was going on, men might have differed very widely, and yet have been perfectly honest before God; but it is difficult for me to exercise the same charity toward individuals who, while conceding that baptism by immersion was in-

stituted by the Lord, should venture to substitute something else in its place. Such course, it seems to me, betrays a contempt for the Divine will and wisdom which can only be accounted for when it is conceded that those who exercise it have fallen far below the proper standard of Christian conscientiousness. It reminds one of the language of Isa. 24:5: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." While these words may not have been designed to apply especially to the men of our age, they certainly embody principles of obedience which have been utterly disregarded by them; since, according to their own confessions, they have transgressed the laws and changed the ordinance of baptism, in doing which they have really broken the covenant which at conversion they made with the Lord by agreeing to do all that he should require at their hands.

There is another very dangerous doctrine which is gaining ground very rapidly in the churches at the present time, and to which I will call your attention next. It is the theory of probation after death. The rapidity with which this tenet is coming into favor is truly alarming. Under the lead of such men as Canon Farrar of England, and Henry Ward Beecher and Prof. Swing of our own country, it is marching steadily forward to the conquest of orthodoxy. Already it has so far won the day that scores of ministers are permitted to preach it in orthodox pulpits. Indeed, it has become quite fashionable to stigmatize all those who would silence the clergymen who publicly engage in its advocacy, as narrow and illiberal. The Scriptures, it is argued, are silent on this momentous question, and therefore every minister should be allowed to exercise his own judgment respecting its soundness. I need not stop to discuss the offensiveness of such a doctrine in the sight of Heaven. It is but a modified form of Universalism, a system which is diametrically opposed to the plain teachings of the Bible, and one that has been denounced by the good of all ages. If you would take in the situation, and realize more fully the extent to which Protestantism has departed from its original ground in this matter, just imagine for a moment that Luther, Zwingle, Melancthon, Calvin, Knox, Wesley, Edwards, and Beecher the senior, were constituted a court for the decision of the question whether men could repent and be saved after death. Acquainted as you are with the character and teachings of these men, Mr. Thoughtful, you know very well that if anything would arouse in them an indignation bordering upon absolute wrath it would be the proposition to tolerate for a moment in the pulpits of Christendom men who would preach the modern doctrine of restorationism.

But I must pass to the consideration of another tendency of the church in our time which is very distressing. I speak of the rapidly increasing disposition among its members to adopt spiritualistic views. We have learned from the sanctuary question that the last days have been reached. Now let me read I Tim. 4:1, a prophecy which applies to this time: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Nothing could be plainer than the teachings of this passage. In it Paul declares that in the latter times some should depart from the faith, giving heed to seducing spirits. In 1848, or just after the commencement of the Judgment, modern Spiritualism arose. At first it simply provoked contempt. To-day it belts the globe, and numbers its converts by millions. Unhappily, thousands of them are found in the very bosom of the churches. So long as they continue to what are styled "Bible Spiritualists," they, as a rule, are not expelled, even though they reg-

ly sit in circles, and hold communication with the so-called "spirits of the dead."

Maud.—Why don't they turn them out, then?

Mr. B.—Why? my daughter. I answer, For various reasons. In the first place, they are frequently persons of so much influence that it would be difficult to dislodge them. In the second place, their opinions differ so slightly from those of the other members of the church that it would be troublesome to make an action hold.

Mr. T.—I do not understand you, sir.

Mr. B.—This is what I mean. Theoretically speaking, the difference between those church members who hold to the Bible and practice spiritualism and those who do not practice spiritualism is so small that it would be rather embarrassing to demonstrate the criminality of the former while maintaining the soundness of the latter. So long as ministers teach, and their congregations believe, that the spirits of the departed come back to this earth, and watch over, impress, guard, and direct their living friends, it is not unphilosophical to suppose that they could invent some method of communicating with them externally; and it is not unnatural that those so believing should attempt to bring about such a state of things. Hardly a funeral occurs, for example, but the minister tells the mourning circle that their friend is not dead, but is standing by their side, or flitting over them, and that he or she can now read their thoughts, and sympathize with them more fully than ever before. Such language intensifies the desire to communicate more with the departed loved one, and no wonder need be entertained if under these circumstances the bereaved should cast about for some medium through which to interview the dead.

I repeat that if the orthodox conception on the subject of departed spirits is correct, necromancy, or intercourse with the deceased, would not seem from the logical standpoint to be either difficult or blameworthy, at least so far as the righteous dead are concerned. It is because such is the case, that in all past ages those nations who have held opinions respecting the nature of the soul similar to those entertained by modern orthodoxy, have had their temples and their oracles where, according to their ideas, the visible and the invisible worlds have been brought into actual communication. Saul lost his kingdom and his title to eternal life, because, believing as he did in the conscious state of the dead, he could not resist the temptation to communicate with the spirit of Samuel through the witch of Endor.

Mr. T.—But I thought that you said that it could not appear to be wicked for the living to communicate with the dead. If so, why was the Lord wroth with Saul for doing that very thing?

Mr. B.—I was reasoning from the standpoint of modern theology. Church members to-day hold that the departed are constantly communicating with us; and I argued that if such were the case, it would not be wrong for us to communicate with the good among them, either through tangible objects or otherwise.

Mr. T.—In what, then, did Saul's offense consist?

Mr. B.—In disobeying God by consulting one who claimed to have a familiar spirit.

Mr. T.—Exactly so, sir. Now what I want to know is why God forbade it, if, as you say, it was not necessarily wrong to communicate with the dead.

Mr. B.—It was because the whole thing was a delusion of the most dangerous character. When Saul consulted that ancient spirit medium, he brought himself directly under the influence and control of devils. The spirit which on that occasion personated Samuel was a fallen angel. Just so it is in our day. Those of this time, whether in the churches or out of

the churches, who consult the spirits of the dead, so-called, are the dupes of the Devil. Let me read you a couple of texts bearing upon this point. Here is one in Eccl. 9:5: "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." Here is the other passage (Ps. 146:3, 4): "Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish."

Language cannot be more explicit than that found in these verses. I might read you many more texts of like import; but these must suffice for the present. If the dead know nothing, if their very thoughts have perished, then assuredly they cannot communicate with men. Modern orthodoxy, holding as it does to the conscious state of the dead, does not realize the awful sinfulness of necromancy, and is rapidly fulfilling the prediction of 1 Tim. 4:1, by "giving heed to seducing spirits and doctrines of devils." Here again we see the danger of false doctrine. How the churches can ever extricate themselves from this snare of Satan, so long as they hold to their present views of the nature of the soul and its condition in death, it is impossible to discover. From the very necessity of the case it would appear to be certain that they will become more and more fully permeated with the doctrines of modern Spiritualism until at last they will be utterly cast off, and become as predicted in Rev. 18:1-5: "The habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." It is now time for us to adjourn.

Battle Creek, Mich.

IMPORTANCE OF HEEDING THE LIGHT.

BY ELDER R. F. COTTRELL.

SIN hardens the heart. Every repetition of an act which we know is wrong, has a tendency to paralyze the moral sensibility, and weaken the remonstrances of conscience till its voice is no longer heard; because it becomes seared as with a hot iron.

The health reform is to us, as a people, and to our work in the last message, as the right arm is to the body. It is no trivial matter to disregard the light on this subject, even in those things which we may deem of little importance. Indulgence in eating and drinking of those things which the testimonies of the Spirit have declared to be useless and injurious, will be sure to have the effect to blunt and becloud the moral sense, and lead to spiritual backsliding. Much of our spiritual apathy is owing to our transgressions in these things, though we may esteem them as very small matters. There is a principle involved in small things, as well as in great. Nothing is non-essential of which God has seen fit to speak. We profess to believe that God has spoken to us, and then habitually go contrary to his teaching. Every S. D. Adventist ought to sign the teetotal pledge and keep it. And not only so, but we should strive to be learning and practicing according to the light which has been given us in every respect. I verily believe, with Eld. Waggoner, as he expressed it at our late General Conference, that much of our spiritual backsliding is due to our disregard of the light on health reform.

Those who are the most spiritually minded among us, are those who feel the importance of walking in the light of all the testimonies which God has given us. This is acknowledged on every hand. Then if we would have a true spiritual revival, let us walk in all the light. Let us read and search for the light, that we may walk in it. This course, pursued with earnest prayer and constant watchfulness, will surely bring the blessing of God.

TELL ME THAT STORY.

BY GEO. W. KING.

Oh, tell me that story—the story of ages—
Of Jesus, the Saviour, who dwelt among men,
Like dew on the mountain it ever is welcome,
Though often repeated again and again.
It comes with a power so glad and refreshing,
And wakens within me a happy refrain;
It comes to my heart with a joy and a blessing—
I would that the blessing might ever remain.

Oh, tell me that story, it fills me with rapture;
It gladdens my pathway wherever I go.
There's magic within it, and life-giving power;
It comforts my heart on this journey below.
It soothes all my yearnings and bids me be silent,
And patiently wait His own fitting time.
It brightens the pathway to God and to heaven;
For round it there hovers a halo divine.

That story, through ages of darkness and sorrow,
Has shone with a luster to lighten the way;
A pole-star of hope has it been to the sailor
To guide his frail bark to the haven of day.
Through storm and through tempest it safely has glided
Unmarred by the perils on every hand;
The joys of the martyr, the story of sages,
It whispers of hope and a happier land.

This earth is so dreary and heaven so distant,
Oh! what would I do had I never been told
That Jesus has spanned the dark chasm between them,
And will guide his dear flock to the sheltering fold.
It links earth and heaven by a pathway of glory
Like the sun in his strength when the dark clouds are
Like a beacon light bright, shining o'er the rough waters
It beckons me on to the harbor of heaven.

Yes, tell me that story when earthly hopes falter,
And friendship has proved to her office untrue,
And the fire has been quenched that once burned on
her altar,
And pained is the heart that once joyfulness knew.
Then tell me that story—how Jesus is waiting
With sweet words of comfort to cheer the sad heart,
How true to the end he's a friend and a brother
Who never will leave us though others depart.

Yes, tell me that story till, life's journey ended,
I sink to sweet slumber beneath the green sod,
Or till Jesus in power and grandeur descending
Shall call me to meet him and be with my God.
It strengthens my arm, and nerves me for action,
To fight the good fight till the conflict shall cease,
And we sing the glad story with tongues made immortal,
To God and the Lamb in the kingdom of peace.

1 JOHN 3:9.

BY ELDER A. O. TAFT.

THERE is, perhaps, no text that is perverted more by those who claim perfection and the absolute impossibility of their sinning after they are "sanctified," as they term it, than 1 John 3:9. For proof that a man who is born again, or in other words, converted, may commit sin and be rejected of God, we have only to refer to the following scriptures: 1 Cor. 9:27; 10:12; Eze. 3:20; 18:24; 33:18. And a little thought and prayerful examination will make this text harmonize clearly with the other scriptures.

The original word translated "doth commit" in the first part of the text, is *poiiei*. Liddell and Scott define it, "To make, produce, create; and after Homer's time it came to be used in the sense of to hold, reckon, esteem." Greenfield defines it, "To be devoted to; follow, practice." So we gather from these authorities that the idea of this part of the text is, that whosoever is born of God is not devoted to sin, or does not follow, esteem, or practice it. When we start out in the divine life, if we be truly converted, we turn at once from "following" or "practicing" every known sin that we have been committing. Still there will be sins practiced by us that we do not see at first, but which will be revealed to us as we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." And if we are not blinded by the notion that at the outset we are absolutely perfect, these sins will also be confessed and forsaken as fast as we see them.

The second part of the text seems more difficult. But by studying it carefully, and comparing it with other scriptures, it will appear

plain to all. The words translated "cannot" are not the familiar emphatic negative *ou mee*, so frequently used in the New Testament. The expression employed is *ou dunamai*, which together are rendered by the one word "cannot." *Ou* is a negative particle usually rendered "not." The common meaning of *dunamai*, as given by Liddell and Scott, is "to be able." But under the head of moral possibility he gives it "to be able" or "to dare." And if we render the text that he "dare" not sin, because he is born of God, it will make it some plainer. Yet a clearer idea is obtained from Greenfield. He defines it, "to be able, from the nature and circumstances of the case, mostly in a moral sense." This definition gives us a clear idea of the text. From the *nature* and *circumstances* of the case he is not able to sin, because he is born of God. Being born of God is the circumstance that renders him unable to sin. And how does it do this? By setting the mind of the genuinely converted man against sin so that he will not indulge in it, because he has a greater desire to please God than to sin.

That this is not a forced construction of the text is made plain by examining the use of *dunamai* in other scriptures. We have selected three passages where the same words, *ou dunamai*, are translated "cannot," just the same as in 1 John 3 : 9. The first is Luke 11 : 7 : "My children are with me in bed ; I cannot rise and give thee." What makes it impossible for him to arise and give his friend bread? All will see at a glance that it is his desire to remain in a comfortable bed rather than to oblige his friend. The second text is Luke 14 : 20 ; "I have married a wife, and therefore I cannot come." And why can he not come?—Because he loves the society and approbation of his wife more than the enjoyment of a feast. And so the Christian loves his Master, whom he has engaged to serve, more than the transient pleasures of the world, and therefore he cannot sin in just the same sense that the man cannot leave his wife to go to the feast. But the most striking illustration of *ou dunamai*, translated "cannot," the same as in 1 John 3 : 9, is in Rom. 8 : 8 : "So then they that are in the flesh cannot please God." Placing this text side by side with 1 John 3 : 9, the same logic that would prove that the converted man cannot sin will also prove that the sinner can never gain favor with God. For this text just as clearly proves that the man who is in the flesh cannot please God, as the other proves that the righteous cannot sin. Let no man, therefore, think for a moment that in this life he can get beyond the possibility of sinning. But rather, "Let him that thinketh he standeth take heed lest he fall."

"ARE WE BLIND ALSO?" JOHN 9 : 40.

BY ELD C. H. BLISS.

THE Saviour had just healed a blind man upon the Sabbath day. The Jews accused him of violating it. The blind man, although ignorant of Jesus as the Messiah, justified him in this act, declaring that such a miracle had never before been performed; and that "if this man were not of God, he could do nothing." The blind man afterward found Jesus and recognized him as his Lord. Jesus then, in the hearing of the Pharisees, said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind."

Humility, meekness, and lowliness are conditions of mind necessary to enable one to discern the truth. God dwells with such, and by his Spirit enlightens them. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit." "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

Earthly wisdom cannot fathom the things of God. His Spirit only can enable us to discern and appreciate the truth. When we live near to God, and his Spirit is abiding with us, our thoughts are different from those at other times. No person while in a backslidden condition is safe as a counselor. Neither ought he at such times to rely upon his own judgment. It is certainly better for him at such times to lay down the burden of leading and counseling others until he has first asked counsel of God as to his own condition. "Are we blind also?" "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed." Had they been anxious to learn the condition of their own hearts, the Spirit of God would have rested upon them, and they would have been able to discern Jesus as the Saviour of the world. But they were rich and increased in goods, and in need of nothing. Self-righteousness, like the "coat of mail," surrounded them; and the shafts of truth, which would have revealed to them their true condition, could not enter their hearts.

Blind, yet thought they could see; fools, yet thought they were wise; wicked, vile hypocrites, yet thought they were good enough to live with the angels. Oh, pitiable condition! Shall not our prayer be, Lord, "open thou mine eyes, that I may behold wondrous things out of thy law;" "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting;" "I thank thee, Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight"?

BRIGHT HOPE.

BY JOHN F. BAHLER.

SECOND advent of our Saviour! Precious hope,—hope divine, around which cluster deep and fond anticipations of meeting Jesus, our best and most loving friend! Hope so bright, so pure, so good, and so holy—help me live the life of Jesus that it may avail for my salvation. Hope so sweet and so dear to brave men who have fallen asleep, and to those who are still waiting and looking, watching and praying, to meet their Messiah where hope shall have met its reality,—that of seeing life's pure waters, the streets of transparent gold, the fruit of the tree of life, the walls of jasper, and the glorious King, who shall be the light of that place! Hope as high as heaven, hope that reaches clear to the portals of bliss, away beyond this life of woe and sorrow.

O hope most cheering to the weary pilgrim, guide my footsteps that I may live where all is beauty, glory, and peace. Eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive the things which God hath prepared for those who love him. Oh hope! around thee let me twine like the ivy about the tree. O most precious Saviour, come, and come quickly, to fulfill our hopes. In thee are they centered, in thy appearing are the brightest jewels that memory and thought have ever conceived. Jesus, thou Lamb of God, thou hope of the world, aid me that I may love thee perfectly, and thus meet and greet thee, being crowned with eternal and immortal life.

Denison, Tex.

— I have a curious child, who dwelt upon a tract
Of inland ground, applying to his ear
The convolutions of a smooth-lipped shell,
To which, in silence hushed, his very soul
Brightened with joy; for, murmuring from within,
Were heard sonorous cadences, whereby
To his belief the monitor expressed
Mysterious union with its native sea.
Eye such a shell the universe itself
Is to the ear of faith. — Wordsworth.

The Home.

"That our sons may be as plants grown up in their youth, daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144 : 12.

AID ME, AND CORRECT.

My mind was ruffled with small cares to-day,
And I said pettish words, and did not keep
Long-suffering patience well; and now how
My trouble for this sin! In vain I weep
For foolish words I never can unsay.

Yet shall I learn at last; though I neglect,
Day after day, to seek my help from Thee.
Oh, aid me, that I always recollect
This gentle-heartedness; and oh! correct
Whatever else of sin thou seest in me.

—Henry Septimus

TO HUSBANDS, AND ABOUT HUSBANDS.

I HAVE noticed that most men dislike details of dust pans and scrubbing brush, though they like their effects in seeing the house in good order, neat and comfortable. They are glad to find the hat they left in the corner, and the coat with its torn lining, they "laid somewhere," neatly brushed, and hung away.

Husbands, did you ever think how much trouble it would save if you would put things in their proper places? And there are many things that do this, and far more. They belong to the handy sort, and there is scarcely any man that a handy husband cannot do, and how much a little help seems when one is very busy. Such a man generally waits on himself. When he is going to town, he does not expect his wife to lay out his clothes for him, to hunt up various articles he has left out of place, to go up stairs and down a dozen times, before the "ship gets ready to sail." He does not expect her in the greatest of hurries, after some errand, to hold the basket he has mislaid, setting the whole household into a panic, sending one person in one direction, another in another, to find it.

What a difference there is in men! Some cannot make a fire without scattering sparks and ashes, and litter all over the room, while others will make very little if any dirt. Some that he brushes up as deftly as a woman, if he chances to sloop, he knows how to mop or floor-cloth. This sort of a husband has that there is plenty of water in the house, and that there is a big wood-box, well filled, and that the women of his household are not "hewers of wood or drawers of water."

He can keep house himself, if need be, and let his wife have her little holiday. He sometimes stay with the children, and is always ready to have his share in the care of them. He sees in a minute when you are overtaxed, and lends a strong hand, and a willing heart; and it is such a pleasure to receive help from such a one. The quick pathy shown in all these little things does to bind hearts together, and make a man as happy, than all the new dresses and diamonds that were ever bought. He can entertain company, if his wife is engaged in her duties. He can handle tools, put up shelves, and fix things, and is on the whole, a dispensation. He will water the plants carefully as if his life depended on it, and always surprising you with some new accomplishment. I have known them to wash dishes, make beds, and they can iron without a pinch. (Once John ironed a whole evening when mother was sick, and Bridget had to go out. You ought to have seen him holding up different articles, as if considering which to attack first. Though nearly tired to death, I laughed till I almost cried.)

I knew a man who once said he "thought the Lord he was not made to wait on women folks;" and he led his poor wife a tiresome life. It seemed he thought the waiting should be on one side—should be done by her; and he never could do the slightest thing for him.

Special Attention.

STRANGE PHENOMENON.

A FRIEND sends us the following, published in the Ft. Scott *Herald* over the signature of R. G. Ferguson:—

"About 5:30 o'clock this morning any one looking westward would have seen a strange phenomenon. The moon shone brightly in the center of two broad bands of silvery light, which formed a perfect cross. It was weirdly beautiful. On each side were bright streaks, one of them, on the south side, showing the colors of the solar spectrum,—in short, a lunar rainbow. It is singular that the bright bands radiating from the moon should have taken the shape of that symbol revered by men from the remotest time,—an emblem alike sacred on the banks of the Ganges and Nile, as well as on our own continent.

"Perhaps Constantine beheld some such appearance, and pious imagination added the famous words, '*In hoc signo vinces.*' On the last day of the year to see the sign of the cross in the heavens is something worth noting."

THE WASHINGTON MONUMENT.

A FAIR white marble column, the loftiest of all the creations of men, has slowly arisen during the past few years to the memory of Washington. It is situated near the Potomac, in the midst of the groves and gardens of our beautiful national capital, not far from the President's house. It is now nearly completed. In a few months the last stone will be placed on the wonderful pillar, and it will be dedicated with imposing ceremonies on the next anniversary of Washington's birthday. In height it will exceed the pyramid of Cheops by nearly a hundred feet, the ball of St. Peter's by almost as much. The famous London monument by Sir Christopher Wren is a little more than one-third its height; the cupola of St. Paul's would seem almost a dwarf at its side. Our accomplished builder has made an excursion into the regions of the air quite unparalleled, and seems to rise easily with his great theme above all the labors of the past.

Yet it is a curious trait, showing the close connection between the early and the later discoveries of science, that the Washington monument is built almost with the exact proportions of an Egyptian obelisk. This was found to be the best guide for the construction of so tall a pillar. The monument is ten times as high as it is broad at its base. It will be 555 feet high. It is an enlarged obelisk, a copy of the solitary shaft that still points out the deserted site of Heliopolis, or the ruddy pillars that adorn the Central Park and nearly all the great capitals of Europe—exiles of Egypt. But our American column will add to its attractions many conveniences unknown to the ancient or even modern builders. Wren's monument, or Trajan's column at Rome, could only be ascended by a weary flight of steps. In Washington's the visitor will be seized upon by the genius of steam, and raised in a few moments in a comfortable elevator almost to the copper apex at its top. It is white marble on the outside, granite within. Iron columns rising to the top support the elevator. The foundation is so solid, the proportions so just, that the tall pillar shows scarcely a deflection from the line of strictest rectitude.

Globes of electric light will adorn the interior. There will be no darkness in the shaft. The copper point at the top conducts the lightning to the ground. It will never be struck like the statue of Jupiter or the Roman Capitol. The electric experiments of Franklin will be remembered by every visitor. No one can examine this remarkable column without feeling that a new advance has been made in architecture, and the various devices used in its construction show the triumph of modern skill. Why should we not have houses as tall? Why abandon the upper regions of the air, and cling so closely to the tainted earth? Before the visitor to the Washington monument will open a prospect as fair as any the eye of man has rested on. He will look down upon a land of freedom. The scene is crowned with historical memories—some sad, some full of hope and joy. Before him

flows the broad Potomac; not far away is Mount Vernon. Beneath him are battle-fields and scenes of bitter struggle in the past, and now the quiet city, hid in groves and gardens, sleeping in the shades of perpetual peace.

It is a hundred years since Washington, victorious yet sad, sick, impoverished, and almost desponding, had returned to Mount Vernon, hoping to find rest. But for him there was to be no repose. He was drawn at once into that violent political contest that followed the cessation of the war. He led the party of union. His mental labors were ceaseless and excessive; he grew old early. But he was successful. The disturbed and disordered country rose to prosperity and peace. Its enemies, who had foretold its utter ruin, were amazed at its progress. The Union sprang up fair and shapely from the builder's hand, and it was chiefly by the influence of Washington's spotless name and ceaseless toil that the nation became one. It is this period in his life that the new monument will most fitly commemorate. It was then that he became more than ever the author of modern freedom.

This lofty and magnificent column will attract for generations the reverent curiosity of freemen. They will come from every part of the world to visit the city, the monument, and the grave of Washington. The obelisk recorded only the name of a despot and the sorrows of the people. A Trajan and a Marcus Aurelius were the masters of a nation of slaves. The legends and monuments of European kings grow stale and unprofitable. The white marble shaft at Washington recalls a name dear to all mankind.—*Harper's Weekly*, as quoted in the *Interior* of Dec. 13, 1884.

MECHANICAL WONDERS.

THE Claus Spreckels sugar establishment of San Francisco is one of the widest known of American monopolies; and, to judge from the assassin methods it uses against its enemies and critics, it is one of the most odious. But from the fact that it is a monopoly, and has thereby great wealth, it is able to procure machinery of the most economical kind. A vacuum pan for sugar making has just been manufactured for this company, which has the capacity of making from cane juice 1,000 barrels or over 100 tons of sugar every three hours. A little calculation shows that this single machine, running day and night except on the Sabbath, would easily supply a population of twelve million people. Besides the saving of fuel and labor, this method of manufacturing sugar is so improved that a largely increased production is the result. Under old methods two or three hogsheads of sugar are obtained to one of molasses; with this machine the proportion is six or eight to one. In the supply of an article of such necessity and universal demand, the power of wealthy corporations to serve the general good is a responsibility few stop to estimate; and though the mass of the people are often benefited in an indirect way, no thanks are due to the grasping and selfish monopolies, which, like the Spreckels company, have clutched the immense profits of their business, instead of dividing it by reducing the price of their product.

Remarkable as the above statement may appear, it yet is much less so than the triumphs of scientific engineering in transportation by steamer and railway. So near to perfection has modern machinery been brought, that by the burning of an ordinary business letter a ton of freight can be moved a mile. Cargo steamers are now constructed with a view to the most economical use of fuel. One of these vessels left England for China with a cargo of 2,800 tons. From Plymouth to Alexandria, a distance of 3,380 miles, the vessel was moved at the rate of ten miles an hour, burning on the way 282,240 pounds of coal. The consumption of coal was therefore only 83.5 pounds per mile, or per ton of cargo the 0.028 of a pound, or about half an ounce per mile! Had it been told among the Munchausen stories that the heat of a neglected love letter would move a ton a mile as fast as a man can run, it would not have seemed out of place. Railway transportation cannot be expected to reach such a point of economy, but surprising results are obtained, and the estimated expense has been reduced to from two to five ounces of fuel for moving one ton a mile, according to the variation of grades.—*Christian Cynosure*.

A man's skill depends much upon his observation, and a great deal upon home training in youth. Mothers should teach their boys to wait upon themselves, also to wait upon others, and they should be trained slowly and kindly in habits of thoughtful consideration, which will be of great advantage to them when they are older.

The helpless man, when sickness comes into the family, is a double burden. He can't start a fire or make a cup of tea, and sometimes, were it not for the neighbors, he might be in danger of starving to death.

Some boys think it isn't manly to know how to wash dishes, or sew on a button, but the handy boy goes out into the world far more independent than one who cannot do such things. Teach the boys that true manliness consists in being helpful always, in every way, and to every body. But when these sons and husbands are so good and helpful, we should never abuse their kindness, just because they are so, by expecting too much of them.

The helping should never be all on one side, but each should be a help and a blessing to the other. The husband can lighten the burdens of the wife, while she can help him in many ways, and often advise him in business affairs. Some men may laugh at this, but there are others who know that a woman may decide important questions correctly, not by reasoning, but by a certain intuition or instinct. She comes to the point at once, while he reasons "all around Robin Hood's barn."

I have heard men say, "My wife never believed in a certain speculation, or business venture," or "She had never liked or had faith in So-and-So" (who afterward cheated and deceived), adding, "though how she knew, is more than I can tell."

There is some truth in the following couplet:

"Her rapid mind decides while he debates;
She feels a truth, while he but calculates."

—Susan Snap, in the *Household*.

SEARCHING QUESTIONS.

WHAT right has a Christian lady to give herself away to a skeptical scoffer,—a man that takes her Bible, her Christ, and her God, a man that tramples the law of her God under his feet? What right has a Christian man to become linked with a scoffing, swearing woman who has no faith in God and the Bible? "Be not unequally yoked with unbelievers." At the moment you touch this question they throw up their heads, and say, "I will marry whom I please." Well, we give you the word of God, and if you go against that, you must do so what you sow. There are hundreds of men and women in this country weeping, and they are reaping bitter fruit. Oh! how many times I have had a mother come to me with a broken heart, and say, "I want you to pray for my drunken son." "How came your son to be a drunkard?" "Well, my husband set him a bad example. He insisted upon having it on the table." "How long have you been a Christian? Were you a Christian before you married him?" "Yes." "Did you know he was a scoffer before you married him?" "Yes, but I thought I might save him." You would better save him before you marry him, than see him converted before you marry him.

Nothing is really troublesome that we do singly.

—God cared for thee, a little child,
He led thee where the way was wild,
He gave thee joy with every day;
Oh, hope and pray,
He shall light up the homeward way.
He who has been thy helper yet,
Will not forsake, will not forget;
He blesses, and thou shalt be blest;
Oh, tired heart, rest;
Be sure he only sends the best.

—Marianne Farningham.

Our Tract Societies.

"Blessed are ye that sow beside all waters."—Isa. 52: 20.

MAINE TRACT SOCIETY.

The general quarterly meeting of this Society was held with the church at South Norridgewock, Me., Jan. 4, 1885, at 9:30 A. M. Prayer was offered by Eld. Goodrich. The President made a few remarks, after which the report of the last annual meeting was read and approved.

The report for the quarter ending Sept. 30, 1884, is as follows:—

No of members,	234
" " reports returned,	30
" " members added,	2
" " missionary visits,	2
" " letters written,	26
" " new subscribers obtained for <i>Good Health</i> ,	3
" " pages tracts distributed,	4,674
" " periodicals distributed,	1,419

The President spoke of the importance of engaging more earnestly in the missionary work. If every member of the society would put forth a greater effort to do all he could, and send in his report every quarter, our general report would show a larger amount of labor performed.

Eld. Goodrich spoke of the mission in Portland and the importance of sustaining the work there. We should not become discouraged if we do not see immediate fruit of our labor; for in due time we shall reap if we faint not. By engaging earnestly in the work we shall not only lead others into the light, but we ourselves will gain spiritual strength, and be better prepared for the perilous times which await us a little in the future. Soon our cases will come up before the throne, and our destiny be fixed, probation closed, and the Lord of glory appear in the clouds of heaven.

A Committee on Resolutions was appointed, and the meeting adjourned to 12:30 P. M.

SECOND MEETING.—Prayer by Eld. Haskell. The Committee on Resolutions presented the following:—

Whereas, God has signally blessed the efforts put forth in the Portland Mission; therefore—

Resolved, That we consider it important that the mission be continued; and we pledge ourselves to do all in our power to sustain it with our means and our prayers.

Resolved, That under the present circumstances we consider it to be for the interest of the cause in the State of Maine that the Secretary of the Tract Society be located at Portland in connection with the city mission.

Whereas, The matter contained in "Spirit of Prophecy," Vol. IV., is just adapted to the wants of our people at the present time; therefore—

Resolved, That we recommend the canvassing of every church for it, and that a correspondence be opened by the Secretary with the scattered members, calling their attention to its importance.

These resolutions were considered separately and spoken to by Elds. Haskell and Goodrich, and others.

It was recommended that a tithe pledge and the pamphlet "Honor Due to God" be sent to every family in the State, with an invitation to each one to sign the pledge and return it to the Secretary.

Adjourned *sine die*. S. N. HASKELL, *Pres.*
ROSE N. REDMOND, *Sec.*

BOSTON MISSION.

By request of Eld. Haskell it was my privilege to spend Sabbath and first day with the laborers in this mission. I spoke four times, held one Bible-reading, and organized a tract society of eighteen members. This is a hard place in which to work, yet the efforts of our missionaries are interesting some, who are almost on the point of deciding for the truth. The Sabbath-school shows improvement, and in fact the church are awakening to the great responsibilities which rest upon them.

Last week a gentlemen called at the mission rooms, and purchased some reading matter, and before leaving said that with the beginning of the year he began to observe the Sabbath. His first impressions of the truth were received as follows: During a tent meeting held by one of our minis-

ters in 1869 he came near the tent, and inquired, "What is this?" Some one remarked that it was "a Methodist tent-meeting." He went in, but would not have gone had he known what it was. He became interested, and bought a few tracts. Soon the tent was taken down, and none of our people knew of him. He read these tracts, then laid them away. He then re-read them. In the meantime he loaned them to another person, who read them, and through mission efforts received the Sabbath, and since receiving the truth has reminded the first party about those tracts, and now he is established in the message. This is only another illustration of the importance of scattering seeds of truth. Let us not tire of well doing.

A. O. BURRILL.

THE PORTLAND MISSION.

DOUBTLESS the brethren and sisters in Maine are anxious to hear how the work is progressing in Portland. We are thankful that we are able to report that the work is steadily advancing. Twelve have commenced to keep the Sabbath since the camp-meeting, and others are convinced that it is the truth. There is no more effectual way of bringing the truth before the people than that of holding Bible-readings with them. Of the many with whom we have held Bible-readings, there are but three families of which some member is not keeping the Sabbath. I believe souls can be reached by this means that cannot be reached in any other way. It takes away prejudice, disarms those who have a disposition to oppose, and places the argument for the truth right in their own hands. There are but few who have a disposition to dispute what they have read right out of their own Bibles. They see it reads so, and thus they are put to silence. The most profitable Bible-readings are those that are short, not exceeding an hour in length. It is far better to get one point fixed in the mind so that it will stay, than half a dozen points so slightly impressed that they will be forgotten before you can get around to hold the next Bible-reading. Above all do we need the Spirit of God with us to take the truth home to the hearts of those for whom we labor. We need it, too, in arranging our Bible-readings, so that the effort will not be put forth in human strength alone. Our success depends upon our being closely connected with God, and this connection can only be effected by our earnestly seeking his favor, and when we feel our need of help the blessing will certainly come. Brethren, remember in your prayers the mission in Portland. My address is 113 Pearl Street, Portland, Me.

Jan. 19.

S. J. HERSUM.

CANVASSING IN KENTUCKY.

PERHAPS a few items of my experience in the canvassing work here at Hopkinsville may be of interest to missionary workers. After making the subject a matter of fasting and prayer, we left home Oct. 20, arriving here the evening of the 21st. On account of so many recent fires, we found it quite a task to get a suitable room for boarding ourselves. I began my work by taking the first day seventeen names for the *Signs*, and each day I worked I was blessed with some success, until I took 113 orders for the *Signs* and sixteen for *Good Health*, all but three of the persons taking with the journal the "Household Manual" as a premium. Sold several "Manuals" where *Good Health* was not taken.

I have had great trouble with the post-office not giving out the *Signs* promptly. This I have had to look after, and have often gone as many as four times to carry the *Signs* to the parties myself before I would receive my pay. This I feel now was not time lost; for it has given me opportunity to become acquainted, and to speak a word for the truth.

I am now at work with the *Signs* and "Sunshine" as the weather will admit. Have recently taken fourteen names. Most of these persons have had the *Signs* for six weeks. Several have lately told me (among them a very intelligent lawyer's wife) that they are so well pleased with the *Signs*, especially Mrs. White's articles, that they must have the paper continue its visits throughout the year. A judge also has spoken in the highest terms of the *Signs*.

I have sold \$27 worth of ladies' health goods.

We sent to Akron, O., and purchased a variety of grains so as to introduce them to persons who interested in the health reform. The family whom we stop have made great changes in living.

We are striving to sow faithfully the seed of truth, so that when a tent effort is made here coming summer, a little harvest of believers be gathered in. I have met several who are convinced that we have the truth on the Sabbath, and the Sabbath; but we are trying to get them to read and become intelligent on the truths. I wish that I could say a word to those who received colporter license at camp-meeting to encourage them to use it. If they lack for money in any way, and seek the Lord for help; I am sure success will be their reward. Of a truth I can say that this has been our experience. Courage is good, and we feel that we have a good cause for which to praise and thank God. Pray for us.

BETTIE C. SAGE.

OHIO MISSIONARY WORKERS.

DON'T READ THIS

UNLESS you want to know the result of the examination of the State Tract Society accounts with the Ohio State, the districts, and individuals.

First, we have checked out all errors, and set all accounts correctly balanced up till Jan. 1, 1885, to the best of our ability, from the nature of the accounts submitted for our examination reaching back to the commencement of 1880. Regarding the State records, I will say that from the very nature of our work, and the failure of some to do their duty in carrying out the details of the system, it is a great wonder that there were more errors on the part of the State. The inventory of stock on hand at the Galion camp-meeting taken and placed too high. Those who were acquainted with the situation know that with the clutter in a dwelling house, up stairs, down stairs, closets and boxes, housekeeping, correspondence, etc., without proper help and virtually the responsibility resting on one person, there is no time to make an accurate invoice. Our last invoice was correct, but our expenses were not included, such as periodicals, bound books, libraries, rent of depository, etc. Any one who wants a full explanation can correspond with me, and I will endeavor to give it.

Secondly, What are directors for? Figure it out—No; but to direct the affairs of our districts. How do we do our duty?—No! How many of our directors know how the records stand between the districts and the State? How many know what their district secretaries are keeping a record of? What would you think had you a book-keeper for your employ who failed to post his ledger nearly eighteen months? What would you do if you found it necessary to make entries on checks up aggregating nearly four hundred dollars, and there had been honesty in handling the cash; a failure to make a record? Would you not endeavor to give instructions that the like might not occur again? And should you receive a statement of your account from the wholesale firm would it not be best to check up your own accounts, and prove them before finding fault with the book-keeper of the wholesale firm?

Brethren, these things should not be so. We should know how these matters stand. If we do not attend to these duties, we should step out of the way, that others may. If we have not properly filled these positions, then let us educate them. A general may go into action with an army well uniformed, and every under officer filled all may have their distinction of office shown by their trappings, and they may look nice, and present a good front; but unless the orders are carried out in every detail, and promptly, and every individual does his work, the result of the action would be disaster. We may not see the necessity of some of our ways of doing business, but if we will carry them out promptly, those at the head will be enabled to do their work efficiently.

Our system of quarterly statements should be revived, and carried into effect. Our State Secretary sends quarterly statements to individuals in the district secretaries. They should be checked up immediately, and returned with the endorsement of the ones receiving them. District secretaries should then send statements to libraries.

should also check up and endorse his acceptance statement, and return to the district secretary. Should there be any difference, correspond, if not found, call on your director to take the matter in hand in your district; or if the difference be with the State, call on the president, and be sure you *keep together*. Brethren, think on these things, and be prepared to act intelligently when they come up.

H. D. CLARK.

The Sabbath-School.

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

LESSON FOR THE SECOND SABBATH IN FEBRUARY.

(See Instructor of Feb. 4, 1885.)

PUNISHMENT OF THE WICKED—CONTINUED.

CRITICAL NOTES.

JOHN 3:36: *Hath everlasting life*.—The preserver is used to show the certainty of the thing; "it is laid up for him."—*Bloomfield*. He has it in prospect, by faith, by the certainty of God's promise, by the earnest of the Spirit, already given him.

He hath not.—From *apeithōn*, the primary meaning of which is "to disobey," as in 1 Pet. 4:17. It occurs sixteen times in its various forms in the Bible, being translated "believe not, unbelieving," "obey not, disobedient," etc., nine times. *Bloomfield* says it here means to refuse to have faith in Christ, and admits that there is, as *Doddridge* thinks, an allusion to that principle of unreserved obedience to Christ which alone make faith available. Both are doubtless right; for obedience and faith are so mutually dependent that neither can exist without the other. *He shall not see life*.—*Bloomfield* says this is a Hebrew phrase denoting, "he shall never possess life."

PSALMS 2:12: *Kiss the Son*.—This was the attitude of doing homage or allegiance to a king. *Do not be angry*.—If you do not acknowledge his authority, and receive him as the Messiah.

PROVERBS 10:25: A better translation would be "When the whirlwind sweepeth by, the wicked shall be scattered." The text thus presents a contrast between the stability of the righteous and the instability of the wicked. The wrath of God shall sweep away the wicked; it shall leave them neither root nor branch. But the righteous, being built on the rock foundation, shall never be shaken. This seems to be a more consistent interpretation of the text which likens the wicked to a whirlwind which is gone—no more! And it is in harmony with Ps. 1:3, 4, where the righteous man is likened to a living, fruit-bearing tree, while the wicked is like chaff which the wind driveth away.

PSALM 3:12: *Fan*.—A wooden shovel, generally about a foot and a half in length, and one foot wide, with a handle sufficiently long for convenient use. *Purge his floor*.—The contents of the floor were removed by throwing the wheat and chaff up into the air, so that the wind might separate them. See "The Land of the Living," page 155, for description and illustrations of this subject.

ISAIAH 20:9: See REVIEW of Jan. 20 for explanation upon this passage.

ISAIAH 16: Paraphrase: For as ye (God's chosen people, who inhabit his holy mountain which Jerusalem is situated) have drunk deep of the cup of affliction, so shall all the heathen nations drink of the same bitter cup. And not only so; while the afflictions of God's people are for a season only, their enemies shall drink continually of the cup of God's wrath. Rev. 14:10. The dregs of the cup shall be reserved for the wicked (Ps. 115:8); they shall drink and swallow down, or as the margin has it, shall drink to the dregs. They shall be as though they had not drunk; there shall be neither any remains nor any remembrance of them, but they shall be wholly destroyed and rooted out.—*Condensed from New Henry*.

The remaining passages in the lesson will be understood by the thoughtful teacher.

PRACTICAL SUGGESTIONS.

1. WHAT teaches the certainty of everlasting life to the believer?
2. What necessarily accompanies belief in Christ? How is this shown from the lesson?
3. Where is it taught that to incur the displeasure of the Lord is a terrible thing?
4. In Ps. 1:1-4, what three negative characteristics of a true child of God are pointed out? What positive marks will they bear? What promise is made them?
5. In the great day of God, only the wheat will be saved. The chaff is not worth saving; it will be burned. Are you wheat? Are you striving to be? Are you chaff? Do you mean to be? Who will be to blame if you are? Matt. 3:12.
6. HOSEA 13:3.—Morning cloud, early dew, chaff, smoke. Sinner, do you love to think that these are emblematic of your character and of your end? You have now opportunity to repent. Hasten, ere it is too late.

"Oh, the anguish of that word!—
Anguish which no measure knows;
Sinners, haste to seek the Lord,
Ere the door of mercy close."

7. What are the consequences of casting away the law of the Lord? Isa. 5:24. C. C. L.

THE LAST IMPRESSION.

It is frequently said that the first impressions are the most lasting; and there is a great truth here that needs to be prayerfully pondered by those whose province and privilege it is to make impressions upon the plastic susceptibilities of childhood.

And yet there is something that may also be said, and a great deal that ought to be said, about the exceeding importance of "the last impression." "All's well that ends well," said the world's greatest dramatist; and all experience corroborates the utterance.

The art of finishing up gracefully and effectively, is one whose importance cannot be easily overestimated. Even in a matter apparently so trivial as withdrawing from a company, it is no small accomplishment to be able to do it at just the right moment, and with so much of ease and elegance as to leave behind an impression that will be pleasantly and gratefully remembered.

In public discourse, no doubt it is desirable to win attention by a well-considered exordium; and yet we are all aware that some of the most magnificent orators that ever mounted a platform have been noted for their shambling and ungraceful way of beginning, until, warning to their work, they would rise to the height of the occasion, and finally carry everything before them with a magnificent peroration that was like a victorious battle-charge.

On the contrary, how frequently have we known of men whose opening utterances excited high expectations, that were doomed to be disappointed by "a lame and impotent conclusion." They "did run well" for a little while; but they kept on running after the "wind had given out," or rather, after everything had given out but the wind; and so marred at the last the excellent impression which they made at first. Somebody once said of a distinguished man who seemed all too soon to have gone to his grave, that "the wisest thing he ever did was dying at the proper time." Oh, that men knew when to stop!

This principle cannot be too carefully pondered by those who have control of our Sabbath-school services. Let there be the utmost carefulness as to the character of the last impression. It is possible for almost all the good to be obliterated by a season of confusion or frivolity at the close. Let business details, and all matters of detail, all notices, and arrangements of whatever sort, be attended to at the start. Have them all out of the way; so that when the time comes to teach, there shall be nothing to hinder. Then let all the teaching, as far as possible, tend to a point; then let the superintendent or pastor press that point home with all the moral earnestness he can command, and let it be sealed with a fervent prayer, and a hymn whose spirit is in sympathy with the sentiment of the truth enforced; so you have a conclusion that is also a climax, and an impression left that Satan himself shall not easily efface.—*Dr. P. S. Henson, in the Baptist Teacher*.

—Remember thy Creator in thy youth.

THE QUESTION CORNER.

GENERAL EXERCISES.

Is it best to neglect the children, and devote all the time of the general exercise to the older scholars?

To this question, proposed by a Sabbath-school worker in Michigan, who evidently does not think the plan referred to a good one, but who has frequently seen it in use, I would reply that it is the very opposite of best. If any have to be neglected in the general exercise, let them be the older scholars. The children love to engage in such an exercise; the older ones love to have them. An exercise with the children is always interesting to both classes. On the other hand, an exercise with the older ones is interesting only to themselves, while to the children it is boring; and to compel the children to sit upon tired seats, or to allow them to run about the house, or go out of doors while the "older ones" are droning through a tiresome exercise, in which the children have no interest whatever, is nothing short of cruelty and negligence.

This evil comes largely from an utter misapprehension of what a general exercise should be. It should be something which will interest the whole school, and should not consist in going over the entire lesson again. One thing may be laid down as a principle, that the whole school cannot be interested in an exercise designed solely for older people, unless that school has no children; but it can be interested in a children's exercise.

It is a most important part of the superintendent's work to study during the week how best to conduct the general exercise. He should study the lesson of each division of the school, with a view to ascertaining what would be the most interesting and profitable points to bring out. It might aid him in this work to keep in mind the following questions as he studies: What matters will be of general interest? Is there an opportunity to use a blackboard illustration? What use can be made of maps? Is there some important practical lesson that can be made plain to the minds of the children? Is there not some plain, easy text that all can learn and recite in concert? etc.

Of course the general exercise must be adapted to the nature of the school. Some schools have no children; to them the above remarks would not all apply. But whatever may be the condition of the school, if the superintendent does not have upon his heart a burden which causes him to think, and study, and plan, and invent, and work, and pray, for its success, he will do but dry and sorry work.

SPEAKING TOO LOW.

The teacher has all kinds of minds to deal with. Some are loud, boisterous, and forward; others are timid and retiring. It is the work of the teacher gently but firmly to restrain the former, and wisely to encourage and push out the latter, molding both classes, as far as lies within his power, into conformity to the perfect Pattern. Upon a point of this nature, a teacher asks the following question:—

If you had a pupil that persisted in speaking so low that none of the class could hear him, and you had to speak to him every Sabbath, what would you do?

Visit him privately, and talk with him kindly and seriously about the matter. Ascertain the cause if there is one. See if he realizes how low he speaks. Show him how much it detracts from the interest of the class. Do all this with so Christlike a spirit that he will love you for it. Pray before you go to visit your scholar; pray with him if possible. This course will probably succeed if your pupil be an adult or a young person, though much patience and perseverance will be required to break the habit.

If your pupil be a child, you need not concern yourself too much about the matter. The tendency to low speaking on the part of the youth of to-day is not assuming alarming proportions at present. As your pupil grows older, the difficulty will likely disappear? Meanwhile, win his confidence, make him feel you are his friend, enter heartily into sympathy with his feelings, encourage him, and you will have little trouble.

C. C. L.

A member of your class was absent last Sabbath; have you visited him, or learned what caused his absence?

Do you pray for your scholars by name?

The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 3, 1885.

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

THE JUDGMENT OF THE GREAT DAY. 17

FROM the seen, we reasonably look forward to the unseen. To the realm of knowledge, we necessarily anchor a realm of faith. We know that all God's creatures are morally accountable to him. It follows that his favor must be suspended on a compliance with his will, and that some just recompense at his hand must await the incorrigibly disobedient. Then all must at some time be examined that their course may be approved or disapproved by the great Judge of all, and their future condition determined by a decision rendered in accordance with what their course of life has been.

These conclusions deduce themselves from the circumstances in which we find ourselves placed—from conditions of which we take cognizance by our own senses. And in accordance with this is the explicit and oft-repeated testimony of the word of God.

To the Athenians Paul testified of God the Father, that "he hath appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead." Acts 17:31.

God, then, is to judge the world by Jesus Christ, whom he hath raised from the dead; and he has, by thus raising him, given assurance to all men of what he will hereafter do.

To the Romans the same apostle bears this testimony: "There is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law, shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:11-16 (omitting the parenthesis). What God has appointed is sure to come in due time. The Judgment of the great day is therefore an event which is certain to transpire.

This Judgment will embrace all classes of men, both the righteous and the wicked; for thus Solomon testifies: "I said in mine heart, God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work." Eccl. 3:17. It will also embrace Satan and all the evil angels, as Jude declares: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the Judgment of the great day." Jude 6. Beyond our power of conception will therefore be the number of cases to be acted upon at this great tribunal. But let no one for this reason suppose that the individual will be lost in the multitude, and that consequently he will not be obliged to answer personally for his own sins. No; the Judge will have no difficulty in acting upon every case individually; "for there is a time there for every purpose and every work." "Every one of us shall give an account of himself to God." Rom. 14:12. Christ solemnly assures us that our accountability extends even to our words, and that for every idle word we must give account in the day of Judgment. Matt. 12:36. And Solomon declares that "God shall bring every work into Judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12:14.

There will be no lack of time for this work. When Paul says that God has appointed a day in which he will judge the world, he does not mean a

day of twenty-four hours. It would be impossible to dwarf the immense individual work which the foregoing texts bring to view within such a compass. Moreover the Bible in one instance sets apart a thousand years as belonging to the day of Judgment. Rev. 20:4. The whole work, according to other Scriptures, occupies even more time than this; how much more we do not know.

And as there will be no lack of time, so God has no lack of agents to do his bidding. The prophet Daniel, describing the opening of the Judgment scene, says: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The Judgment was set, and the books were opened." Dan. 7:9, 10. These thousands are not the multitudes of the human family brought up before God for their final trial. They are, instead, the heavenly host who are there to do him service in the great Judgment work. John, in the Revelation, brings to view the same company, as he unmistakably shows by using the same terms of enumeration; and he plainly calls them angels. His words are these: "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11. Here there are distinctly specified a hundred millions of angels; and as if this fell immeasurably far short of the whole number, both Daniel and John add the indefinite and innumerable "thousands of thousands." How vast a work must this be, and of what importance to the human family, that enlists in its performance such multitudes of the heavenly world!

In the passage quoted from Daniel (7:9, 10), *God the Father*, there called the Ancient of Days, is represented as the Judge; for the expression "did sit" means to take a position as judge in a court of justice. And again we read that the Father "hath committed all judgment unto the Son." John 5:22. And still again, "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?" 1 Cor. 6:2, 3.

These passages have an important bearing on this question; for they cannot all apply at the same time; hence they show that there are great divisions of this work with which these parties respectively have to do, and that there must be order in the arrangement by which it is carried forward. Three essential elements enter into a work of judgment. These are, 1. Examination and decision of cases; 2. Rendering of the sentence; 3. Execution of the sentence. It becomes a matter of great interest to determine when, where, and how these divisions of the work are accomplished in the Judgment of the great day. When Christ appears at his second advent, he says, "My reward is with me to give every man according as his work shall be." Rev. 22:12. The reward he brings is therefore something which had been determined before he left heaven. He does not come to determine what every man's reward shall be, but he brings with him that which is each man's portion, so far as it can then be carried out, as it had been before determined. Some portion of the Judgment work, therefore, is performed before the second coming of Christ. Here we are forced into our first wide departure from the prevailing views upon this question. It seems to be generally supposed that when Christ appears all the nations are gathered before him and all the generations that have ever lived, and then each case is examined and decided and sentence rendered and executed; and by some mysterious process all this is accomplished in one day, and the work is ended. But

a moment's consideration will show that this is not the correct view; for when Christ appears the righteous dead are raised, and the right living are changed in a moment in the twinkling of an eye, and not a moment is then given for examination of character and the decision of cases.

This proposition, that a portion of the Judgment work transpires before the second coming of Christ is a very important one, and should be sustained by the most indubitable proof; and of this there is no lack. Our appeal is to the Scriptures of 1 Cor. 15:51, 52: "Behold, I show you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the trump; for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed." This testimony applies to the righteous alone; for it is of them alone that the apostle speaks in the preceding verses. In verses 42-44 he says: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body." We know that the wicked are not raised in incorruption, glory, power, or spirituality; the righteous are singled out for these instantaneous blessings when Christ appears. It must therefore have been decided before his coming among the dead are worthy of a resurrection life, and who among the living are then changed to immortality. But this decision of cases is a part of the work of Judgment. A portion of it therefore takes place before Christ's coming, and is past when he appears.

Another proof that the Judgment of the righteous takes place before that of the wicked, is in the fact that the righteous are to judge the wicked, according to the testimony already given from 1 Cor. 6:2, 3. On this point Daniel testifies: "I beheld and the same horn made war with the saints, and prevailed against them: but the Ancient of days came, and judgment was given to the saints of the Most High." Dan. 7:21. And John corroborates this statement with these words: "And I saw thrones, and they sat upon them: and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of the book, and which had not worshiped the beast, nor his image, neither had received his mark upon their foreheads, nor in their hands; and they shall reign with Christ a thousand years." Rev. 20:4.

But as the saints are themselves to be judged, it follows that they must have passed through judgment before they can thus sit in judgment on the wicked.

Still a third argument on this point may be drawn from the fact that the righteous dead are raised long before the resurrection of the wicked dead takes place. Following the declaration quoted above from Rev. 20:4, that the righteous dead are raised to reign with Christ in Judgment a thousand years, John continues (verses 5-6): "But the rest of the dead [this must of course include all the wicked dead and be confined to those who lived not again until the thousand years were finished. This [the resurrection in which the righteous dead come forth] is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Speaking of that resurrection in which he is to share, Paul says, "If by any means I shall attain unto the resurrection of the dead" (literally "to the resurrection out from among the dead ones"). Phil. 3:11. To the Corinthians he wrote: "For as in Adam all die, even so in Christ shall all be made alive. But every one in his own order; Christ the first fruits;

and they that are Christ's at his coming." 1 Cor. 15 : 22, 23.

Here, then, is a resurrection which inspiration denominates "the first resurrection." All who take part in it are pronounced "blessed and holy." Of them "the second death will have no power," and they will have power on all the wicked. This resurrection is "out from among the dead." It takes place at the second coming of Christ, and only those who are Christ's have a part therein. This resurrection of the righteous to immortality must be admitted as decisive proof that they will pass the test of the Judgment, and are accepted of the Judge before that time.

There is yet a more explicit statement of this important fact from the lips of our Lord himself. He says: "But they which shall be accounted worthy to obtain that world and the resurrection from the dead, . . . are equal unto the angels and are children of God, being children of the resurrection." The act of "accounting worthy" must precede the resurrection of the righteous. But this act of accounting men worthy of a part in the kingdom of God, is none other than the act of acquitting them in the Judgment. The investigative Judgment in the cases of the righteous, is consequently passed when they are raised from the dead; and their resurrection is at the advent of Christ, it follows that they pass their examination, and are accounted worthy of a place in the kingdom of God before the Saviour returns to this earth to take them to the mansions prepared for them on high.

It will be noticed that all this testimony which speaks of that portion of the Judgment which antecedes the second advent, pertains to the righteous. This is the Judgment of which Peter speaks, that begins at the house of God, and he adds, "If it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Pet. 4 : 17. We cannot pass this division of the Judgment which is, as it were, but the stepping of our feet to the brink of the waters, what shall we do in the swelling of Jordan? "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

It becomes now a matter of exceeding importance as well as interest to locate this division of the Judgment, ascertain our relation to it, and trace the steps which follow.

(To be continued.)

MINISTERS THAT DO NOT GROW.

GROWTH and health go hand in hand throughout the realm of nature. The laws of nature seem to require it in the physical, moral, and spiritual world. Every form of existence where life is manifest must pass through the stage of growth. We know there must be something wrong with-

out it. God requires growth in the spiritual experience of every one of his children. "That we henceforth be no more children, . . . but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Eph. 4 : 14, 15.

But grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ." 2 Pet. 3 : 18. As new born babes, desire the sincere milk of the word, that ye may grow thereby." 1 Pet. 2 : 2. The church itself is to grow. "All the building fittingly framed together groweth into a holy temple in the Lord." Eph. 2 : 21.

Spiritual dwarfs are very plenty in this world, but they are no more in harmony with God's spiritual laws than physical dwarfs are in harmony with his natural laws. Physically small people are a curiosity, and draw crowds of people, who are willing to pay their money for the privilege of seeing them. But we are sorry to say that spiritual dwarfs are so plenty that they are in no sense a curiosity. Spiritual growth is dependent

upon obedience to spiritual laws. God has clearly set before us its condition. We must partake of the "sincere milk of the word" if we would grow. This spiritual food must be thoroughly digested and incorporated into the mind. Spiritual exercise in the line of obedience to the word is as necessary to spiritual growth as activity is to healthy natural growth. We must also breathe the spiritual influences of heaven, through earnest prayer, in order to spiritual health and life. By these means we may become men and women in Christ Jesus, and be no longer babes.

A minister whose labors God accepts, is only a thoroughly instructed Christian whom God calls to work for those whose experience in divine things is less than his. He is a mortal man of like passions with them, and subject to the same temptations. He is chosen much on the same principle that teachers are selected for their calling. By a thorough acquaintance with their text books, and by their observation and experience, teachers become proficient in science, and are employed to impart to others less advanced the knowledge they have gained. To be successful they must keep ahead of their classes in the various lines of study, and must possess a fair ability to impart their knowledge. Teachers who were not progressive in knowledge and experience would cease to find employment. They must keep abreast of the times, and know of all the latest improvements. An experience in the business brings with it important resources of information which adds to their value in their profession.

These principles apply equally well to the minister; only his sources of information concerning his work are more varied and extensive. His practical experience is more essential to the success of his ministry. In order to win true success, he must have a genuine and true experience, or he will be a failure. One of the saddest things we see in connection with the work of the ministry is the large number of those whose growth has come to a standstill. When they first began to labor, they gave promise perhaps of excellent success. They preached and labored with fervor, and brought more or less souls to the knowledge of the truth. But then came a time when they ceased to grow. Their labors were no more useful after an experience of ten years than in the first two or three. Indeed, we know of many cases where ministers do not accomplish as much after laboring for years as they did when they first began. They are really not so useful. They seem to have graduated, yes, and dried up also. Their discourses are rather formal, with no new thoughts. They have a round of subjects which they have thoroughly learned, and can present them whenever they are called upon. Their minds seem not to be expanding in any interesting way. We will not dwell upon the sad picture longer. Many have met such ministers, and know that this description is not overdrawn. Why is this so? Is there any necessity for it? Has God made no provision for the ministry, whereby they can be supplied with new and increasing vigor and an experience constantly growing more precious and satisfactory?

What would we think of a farmer whose knowledge of his business was really no greater after many years' experience than when he first began? Who would want to employ a doctor whose experience had not made him more skillful than when he first came from the medical college? or a lawyer who had not become proficient by long practice at the bar? Who would intrust an important case to such a one? A carpenter just learning his trade would not be intrusted with the erection of costly edifices. But would he be any more reliable if ten years' practice had not added to his knowledge of the business?

These, and other examples which might be given, are all plain enough, and teach that years of experience should greatly add to one's efficiency.

Why does not the same rule hold good in the ministry? It does in some cases, but alas! not in all. The fact, however, that it does in some is clear evidence that it might in all. God is impartial, and is willing to bless any worker if he will meet the conditions on which his blessing is bestowed.

There are various reasons why some ministers do not grow. Some never study. It must be evident that a minister who never fills his mind with good thoughts has a limited storehouse from which to draw. We might as well talk of drawing wine from a barrel when none had ever been put in, as to expect to find stores of wisdom in the mind of one who relies wholly on his own powers. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2 : 15. Evidently the word of truth must be studied carefully. It is the great source of wisdom. What God has shown through inspired men is all important. We must also study other good books, and drink in the good thoughts of others, especially of those who have been eminent for wisdom in heavenly things.

We must also study our own hearts and learn our own weaknesses and peculiarities. A man who neglects this study will be likely to make a failure. In having a humble view of our own unworthiness, a correct knowledge of ourselves, lies our greatest safeguard. When we possess this, we shall feel our need of God's help, and be likely to seek it with all the heart.

There are different kinds of eminence and success in the ministry. Some people become excellent speakers, and present excellent sermons containing many beautiful thoughts. Admiring crowds listen with rapt attention, and they are called great preachers. Many acquire fame in this direction. Such are in danger from pride and self-satisfaction, and of becoming desirous of the good opinion of the people. Their beautiful thoughts may charm, but not thoroughly convert. Here is a dangerous rock upon which their ship may founder.

Another kind of eminence is obtained by studying how to be "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Here is more than intellectual wisdom. It embraces the knowledge of God. It is partaking of the meat "that others know not of." It is drawing sap and nourishment from Christ, the living vine. When we can drink from that fountain, there is no danger of exhausting it. There is fullness there. Such have discernment of spirit to sense the wants of the work of God, to steer clear of dangers which would wreck the merely intellectually wise. Here is the hidden spring of true success. Such will not despise any source of true knowledge. They will gather from all sources accessible, but they will ever rely upon that "wisdom that cometh from above." And rather than be without it, they will wrestle with God as did Jacob; they will plead with God upon their faces like Joshua; they will fast and pray as did Daniel. They will have times of great mental distress and agonizing before the throne for that blessing which they cannot seem to reach, but which they feel they *must have*. Such will ever be growing men.

Shame upon the minister that does not grow, who is satisfied to be a dry, formal, spiritually cold, half-hearted laborer, looking after his own ease and comfort, going the rounds in a listless way. May the Lord deliver us as a people from such laborers. Many neglect unpleasant duties, and thus become weak. Bearing the cross, and taking up unpleasant duties, and denying self give spiritual strength. The Heavenly Gardener waters those who are unselfish and faithful in doing unpleasant duties. If some things that are connected with the ministry which it is our duty to look after are unpleasant, we ought to keep doing them till they become pleasant. We must never neglect a duty of any kind if we desire to grow. Brethren in the ministry, let us never rest unless we can be growing men.

THE LITERAL AND SPIRITUAL MEANING OF LANGUAGE.

It has become quite common in these days to say that the language of Scripture has two meanings, or a double meaning, a literal and a spiritual. So common has it become that the statement is put forth with the utmost confidence, as if the saying were an axiom,—so evident as to require no proof. But it is more nearly a self-evident absurdity than a self-evident truth.

Language is used literally and figuratively, but it cannot therefore be said that language has a literal and figurative meaning. The figurative use must conform to the literal signification, otherwise we could no more judge of the correctness of the figure than if the terms used had no meaning. We have lexicons to define terms, and a word may have several meanings, yet any one is as literal as any of the others; that is, it has only literal meanings. No man would ever attempt to convey the idea of a figure which was the opposite of the idea conveyed by the literal meaning of the words employed. Or should it be attempted, it could not succeed; and we could only catch his idea by a change of the language. Figures must be expressed by terms that are understood.

What, then, shall we say of the spiritual meaning of words? It is either identical with the literal meaning or it is not. If it is identical with the literal meaning, there is then no such distinction in reality. But if it is not identical with the literal meaning, how is it to be determined? There could be but one way to determine it; we should have a spiritual dictionary to give us the true spiritual definitions, otherwise we should be under the necessity of guessing at the meaning, which is rather a poor method to settle disputes about language! But who ever heard a person claim a spiritual meaning for language that had anything but guess-work in his effort? Were any two persons ever known to agree in regard to the spiritual meaning of terms? If such a distinction exists, would it not be well to establish a spiritual school, and employ a professor of spiritual language to give instruction, so that somebody may become qualified to read the Bible understandingly?

From some observation on this subject we think the following may be adopted as the first and chief rule of spiritual grammar: *The spiritual meaning of words is the opposite of the literal.* This may not be of universal application, but it is doubtless more nearly universal than any other. The next in importance will be the following: *The spiritual meaning must always be taken in preference to the literal.* The conclusion from the above is easily arrived at, but, in the absence of a lexicon, grammar, or any other spiritual standard literature, the following will probably be the wisest and safest course to pursue to arrive at the spiritual meaning of language, to wit, *when you read the Bible, believe it means anything except what it says!*

Now we do not pretend to have settled this question very definitely (and who can?); but where we have erred, we are ready to be corrected. Will some one of that faith be so kind as to point out the errors in the above rules, or give us better ones? As there are many who set up that claim, and some of them are eminent men, no doubt correct and definite information may be obtained on this subject.—J. H. W., in *Signs of the Times*.

GOD'S PLAN FOR SUSTAINING HIS WORKERS.

A SENSIBLE man, having a large undertaking on hand requiring many workmen to accomplish it, will be sure to make ample provision for their support. To neglect this would make failure sure. God is not less wise than men, but vastly more so. His work in the earth requires many laborers. He

is deeply interested in its prosperity, and all heaven is in sympathy with it. Myriads of angels go forth on their errands from the throne of God to strengthen and encourage the army of workers on earth. God has made to his people glorious promises of future bliss in the world to come. Christ calls them brethren. The Scriptures represent them as ambassadors of Heaven to a world lying in wickedness. What would be thought of an earthly court which sent forth its ambassadors to other governments, and made no provision for their physical support?

From time immemorial the system of tithing has been the plan which God has designed should support his servants. We find it in existence in the patriarchal age. Abraham paid tithes to Melchisedek, God's High Priest, and the type of our Saviour's priesthood. He was to be a priest forever after the order of Melchisedek. Abraham was a lesser personage than this man, although he was greatly favored of God.

Jacob paid a tenth to the Lord's cause when he gave himself to his service. When Israel came out of Egypt, God solemnly commanded them to give a tithe of all their increase to those who were set apart as laborers in the service of God,—the whole tribe of Levi. This tribe was not given land to possess as were the other tribes. The Lord was their portion. This provision he made for their support, and it was obligatory upon all those who were blessed by the labors of these servants of God to pay them the tithe. The neglect of it was called "robbing God." It is no small sin to rob another, especially when that person is a benefactor,—one who has proved himself our best friend, and has supplied every want and always cared for us. What can be more ungrateful?

Our Saviour recognized the obligation of tithing in the Christian dispensation a few days before he died for us upon the cross. He declared that we "ought" to pay tithes, even in the smallest particulars. The tithe of our income is the very least proportion of our substance which God proposes to accept of those who acknowledge him as their Lord. Indeed, he claims the one-tenth as his own precisely as he claims as his one-seventh portion of our time, the seventh day of the week. He says both are "holy unto the Lord." His language concerning them shows he is very particular that every iota of each shall be bestowed as he has appointed. If the neglect to pay over the tithe is "robbing God," we may be sure that the tithe is not our own in any sense. If we take it for other purposes than that which he has indicated; viz., that it be used for the support of his own laborers, we appropriate it contrary to his directions, and disobey his solemn requirements. The tithe was designed for one purpose,—to sustain laborers in the cause of God. If tithing is not now obligatory we have no system for sustaining God's workers. In that case they are left wholly dependent upon the whim or caprice of those for whom they labor. "Where there is no law there is no transgression." Hence men may give little or much, and they would render equal obedience so far as any law is concerned relative to the amount of their gifts. God's laborers might be left to suffer, and be driven to other vocations in order to obtain the necessaries of life; but sin could not be laid upon the consciences of those who failed to support them, for they would have transgressed no law.

We do not believe God has left the care of those to whom he looks for the carrying forward of his work on such a sandy foundation. He has not left things so undefined. He has made specific requirements, binding upon the consciences of men. Workers who have taken God for their portion, giving up all worldly hopes, are precious in his sight. He has some regard for their interest and comfort even in this life. He has instituted a system for their support, clear and definite in his

provisions, dating its existence from the earliest dispensation, spanning the Jewish age, and authoritatively enforced by the Son of God himself. In the earliest history of the Christian church little is said of tithing; for the early Christians did not stop with a tithe of the income, but gave principal and income, to sustain the gospel. It was absolutely necessary, when there were so many and the wants of the cause so great. But things have greatly changed. In this selfish age the wealthiest professors of Christianity question and hesitate over giving a tithe of their income to God. Where would they have stood in the apostolic age, when the early Christians gave all?

It is high time that the claims of God's system for supporting his laborers should be set before the people. Can we suppose God would have less claim upon men to give in this enlightened age of the gospel than he did in the shadowy age of Jewish types? The light of that age is compared to the light of the moon, the gospel age to that of the sun, which demands the most of us? Which incurs the greatest obligation? God expects returns from us in proportion to the blessings given by our bountiful Benefactor. When I see in this message the glorious import,—the closing warning to the world announcing the glorious coming of our King to reign forever,—believers trying to dodge and try to excuse themselves for robbing God of the tithe, my heart is sick. What comprehension can any of us have of their obligation to God?

Our people greatly fail to come up to their duty on the tithe. Some conscientious ones try to be faithful in this respect; but many utterly fail. According to the valuable report in the Year Book the average tithe per head paid into the cause last year was \$6.25. This result is obtained by taking the amount of tithes paid in all our Conferences, \$102,887,46, and dividing by the total rollment of members, 17,751. If \$6.25 is an honest tithe of the increase paid by our people, then \$50 is the average income per head in all our nominations. Any one can see at a glance that this cannot be true; we do not believe it is one-third of it. The increase is that which comes from all sources with which to pay debts, provide for necessary wants, or lay away in the form of profits. Some Conferences pay as high as \$11 per head, others less than \$3 per head. There are churches in some Conferences that pay nothing; others pay less than one dollar per member; and some pay as high as \$20 or more per head. The facts show that a large number of our people are far short of the claims of God in this respect.

There never was a time in this cause when faithfulness in paying tithes was more necessary than now. The work is enlarging in every direction. The truth is going as never before. Laborers are wanted everywhere. Colporters, state secretaries and other faithful laborers besides the ministers, being paid from the tithe, and should be if laboring faithfully. The work is in great danger of being hindered because of this lack of faithfulness among our brethren to give God his dues.

Our brethren in the ministry should everywhere look after the tithing, and see that our people are faithfully instructed concerning it. Those who fear God should make in every church system thorough, and persevering efforts to induce the people to do their duty to God's cause in faithfully paying their tithes. "Bring ye all the tithes into the storehouse, that there may be meat in my 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."

We propose to have more to say on this subject in the near future. Let all our brethren work to bring up our people on this neglected duty.

G. I. P.

—Keep thy heart with all diligence.

TITHING IN BATTLE CREEK. 17

Recognizing the fact that the tithing question has an important bearing upon the progress of the church, much attention has been given to it here in Battle Creek the past week. A stirring discourse was given in the Tabernacle the Sabbath preceding, showing the importance of the subject, the duty of all who love God to help sustain those who labor for him in carrying on his work, and urging the Bible argument as freely as the Lord would permit. This was followed Sunday morning by a large attendance of the Sabbath-keepers in the place. The subject was more fully considered, and a vote taken, and pledges were given by nearly all to pay an honest tithe into the church treasury. Lengthy remarks were made emphasizing the importance of faithfulness in giving the tithe, what he claims as his own. "Robbing God's treasury" is not an innocent operation. It is not to see how robbing our greatest Benefactor is better than robbing others.

We feel that the time has come here at Battle Creek to take the right position in every respect in the tithing question. In the past, while the debt hung upon the Tabernacle, the tithe was used to pay it off. Since that, because of the very large expense connected with the cause in this important center, a portion of the tithe of the church has been retained to pay it. And yet there were churches in the State which paid into the treasury much more per head as the Battle Creek church. Last year this church paid \$4,200 into the State treasury, which was \$8.51 per head. The Sanitarium used its tithe to assist in caring for the sick.

Had all the tithes which the church and the members actually paid been placed in the State treasury, it would have amounted to over \$12 per member. Yet we know quite a number of Sabbath-keepers who pay none at all, and many who do not pay what they really ought,—an honest tithe.

We have commenced now to bring about the right order in this tithing business. Capable men are visiting those who do not come up on their duty. This will be a blessing to them if they do it, and will benefit the cause also. We expect that all the tithe paid into the treasury of the Battle Creek church during the present year, nearly every cent of it, be paid over to the State treasury, where it ought to go. Then if the State Conference sees that this large church has many expenses because of large Conferences held here, and because of other burdens at the center of the work, and wish to make any allowance on this point, the church will appreciate it. But the Conference should settle such questions, and not leave each church to take up the matter on its own account, without the consent of the Conference. We expect to see Battle Creek set the right example on this subject. And we expect to see its average of tithe per member ranging with the best in the State or the field. Then we can confidently call upon others to follow our example. The church is the largest body of seventh-day Sabbath-observers in the world. Why should it not be an example in all that is good, corresponding to its privileges and position? Echo answers, "Yes, not?" We believe it will do it.

G. I. B.

PLANS FOR LABOR IN BATTLE CREEK. 18

We believe Battle Creek to be one of the best missionary fields in the world at the present time. White made a statement to this effect not long since, and our observation confirms it. Our people have earned a reputation for honesty, temperance, and piety, which makes them generally respected by the citizens of this city. Our institutions are such that the people know that when S. D. Adams undertakes a work, it generally goes

through. The difficulties of the past have all been settled. Union prevails in the church. Quite a number of citizens have attended our Sabbath meetings the past year. Our missionary workers have done much in circulating our publications, and quite a number of the people of the city have embraced the Sabbath, and more are interested.

Why should we not have the present truth set before the people of this city the present winter? We have our large Tabernacle, which will hold over three thousand people. The street cars run right by its door to all parts of the city. We have a large number of missionary workers who can labor to induce the people to come out. We have great facilities at our command. There has been no course of theoretical discourses, covering all the grounds of our faith, given in this city for many years. Such a series would greatly benefit many in the church, quicken their faith, and give them clearer views of the truth which they profess. Many at the Sanitarium would have a chance to attend. Many young people in the church and the Office would be benefited. It would be of special interest to the young people at the College who design to give themselves to labor in the cause, to hear such a course of religious lectures. They would be able to form a conception by actual observation and experience of how to make the truth effective, get valuable ideas of arrangement, and gain many useful hints, which may help them in the future.

Well, we have resolved upon such a course, and it will commence about the middle of February, and continue four or five weeks, the church having voted to have it. We shall try to make it one of great benefit. Competent speakers will present the truth, and we expect it will be a season of great interest. At its close, the course of practical instruction at the College, recommended by the General Conference for those who expect to labor in the cause, will be given, also special instruction in canvassing and colporter work. The last weeks of the present long College term will be a rare chance for those wishing to give themselves to the cause as laborers. The work at the College goes on most encouragingly this present year. Old students speak of the school in the highest terms. We have the largest classes in missionary work and the Biblical lectures ever seen here. The work is onward at Battle Creek. May God increase it more and more.

G. I. B.

TWO CAR LOADS OF CHILDREN.

I WITNESSED one of the most interesting sights in New York City a few days ago, while waiting for the cars, that I ever saw. Seventy-three children, averaging from four to seven years of age, were brought into the depot by Sisters of Charity to be transported West. They were as bright looking children as I ever saw. I stepped up to the lady who had them in charge, and the following conversation ensued:—

Q. Who are these children?

A. They are those whom we have charge of.

Q. Will you please tell me what you are going to do with them?

A. We send them West to homes selected for them.

Q. Do they go to one particular place?

A. No; we have secured homes for them in different families; we are engaged in this kind of missionary work.

Q. Where are they from?

A. From near Lexington Street, where we have a Foundling Hospital.

Q. How many do you receive yearly at the hospital?

A. We average about three a day, or a thousand per year; and when they arrive at the age of from four to seven years, we send them to homes in the West.

Q. Do you ever look after them from this time forward?

A. Yes, we have a constant care for them, and unless all is satisfactory, we find other homes for them.

Q. Is this a denominational affair, or are they placed in families of all denominations?

A. (At this question she smiled, and reluctantly replied) Protestants have so many interests of their own to care for that they have no especial regard for homeless children, so we try to find them homes among those of our own faith.

Q. How long have you been engaged in this kind of missionary work?

A. About sixteen years.

Q. Are you not at a loss to find homes for so many?

A. No; we have plenty of homes for all, and we care for all that are brought to us, or that we can take, on the condition that we may have the exclusive control of them till they are grown up.

Looking at the work from their standpoint, their interest and zeal is truly commendable. During the sixteen years service of this Sister of Charity, over sixteen thousand children have been brought under the care of the Roman Catholic Church. The reader can judge how many of these are ever made Protestants. From the Sisters of Charity they receive their first impressions, are placed under Catholic instruction in Catholic families, and are brought up Roman Catholics. We do not say that it is our duty, as a people, to found hospitals, and enter into this kind of work; but should we manifest as much interest in our own children, we would see thousands in the kingdom of God who will never be there.

The wife of Luther once asked him why it was that when they were in error they had so much zeal, but that now their zeal in many respects had abated? Said Luther, "When we drank enough error to ruin our souls, Satan did not care how much zeal we had, or how much devotion we manifested; but when we give ourselves to God, and he accepts us, it is then that Satan and all his emissaries withstand us." In view of this fact we must put forth greater efforts and lean on God. If we do this he will add his power, so that our efforts, though feeble, will accomplish great things.

Certainly we should live in view of what is before us. If the doctrines we hold are true, and Christ is soon coming to this earth, every plan which we make should show our faith. We have not a literal ark to build, as Noah had; but we have a truth as important to this age as was the announcement made by him to the antediluvian world, and unless we are as faithful as Noah, Lot, and the disciples at the first advent, and unless we have as great zeal, and manifest as much devotion as they, the blood of souls will be required at our hands, and we shall realize, when it is too late, that we have lost that which we can never gain. It is now that we have a chance to use the talents which God has given us in a manner which will yield fruit in the kingdom of God.

S. N. HASKELL.

MICHIGAN SABBATH-SCHOOLS.

ALL, doubtless, have noticed the appointments for some general meetings in different parts of the State. Arrangements have been made to give the Sabbath-school work some attention at these meetings. We would request all who are interested in the Sabbath-school to be present, especially superintendents and teachers. If there are things in your work that perplex you, put them in the form of questions, and be ready to present them at these meetings.

The Sabbath-school Sabbath morning at these meetings will commence at 9:30, and the lessons used will be the regular lessons in the *Instructor*, and such lessons in "Progressive Lessons" as the school is studying where the meetings are held.

M. B. MILLER, Pres. State S. S. Ass'n.

Progress of the Cause.

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

THE GENTLE KING.

BY FANNIE BOLTON.

My heart with bitter weeping moved
As death laid low my darling loved,
Or distance widened, and apart
A friend was taken from my heart.
As fair Ambition lured me on,
I grieved when fame was still unwon;
As love that gave me hints of bliss
Upon another dropped his kiss.
O Lord, to-day it all is well;
I thank thee that my idols fell.
I thank thee each false god has gone,
But thou, dear Saviour, art my own.
Love gave me thorns that pierced my heart,
And many a sorrow grew from art.
Ambition proved a monarch vain;
I bowed a vassal to her chain.
And each poor idol that I loved
A boasting tyrant I have proved;
And oh! I thank thee, God above,
That thou hast come to prove thy love.
First casting out the heathen horde,
Then teaching me to know my Lord.
I bow to-day with joy, and sing,
"Reign thou, my Lord, my gentle King."
The tears of grief I wept one day,
Thy love made sweet, and wiped away.
I smiled while thinking of the tomb,
Because thy power shall break its gloom;
And one day thou wilt bid my dead
Rise up to life and bloom instead.
And 'mid the darkness of the land
I now go clasping close thy hand.
Though poor, how rich am I, to be
Thus privileged to walk with thee.
Oh! rule my heart, and safely bring
Thy subject to thy court, my King.

Chicago, Ill.

SWEDEN.

STOCKHOLM.—The interest in this place continues, and is better now than it has been at any previous time. There is only one paper in the city which is generally used for religious advertisements, and that has refused to take in our advertisements; we therefore distribute about 2,000 small handbills once a week. The other churches warn the people not to hear us. There is a great stir about religion. The Salvation Army is prospering wonderfully, and thousands crowd to attend its meetings. But the "peace and safety" theories are deceiving the great majority of believers. They know that they are saved, and that is enough. An earthly millennium is generally expected, and the various age-to-come theories are flourishing wonderfully, as is also Universalism. Nevertheless there are some who prefer to hear the truth. From 100 to 250 persons attend our meetings. Last Sabbath 50 were present. Since my last report we have held 37 meetings; ten more have commenced to obey the truth. We have received this month \$42 donations, have obtained fifty new subscribers for our papers, and received \$45 for books sold and subscriptions.

Bro. Johnson has labored some in Lagge, about forty miles from Stockholm. There is a good interest to hear. A lady from the country (about fifteen miles from this city), the widow of an admiral, has attended our meetings and become deeply interested. She is a Christian lady, and desires to be instructed in the truth. There is some religious interest in the vicinity where she lives, and I have promised to hold meetings there next month.

Many evidences convince me that the Lord has much people in this vicinity. May the Lord give wisdom and strength to reach them with the truth, and help them to prepare for the coming of the Son of man.

JOHN G. MATTESON.

Jan. 12.

NORWAY.

CHRISTIANA.—We have many things to encourage us in our work here. The Lord has blessed our efforts, we trust to the salvation of souls. Since Oct. 22 I have been at this place, and while I have studied the language, I have also held meetings for the church, and labored from house to house. The Lord has blessed our efforts, and the

church has been revived, and greater earnestness is shown in the missionary work. Bro. Oyen is leader of the tract society, and the church is beginning in earnest to spread the truth. Bro. O. has assisted in our meetings as much as his time would permit. His labor in the church, as well as in the Office, is greatly appreciated, and has been a great blessing to the cause.

We have also held some meetings with the young, and several of them have begun to serve the Lord. Last Sabbath was a good day for the cause here. In the morning, after a discourse on baptism, and after carefully examining the candidates, eighteen precious souls were buried with their Lord. May they hereafter walk in newness of life. In the afternoon the ordinances were celebrated. Many said this was the brightest day in their experience.

Our meetings held on Sunday are well attended with interested listeners. Some have commenced to keep the Sabbath, and others are deeply interested. We hope to see many more accepting the truth in this city. We have several calls for labor from different parts of Norway. Bro. Sten has labored with us here as he has had time. We hope he will make an efficient worker in the cause. We think of going to Fredrikhald in February, to labor as the way may open. It rejoices our hearts to learn of the spread of the truth in America. We trust the time is near when the message shall go with the loud cry. May we all have grace and strength till Jesus comes. We are of good courage in the Lord. My address is Akersveien 2, Christiania, Norway.

E. G. OLSEN.

Jan. 7.

SOUTHERN ENGLAND.

I HAVE not reported through the REVIEW for some time, and perhaps some of my brethren wonder at my silence. It is not because I have been idle all this time that I have not reported. But I have waited thus long, hoping things would so develop where I have been laboring that I could make a more encouraging report. Although there has not been anything very remarkable in the progress of the work here, yet I feel that it is moving.

In September I made a trip into Devonshire, about one hundred miles from here, and held meetings over two weeks. One promising young man began the observance of the Sabbath, who is using his spare hours in doing missionary work. He has obtained several subscriptions for *Present Truth*. Others are interested, and I think some will yet obey. I hope soon to be able to visit that field again.

During the month of December, I held some meetings on the Isle of Wight. I have seen some things there to encourage me in the work, although I have not finished yet. Several have admitted the claims of the truth, but think the cross too heavy. One has obeyed, and I hope that others will.

I find the great hindrance to holding meetings in this country is in getting a suitable hall for a reasonable price. Most of the villages have but a few halls or rooms suitable for public meetings, and they are usually engaged from two to four nights in the week. The managers think they are doing you a great favor if they let you have a room at \$1.25 to \$5.00 per each service. These prices have a tendency to discourage an American, who has been accustomed to have school-houses and halls free of charge. The only way I see to avoid this difficulty, is to make good use of the summer months in holding open-air meetings. More people can be reached in this way than in any other. Although I was so inexperienced in this work, yet I find my meetings last summer were the means of bringing the truth before a class that I could not have reached in any other way. I occasionally meet influential men in Southampton whom I never knew, who speak of the meetings, and admit we have the truth. I believe open-air meetings followed by visiting from house, will be an avenue through which we can reach more people than in any other way.

The cause at Southampton is in a better condition now than it has been for some time past. The last few meetings have been good seasons. I trust the unpleasant experience the church has recently passed through may yet prove a blessing to all. In our last quarterly meeting we disfellowshipped one and censured two. This seemed

the only thing that could be done in these cases. One was received into church fellowship, and elder and deacon elected.

We have two brethren who spend their whole time going from house to house doing missionary work. They meet with quite a number who are anxious to read our publications, but the most of them have not the means to buy with. This makes it necessary either to give away or loan a large amount of reading matter. I have met a gentleman, who lives in one of the villages adjoining Southampton, who keeps the Lord's Sabbath. It began its observance seven years ago while in Africa. He did not know, at that time, that there were any Sabbath-keepers but himself. He afterward found in that country two ministers who served the seventh day themselves, but did not preach it for fear of causing division. After he came to England, he saw a copy of *Present Truth* by which he learned there was a company of Sabbath-keepers in Southampton. He has met us several times, but is not in harmony with us on some points, which hinders him from being as friendly as he otherwise would. He has purchased several of our works, and I trust will yet accept the message.

While I cannot report as much progress as I should like, yet I believe the labor of the past few months has not been in vain. I believe the sowing will yet bring forth fruit in due time. I can sow and water, but the Lord must give the increase. Brethren, pray for the work and workers in this mission.

J. H. DURLAND.

Jan. 12.

ILLINOIS.

CHICAGO.—Having fixed over the inside of our meeting-house, 269 West Erie St., making more inviting, and seating it so that it will accommodate more than before, we commenced our meeting Jan. 11, at 7:30 p. m. Although it rained quite hard, we had a larger audience than we could accommodate. The house has been filled to its most capacity every night since, with about the same apparently interested hearers. For the past week the evenings have been very cold here, but still the people come. Pray for us.

Jan. 21.

J. F. HANSON.

KANSAS.

CHARD, FT. SCOTT, AND WARD.—I have visited the places mentioned since Dec. 10. The good has been bad, and the weather so continuously disagreeable that it has been almost impossible to hold meetings; nevertheless, I have tried to faithfully put in the time by visiting from house to house, trying to encourage and strengthen the brethren.

The company at Chard are new in the faith. Found all holding on. It was encouraging to those who were willing to walk in the light and to the reforms so essential in these last days. We hope soon to see a good church organized here.

The church at Ft. Scott being in the city, had a better opportunity for meetings, though it rained nearly every day. These meetings were precious seasons. The Lord came very near to us, and we felt cheered and strengthened by the coming conflicts. Two were dismissed by letters, and eleven were added in the same manner. Bro. Bagby was with me here. Plans concerning tract work were discussed, and if acted upon will prove a great blessing to this church.

At Ward we found several sick. This drawback, in connection with the bad weather, rendered our meetings almost a failure. The ordinances were celebrated, and the Lord gave of His Spirit. Four were disfellowshipped. Bro. E. Kimball was with me at Chard and at this place assisting in visiting. We hope ere long he may be continuously in the work. My courage is gone, and I hope to send a better report soon.

Jan. 19.

T. H. GIBBS.

INDIANA.

FARMERSBURG AND COAL CITY.—During the past two weeks, Eld. Rees and the writer have been holding meetings at the above-named places. We commenced at Farmersburg New Year's evening. Although the weather was stormy and the roads muddy, our large house of worship was well filled.

every night, the congregations ranging from hundred to three hundred. The Methodists started a protracted meeting before we reached the place. Their congregations ranged from twenty to seventy-five. Soon our meetings commenced, some became interested, and we gave all such, with those who had become convinced of the truth, and who were desirous to live it out, a chance to manifest it by going forward. Eleven did so, and united with the church, eight of whom were baptized by Eld. Holtzer. Nearly all who united with the church were adults. Three were from the Methodist church. Most of these persons have been convinced of the truth by preaching, reading, and attending the two Southern Indiana camp-meetings. The church at Farmersburg now numbers thirty-five. We held meetings at Coal City, Owen Co., four weeks. The Methodists kindly granted us the free use of their meeting-house. Our church here has a small membership. During the past three months two prominent members have died, which has truly been a sad loss to the church. Jan. 11, a writer preached the funeral discourse of Bro. Satherwax, whose death occurred last October in an accident in a coal mine. The large meeting-house, although it rained, was full of sympathizing friends and neighbors, who seemed favorably impressed by the discourse. This church has labored under some trials, but we believe bright days are before its members. S. H. LANE.

NEW YORK.

AUBURN, JAN. 20.—The work in this city is advancing. The cause does not move as rapidly as one could wish, and yet there is a steady growth all the time, which rejoices our hearts. Four new ones have accepted the truth since my last report, and one has turned back. There is a deep interest on the part of many who are investigating, and we expect, with God's blessing, that many will yet be added to our number. Bro. and Sr. Willson and myself and wife are coming from house to house, visiting and holding Bible-readings wherever we have opportunity. There seems to be plenty of openings where persons are willing to hear and read the truth. May God give us wisdom, that we may know how to reach these hungry souls. To me, this is the most encouraging season that I have ever spent in the Master's service, and I delight to do his blessed work. The church here is fully organized, and nearly every member is trying to do something in the missionary work. Quite a good number of orders for "Sunshine" and *Signs* have been taken, and the work is still going on. At our good meeting held here last Sabbath and today, in which we were favored with the labors of Eld. E. W. Whitney, we organized a tract society. We have weekly prayer-meetings, a Bible-reading every Friday evening for the benefit of the church, also an interesting Sabbath-school. When I am here, we have preaching Sunday evenings for those not of our faith. There are interested ones who attend these services, although this is the greatest religious awakening among churches that has been known for twenty-five years. One of the skating-rinks, capable of seating five thousand persons, has been secured, and Geo. F. Pentecost, of Brooklyn, has come to the charge of the interest. Thus what the Spirit of God has shown is being fulfilled. (See "Great Controversy," Vol. IV., p. 296.) God's work will go on nevertheless. May we each act well our part in it. J. E. SWIFT.

VERMONT.

JAMAICA.—Tuesday and Wednesday, Jan. 6, 7, held meetings with this church, and although the weather was very unfavorable, we had a good presentation and most interesting meetings. The missionary work was the theme, and it found place in the hearts of the brethren and sisters. The church recommended Brn. C. N. Pike and White to carry forward the canvassing and colporteur work in Manchester and vicinity, Bro. and Mrs. Nichols to work in New Fane and Dover, Bro. and Mrs. Denmore in Wilmington, to prepare the way for tent work, and Bro. and Sr. Johnson and Bro. Gleason to begin canvassing in

Brattleboro. Rooms have been rented in the latter place, and Bro. I. E. Kimball is assisting them in the introduction of the work. The Jamaica church furnish this company with provisions for the present. Brattleboro is one of the six largest towns in the State, and we are confident that our brethren throughout the Conference will be glad to learn that the time has arrived when the truth can be placed in some of these larger towns.

Bro. Lamberton has been laboring for some time in Burlington, and has had much to encourage him in his work. The Vermont Conference is now selling as much reading matter as either of the New England Conferences; and while this is in a degree satisfactory, we want to see the work greatly increased. No doubt we shall see it doubled ere this year shall close. Vermont is a good State in which to canvass for works on present truth. I am very sorry that it seems to be duty to leave this Conference to go to Maine, yet I shall continue to correspond with all the laborers, and attend some of the general meetings for the coming year. A good corps of laborers has entered the field, and still more are preparing at the Academy at South Lancaster to enter the work at the close of the next term of school.

A. O. BURRILL.

PENNSYLVANIA.

ROARING BRANCH, AND PHILADELPHIA MISSION.

—Though I have not reported for some time, I have been at work. The Lord blessed the work at Roaring Branch, and we were able to organize a church of twenty-nine full members. All but one embraced the truth since we came to the place. Some are observing the Sabbath who are not yet members. A tract society of fifteen members has been organized, and two Sabbath-schools are maintained, with an aggregate membership of over fifty. We were very sorry to leave this company so soon, with their limited experience. They however took hold of the work actively and earnestly, and reports from them speak of progress and growth. May God help them to cultivate, first of all, the precious Christian graces, and to abound in the fruits of the Spirit, without which all increase of numbers and influence will be of little worth.

In accordance with the decision of the Conference, myself and family came to this city to help in the cause for a time. I took the general management of the spiritual interests, and my wife was given charge of the domestic department of the mission. We found that the earnest labor of Bro. Kutz and others had made an impression, and we have had some encouragement since we came. We have appointments for discourses and Bible-readings. The attendance at the meetings is increasing. Two persons of respectable standing observed last Sabbath for the first, and others are interested. Our helpers are few. Sr. E. A. Brown of Hornellsville, N. Y., who came with us, and Bro. Kutz, have been our only canvassers up to the present time. The number of subscriptions which they have obtained does not come up to the records of some other places, but their success is reasonable and uniform. There are difficulties, not the least of which is the financial condition of the working people.

I believe God will bless and work for the Mission if we move in his order. I believe there is no enterprise at present in which more true wisdom and consecration are needed than in establishing and managing city missions. May our brethren feel this and ask for God's blessing upon it. D. T. FERRO.

Jan. 16.

MINNESOTA.

GRESHAM, OTTER TAIL CO.—From the Minneapolis meeting I went to the above-named place, where my parents live, intending to make them and other relatives a short visit, attend to some business, and then go to Dist. No. 3 to labor for the winter. For months I had felt a burden for some living at Gresham, and as I reached the place, my anxiety increased. I began meetings, earnestly praying God to bless the effort. Held ten in all, and visited nearly every family in the neighborhood. As a result, six new ones signed the covenant; others stated their intention to keep the Sabbath, and still others were interested.

A club of ten *Instructors* was ordered for their Sabbath-school, which will add much to the interest of the school. I felt obliged to leave before the work was really finished, but Eld. Collins has gone there to look after the interest, and we pray that God's blessing may attend his efforts, that those who have "promised themselves to the Lord, to serve him," may be built up in the faith, and that others may be added to their number.

I am now at Fair Haven, where I enter upon my work in Dist. No. 3. Am of good courage in the Lord, but feel that I need more of his grace and blessing to fit me for the duties before me. Brethren pray for me and the work here.

Jan. 12.

WM. SCHRAM.

AMONG THE CHURCHES.—I left the meeting at Minneapolis in company with Bro. Grant, and visited and held meetings with the churches at Pleasant Grove, Pine Island, Dodge Center, and Wells. These are among the oldest churches in the Conference. Their members are quite widely scattered, and during the whole time the weather has been such as to seriously hinder the interests of the meetings; so that some could not attend, and others who did not wish to do so found an excuse to stay away. These churches have been for some time deprived of ministerial help to any extent. There are in each of these places faithful ones who are striving to uphold the cause of truth; and there are others with whom the best of counsel does not prevail; for, taking their eyes from the work of God and their own duties, they have become almost wholly occupied in deploring the faults of others, and have looked at these things until the Spirit of Christ has in a measure left them. To look upon the cause of God through the faults of others is like looking upon a landscape through an imperfect, uneven window-glass; everything appears distorted and unnatural. Christ is the only true representation of Christian character. It is sad to contemplate that while the truth is spreading to all the world, there are hearts in which the love of the truth is dying out, leaving them cold and dark as the prairie after the passing of a fire. This is as Satan would have it. We labored all we could during our limited time to help such, and to fasten their attention upon the call of God now sounding to his people, and the necessity of making a personal effort in their own behalf.

We met one evening with a few at Byron, and had a cheering meeting. We enjoyed an acquaintance with Bro. Postier and family, who have lately embraced the truth. Their hearts are greatly cheered by the light which has beamed upon them. They are Germans, and if they are faithful God will make them useful in his cause.

Jan. 7 and 8 I visited alone the company near Alden. There was a general attendance of the brethren, and it was a great pleasure to find them united in heart and ready to engage in the work before them. The meetings were encouraging, and the word was received with readiness of mind.

In our meetings at Wells we encountered some severe weather. On Sabbath morning we went to the school-house hardly expecting that there would be any meeting, but were happily surprised to find quite a large congregation, some of whom had come several miles through a severe storm. Here, too, the brethren dwell together in unity, at least apparently so. It seems as if David must have had some of the experience of an itinerant minister when he spoke of the blessedness of such a condition. It is pleasant indeed. On my way to Eagle Lake I visited Good Thunder, and held four meetings. I was glad to meet with these friends of the cause, most of whom speak the German language. They are, I trust, endeavoring to be faithful.

At each of our meetings we have experienced a measure of God's blessing, though the time was too short to accomplish all we wished to.

The meeting at Eagle Lake, Jan. 16-18, was called in the interests of the Sabbath-school work and the general wants of the cause. About one-third of the time was devoted to the former. The attendance was quite good, though the severe cold weather which prevailed throughout the meeting kept some from coming, and sickness hindered others. Bro. Olsen took the principal burden of labor at the meeting, excepting in the Sabbath-school exercises, which were led by Bro. Fulton. These exercises included the reading of four es-

says, two model class recitations and criticisms, an address by the president, a question box, and a lecture on Bible Geography. The letters and reports showed an encouraging state of the work in the Association.

The location of the coming camp-meeting was quite thoroughly discussed, with the prospects decidedly in favor of Minneapolis, provided a site can be procured within the city. Three hundred dollars was subscribed for the camp-meeting fund. Good reports of the cause in all parts of the State were brought to the meeting, and the prospect seems encouraging. G. C. TENNEY.

DAKOTA GENERAL MEETING.

THIS meeting was held as appointed at Bridgewater Jan. 9-15. The weather had been extremely cold, but became warmer, so that we had a very good attendance. The presence and labors of my brother, Eld. O. A. Olsen, were a great encouragement and blessing to the brethren, and were appreciated by all. All the ministers and laborers of the Conference were in attendance, and nearly all of the churches were well represented. When we consider the severity of the winter, and the long distance many came, we feel to commend the interest manifested by our brethren to be present. As we look back upon the meeting, we can but consider it as one of great profit. The time was mostly spent in religious meetings, and the burden seemed to be that we should get in that condition where God could work for us, and we could work for him.

The business meetings passed off in perfect harmony. Among other important measures it was voted to purchase a new pavilion, 60x100 feet, and twenty-five family tents, to be used at our camp-meetings, also a forty-foot tent to be used especially for the German work. Between four and five hundred dollars was pledged for this purpose at the meeting besides the fund already existing. It was recommended that the next camp-meeting be held at Sioux Falls. Sunday afternoon was devoted to the exercises of the Sabbath-school Convention, and showed that careful preparation had been made, especially on the part of the Bridgewater Sabbath-school. The church at that place has recently built a large and convenient house of worship, which was well filled at all the meetings.

The preaching was close and practical, and led to deep searching of heart. As the facts were brought to bear upon us that we are living in an uncommon time, and that we need special help to enable us to stand in these trying days, and that the reason we are so far from God is because our sins and iniquities have hidden his face from us; and as we were shown that we are living in the Judgment hour, when each case will soon be decided for life or death, all seemed to feel to some extent the danger of our position and the necessity of close and thorough work. We could but feel that Satan had his agents on the ground that would, if possible, defeat the object of the meeting. At times clouds of darkness pressed in upon us, and it seemed as though he would gain the victory; but as humble confessions were made, and strong efforts were put forth to resist his power, the Lord came near and blessed his people. On Monday a call was given for those who were backslidden and those who had never sought the Lord to come forward, and the greater part of the congregation responded to the invitation. Brethren and sisters confessed their faults to their families and to each other, and everything seemed to be forgotten save a desire to get right before God. Meetings for ministers and workers were held each morning at eight o'clock, and were seasons of special interest.

As the meeting closed, and we returned to our homes, our sincere desire was that our brethren might go on from strength to strength, and thus be fitted to stand the tests to be brought upon God's people. We hope that those who were not present at the meeting may become partakers of its benefits, and that as a Conference we shall arouse, and sleep no longer upon the enchanted ground. Brethren and sisters of Dakota, awake, awake, to a sense of your condition, and duty to the cause of God. Gird on the armor anew, and press forward with bold and determined step to the last desperate struggle. God is for us, and he is more than all that can be against us. A. D. OLSEN.

—We count words as nothing; yet eternity depends upon them.

News of the Week.

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

FOR THE WEEK ENDING JAN. 30, 1885.

DOMESTIC.

—Cleveland is to have a line of electric street-cars.

—Ex-Governor Stanford, of California, was Wednesday elected United States Senator.

—Seals were seen in the harbor at New York Thursday for the first time this year.

—A resolution, condemning the dynamite outrages in London, was introduced Tuesday in the Missouri Legislature.

—Fire damaged the insane asylum at Indianapolis Tuesday morning \$75,000. There was no panic among the 1,700 patients.

—A Dakota man boasts that in that Territory on a frosty day a conversation can be carried on with perfect ease between individuals a mile apart.

—Governor Tritt's message to the Legislature favors the purchase by Congress from Mexico of enough of the State of Sonora to give Arizona a deep water outlet for its foreign commerce.

—A shock of earthquake stirred up San Francisco early Monday morning, but no damage resulted. At 9 P. M. another shock was felt, high buildings being moved from the perpendicular.

—The grass in Willamette Valley, Oregon, according to papers from that region, is as green as in May, while only a few weeks ago the same ground was covered with snow to a depth of two feet.

—The clearing-house exchanges last week—\$694,538,921—are \$82,060,348 less than the previous week. As compared with the corresponding week in 1884 the reduction amounts to \$276,717,483.

—The town of Charlestown, W. Va., is the only American city paved with bricks in the middle of the streets, bricks turned endwise and set on wood. They last well, and have been known 200 years in Holland.

—Governor Martin, of Kansas, has received a letter giving positive information that the famous Bender family of murderers are living in Germany, and enjoying life on the money stolen from their victims in Kansas.

—Johnnie White, a 10-year-old boy at Bayside, L. I., having an inquisitive mind, stirred up a spider's nest Dec. 18, and was bitten by one of the largest. He now lies in a critical condition from the poisonous bite.

—It is said that Herr Most is down in the Hocking Valley trying to incite the miners to violence and destruction. The poor miners are in bad enough straits, and the malicious mouthings of this pestiferous crank will not in any wise serve to ameliorate their condition.—*Enter Ocean.*

—Baltimore, one of her papers says, put up the past season 14,400,500 cans of peaches, 2,000,000 cans of peas, 300,000 cans of string beans, 100,000 cans of pears, 3,000,000 cans of tomatoes, and 1,000,000 cans of fruits, and also other vegetables.

—A committee of Missouri ladies will this week visit Jefferson City to try to secure the passage of a bill prescribing scientific temperance instruction in the public schools of the State. The object is to teach the youth the evil effects of alcoholic drinks, and in this way help the cause of temperance.

—Senator Edmunds introduced a bill in the Senate providing that the manufacture, sale, or use of explosive compounds for the injury or destruction of property shall be punishable as a felony. Resolutions were adopted expressing indignation at the dynamite outrages in England.

—The liberty bell was accorded a hearty reception Monday at New Orleans, salutes being fired and the shipping and streets decorated. At Beauvoir, Miss., Jefferson Davis met the train bearing the famous relic, and made a short speech to the persons gathered there.

—In the United States Senate Monday the resolutions relating to the dynamites and the London explosion, offered by Mr. Bayard Saturday, were fully discussed, and after a speech by Riddlebarger favoring postponement the resolutions were adopted by a vote of 63 to 1.

—An exploring party, under orders of General Miles, left Portland, Oregon, Thursday for Alaska. They are to follow the Copper River to headwaters, and then start across the country for the headwaters of the Yukon River, which stream they will descend to St. Michael's. The explorers expect to be absent two years.

A committee of the Minnesota Senate recommends the passage of a bill granting permits at \$5 each per annum to all male adults who can prove that they are only moderate drinkers, and that their families or

friends are not liable to suffer by their tips. These permits will be necessary to secure drinks, loans, and penalties are provided. The money raised is to be turned into the State reserve fund.

FOREIGN.

—Arabi Pasha, in exile at Ceylon, has devoted himself to a school-teaching and lecturing.

—The Prince of Naples has a great passion for science of coins and metals, and already has the largest collection in that country.

—Much anxiety is felt in Germany in regard to the condition of the Emperor, who shows frequent signs of failing health, his extreme age aiding the advancement of ordinary slight ailments.

—The revolutionists in the United States of Colombia are overturning the present government, and it is reported that they have captured President S. Domingo Vilo.

—In 325 Italian prisons there are 40,000 convicts, of whom 6,000 are murderers. No other country has such a record, and the superintendent of Italian prisons rightly pronounces Italy "the land of criminals."—*Christian at Work.*

—The winter carnival at Montreal opened Monday. In spite of the intense cold the ice palace was inaugurated Wednesday evening in the presence of an immense crowd. The streets lack the animation of the first two days; but the two tobogganing hills are in use.

—Cunningham, arrested in London Sunday on suspicion of being connected with the London dynamite outrages, had a preliminary examination at the police court, and was remanded until Feb. 3. The detectives think they have in Cunningham one of the guilty parties.

—Wednesday the intelligence was received that General Stewart's force was entrenched south of the Trench. The dispatch also gives the gratifying intelligence that he was in communication with Gen. Gordon. A fierce battle had been fought, in which Gen. Stewart was among the first to be wounded. The most intense excitement prevails in London greater even than that caused by the late explosion, and the Queen has sent a dispatch expressing her personal sympathy for General Stewart, and thanking him for his bravery.

—By far the most destructive dynamite explosion that have become so frequent in London occurred Sunday afternoon, Jan. 24. At two o'clock that portion of London Tower known as the white tower was gently shaken. Ten minutes later two explosions occurred, the scene being the House of Commons, Westminster Hall. The western end of the House is a total wreck. The House was not in session, the loss of life would have been fearful. Great excitement prevails, and the opinion is freely expressed that the United States is greatly to be blamed for harboring such men as O'Donovan Rossa.

Mr. West, the English Minister here, thinks that kindly relations between England and the United States will not be disturbed by the dynamite outrages. He thinks, however, that America will have to be awakened by experience with the same destructive agent.

Obituary Notices.

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

BROOM.—Died in St. Catherines, Ont., Jan. 8, after a lingering illness of about two years, my Elizabeth Broom. She embraced the truth under the labors of Eld. D. H. Lamson, at Port Huron, Mich., about eight years ago. Before moving to this place she was a member of the S. D. A. church at Port Huron. She was loved by all who knew her, and preached a constant sermon by her wonderful patience and endurance. She died happy in the hope of a part in the first resurrection. J. Broom.

PHILLIPS.—Died at Wellsville, N. Y., Dec. 1884, Mrs. D. C. Phillips, aged 41 years. She was well known by nearly every S. D. A. in the eastern States, having been Secretary of the Pennsylvania Tract Society. She has ever been the most faithful and earnest laborer in the cause of the Lord. It was hers to enjoy excellent health until some years since, when during the last sickness of her husband, D. C. Phillips, by over taxation and constant labor she contracted that most dreaded disease, consumption. It did not manifest itself to any alarming extent, however, until some six months before her death, when she contracted a heavy cold, which settled permanently upon her lungs. From this time notwithstanding every possible means was used for recovery, there was a steady decline in health until her death.

Another faithful laborer has fallen. We greatly miss her in the Pennsylvania Conference.

was personally acquainted with nearly every mem- She died in good hope, her desire to live being that she might still have a part in the work of God. She retained her reason to the last moment. Her last words, though not distinctly articulated, seemed to be an earnest exhortation to us to be faithful in the work of God which she loved so well. The funeral discourse was preached by Eld. J. W. Ray-

D. B. OVIATT.

WITTER.—Died Jan. 8, 1885, at the residence of his wife in Conyville, Mc Kean Co., Pa., Alzina, aged 51 years. Sr. Witter has been a firm believer in present truth, having been converted with the first S. D. A. church organized in York and Pennsylvania, since which time she maintained a true Christian character. A husband and four sons and a large circle of friends and relatives mourn her loss, but not as others who have lost a wife. Funeral services conducted by the writer.

D. B. OVIATT.

TOWER.—Died in Brandon, Vt., Nov. 8, 1884, of consumption of the lungs, Sr. Chloe B. Tower, aged 68 years. Sr. Tower was converted in her youth, and joined with the M. E. Church. Several years ago, in the State of Michigan, she embraced the Sabbath and other truths by reading. During the last fourteen years she was a worthy member of the Bristol church. Her relative, nor any one of like faith, was with her during her last sickness, but kind friends and neighbors ministered to her wants, who bear testimony that she rejoiced in the blessed hope. Remarks at the funeral by Rev. J. Quamlan, Methodist.

THOS. H. PURDON.

WATER.—Died of consumption, Dec. 26, 1884, in Coldwater, Mich., after a lingering illness, Sr. P. Fish, aged 32 years, 5 months, and 7 days. She was born in Onondaga Co., N. Y., but some years ago moved with her parents to Burr Oak, Mich. At the age of thirteen she united with the Baptist people; and from that time her life has been that of a consistent Christian. When Brn. E. P. Daniels and A. W. Water pitched the tent in Coldwater, she was the first to commence keeping all the commandments of God. A faithful missionary worker, almost her last words were the sending of reading matter to interested friends. She died in bright hope of the future eternal life. She leaves a kind husband, two small children, and many friends to mourn her death. The readers of the Review will remember several poems and gems of prose from her pen, since becoming a believer in the truth. The funeral was held at her former home, Burr Oak, on Sunday, Dec. 28, in the Baptist church, and was filled with sympathizing friends. Discourse by the writer.

C. J. LAMSON.

BREAKER.—Died of congestion of the lungs at Dunn Co., Wis., Dec. 4, 1884, Sr. Mary Forester, aged 21 years. She embraced present truth two years ago, through reading the Signs and other publications. She was a consistent Christian, and a member of the Adventist church in this place. She leaves a husband and other near relatives who mourn her death, but not without hope. Words of comfort by the writer from Ps. 23:4.

A. MEAD.

Appointments.

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

GENERAL meetings will be held in Michigan as follows:—
Bladale, Dist. 1, Feb. 6-9
Crawford, " 10, " 13-16
Crawford, " 11, " 20-23
Charles, " 8, Feb. 27 to March 2
Daca, " 7, March 6-9
Empis, " 9, " 13-16

The meetings in each place will commence on Friday evening at 7 P. M. and close Monday evening. These will be important meetings for the cause in Michigan. Subjects of the deepest interest will be considered. No true friend of the cause will let such opportunities as these pass without being present at the meeting in the district where he lives. This is the Lord's cause. It is rapidly rising, and we would go through must keep pace with the message.

J. FARGO,
E. H. ROOT,
I. D. VAN HORN, } Mich. Conf. Com.

W. C. GAGE will speak in Portage, Mich., where Gilbert may appoint, Sunday, Feb. 8, 1885.

NETWOOD, Pa. Meetings to commence Feb. 14. All invited.

R. CONRAD,
J. S. SHROCK.

CHUYLER, Neh., Feb. 6-8
Ford, " Feb. 13-15
Manola, Red Willow Co., Neb., " 20-22

hope to meet the brethren from all the adjoining churches at each of the above-named places.

A. J. CUDNEY.

Publishers' Department.

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

SPECIAL NOTICE.—As Eld. J. J. Smith, wife, and daughter have moved to Sparta, Wis., to do missionary work, and as there are several persons in the place by the same name as each of the persons mentioned, it is especially requested that all persons corresponding with them be sure to address Box 488, to save confusion in getting their mail.

I. SANBORN.

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.—N B England, J C Mikkelsen, Ida Gates, Ida Gates, J B Brown.

Books Sent by Freight.—Minn Tract Society, Geo A King, J H Dortch, Dr W Hill, E W Whitney, N E Tract Society, L H Farnsworth, L H Farnsworth, L H Farnsworth, Harry Dana, E W Whitney, Geo A King, Present Truth, Mary Helleson.

Cash Rec'd on Account.—Iowa T & M Soc per L H F \$44.41, Kansas T & M Soc per John Heiligas 100.00, N Y T & M Soc per May Taylor 500.00, Maine T & M Soc per G M Paton 10.00, Wis T & M Soc per Alex Paton 400.00, Ind T & M Soc per S H Lane 20.00, Mich T & M Soc per Hattie House 190.05, General S S Asso per W E L 15.00.

General Conference.—Ohio Conf \$642.27.

S. D. A. E. Soc.—(Shares) Emily C Day \$10.00, I C Snow 50.00

Inter. T. & M. Soc.—Albert Hayes \$10.00.

European Mission.—J W Whitron \$1.00, Anna Whitron 1.00, Edith Whitron .50, Edward Whitron .50.

British Mission.—Mrs W H Passmore \$2.00, Anna Henning .25.

Mich. General Fund.—Anna Jensen \$10.00.

Australian Mission.—N S Raymond \$80.00.

A WORD FOR THE SABBATH; OR—FALSE THEORIES EXPOSED.

By URIAH SMITH.

THIS is a poetic monograph upon the Sabbath Question, treating it metrically in seven chapters, under the respective headings of "Truth and Error"—"The Sabbath Instituted at Creation"—"The Sabbath a Memorial"—"The Sabbath Not Abolished"—"Apostolic Example"—"Sabbath and Sunday"—"Vain Philosophy."

This little lyric pretty thoroughly canvasses the entire ground of this important subject. Numerous texts of Scripture are referred to, which are given in the margin.

Few persons will begin this poem without reading the entire work.

50 pages, in muslin covers, 30 cts.

The same, in glazed paper covers, 15 "

Address, REVIEW & HERALD, Battle Creek, Mich.

VINDICATION

—OF—THE TRUE SABBATH.

By J. W. MORTON.

FORMERLY MISSIONARY OF THE REFORMED PRESBYTERIAN CHURCH.

THIS is an ably-written pamphlet, in two parts, in behalf of the Bible Sabbath. Part first narrates the author's experience in being expelled from the Reformed Presbyterian Church for embracing the Sabbath. Part second is an argument in behalf of the Sabbath of the Fourth Commandment. This little book has opened the eyes of many honest seekers after truth. Several editions have been published aggregating thousands of copies.

64 pages, 10 cents.

Address, REVIEW & HERALD, Battle Creek, Mich.

SYNOPSIS OF THE PRESENT TRUTH;

A BRIEF EXPOSITION OF

THE VIEWS OF SEVENTH-DAY ADVENTISTS.

By URIAH SMITH.

THIS work is a Compendium of the faith of this people. It takes up those topics which the author usually presents in a lecture course at Theological Institutes, and gives a careful explication of over thirty important Bible subjects. Printed on nice paper, and elegantly bound in muslin.

336 pp. Sent post-paid for \$1.00.

Address, REVIEW & HERALD, Battle Creek, Mich.; Or, PACIFIC PRESS, Oakland, Cal.

HISTORY OF THE WALDENSES.

By J. A. WYLIE.

This is a plain and well-written narrative concerning this remarkable people from their earliest history to the present time. The faith, persecutions, martyrdom, and wholesale massacres of the Waldensian brethren; their schools, missions, and itinerant work; their mountain fastnesses; the fierce wars waged against them; their exile, and re-establishment in the valleys, are all set forth with historical accuracy. An excellent book, and one which should have a very wide circulation. 212 pp., on tinted paper, illustrated, in muslin covers, post-paid, per copy, 90 cents.

Address, REVIEW & HERALD, Battle Creek, Mich.

NOTE.—The regular price of this work is \$1.25, but by importing a large stock, the Office is able to sell them at the above low rate.

WHO CHANGED THE SABBATH?

A Tract of 24 pages, which fully answers this question, and shows how Sunday displaced the Bible Sabbath. Extracts given from Catholic writers. Price, 3 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.

HISTORY OF THE SABBATH AND THE FIRST DAY OF THE WEEK.

A MINE OF INFORMATION ON AN IMPORTANT SUBJECT.

BY ELD. J. N. ANDREWS, LATE MISSIONARY AT BASEL, SWITZERLAND.

THE Bible record of the Sabbath, the secular history concerning it, the successive steps by which the change to the first day was made, and the work of restoration are given in detail.

EVERY TEXT OF SCRIPTURE concerning the Sabbath is commented on at length, and the Complete Testimony of the Fathers in regard to the Sabbath and first day is given. The comparative merits of the seventh and first-day Sabbaths are fully shown. A copious index enables the reader to find any text, or the statement of any historian. Should be read by everybody.

528 pages, price, \$1.25.

Address, REVIEW & HERALD, Battle Creek, Mich.

CHICAGO, BURLINGTON & QUINCY R. R.

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

Jan., 1885.

Table with columns: LEAVE, TRAINS TO AND FROM CHICAGO, ARRIVE. Lists train schedules for various routes including Galesburg, Ottawa, and St. Joseph.

*Daily. †Daily except Sunday. ‡Daily except Saturday. §Daily except Monday. Freeport, Dubuque, and Sioux City trains leave and arrive from Central Depot, foot of Lake street.

PERCEVAL LOWELL, Gen. Pass. Agt.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns: GOING EAST, STATIONS, GOING WEST. Lists train schedules for stations like Port Huron, Pelee, Flint, Durand, Lansing, Charlotte, and Battle Creek.

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 A.M. Battle Creek 7:33, arrives at Detroit 11:45 A.M. All trains run by Ninetieth Meridian or Central Standard Time. Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays.

Nov. 16, 1884. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 16, 1884.

Table with columns: GOING WEST, STATIONS, GOING EAST. Lists train schedules for stations like Port Huron, Pelee, Flint, Durand, Lansing, Charlotte, and Battle Creek.

*Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. The Day Express, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

GEO. B. REEVE, Traffic Manager.

W. J. SPICER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., FEB. 3, 1885.

CONTENTS OF THIS NUMBER.

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

Poetry.	
The Tangled Thread, <i>Velma C. Melville</i>	65
Tell Me That Story, <i>GEO. W. KING</i>	67
Aid Me and Correct, <i>Henry Septimus Sutton</i>	68
The Gentle King, <i>FANNIE BOLTON</i>	76
The Sermon.	
"Trust in the Lord," <i>MRS. E. G. WHITE</i>	65
Our Contributors.	
The Temple in Heaven, <i>ELD. W. H. LITTLEJOHN</i>	66
Importance of Heeding the Light, <i>ELD. R. F. COTTRELL</i>	67
I John 3: 9, <i>ELD. A. O. TAPP</i>	67
Are We Blind Also, <i>John 9: 40</i> , <i>ELD. C. H. BLISS</i>	68
Bright Hope, <i>JOHN F. BAHLER</i>	68
Home.	
To Husbands, and about Husbands, <i>Susan Snap, in The Household</i>	68
Searching Questions, <i>Sel.</i>	69
Special Mention.	
Strange Phenomenon, <i>Fort Scott Herald</i>	69
The Washington Monument, <i>Harper's Weekly</i>	69
Mechanical Wonders, <i>Christian Cynosure</i>	69
Our Tract Societies.	
Maine Tract Society, <i>ROSE N. REDMOND, Sec.</i>	70
Boston Mission, <i>A. O. BURRILL</i>	70
Canvassing in Kentucky, <i>BETIE C. SAXBY</i>	70
Ohio Missionary Workers, <i>H. D. CLARK</i>	70
The Portland Mission, <i>S. J. HERSUM</i>	70
The Sabbath-School.	
Lesson for the Second Sabbath in February, <i>C. C. L.</i>	71
The Last Impression, <i>Dr. P. S. HENDERSON</i>	71
The Question Corner, <i>C. C. L.</i>	71
Editorial.	
The Judgment of the Great Day.....	71
God's Plan for Sustaining Workers, <i>G. I. B.</i>	72
Literal and Spiritual Meaning, <i>J. H. W.</i>	73
Ministers Who do not Grow, <i>G. I. B.</i>	73
Tithing in Battle Creek, <i>G. I. B.</i>	74
Plans for Labor in Battle Creek, <i>G. I. B.</i>	74
Two Car Loads of Children, <i>S. N. HASKELL</i>	74
Progress of the Cause.	
Reports from Sweden—Norway—England—Illinois—Kansas—Indiana—New York—Vermont—Pennsylvania—Minnesota—Dakota General Meeting, <i>A. D. OUSEN</i>	76, 77, 78
News.	78
Obituaries.	78
Appointments.	79
Publishers.	79
Editorial Notes.	80

Will Bro. E. Hoff please send us his P. O. address?

The address of the one to whom Eld. Wood requested the Arkansas brethren to send their tithes and offerings is F. N. Elmore, Springdale, Ark., instead of F. N. Edmore, as given in the REVIEW of Jan. 20.

From the Signs Office we have just received copies of Bible-Readings Nos. 1 and 2, second edition; also a new edition of the pamphlet "Honor Due to God," and a copy of the California Year Book of S. D. Adventists for 1885. This latter work contains a great variety of information in regard to the rise and progress of the work on the Pacific coast, which our people should be interested to procure and preserve.

Address for all, REVIEW AND HERALD, *Signs of the Times*, or N. E. Tract Depository.

THE *Western Christian Advocate* of Cincinnati publishes a strong appeal to the church in behalf of the Sabbatical observance of Sunday, which day, according to the pseudo-title introduced by Catholicism, it is pleased to call "the Lord's day." It despairs of gaining much through law, and declares that the safety of the institution depends on an awakened conscience on the part of the church. But here is just the difficulty—how to make any one feel conscientious to observe a day which the Scriptures have nowhere enjoined, in opposition to the day which has been expressly commanded for all time.

INCENSE WHICH IS AN ABOMINATION.

THE Lord declares that under some circumstances oblations are vain, and "incense is an abomination" unto him. Isa. 1: 13. Two weeks ago we made mention of how rapidly the Episcopal church is going back to Rome, as indicated in their establishing an order of monks in one of

their churches in New York City. It now appears from a note in the *Michigan Christian Herald* of Jan. 22, that the burning of incense has come to be a part of religious service in some Protestant churches, on some occasions. We accord heartily with its words when it speaks of this as "an innovation of doubtful propriety." Does it not show how utterly they have lost the spirit of apostolic times? making void his commandments by their traditions, and then going through the mockery of burning incense unto him, which was never designed to be performed by the gospel ministry.

THE REVIEW LIST INCREASING.

We are glad to state that the plan for increasing the number of subscriptions to the REVIEW, already mentioned in recent issues, is proving successful. Names begin to flow in. Let them come; the more the better. The new Dictionary offered as a prize is a marvel of compactness and information. It is wonderful how it can be furnished on such terms. We are determined to do our best to make the REVIEW worthy of patronage, and to do all we can to induce others to take it. Will not our brethren and sisters in every part of the land help us to circulate the REVIEW? Our list of paying subscribers never equaled that of the present time, and we hope to make it much greater. Send in the names, brethren, from every quarter.

G. I. B.

GENERAL MEETINGS IN MICHIGAN.

WE ask general attention to the list of appointments for general meetings in Michigan, which appears in this and last week's REVIEW. This list of appointments has been made after careful deliberation. We spoke of it last week. It will bear repeating this week. We long to see our good staunch brethren in this large Conference waking up. We know great things could be done if all were awake and in earnest.

These meetings are appointed to help bring about this desirable result. They are scattered all over the State in favorable localities, so that they are accessible to nearly all our people in the State. Earnest, fervent appeals will be made, calculated to arouse to more active service those who believe the truth. Shall these favorable circumstances be neglected by our people? They certainly cannot be, without great loss. Let all lay plans to attend, and not allow anything to hinder. "Eternal vigilance is the price of liberty." It is just as necessary, if we would keep spiritual life in our hearts. At each meeting, come at the beginning and stay till the close.

G. I. B.

IMPORTANT MEETING AT HILLSDALE, MICH.

THE friends of the cause in Southern Michigan will please notice the appointment at Hillsdale for next Sabbath, Sunday, and Monday, according to the appointment of the Michigan Conference Committee. We hope this meeting will be very generally attended by all within reach of it. Let there be a general rally of the brethren and sisters in all these parts. Preparation will be made for a large number from abroad.

The writer has promised to attend, having been urgently invited to do so by the Committee and other leading brethren. We have never met with the brethren and sisters in that section of the State, and we wish to see them and talk to them of the work and its vast importance, our duty in relation to it at the present time, and how we may keep spiritual life in our hearts and obtain it when we are cold. We expect a rousing, stirring meeting. Let all come out and be benefited. Others also will be present to instruct the people.

G. I. B.

A SEASON OF REFRESHING.

SABBATH, Jan. 31, was a day of much profit to the church in Battle Creek. In the forenoon Eld. Butler gave an interesting discourse on Rev. 3: 7-11, the topic being "the open and shut doors." The burden of the discourse was a historical review of the great advent movement of 1844, and especially the disappointment following the passing of the time. The position taken by the pioneers in this message on the subject of the "shut door" was explained by citations from earlier literature of Seventh-day Adventists, as *The Present Truth*, and the first issue of the REVIEW AND HERALD, files of which were used by the speaker for reference. It was a most profitable occasion, and the social meeting in the afternoon bore witness to its effects upon the church, as most of the testimonies borne had genuine advent ring, and many of them were those who personally participated in the work described in the forenoon. Both meetings were calculated to inspire confidence in the work of the last days as an unbroken chain, not a link of which can be removed without breaking the strength of the whole.

w. c.

A SUGGESTION TO THE SABBATH-SCHOOLS OF NEW ENGLAND.

THE Boston Sabbath-school voted last Sabbath to donate the contributions of the present quarter to the Australian mission. As the result, contributions for the day were more than double the usual amount.

We believe this course would prove a blessing to every Sabbath-school in New England. Let the hearts of every member of the school, even the children, be inspired with the thought of having an interest in saving souls. I know a little boy five years old who asked the Lord to give him a Christmas present. In answer to his prayer a gentleman who knew nothing of the circumstance gave him twenty-five cents, and the boy's fellow has talked for weeks about sending money to Australia to buy tracts. How many such simple prayers would follow those who take their lives in their hands and go forth to bear the truth to distant lands, if the children were encouraged to make sacrifices in this direction. Let all our superintendents and teachers encourage this spirit, and let the contributions be such during the present quarter as will show that we have a live interest in the missionary work. At the close of the quarter the contributions can be forwarded to the State Secretary, Mrs. E. D. Robinson, South Lancaster, Mass.

A. T. ROBINSON, *Pres. N. E. S. S. A.*

NOTICE TO FRIENDS IN THE SOUTH.

IN harmony with the recommendation of the General Conference, I have been trying to arrange for a trip through the Southern States. I have been corresponding with various persons, and have received some very encouraging letters. I expect to start about Jan. 28, and would request all Sabbath-keepers in Alabama, Georgia, Florida, South Carolina, and North Carolina to write to me at once, so that I can make my work result in the most good possible. I wish as far as possible to be consistent, to visit the majority of Sabbath-keepers in these States. The object will be to unite our efforts with those of like faith in these fields, to strengthen and forward the work of the third angel's message. I hope to come in faith and courage in the good work. Let all who wish me to visit them write to me, giving all the information they can by which to reach their places; note the number of Sabbath-keepers in your vicinity, and state whether there is an interest to hear on Bible truth, etc. Opportunities to enter the harvest field are now abundant, and the Lord is willing to bless. May each one ask the question, "What wilt thou have me to do?"

Communications to me may be sent at present to Silas, Choctaw Co., Ala., via. Bladen Springs. I would like information as above stated from one prepared to give it.

G. G. RUPERT