

# Adventist Review

## AND SABBATH HERALD.

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

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#### TRUST IN THE LORD.

BY ELDER L. D. SANTER.

It is easy to trust, in the sunshine, —  
The sensuous sunshine of June, —  
While the far-reaching uplands and prairies  
Seem a blossoming sea of perfume.  
When joy spreads her mantle above us,  
And our bosoms are cheered by a word  
From the lips of the dear ones that love us, —  
'Tis easy to trust in the Lord.

When our bark rests light on life's ocean,  
As a babe on its mother's breast,  
When the wild waves have ceased their commotion,  
And hushed are the billows to rest ;  
When gently the breeze bears us onward,  
With our friends and companions on board,  
It is easy to trust with the current,  
It is easy to trust in the Lord.

But when the bright sunshine has vanished,  
And the heavens bring darkness and storm,  
And the gloom of the night gathers round you,  
Weary with watching for morn ;  
When those whom you love turn against you,  
And their cruel words cut like a sword,  
In your darkness and pain, O my brother,  
Oh, then can you trust in the Lord ?

Can you trust 'mid the wrath of the ocean,  
When the foam-cloud is flung to the sky,  
When the billows in wrathful commotion  
Have their angry hands lifted on high, —  
When strained is the mast and the cordage,  
And ne'er a companion on board,  
Can you say 'mid the wreck of your fortune,  
'I trust, oh, I trust in the Lord' ?

Oh, blessed the trust that is given  
To guide through the tempest and dark ;  
We can fix our eyes calmly on Heaven  
From a wrecked and a foundering bark,  
And amid all the gloom and the sorrow,  
What joy does His presence afford !  
For his blessings shall come on the morrow,  
And 'tis blessed to trust in the Lord.

Geo. Kan.

### Our Contributors.

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

#### NOTES OF TRAVEL.

##### MEETINGS IN CHICAGO.

BY MRS. E. G. WHITE.

FRIDAY, Dec. 5, 1884, I left Battle Creek,  
Mich., for Chicago, where I was to spend  
Sabbath and Sunday, and on Monday even-  
ing join our party bound for California. I  
was happy to meet in Chicago Eld. J. H.  
Waggoner and Eld. E. P. Daniels and wife.  
The labors of the past season had been so  
heavy that I was thoroughly exhausted, and

unable to fill the appointment made for me  
for Friday evening in a hall controlled by the  
ladies of the Martha Washington Home, a so-  
ciety devoted to the reformation of intempe-  
rate women ; but Eld. Waggoner and Eld.  
Daniels, who attended the meeting, reported  
that it was excellent. It was an experience  
meeting, and many intelligent and interesting  
experiences were related. The best feature  
of all was that Christ was presented as the  
mighty Helper of man fallen through the in-  
dulgence of appetite. In our work of reform  
we must present Jesus as a sympathetic, com-  
passionate Redeemer. We must hold him up  
to those under the power of perverted appetite  
as One able and willing to save, not only chil-  
dren and youth, but those of mature years,  
even the man of gray hairs. He is a complete  
Saviour, and can restore to man his abused  
and wasted manhood.

Sabbath morning the Sabbath-school and  
other services were held in the S. D. A. mis-  
sion rooms. Eld. Waggoner spoke in the fore-  
noon. His discourse was followed by a social  
meeting, in which some very interesting expe-  
riences were related. In this meeting a son of  
Wm. Miller took his position with us to keep  
the Sabbath of the fourth commandment. He  
has been investigating the truth for years,  
but felt that his service would not be ac-  
ceptable to God until he should overcome  
the tobacco habit. He here determined to be  
a free man, cleansed from everything that can  
defile.

Bro. Miller is over seventy years old. He  
left Vermont many years ago, and since that  
time he has not been a member of any church.  
He said that the preaching in the churches he  
attended was so different in theory from that  
which he had been accustomed to hear from  
the lips of his father, and so lacking in gospel  
simplicity, that he could not enjoy it, nor feel  
confident that the Lord was with those churches.  
Their services seemed to him too much like a  
form of godliness without the power.

Sabbath afternoon our meeting was held in  
the Scandinavian church, which was crowded  
full, the congregation being composed of Amer-  
icans and Scandinavians. Eld. Waggoner  
opened the meeting with prayer in the Eng-  
lish language, and Eld. Hanson followed with  
prayer in Danish. The singing exercise was  
in both languages, and was made profitable to  
all. I felt it a privilege to address this assem-  
bly ; and nearly all, I was informed, could  
understand what was said. Some who had  
not been in this country long could understand  
but little ; but they felt and enjoyed the spirit  
of the meeting.

The evening after the Sabbath I spoke in  
Washingtonian Hall. This is a plain, con-  
venient, home-like room, — an excellent place  
for meetings. My remarks were founded on  
the first chapter of Second Peter. I pray that  
the word spoken may prove a blessing to those  
who heard.

Sunday afternoon I spoke in the same hall  
on the subject of temperance to a good congre-  
gation, who listened with the deepest interest.  
I had freedom and power in presenting Jesus,  
who took upon himself the infirmities and

bore the griefs and sorrows of humanity, and  
conquered in our behalf. He was made like  
unto his brethren, with the same susceptibil-  
ities, mental and physical. He was tempted  
in all points like as we are, yet without sin ;  
and he knows how to succor those who are  
tempted. Are you harassed and perplexed ?  
So was Jesus. Do you feel the need of en-  
couragement ? So did Jesus. As Satan tempts  
you, so he tempted the Majesty of heaven.  
Jesus, as your representative and substitute,  
did not yield on the field of conflict ; and in  
his strength you may resist and conquer.  
Every fallen son and daughter of Adam may  
rejoice that they are prisoners of hope, and that  
Satan can be vanquished.

At the close of the meeting, I was favored  
with an introduction to the President of the  
Washingtonian Home. He thanked me in  
behalf of the family and friends for the pleas-  
ure of listening to the remarks made. I was  
cordially invited to visit them when I should  
again pass through Chicago, and I assured  
them I should consider it a privilege. I was  
gratified that I had this opportunity of  
presenting temperance from the  
standpoint before the inmates of  
for inebriates, where they are assisted in  
coming the strong habit which is binding  
many in almost hopeless slavery. I was in-  
formed that among those who are obliged to  
seek its friendly aid are lawyers, doctors, and  
even ministers. I quote from reports of the  
board of managers for the year ending Jan.  
14, 1884. The president says : —

"The work of this institution, as indicated  
in the various reports of the superintendent, is  
largely that of personal instruction to each  
patient upon the causes that lead to alcohol-  
ism, the effect upon the physical system and  
upon the mental and moral character, and the  
means to be used in overcoming the habit, and  
in antidoting this poison which has been im-  
bibed into the system, and which permeates the  
whole being of man. The system of re-  
form is not medicinal ; it is not a system of  
drugging and purging, nor a gradual tapering  
off in the use of alcohol. The watchword at  
the portals of this institution is total absti-  
nence from alcohol in every form. There are  
no alcoholic tinctures in medicines, no mild  
tonics, reinforced by other stimulants or nar-  
cotics, but total abstinence from the use of al-  
cohol in any form, whether mixed with malt,  
quinine, ginger, eggs, milk, cider, or lemonade.

"Experience has demonstrated that alcohol-  
ism undermines, weakens, and destroys the  
moral character in man ; that a proper sense  
of obligation, a regard for the calls of duty,  
and compliance with strict integrity, are as  
completely paralyzed as though the person fol-  
lowed theft and highway robbery or committed  
other high crimes as an avocation. The love  
of home, wife, and children ; the choice of  
friends over that of enemies ; life, with its  
duties, responsibilities, and pleasures, — all are  
valueless when compared to a few hours of  
drunken delirium. If character — the power  
of choosing between good and evil — is para-  
lyzed, then it follows that character-building  
is the great work of reform of this institution ;

and as the building-up of character is a slow process at best, it seems to follow that time becomes an important factor in effecting a reformation."

"Alcoholism seems to affect all classes of society. During the past year the Home has had among its inmates nineteen physicians, eighteen lawyers, seven clergymen, besides bankers, editors, merchants, mechanics, artists, and laborers."

Had I space, I would copy more largely from this excellent pamphlet; for I want all the readers of our papers to see how exactly the principles there advocated agree with the positions taken in *Good Health*, that they may rejoice that the work of temperance reform is intelligently carried forward. Although its friends do not believe with us in many points of doctrine, yet we will unite with them when by so doing we can aid our fellow-men. God would have us individually learn to work with tact and skill in the cause of temperance and other reforms, and employ our talents wisely in benefiting and elevating humanity.

If we would enter into the joy of our Lord, we must be co-laborers with him. With the love of Jesus warm in our hearts, we shall always see some way to reach the minds and hearts of others. It will make us unselfish, thoughtful, and kind; and kindness opens the door of hearts; gentleness is mightier far than a Jehu spirit.

Sunday evening I spoke the second time to the Scandinavians in their house of worship, which was too small to seat all who came to hear. We hope greater efforts will be made to maintain union, harmony, and love between our American and Scandinavian Sabbath-keeping brethren. We are one in faith; and our love for one another should abound more and more. We should be of the same mind and worshiping with one accord, having all to the glory of God. It is not for him to have us maintain separate organizations. We should avoid jostling against one another, and strive constantly for the oneness that is in Christ Jesus. In our plans and efforts to carry on the part of the work intrusted to us, we may seem to interfere with the interests of others, and may be in danger of losing sight of the Christian courtesy which should be ever exercised toward one another. Let us remember that no other Christian grace needs such constant cultivation as that of mutual forbearance. Without this, it is impossible for harmony and love to exist. We are not perfect in character; but if the spirit of love is permitted to reign in the heart, and is developed, there will be fellowship without a jar, although the habits and customs of different nationalities may be unlike.

We need to guard against a critical spirit; for it is much easier to find fault with others than to reform ourselves. Keep the eye fixed upon Jesus and his lovely character; and you will see your own imperfections so clearly that you will be inclined to look favorably upon the course of others. Will our Scandinavian brethren keep their hearts free from malice, envy, jealousy, and criticism? and will our American brethren and sisters be true and tender and helpful to these brethren, who need help, avoiding everything which would have the appearance of neglect or want of interest? God would bind our hearts together in mutual love. He delights in showing mercy, and as his children we are to exemplify in our lives the patience, meekness, and love of Jesus.

#### OUR MISSION IN CHICAGO.

It is well known that we have a mission in Chicago. My interest in this mission has grown deeper and deeper, and I have reason to be thankful that, although weary, I had the privilege of visiting that place, and doing what I could to help our brethren and sisters there. This mission has started in a very small way. The work being done is a good one; but to

make it a success, means is needed which is now invested in houses and lands.

The Lord's cause is certainly worthy of a better opening than it has yet in Chicago. As I looked upon the little garret-like room of the mission where our people assemble to worship God and to teach Bible truth to the people, I felt sad indeed. I thought, brethren and sisters, that the truth of God was not receiving the honor which its sacred character demands. That which we prize most highly we are willing to show our appreciation of by investing means to make it a success. We would invite our responsible brethren in Illinois and Wisconsin to take special interest in this mission, and candidly decide whether they are willing that the precious cause of truth shall be thus represented in this great city.

The inappropriate place where this mission is located, reminded me of the words of Jesus. "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." I thought that if Jesus were now teaching on earth he would apply these words to the house and the workers in Chicago; and in this instance the light seems to be hidden under a bushel instead of being placed on a candlestick to give light to all that are in the house.

Let our believing brethren show themselves faithful stewards of God. Narrow up your farms; for there is to be extensive work done in the great harvest field, and your means will be needed. If you cannot respond to the calls of God by bestowing means to do a larger work, then the time has fully come to "sell that ye have, and give alms." "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately."

The great cities must be warned; and if you have not surplus means, then it is certainly the duty of some of our brethren to sell and invest means in the different branches of the work. "Lay up for yourselves a treasure in the heavens." Duty is plain; the selling time has come if means is demanded to advance the cause and work of God and cannot be raised without selling your land and your extra houses. Awaken, brethren, to the call of duty. I see no other way that the light in Chicago and other places can be withdrawn from under the bushel and placed on a candlestick. I appeal to every one in the ranks of Sabbath-keepers to deny self for Christ's sake. There is earnest work to be done for the Master; and those who have no houses and lands to turn into money, can deny self in various ways, and save means which would have been needlessly expended. Practice temperance in all things. Cut down selfish indulgences at your tables, and dress plainly, with the great and grand object before you of having money to place in the treasury of God. You may thus be the means of advancing his cause, enlightening those who are in the darkness of error.

This, you must bear in mind, is to be done for Christ's sake, with the object in view of bringing many sons and daughters to God. It is to make ready a people to stand in the great day of the Lord. God is a sure paymaster. He may not pay you weekly, monthly, or yearly, but he pays surely in the end. If you are true to your stewardship, results will appear somewhere for the glory of God; and his

glory is the salvation of souls for whom Christ died. In the day of final accounts there will be a reckoning that will surprise many. No deeds of self-denial for Christ's sake, of which the righteous have no knowledge or recollection, will appear on the books above as done to their credit. These things have been done from the heart, but with no thought of the grand results until they stand revealed in the day of God.

#### THE TEMPLE IN HEAVEN.

THE RELATION OF SPIRITISM TO THE FALL OF THE CHURCHES DISCUSSED STILL FURTHER; THE GROWING FRIENDSHIP BETWEEN PROTESTANTISM AND CATHOLICISM CONSIDERED.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—When we closed our last interview, modern Spiritism in its relation to the fall of the churches was under discussion. It had assumed that ancient necromancy was wrong, because it is nothing more nor less than intercourse with Satan and his host. That once proved, modern Spiritism is condemned for the same reason; since it is claimed by spirits themselves, as well as by the friends of Spiritism generally, that the ancient and modern communications are from the same source. A single pointed testimony will be sufficient to prove that my assumption respecting the true nature of the old time sorcery is justified by the facts. If you please, Mr. Biblist, you may read 1 Cor. 10 : 20.

MAUD.—"But I say that the things which the Gentiles sacrifice, they sacrifice to devils and not to God; and I would not that ye should have fellowship with devils."

MR. B.—That you may be assured that I was right also in attributing Saul's death to the judgment of the Most High, brought upon him for the terrible sin of consulting a witch, or male spirit medium, I will read 1 Chron. 10 : 13. "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and for asking counsel of one that had a familiar spirit, to inquire of it."

One more text, and I must leave this branch of the subject. It will not be disputed that the Bible language a sorcerer is one who pretends to communicate with the dead. In Rev. 18 : 15 the fate of that class of individuals is pictured. In the previous chapter the Revelation describes a glorious city with streets of gold, walls of jasper, and gates of pearl. That city, as we learn from Rev. 22 : 14, is to be the future eternal abode of the redeemed. Through its sacred portals no sorcerer will ever pass. I read the 15th verse of chap. 22 : "For without [without the city] are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. A terrible concourse that; and yet it embraces sorcerers, a class now tolerated in very many of the churches of Christendom. I pass the single reflection that something must be done greatly out of joint somewhere, when the gates of heaven are bolted against a whole order of persons who are retained in the church on earth.

The wise man says in Eccl. 9 : 10, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Modern orthodoxy makes a sense of the text by re-writing it so that it will read in this way : "Whatsoever thy hand findeth to do, do it with thy might; for there is an abundance of work, no end to the fullness of knowledge and wisdom in the grave, whither thou goest." You see the conflict between the ancient and the modern version of this text. If men know more in death than they did in life, then Solomon blundered when he bases the necessity for energetic action

upon the hypothesis that there is no knowledge, or wisdom, or device, in the grave. Mr. Thoughtful.—What, then, do I understand your view to be of the condition of men in death?

Mr. B.—Why, sir, I could not express it more exactly than I have already done in quoting the passages which I have read to you. "The dead know not anything." "His [man's] breath goeth forth, he returneth to his earth; and that very day his thoughts perish." "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." To express it in a word, the dead, between the time of their decease and their resurrection at the coming of the Lord, "sleep." See how clearly Paul sets forth this fact in 1 Thess. 4: 13-18: "But I would not have you be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him [from the dead]. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." Note how Paul does not say, as he certainly would have done, had it been true, "Your friends are in heaven; wherefore comfort one another with these words;" but he says in substance, "Comfort yourselves with the thought that your friends who now sleep in the grave, will be resurrected when the Lord comes, and, together with us be caught up to glory." The point of deliverance for the dead, and that of redemption for the living, are located alike in the advent.

Mr. T.—Then what will you do with the parable of the rich man and Lazarus?

Mr. B.—What will I do with it? Why, I will do nothing with it. As you say, it is a parable; and by common consent, parables can never be quoted to refute doctrines which are based upon plain Scripture statements. They are very loose in their structure, frequently representing things which are not, and never can be, as though they were actual facts. Jotham, for example (Judges 9: 7-15), declares that on a certain occasion, the trees determined to choose a king from among their number to rule over them, and he gives the language which each employed in turn. Now we know that this never took place. Yet it is as admissible to represent it as actually inspiring; since the law of parables allows a resort to absurdities in their formation. Parables usually seek to impress but one great truth, and everything is made to contribute to that one desire. In the parable of the rich man and Lazarus, the prominent idea in the mind of the Saviour, was that a man might be very wealthy and yet be damned; or very poor, and be saved. That, therefore, as we say, was the "one foot on which the parable walked;" in other words, that was the peculiar doctrine which he sought to impress by the parable; the remaining parts being simply auxiliary to that end. They were not based upon actual facts of history; but like Jotham's talking trees they serve to illustrate the central conception that the possession of wealth does not furnish evidence of divine favor. To say this, and to insist that the parable as a whole was necessarily or even possibly true, in all of its parts, would be to go against the positive declarations of the word of God and to reverse the law of parables.

But I must pass. Before doing so, let me repeat the statement that unsound doctrine is

an exceedingly dangerous commodity in which to deal. The churches having adopted the false notion that *dead men still live*, the Devil has taken advantage of this fact to entangle them in the skillfully woven net of modern Spiritism. Having repudiated those scriptures which teach that God only hath immortality (1 Tim. 6: 14-16), and denied that eternal life is the gift of God through Christ, while the wages of sin is death (Rom. 6: 23), they have altered the record to make it read that all men are immortal as well as God, and that the wages of sin is eternal conscious misery in the lake of fire. Satan, with an art peculiar to himself, having first induced men to adopt the illogical and unscriptural dogma of eternal torment, now turns around, and leads them to adopt "restorationism" as the only escape from the absurdities of an unending hell with its infinitude of horrors.

Mr. T.—What did you tell us a few nights since respecting the destiny of the wicked? If I recollect aright, it is your view that they will be punished according to their deserts in the lake of fire, and then destroyed.

Mr. B.—Yes, sir. Your recollection is correct. If you would like to look up the matter somewhat at your leisure, I will give you some texts bearing upon the point.

Mr. T.—Do so, if you please.

Mr. B.—Very well; here are some that occur to me which you can take down: Matt. 16: 27; Luke 12: 47, 48; Ps. 37: 10, 38; Prov. 10: 25; 12: 7; Isa. 41: 11, 12; Jer. 10: 24; Obad. 16; Mal. 4: 1; Ps. 21: 9; 97: 3; Matt. 3: 12; 7: 19; 13: 24-30, 36-43; John 15: 6; Heb. 6: 8; Rev. 18: 8; Rev. 20: 7-9. If you look up these texts, you will find that they teach two things very clearly: 1. That the punishment of every man, so far as pain is concerned, will be graduated according to his deserts; 2. That the wicked will finally be blotted out of existence. To such a retribution no reasonable man can object. The infliction of suffering, when regulated to meet the demands in each individual case, is just; and it must be admitted that God has a right to deny a place in his universe to all who will not obey the laws made by the Ruler of that universe. Such a theory of punishment will drive no man into "restorationism" in order to escape its conflict with the plainest principles of equity.

There is another tendency in the churches at the present time which is so marked and so dangerous that I cannot leave this subject without alluding to it. I refer to the rapidly increasing favor with which Protestantism now regards Catholicism. Were not the facts in the case so patent that their existence is placed beyond question, the present situation would be almost incredible. Three hundred years ago, the Reformation grappled with the Papacy in a struggle which must have resulted in the extermination of those connected with the former, had it not seriously weakened the latter. Luther and his co-laborers denounced the church of Rome as the mother of harlots, whose character, history, and destiny are so fearfully pictured in the book of Revelation. The result was a complete and, as it was supposed, a final separation between the Reformers and the corrupt body from which they came out. Now if Luther was right, and if his movement was justifiable, then it must be true that the church of Rome was indeed the mother of harlots as alleged. If this be not the case, then the Reformers were guilty of misrepresentation and abuse of the mother church, which should forever consign them to infamy, and fully justifies the charges which Rome brings against them. On the other hand, if the Reformers were right in their charges against the papacy, then it represents the mother of harlots still; for according to the book of God, she was never to be reformed; but was to be the recipient of the seven last plagues, and utterly destroyed in her sins at

the coming of Christ, as you will learn by reading 2 Thess. 2: 8 and Rev. Chaps. 16, 17, 18.

Mr. T.—Do you think that the Catholic church is really as corrupt as it was formerly? You know they used to put the saints to death.

Mr. B.—That is true, and if they do not do the same things to-day, it is simply because the circumstances have changed. For six thousand years the Devil has ravaged this world, tempting and destroying men to as great an extent as possible. We read, however, in Rev. 20: 1-3, that the time will come when he will tempt no one for a thousand years. Why? because his character will be changed? No; simply because he will be bound during that time. Just so with the papacy. If Romanists do not resort to the fagot and the stake in our day, it is simply because they are prevented from so doing by the loss of the power which they once possessed. The spirit of intolerance is just as rife among them to-day as it was in the past. They have never bated one jot or tittle from their arrogant claims to supremacy. Never has there fallen from their lips one word of acknowledgment that their course of conduct in the past was not reconcilable with the principles of right. Pope Leo XIII. is as stout in claiming that he is the vicegerent of God on the earth as was Hildebrand. Within your recollection and mine the infamous doctrine of papal infallibility has been flaunted afresh in the face of modern civilization, having received the sanction of an Ecumenical Council of the Catholic church. But I need not multiply words upon this point, as already we have the Scriptures for it, that the mother of harlots will remain such until she receives her just doom in the seven last plagues at the coming of the Lord.

Mr. T.—Well, I do not know but you are right there. I have never looked at it in just that light before, however.

Mr. B.—There can be no question about it. Catholicism is either the great mystery of iniquity, or else Protestantism is a fraud and a cheat.

Maud.—Well, what about it anyhow, father? I don't see what all this talk has to do with the fall of the churches.

Mr. B.—Let me explain, Maud. We are all agreed that Protestantism in the outset was heaven-born, and that its antagonism to the church of Rome originated in a just conception of the moral or rather of the immoral character of that church. Three hundred years have passed since Luther proclaimed that Catholicism, when judged by the facts of history and the word of God, was found to be hopelessly apostate. Now, as he was right in this, and as he called out from the Roman connection the very best element that it contained, it follows that Romanism, to say the least, is as far from God to-day as it was then. This being true, if Protestantism is what it was in the days of Luther, its clergy should be just as hostile to the papacy now as Luther was in his day. But what are the facts? Manifestly, a mighty change has come over the spirit of the Protestant ministry within the last forty years. Down to that time red-hot thunderbolts were constantly hurled from orthodox pulpits at the Vatican. Not so to-day. If the battle may be said to be going on at all, there are so few engaged in it on the orthodox side, the firing is so desultory, and the shots so far between, that one is reminded of the resistance offered by those who are just ready to strike the flag and surrender a fort, rather than the impetuous assault and fierce cannonade of an attacking army. Pius IX., the formulator of the theory of the Immaculate Conception of the Virgin, and the manipulator of the council which promulgated the infallibility dogma, dies, and a prominent orthodox clergyman of America sends him straight to heaven.

Mr. T.—Who was that?

Mr. B.—It was Henry Ward Beecher.



Other ministers also were not far behind him in their utterances, and yet no special commotion was created by such talk as this. A hundred years ago, such sentiments coming from such a source, would have shaken orthodoxy from center to circumference. In our time it is looked upon as commendable charity rather than censurable and dangerous doctrine. But more anon; I see that it is late.

#### THE OLD-FASHIONED BIBLE.

BY TORIA A. BUCK.

"The entrance of thy word giveth light."

Ye sons of my fathers, give ear to my story,  
And join in this jubilant carol to-day,  
Your leader shall crown you with immortal glory,  
And laurels that never shall vanish away.  
His splendor o'erreaches all objects that perish;  
His Spirit is with us still glorious and grand,  
But the best of all gifts we most tenderly cherish,  
Is the old-fashioned Bible that lay on the stand,—  
The old-fashioned Bible, the dear, blessed Bible,  
The family Bible that lay on the stand.

Though dark be our pathway, and hopeless, and dreary,  
And dim be our star in the silence of night,  
A ray lights our footsteps all drooping and weary,  
That shines from this volume resplendent and bright.  
Our fore-fathers drank from the depths of its fountains,  
And stood a united and brotherly band,  
It guided them safely over Beulah's high mountains,  
The old-fashioned Bible that lay on the stand,—  
The old-fashioned Bible, the dear, blessed Bible,  
The family Bible that lay on the stand.

Then lift up your heads, all ye sons of the kingdom!  
Fear not for the tempter, nor dread ye his wrath;  
The foes that assail us our hearts cannot vanquish,  
While light from this volume illumines our path.  
Our hopes are inspired by our heart's best affection,  
Our course is upheld by our Father's right hand,  
May the sun on the morn of the saints' resurrection,  
Shine bright on the Bible that lay on the stand,—  
The old-fashioned Bible, the dear, blessed Bible,  
The family Bible that lay on the stand.  
East Randolph, N. Y.

#### TO THOSE IN DOUBTING CASTLE.—NO. 1.

BY ELD. D. M. CANRIGHT.

AMONG the most dangerous of the places which pilgrims had to pass in the days of Bunyan was Doubting Castle. Many a poor pilgrim was caught on these grounds, shut up in this terrible old castle, and finally destroyed by the keeper, Giant Despair. But some were finally lucky enough to make their escape. That same old castle still stands by the way, as grim, and dark, and dreadful as ever. Every now and then some poor pilgrim, venturing too near, is caught. Some are rescued, but many are not. Hoping to help some of these, and to warn others, I write these lines.

Twenty-five years ago I embraced this message. The complete system of truth which it presented seemed to me something wonderful and very glorious. The study of the Bible was a continual feast to me. To preach it to others, and see them embrace it, filled my heart with gladness and peace. But at length things came up which threw me into doubt on some points, and finally were the occasion of my ceasing to preach the message. As the same things have affected others more or less, and will be liable to affect still others in the future, I wish to give a few of the reasons why I still think that the work is all right, that the Lord is in it, and that these doubts are not well founded.

It is well for us to remember that it is always easier to doubt than to believe. Jesus commanded his disciples to preach the gospel. Those who should believe would be saved, but those who should not believe would be damned. He knew full well that only a few would believe, and such has been the case. The great mass of men from that day to this have rejected the gospel. They claim that the evidence is not sufficient to prove that the message is from God. Could not God have given more evidence, and clearer, to sustain the gospel had he thought best? He gave enough so

that every one who really hungers and thirsts after light, who is willing to seek for it as for hid treasures, who is willing to humble his soul before God, and cry earnestly to him for direction, can find it to the complete satisfaction of his soul.

But even the gospel is not so plain that objections cannot be raised against it if men try hard to find them. Well informed infidels even raise many objections against the Bible itself,—objections which are difficult to answer, and which they claim never have been satisfactorily answered. And so they go on scoffing and disbelieving. But Christians don't give up their faith for all that. The evidence on the other hand is too clear and too abundant to be overbalanced by a few seeming objections. We must remember that there are always two sides to every question. Whatever position may be taken on any question, some one can be found to dispute it and to raise arguments against it. So generally has this been the case that the main tenet of one sect of the old philosophers was that we could not know anything certainly, not even our own existence. And yet for all that, common men go right on believing that they know some things. It is the accepted rule in all the affairs of this life to decide the questions, even where life or death is at stake, by the balance, or preponderance, of evidence. The existence of God, the inspiration of the Bible, the truth of Christianity, etc., are accepted and firmly believed upon these grounds. I firmly believe that the truth of our message can be just as clearly proved in the same manner. It is by ignoring this rule of evidence that men become skeptical concerning God, the Holy Scriptures, and all religious faith. In just the same way some of our people come to be doubters concerning our message, the testimonies, etc. They let a few light objections on one side outweigh a mountain of truth on the other.

All the doubters and those troubled with unbelief have not been outside the church. Even some of the real children of God all along the ages have been troubled with unbelief. Jesus had to meet it in his disciples, till it saddened his heart. Thus he said, "O fools, and slow of heart to believe all that the prophets have spoken." Luke 24:25. They had seen sufficient proof that Jesus was the Messiah; but when some things transpired which they had not expected, and could not understand, they let these outweigh the evidence which had been clear and satisfactory to them before.

Thomas belonged to this class of doubters; but it did not seem to profit himself, benefit the cause, or please his Master. All we ever hear of him is about his asking questions. When all his brethren positively assured him that they had actually seen Jesus, and had talked with him, Thomas refused to believe it. He must see for himself, and put his finger into the wounds in Jesus' hands, before he would be convinced. The Lord granted him the proof he demanded, and then said to him, "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." John 20:29. Thomas thought he could not help his unbelief; for there were the stubborn facts, and what could he do with them? But the Lord thought differently; and evidently his reproof of the doubting apostle was designed also for all others of a like disposition in every age.

We must remember that we may demand too much evidence,—more than God sees best to give. Take one case as an illustration; John the Baptist came with a solemn warning from God. Jesus says that the Pharisees, in rejecting him, rejected the counsel of God against themselves; but that the publicans and common people "justified God, being baptized with the baptism of John." Luke 7:29, 30. How did these justify God? Let us pass over to the Judgment. These Pharisees will be surprised to find themselves rejected. They

will plead that they were honest, that they would have believed if John had only worked a miracle or had given sufficient evidence of his mission. But the simple people who did believe John will rise up, and say, "We lived the same time you did, and in the same time we heard the same things that you heard, and we believed. The evidence was sufficient for us." Thus they will justify God, and condemn the unbelievers. So will it be in every case. Those who have believed will rise up and testify that the evidence was sufficient if the unbeliever had only been humble enough to submit to God's ways. Why is it that the word of God is so often and so earnestly insisted upon by the heart and contrition of soul as necessary to a right understanding of his work? Let the boastful doubter think of this, and beware.

From the very beginning God's work has been doubted by some who have had a knowledge of it and a close connection with it. Thus Abel by faith offered unto God an acceptable gift; but Cain's sacrifice was not accepted of God. For this Cain was angry with God and with his brother. He thought that Abel was a fool, and God was unjust. From that day to this there have been the same two classes,—the believing and the doubting Cains. By faith Noah condemned the world. Heb. 11:7. He had the same evidence which the world had. He believed, they disbelieved. He was right, they were wrong.

No man ever came from God with more evidences of his divine mission than Moses, and yet right among his own people and his lower and co-workers doubters were constantly springing up. It now seems to us that on two clearly wrought miracles would have settled our doubts as to the divine mission of the person working them. But look at this. Consider the wonderful miracles which the people saw Moses perform,—the river turned to blood, all the plagues in Egypt, the pillar of cloud constantly attending them day and night, the sea opened, etc. How strong their faith was then! how confident their song after their triumph at the Red Sea! But they started, and for several days in a hot climate they had not a drop of water for man or beast. Then they begin to murmur, then to question, finally to doubt whether the Lord was leading them. Doubtless they reasoned, "Did not the Lord know we must have water? If he were leading, would he have made such a terrible blunder?" "Is the Lord among us, or no?" (Ex. 17:7) was the all-absorbing question debated in tents, by the camp-fires, and in the groups of earnest talkers. What about all the miracles they had witnessed, the faith they had expressed but a few days before? They were not quite as weighty and conclusive as they had thought them to be.

The same spirit of fault-finding and of doubt was continually cropping out during the forty years. Yet at the same time there was the pillar of cloud always with them, manna falling day after day for forty years, besides many other miracles. In the face of all this, a few objections which they could not or would not understand outweighed everything else.

Look at the remarkable occurrences related in Num. 16. Over two hundred and fifty leading men headed a rebellion against Moses. They said, "Moses, you promised to lead us right into a land flowing with milk and honey, and to give us possession; but you have given us no such thing. Here you have led us round and round for twenty years. We are nearer the promised land than when we started. Our brethren have died of hunger and thirst, and we are nearly worn out. You cannot deceive us any longer. We are going back to Egypt. Our mission is a failure." (See Num. 12-14.) They thought they had a clear case. But Moses proposed to appeal to God to decide who was right. They readily accepted

position, and boldly went out with their censures, and stood before God for him to answer. He showed that they were in earnest, and thoroughly believed that they were right. But when God did answer, they all went down to the earth in a moment, and perished. Just now: fault-finders and doubters become so confident in their positions that they are willing to go up to God and to the Judgment with them. Take care! Korah and his sympathizers did that, and did it to their eternal ruin.

But what is more astonishing still, is that on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, "Ye have killed the people of the Lord." Ver. 41. Was not that astonishing after all they had witnessed the day before? But such is the power of unbelief when once fortified in the heart. This should teach us great caution in rejecting manifest light and truth because of some seeming difficulties and objections connected with it.

The faith of even the best men has sometimes wavered when hard pressed. Elijah had special work to do in reforming Israel in the days of Ahab. God wrought through him mightily. The priests of Baal were slain, and great victory gained. Elijah was exultant. He thought that the king and queen and all the people were coming over to the Lord. But when it did not turn out so, and the queen threatened to kill him, he ran for his life, and went into the wilderness, and lay down resting to die. 1 Kings 19: 1-4. He thought his mission was a failure. And even when the Lord said to him, "What doest thou here, Elijah?" (ver. 9) he was ready to argue his case, to defend his course, till the Lord convinced him that he was wrong.

So also even John the Baptist, after being in prison for a long time, and being threatened with death, became shaken in his faith in Jesus. If Jesus was the Messiah, why did he leave him there to perish? He sends two of his disciples to inquire if after all he is really the Messiah? Luke 7: 19. What a sad exhibition of human weakness this was after his long faith in Jesus when he cried, "Behold the Lamb of God, which taketh away the sin of the world!" John 1: 29. When such men like these falter and doubt for a moment, no wonder that weaker ones yield to temptations, and apostatize entirely when trials and discouragements come upon the cause. So it always has been, and so it always will be.

Even Christ's disciples went through the process of doubting and sifting and apostatizing; and that, too, after they had seen many and wonderful miracles wrought by him. When Jesus performed the miracle of feeding the multitude with a few loaves and fishes, they were so moved that they proposed to take him by force and make him a king. John 6: 9-15. The next day when Jesus rebuked them for seeking the things of this world, their faith suddenly cooled off, and they demanded of him another miracle that they might believe. Ver. 30.

And when he rebuked them still more sharply, they said, "This is an hard saying: who can hear it?" Ver. 60. "From that time many of his disciples went back, and walked no more with him." Ver. 66. We see them going away with a sneer. They have been deceived and misled; but now their eyes are opened, and they will be fooled no longer. Such unbelief, such it always has been, and such it always will be. Luther's work developed hundreds of these doubters,—men who were at first warm believers. Wesley found the same. If God's work now does not develop more, it will be a new thing under the sun.

The fact is that God has never at any time given so much light and evidence that man had believed whether he wanted to or not. Nor has he been careful to remove all objections out of the way of those who have believed and embraced his truth. In fact, he has evidently placed objections right in their way on purpose

to test their faith and try their devotion to him. This is just what Moses said God did do to the Israelites. Deut. 8: 1-3. It is just what he has always done, and always will do.

The gift of an immortal life in glory, purchased at the infinite price of the death of God's own Son, is too precious a boon to be lightly bestowed. God is willing, nay, anxious, that all men should have it; but they must first show their appreciation of it by carefully, humbly, earnestly, and prayerfully seeking after it. It must be to them like the hid treasures and the pearl of great price for which they are willing to give all. Such seekers do not miss the truth. A few obstacles or difficulties do not turn them back.

But when men become proud and self-sufficient, then the Lord leaves them to be filled with their own ways. Behold the haughty Herod demanding proof of Christ that he was the Son of God! How much did Jesus give him? He answered him not one word. He had not a ray of light for him. But now see our Lord at the well in Samaria. To that humble woman he opens his whole soul, and tells her plainly that he is the Messiah. He purposely left the proud Pharisees to draw a wrong conclusion from his declaration that he could build the temple in three days, while he carefully explained all his parables to the humble fishermen. Notice what God says of Christ: "Behold, I lay in Zion a stumbling-stone and rock of offense." Rom. 9: 23. Didn't God know that man would stumble over him? Yes; and so he knows that they will also stumble over other truths just as they always have done, and always will do. But those who seek God humbly and with tears will not be left to fall. God would send every angel from heaven before one such should miss the way. All these facts apply with equal force to the cause of God in our day, to the third angel's message, and to all connected with it.

But I wish more especially to apply this to the testimonies. What evidence do we have that they are of God? Every argument in favor of the third angel's message is an argument in favor of the testimonies. Why? If it be a fact that the time has come for a special warning to the world on the advent near, the law of God, and other truths which we hold, then we may be sure that God would prepare the way for that message by raising up proper persons to give it. God by his providence raised up Moses to lead his people out of Egypt. Before Jeremiah was born, God had set him apart to do the work before him. Jer. 1: 5. So of John the Baptist. Before his birth the angel announced his mission. Luke 1. Who does not believe that Luther was a man of God's providence, raised up to do that special work? So of Wesley. Shall, then, the last closing message to the world fall due and God provide no fit instruments to proclaim it, and push it through to the end? That is absurd, and contrary to all God's doings in the past, as we have already seen.

Now, admitting that ours is a special message from God designed to warn this generation, look at its history. Sr. White and her work have not only been connected with the message from the very first, but she has had a leading influence in that work, has stood front and foremost, and with voice and pen has done more to guide and mold the message than any other half dozen laborers now in the cause. From the beginning her teachings have been accepted by all the leading ministers and believers as light from God. Now would it not be the very height of absurdity to accept the message and the work as the truth and God's work, and yet reject the very one who had done the work? A deceiver, an impostor, a false teacher stand at the head of God's special work for forty years! No, that will never do. We must either reject the message or receive the testimonies. They stand or fall together. So I repeat that every argument

in favor of the main doctrine of our faith is an argument in favor of the testimonies.

Another argument in favor of the testimonies is the fact that all those parties who have drawn off from our people in opposition to the testimonies have come to naught, or at best have had only a feeble existence. Time and again this has been tried by different persons proposing to preach all the message except the testimonies. Now if that position is right, why don't God prosper them? Why don't they succeed better than those who hold and teach them?

Another evidence in favor of the testimonies is the fact that those who have accepted them have always stood together, and have perfectly agreed in faith and practice; while those who have opposed them have disagreed in doctrine and discipline, and have split up into little factions.

And still another evidence is found in the fact that those who remain among us, and still oppose the testimonies, soon lose their love for the message, their spirituality, their devotion, their zeal for God and for the salvation of souls. I have seen many such cases, and have never yet known an exception to this rule. Why is this so? If they are right, why does it always have this effect? On the other hand, the most devoted and zealous members in all our churches are those who have the strongest faith in the testimonies.

Again, the tendency and influence of the testimonies is not, like the teachings of Spiritualist mediums, to lead away from the Bible, away from God, and away from faith in Christ; nor, like Mormonism, to lead to sensuality, dishonesty, and crime; but they lead to faith in the Holy Scriptures, devotion to God, and a life of humility and holiness. Can a corrupt tree bear good fruit? Jesus said not. What is a tree known by?—Its fruit. Here is a tree which has been standing among us for forty years, and bearing fruit. What has been the nature of that fruit? What have been its effects upon those who have partaken the most of it?

It seems to me now that no one who has ever felt the power of the Spirit of God upon his own heart can candidly read through the four volumes of "Spirit of Prophecy" without being deeply convicted that the writer must live very near to God, and be thoroughly imbued with the same Spirit that inspired the Bible, and animated the apostles and prophets. Such lofty thoughts of God, of heaven, and of spiritual things cannot come from a carnal heart, nor from a mind deceived and led by Satan.

But are there not difficulties in these writings hard to explain? passages which seem to conflict one with another, or with some passage in the Bible, or with facts? I freely grant for myself that there are some passages which bother me, and which I do not know how to explain. But I believe them for all that just as I do the Bible. There are many passages in the Bible which I should have to admit I could not explain nor harmonize. If any man says that he can explain and reconcile all the statements of the Scriptures, he simply shows his self-conceit and ignorance. Yet I profoundly believe the Bible for all that.

I have not a shadow of a doubt about the sleep of the dead, the annihilation of the wicked, the Sonship of Christ, baptism by immersion, etc.; and yet there are scriptures, such for instance, as the rich man and Lazarus, which are as difficult for me to harmonize with these plain Bible doctrines as it is for me to explain the hardest passage in Sr. White's writings. Peter admitted that there were some things in the Scriptures hard to be understood. 2 Pet. 3: 16. He says that some wrest the Scriptures to their own destruction. And that is just what some are doing with the testimonies. When we consider how extensive these writings are, extending over a period of nearly forty years, embracing ten bound vol-

umes besides many smaller works, it would be a wonder indeed if in all these there should not be anything in the wording, the sentiment, or the doctrine, hard to understand and explain, or on which a sharp opponent could not make a plausible argument. We know that God's revelations in the past have not been given free from all obscurity and difficulties. Neither will they be now.

If a man reads the Bible on purpose to find objections, as Tom Paine did, and as Ingersoll does, he will find plenty of them to satisfy his unbelief, and confirm him in his infidelity. But if, like thousands of others equally learned and intelligent, he goes to the Scriptures to find light and God and salvation, he will find them full and clear, to the joy of his soul. I am profoundly convinced in the depths of my soul, after an experience of twenty-five years, that the same thing is true of the testimonies.

And now I want to reason awhile with those among us who are holding off and living in doubt about the testimonies. I believe that your course is not only wrong, but that it is unsatisfactory to you here, and will be unsatisfactory at the Judgment. You take very little interest in the progress of the cause, you carry a very light burden in the work of the church, you take but little part, if any, in the Sabbath-school, you do next to nothing in the missionary work, you pay no tithes, you give nothing anywhere, you have no burden for the salvation of souls, or if you have you never show it; if you say anything at all it is mostly in raising queries and objections. My brethren, my sisters, are you willing to let your short life slip by year after year, and finally come up to the searching test of the Judgment in this way? Beware! Many will land in perdition who do not intend to. Shut your eyes to it as you may, such a course must inevitably end in disaster.

But you say, "I would like to believe and have full confidence in the whole work if I only could; but I am afraid I shall believe an error." Well, let us see if there is really any danger in going this way. You certainly know that our people hold all the cardinal doctrines of salvation,—faith in God, the Bible, Jesus Christ, repentance, a holy life, etc. Isn't this safe? You know that Sr. White and all our ministers not only so teach, but exert all their influence to have our people live lives of devotion, of honesty, of purity, of love, of plainness, of sacrifice, and of every Christian virtue. You know that every sin is condemned among our people, and the most solemn warnings are constantly given against even the appearance of evil. You know that in almost every church of our people there are at least some who are living blameless Christian lives. You know that there is not one immoral doctrine taught or practiced by our people. Bad men and poor examples there are, to be sure; but they are such in spite of all our efforts to make them better. You know that if any man will strictly live up to the teachings of the testimonies and our people, he will certainly be saved.

Now will it not be better for you,—better in this life and safer in the next,—to believe and labor heartily with this people than it is to believe with nobody, be in harmony with no church, and have no settled system of doctrine? Of all the miserable, unsatisfactory places to be in, that is the worst. There is no comfort in it, there is no strength in it, there is no usefulness in it. Better to believe something, better to run in somewhere, rather than to stand out there in the storm all alone. A hut, a hovel, is better than that. What a pitiable condition a man must be in at this day when there are so many churches and kinds of doctrine, who can neither believe nor work with any of them! Such a person must be badly befogged some way.

My friend, is this your condition? How long have you been there? One year? five years? ten years? Have n't you settled it yet? Then give it up, and come in with those who

have settled it, where there is faith and hope and zeal and active work for God and man. Look at the grand truths which our people hold,—the new earth, the beautiful city, the resurrection, the real life hereafter, the literal coming of Christ, the sleep of the dead, the destruction of sin and sinners, the law of God, all those grand lines of prophecy unmistakably pointing to the end near. Can you give these all up, forget them, and shut them from your heart? Can you once more have confidence in intangible spirits, eternal hell, sprinkling for baptism, Sunday-Sabbath, or the millennium? Pshaw! strain at a gnat, and swallow a camel!

I find that there is peace and joy, hope and confidence, love for souls, and the blessing of God in giving full confidence to the whole message; and these I have never found in doubting it, nor have I ever seen any one who did find them that way. All admit that we have truth enough, if lived out, to save us. We know that all other churches have many errors. How shall we gain anything, then, by going there? Start a new church of our own? Well, the success of those who have left us and tried that has not been very encouraging.

No, the real trouble lies close at home, in a proud, unconverted heart, a lack of real humility, an unwillingness to submit to God's way of finding the truth.

## Our Tract Societies.

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

### TEXAS TRACT SOCIETY.

Report for Quarter Ending Jan. 4, 1885.

No. of members.....	148
" " reports returned.....	47
" " members added.....	3
" " " dismissed.....	1
" " missionary visits.....	84
" " letters written.....	90
" " Signs taken in clubs.....	33
" " new subscriptions obtained.....	2
" " pages tracts and pamphlets distributed.....	42,266
" " periodicals distributed.....	2,871

Received on membership and donations, \$11.50; on sales, \$15.85; on periodicals, \$24.

Societies that failed to report: Granbury, Terrell, Waxahatchie, and Denison. CARRIE MILLS, Sec.

### STATE MEETING OF ILLINOIS TRACT SOCIETY.

THIS meeting was held at Ridott, Jan. 21-25. A fair representation of our workers was present, among whom were the following ministers: R. F. Andrews, J. F. Ballenger, C. H. Bliss, A. O. Tait, B. F. Merritt, and F. W. Rose. The time was well occupied with devotional meetings and business sessions. There was manifested on the part of all an earnest desire to know and do the Master's will.

Many matters of importance were considered and acted upon. Among other resolutions passed were the following:—

*Resolved*, That we pay for the ten missionary racks which have been placed in stations on the line of the Illinois Central R. R.

*Resolved*, That we request all our brethren to carefully preserve their periodicals on present truth, and the directors of the respective districts to see that they are gathered and held until called for.

*Resolved*, That we advise all who can consistently, to engage in the *Signs* and "Sunshine" canvass.

*Resolved*, That the President of the Tract Society be requested to spend his time largely in advancing the interests of the Society, and especially of the colporteur and canvassing work.

*Resolved*, That persons desiring to engage in canvassing should make application to the President and have territory allotted to them; and that the directors be requested to look out suitable persons for such work, and recommend them to the President.

*Resolved*, That the Chicago mission should remain in the hands of the International Missionary Society.

*Resolved*, That the President of the Illinois Conference be requested to negotiate with the adjoining Conferences, and with the International Tract Society relative to forming a joint Stock Company to secure and hold suitable buildings in which to carry on missionary operations in Chicago.

It is hoped that the above resolutions, if duly

acted upon and carried out, will conduce to general prosperity and advancement of the work of our Society. An interesting paper from J. E. Merritt was read, which, upon motion, voted to be sent to the REVIEW for publication.

L. S. CAMPBELL, Sec.

### NOT HALF AWAKE.

5

I WAS reading the other day of a very eminent minister, who, while on his death-bed, to one of his brethren who was standing by, said: "There are none of us more than half awake. That was how it looked to that servant of God with the Judgment and eternity staring him in the face. As I read that, I could but ask myself the great and all-important question, How are we with us a people?"

Dear brethren and sisters, the Judgment is and the books are opened. Soon the decrees go forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy." And, behold, I come quickly; and my reward with me, to give every man according as his work shall be." Rev. 22:11, 12.

Are we awake to our many privileges, or are we not? John, in prophetic vision, saw the day of Christ, and was glad. "And I looked," John, "and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time has come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth reaped." Rev. 14:14-16.

How greatly we should rejoice to be living this grand and awful time, when prophecy is fulfilling on every hand. The King in his beauty is nearing. We may even hope to live till the day in his glory shall appear. Are we awake to duty, which is to make every effort to send far and wide the glorious tidings, to encourage the sleeping, to awake the sleepers, and to warn the world? In order to do this, we may have to make many sacrifices. We may be called upon to give of means and our time. Others may be called upon to leave father and mother, yea, even wife and children. But we have the promise made by our Saviour that if we will do this we shall receive "an hundred-fold now in this time, and in the time to come, eternal life."

Again, the Lord, speaking to David in regard to his second coming, says, "Gather my saints together unto me, those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself." Ps. 50:5, 6. How much of a sacrifice have we made that this truth which we profess may go to every nation, and tongue, and people? Is it time that we wake up to the many privileges we now have of bringing those for whom Christ died to a saving knowledge of the truth? The harvest is great, but the helpers are few.

Dear brethren, the Lord is soon coming: "that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we first believed. The night is spent, the day is at hand; let us therefore cast aside the works of darkness, and let us put on the armor of light." Let us go forth into the great harvest field to work as never before. Europe, Australia are already stretching out their hands for the bread of life. What shall we do for them and for our neighbors, that they may stand the test of the Judgment? Will the Master say we have done the best we could? The need of God's dear cause is calling at our doors for help, but are we not more than half asleep, and dreaming, perhaps, of laying up treasures on earth for our families in the future, forgetting the command to lay up treasures in heaven?

The year 1884, with all its many privileges and doing good, is numbered with the things of the past. As I look back upon it and see the changes that have been made, both politically and religiously, I feel that many of us are not more than half awake in the Master's work. Oh! may God arouse us, and give us the real advent spirit, that the Lord shall come and find us sleeping.

M. G. HUFFMAN



## The Sabbath-School.

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

### SKETCHES OF SABBATH-SCHOOL HISTORY.—NO. 1.

In the summer of 1852, while traveling with his wife by carriage from Rochester, N. Y., to Bangor, Me., as the horse was feeding at the hour for dinner, Eld. James White wrote upon the top of their lunch box the first Sabbath-school lessons ever used among Seventh-day Adventists. The house was then small. Two years before, the first volume of the REVIEW AND HERALD was printed upon an ordinary hand-press at Paris, Me. At that time the patrons were so few that no subscription was given, the paper being sustained by donations from friends of the cause, who were generally poor. Very few, if any, Sabbath-schools had at that time been established. Indeed, there was probably nothing like that which we call a Sabbath-school at the present time. The few believers were widely separated that in only a very limited number of cases could a little company be regularly assembled upon the Sabbath for prayer and testimony and Bible study; and if in a few instances Sabbath-schools were held at these meetings, there was no uniformity either in the manner of conducting them or in the lessons employed. Indeed, it was a fact that many who professed to be looking for Christ and the Judgment greatly neglected their duty to their children. They seemed to think that because Christ was soon coming they had no need to bestow much labor upon them. This, as Eld. White expressed it, was "a grievous error, sufficient to call down the frown of God;" and it impressed him with the conviction that he had a more special work to do for the youth than he had hitherto undertaken. With his usual sagacity he saw that the best way to reach this class was to organize Sabbath-schools, in which a uniform course of study upon the present truth could be pursued. To promote this work, a medium of communication was seen to be necessary, whereby the subject of Sabbath-schools could be agitated, the schools that should be organized could be presented with the same lesson at the same time, and the youth furnished with reading matter of a higher character than that with which the world was then flooded. Hence it was with undisguised gratitude and satisfaction that in August, 1852, Eld. W. was able to issue from Rochester, N. Y., the first number of the *Youth's Instructor*. A few sentences taken from an address in this number will show what were the feelings and purposes with which this work began:—

"Although the world was never so full of books and papers as at the present time, yet there is but very little written that is calculated to lead the youth to feel the need of the Saviour, and to impress them with the importance of shunning vice and living a virtuous, sober, and holy life."

"As we have seen children growing up at this corrupt age of the world, without an experimental knowledge of the religion of Christ, yet tender, and sometimes seen to weep when brought under a good influence, and then have seen their parents professing to be looking for Christ, yet careless about their salvation, our hearts have yearned over them."

"We do not speak of means to publish the *Instructor*; for we know that if we labor faithfully, in the fear of God, for the salvation of children intrusted to your care, it will be in your hearts to sustain us."

"We design that the *Instructor* shall be filled with sensible matter, not only for the benefit of small children, but for the instruction of the youth from sixteen to twenty years of age."

"We give four Sabbath Lessons in this number, one for each week, and hope the parents will establish Sabbath-schools even where there are but two or three children in a place. And we expect the children will read them over many times, so as to be able to answer all the questions."

Thus the Sabbath-school work among us began with these lessons and this appeal in the first number of the *Youth's Instructor*,—a paper which has continued to the present time to be, what its founder designed it should be, a treasury of the purest juvenile literature, an instructor of righteousness to

the children of Sabbath-keepers, and an able auxiliary to the Sabbath-school work. C. C. L.

### THE SUPERINTENDENT'S QUESTIONS FROM THE DESK.

#### I. Why should he ask any?

1. In order to have a Sunday-school. The editor of the *Sunday-School Times* has often made the point that a Sunday-school is impossible without a teacher's meeting, reminding us that the mere fact that any number of groups of Bible students use the same room and time for their meeting, and even sing and pray together, does not make such assemblage fill out any proper definition of a Sunday-school.

Neither can any very high and worthy ideal of a Sunday-school be realized unless these several groups of Bible students for a time, during their session, lose somewhat of their separateness, and give themselves in their Bible study, as well as in their song and prayer, to be led by one mind, to be inspired by one thought, and to be moved by it to one purpose.

2. In order that our Sunday-school may reach with its teachings each scholar each Sunday. Not all teachers have the same gift, or the same gift at all times, nor do all teachers exercise the gift that is in them. So it will often happen, unless there is a good desk review, that some scholars will go away from every session unfed of the word, and even feeling that there was no meat in it. The superintendent, by his desk questions, will aim to cause each scholar to see in connection with each lesson—and, if possible, to state—some lesson facts, some clear thought, some right feeling.

These are two of many reasons for the superintendent's desk-questions.

#### II. What should be their characteristics?

1. They should be expensive. What costs nothing is worth nothing, is a proverb which fits here. The superintendent must carefully prepare, not only as to his line of thought, but as to the form and order of the questions by which he will make his thought the thought of the school.

The unprepared speaker in continuous address is apt to be wandering and miss his aim; but how much more difficult and exacting of careful preparation is his task who undertakes not only to guide his own thought and utterance, but also the unpremeditated words of many others whom he asks to share with him the ear of his audience, that no words of his or theirs may hinder, but all help, the expression of his own thought.

2. The questions should be rapid and multitudinous,—discharged almost in volleys, like musketry, to do execution all along the line, rather than delivered at long intervals of time and space, like heavy ordnance.

If possible, every scholar should be put on the alert to join in the chorus of answers. Still the exercise should have great variety. The manner should be according to the character of the question, and in every exercise some questions should be deliberate, and occasionally a single question or two may well constitute the whole review.

3. The whole exercise must be brief, say from three to ten minutes,\* else in most cases the interest will flag, and the service become unprofitable. Fish must be attracted, or they cannot be caught.

4. The questions should mostly be simple, that is, relating to points all can understand, such as names of persons and places mentioned in the lesson, the facts stated about them, the sentiments or precepts expressed, and the results of conduct indicated, requiring rarely other than short answers, but almost never but a yes or no.

5. The questions should be definite, that is, so framed that no amount of ignorance or ingenuity can fairly give any other answer than the one intended by the questioner.

This is a general truth about all teaching questions, for so far as the questions are ambiguous, the teacher surrenders his leadership; but the larger the class, and the more limited the time, the more vital it is to cut off any possible misinterpretation of the question. Then, too, concert in answering is impossible, unless many scholars perceive at once both the thought and the form of the answer desired.

6. Finally, the questions should be progressive, not leading nowhere, as into a blind alley, nor

\*I should think this time too brief; from ten to fifteen minutes, sometimes twenty, would be better. Of course the entire general exercises should be included in this time.—C. C. L.

leading into confusion and perplexity, but out into the light, the King's highway, the way of holiness. Any scripture, all Scripture, can be wrested to the ruin of men. It is the office of the superintendent's desk questions to call back the misguided, to put things in right relations, to bring something clear and healthful, something sweet and precious, out of every lesson.

Each lesson is a selected passage from God's letter to each soul. Each lesson has in it bread for his hunger, water for his thirst. In each lesson God calls each scholar as really as he called Samuel, and says to each as really as he said it to Solomon: "Ask what I shall give thee." To show the Father's starving children this bread, the thirsty but blind Hagers this water, to ring into ears almost deaf this personal call, to lead stony and stupid hearts to make choice of highest wisdom,—this is the ultimate and never-to-be-forgotten end of the superintendent's desk questions.

Only the Lord can give the needed wisdom. Let us ask him.—John B. Smith, in *S. S. Times*.

## Special Attention.

### "DISTRESS OF NATIONS."

THAT England and Ireland are still far from an agreement, is evinced by the latest vandalism of the dynamiters in London. Saturday, Jan. 24, at about 2 p. m., an explosion occurred in the London Tower, and a few minutes later, two others badly damaged the houses of Parliament. That the motive therefore could have been only an insane desire for vengeance, seems evident from the fact that a time was chosen when the buildings were thronged with visitors. The authors still remain unknown, although the utmost efforts have been put forth to discover them, and some arrests have been made.

The outrages have awakened the most intense feeling in both England and America. The English press does not hesitate to express the opinion that the United States is greatly to blame for harboring such men as O'Donovan Rossa and his associates. For unless those who are known to entertain such dastardly sentiments can be brought to justice, the evil is almost without remedy; for a foe which may be concealed in a woman's clothing or in a man's pockets, defies detection.

The leading papers in our own country are loud in their denouncement of the crime. And it is not one liable to be confined to England alone. For Sunday morning, Feb. 1, the dry goods houses of Garry Bros., and Ridley and Co., New York City, were badly damaged by an explosion of dynamite, supposed to have been caused by disaffected employes. When we have in our own country persons—and not a few of them, either—who loudly applaud the actions of the dynamite fiends, what security can we feel, especially when we remember that they openly express the most vindictive hatred against wealth, industry, art, and in fact all direct results of civilization?

In Chicago, Sunday, Jan. 25, the Socialists held a meeting, the following sentences being but a few out of the mad speeches there made:—

"This explosion has demonstrated that Socialists can safely go into large congregations in broad daylight and explode their bombs."

"A little hog's grease and a little nitric acid make a terrible explosive. Ten cents' worth would blow a building to atoms."

"Dynamite can be made out of the dead bodies of capitalists as well as out of hogs."

"All Chicago can be set ablaze in a minute by electricity."

"Private property must be abolished if we have to use all the dynamite there is, and blow ninety-nine hundredths of the people off the face of the earth."

"I have often wanted to be a man [said a negro, who presided]; but since I have heard that it was a woman who has blown up the Parliament buildings in London, I would not swap places with any man in the country."

Who wonders that with so much inflammable material in both countries only awaiting the lighting torch, men's hearts are "failing them for fear, and for looking after those things which are coming upon the earth." And if such be the wrath of man, who will be able to stand when God's wrath shall be poured out upon the earth? KAPPA.

# The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 10, 1885.

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

## THE JUDGMENT OF THE GREAT DAY. 1

(Continued.)

INASMUCH as the first division of the Judgment work transpires before the coming of Christ, and consists in "accounting worthy" those who are to receive the reward of immortality at that time, it follows that this part of it is accomplished while Christ is yet acting as mediator in the presence of his Father, before he takes his position as king, upon his own throne. Indeed, a moment's thought will make it evident that Christ cannot vacate his position as our High Priest above, till it is ascertained how many have accepted of the offer of forgiveness of sin and everlasting life, through him, as this must be an essential part of his mediatorial work. But on whomsoever the blessed words of acquittal and acceptance are passed, their Judgment is so far accomplished.

But in this part of the Judgment, our Lord cannot be the Judge; for he cannot be both Judge and Advocate at the same time. This, therefore, must be the period during which the Father sits as Judge. And with this agree the words of Daniel, when, describing the very beginning of the Judgment, and the first opening of the books, he declares that the Ancient of days, God, the Father, "did sit" (as Judge), and that one like the Son of man (Jesus, as priest and advocate) came near before him. Dan. 7: 9, 10, 13.

A very important and interesting question now arises; namely, in what part of Christ's priestly work does this Judgment scene occur? and this suggests a brief survey of the work of our Lord, in his different offices, and in different dispensations. Three distinct and consecutive positions are assigned him in the Scriptures, in connection with the work of human redemption.

1. His work upon this earth at his first advent was in fulfillment of the prediction by Moses fifteen hundred years before: "And the Lord said unto me, . . . I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Deut. 18: 18, quoted and applied to Christ, in Acts 3: 22, 23.

2. When, having suffered upon the cross as our sacrifice, and being raised from the dead for our justification, he ascended to the right hand of his Father, he became a great High Priest, after the order of Melchisedec. Ps. 110; Heb. 8: 1-6.

3. But when he comes again, he is in possession of kingly authority, as promised in the second psalm, and bears upon his vesture the royal title, "King of kings and Lord of lords." Rev. 19: 16.

We thus find that his prophetic office was the subject of solemn promise (Deut. 18: 15-18); his priesthood is established by an oath (Ps. 110: 4); and his kingly office is the subject of a fixed decree, as declared in Ps. 2: 6, 7. Our field of inquiry leads us to the contemplation of the latter two only, his position as priest coming first in order for examination.

And when we approach this subject, we are not left to the vague and uncertain views under which the Christian world seems to rest in mystified contentment; for Christ's position as priest is clearly defined, the nature of his work is distinctly set forth, the *modus operandi* of the forgiveness of sin, through his intercession, is made plain by the countless illustrations of fifteen hundred years,

the event with which his priestly work shall close is the subject of repeated revelations, and the beginning of the closing division of that work is marked, as will be hereafter seen, by the leading prophetic period of the inspired pages.

When our Lord ascended he took a position "on the right hand of the throne of the majesty in the heavens." Heb. 8: 1. "Sit thou at my right hand," said the Father to the Son. Ps. 110: 1. We are not, however, to understand from these expressions that the Saviour, as priest, is immovably confined to one place, and in a sitting posture. For Stephen, being full of the Holy Ghost, looked up steadfastly into heaven, and saw Jesus standing on the right hand of God. Acts 7: 55, 56. Saul had an actual interview with him while on his way to Damascus. Acts 9: 3-5; 1 Cor. 15: 8; 9: 1. And even when Christ is seen coming in the clouds of heaven, while the Father remains far away in the metropolis of the universe, he is still said to be "sitting on the right hand of power." Mark 14: 62.

The expression "on the right hand" refers rather to exaltation and honor than to location. Gesenius defines the Hebrew word *yahmeen*, right hand, as follows: "To sit on the right hand of the king, as the highest place of honor, *e. g.*, spoken of the queen (1 Kings 2: 19; Ps. 45: 9); of one beloved of the king and vicegerent of the kingdom. Ps. 110: 1." And so Paul testifies of Christ, that the Father hath "set him at his own right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Eph. 1: 20-23. Let us rejoice that he who offers himself as our advocate and friend holds such a position of exaltation and influence and union with him who is the Judge of all.

While Christ thus sits at the right hand of power on the throne with his Father, he performs his priestly office. He is in the fullest sense that which was prefigured by Melchisedec, king of Salem, or Prince of Peace, and priest of the Most High God. His position as priest is thus set forth by the prophet Zechariah: "Behold the man whose name is the Branch; and he shall grow up out of his place; and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he [the Branch, Christ] shall be a priest upon his [Jehovah's] throne; and the counsel of peace shall be between them both." Zech. 6: 12, 13. No language could more beautifully describe the relation of the Father and Son to each other, as they are together engaged in carrying out the plan of man's salvation. But Christ is hereafter to occupy another throne in his own name, as he says in his message to the Laodiceans: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 21.

The work of Christ as priest was foreshadowed by the typical services of the Mosaic dispensation. The priests of that time served "unto the example and shadow of heavenly things." Heb. 8: 3-5. Paul, in his epistle to the Hebrews, draws out a very full comparison between the earthly priests and our Lord. They had gifts and sacrifices to offer; so he also has somewhat to offer. Heb. 8: 2. They had a ministry to perform; he a more excellent ministry than they. Verse 6. They were ministers of the earthly sanctuary, pitched by the hands of men; he is a minister of the true tabernacle in heaven, greater and more perfect, pitched by the Lord and not by men. Heb. 8: 2; 9: 11. They offered the blood of animals; he offers his own blood. Heb. 9: 12. Their offerings could

not take away sin, except in figure; his removal sin in reality. Heb. 10: 1, 12, 14.

The parallel between them may be easily drawn. In the type there was a real law the transgression of which constituted sin; here we have the same law, and the same results from its transgression: "Sin is [still] the transgression of the law." 1 John 3: 4. There was real sin here the same. There were sinners to be forgiven; here the same. There was the earthly sanctuary; here the heavenly. There was the Levitical order of priesthood; here the Melchisedec. There was the blood of animals; here the blood of Christ. There was forgiveness in figure; here forgiveness in fact. There because men did not long continue by reason of death, a completed round of service was marked off by the great day of atonement every year; here Christ, not being subject to death, performs but one great round of service, and accomplishes his work once for all, the conclusion of his ministry being marked by a great antitypical work of atonement.

We now secure the forgiveness of sin in the same manner in which sinners then secured it—through the more perfect service of which there was a figure. All through the year, till the day of atonement, the seekers for pardon among the people of Israel brought the victims which they took for their propitiation to the ministering priest at the tabernacle door. Confessing their sin, the sin was then borne, through the blood of the victim and the ministry of the priest, into the sanctuary. The penitent was dismissed with the sense of pardon in his breast, and the priest, if it may so expressed, had the sin in charge till the approaching day of atonement. Then by a special service in the second apartment or most holy place, performed only at that time, and only in that place, the sinners were removed from the sanctuary, and upon the head of the scape-goat borne away into a land of forgetfulness, and Israel were then, in figure, forgiven.

In like manner all through the present dispensation, till the great antitypical work of atonement, seekers after pardon under the sound of the gospel bring the victim they take for their propitiation to the antitypical crucified Saviour—by faith to the sanctuary on high, where they find the risen Redeemer as ministering priest, through whom they confess their sins to God the Judge of all. And when the time for the final work of atonement comes, then a special work in the most holy place of the temple on high, of which the people may still avail themselves, removes the sins from the sanctuary and the people, and God's true Israel is then forever acquitted from the guilt of transgression.

But this acquittal from the guilt of sin, is not acquittal in the Judgment. This is the setting apart of certain ones to be made like Christ when he shall appear (1 John 3: 2), the "accounting worthy" of certain ones to escape the things coming upon the earth, and to stand in his presence; who, accounting worthy, as we have seen, must take place before the coming of Christ and the resurrection of the just.

One great question is now answered; namely, In what part of Christ's mediatorial work does that requisite investigative Judgment scene occur which decides who are to receive the reward of immortality which Christ brings with him at his coming? The answer is that it is the closing vision of his ministry, the solemn work of atonement with which the service of the sanctuary concludes.

But this ministration in the second apartment or most holy place, where the atonement is made, is the cleansing of the sanctuary (Lev. 16); and the beginning of this work is marked by the great prophetic period of Dan. 8: 14. "Unto two thousand three hundred days, then shall the sanctuary be cleansed." These days extend far down in



present dispensation, and hence apply to the history of this dispensation. They point to the opening of the heavenly sanctuary, the great annual work of atonement, the solemn conclusion of Christ's mediatorial work for the world, as the work of salvation is brought to its end. The twenty-three hundred days (years) commencing with the seventy weeks of Dan. 9: 24, dating from the commandment to restore and build Jerusalem. Verse 25. This commandment for the restoration of Jerusalem, was the culmination of the series of movements in behalf of the Jewish people after their Babylonish captivity, including the decree of Cyrus, B. C. 536, (Ezra 1), the decree of Darius, B. C. 519, (Ezra 6), and reaching their fulfillment and completion in the grand document issued by Ezra the priest, by Artaxerxes Longimanus. Verse 7. This decree was issued in the seventh year of the king (verse 7); and this, according to the most authentic chronology, was B. C. 457. Dating from that point, the whole period would terminate, and the cleansing of the heavenly sanctuary begin, in 1844. As Ezra commenced his work in the autumn of the year (Ezra 7: 8), we are carried to the autumn for the termination of the days; and the exact point in the autumn where they terminate is indicated by the type which fixed the opening of the sanctuary to the tenth day of the seventh month.

Let us pause that the reader may weigh the momentous conclusion to which this argument leads. If these things be so, more than forty years of the cleansing of the sanctuary, the antitypical work of atonement, the investigative Judgment, have already transpired! Whoever adopts these conclusions must now turn with interest to the nature of the work involved herein.

(To be continued.)

#### A MOVING STRAW.

STRAWS in motion show not only that the wind is blowing, but the direction in which it is blowing. Here is one indicating the approaching union between Protestants and Catholics, which would have seemed very strange a few years ago. A correspondent of the New York Sun, in its issue of July 17, 1884, took that paper to task for praising and glorifying Romanism to the disparagement of Protestantism. In its reply the Sun denies the charge, but at the close of its article uses the following significant words. Speaking of the different denominations and their relation to each other, it says:—

Like the Sun, they see that the time has come, at hand, when the Christian church must forget its divisions and overcome its old animosities in order to combine to resist the assaults of modern unbelief, which does not wage war against any particular system of theology, but raises its hand against the foundations of all theology and all revealed religion. Thus assailed from without as never before in Christian history, the church begins to feel the necessity of union within, and of conciliation between its different branches which shall end the old intestine feuds.

Accordingly, we find that there has been growth of recent years a more harmonious feeling between Protestants and Catholics. They are each respecting the other with greater respect, though their party yields any of its convictions; and they recognize that they are working for the same general end, and that the defiant and implacable spirit of each is the same spirit of skepticism which is now everywhere prevalent.

At such a time as this, men who, like our correspondent, seek to kindle anew the flames of religious animosity, seem to us to be working with the grain of the church rather than with its friends and supporters."

Perhaps you are in darkness, have lost your way and cannot find it; and you are more than miserable. Do not forget that, when Pilgrim lost his way, he went right back to the place where he lost it, and found it.—*Gospel Expositor*.

#### ADVENT EXPERIENCE.—NO. 1.

THE PASSING OF THE TIME IN 1844, THE "SHUT DOOR," AND THE RISE OF THE THIRD ANGEL'S MESSAGE.

THE old '44 Adventists are rapidly passing away. Only a little handful remains among us. The mass of our people are not personally acquainted with the facts connected with the passing of the time, the short period of confusion which followed before the rise of the third angel's message, and the events connected with its early history. They know little concerning what was known as the "shut door doctrine" or the causes which led to it. There are now very few public laborers among us who are personally acquainted with these facts. Father Bates, Elds. White and Andrews, and quite a number of others who acted as public speakers, are gone. Yet there are facts of the very deepest interest connected with that interesting period, which have a vital connection with our present work. This message is connected with all that experience by indissoluble ties. If that Advent experience was not of God, this cannot be. If that was a fanatical movement, this must be also. But if that first message was a true prophetic movement, this surely is. The messages constitute but one series. They stand together or fall together.

Our opponents make desperate efforts to show that some great errors and mistakes were connected with the work after the passing of the time, hoping to thus disgrace the whole movement. There has been more ink wasted on this subject in their vain endeavors than almost any other.

That period in our history will ever be one of absorbing interest to all believers in this message. The experience of God's people was one of the most trying at that time that perhaps any religious body has passed through for centuries. From a child the writer was brought up in the midst of the Advent experience. Being ten years of age when the time passed in 1844, we remember the events of the next few years as well as almost any in our life. At that period of life impressions remain most deeply fixed in the memory. Being acquainted with the third angel's message when perhaps there were not more than fifty Adventist Sabbath keepers in the world, we have had an extensive knowledge of the facts connected with its early history.

After speaking recently on these subjects in the Tabernacle, we were requested to write out for the REVIEW some of the facts relating to this interesting period of Advent history. We hope this will not only be of interest to the readers of the REVIEW, but that it will add to their confidence in the correctness of our position, and serve as a defense when our enemies try to break down their faith in this sacred work. We are sure from personal knowledge that we have nothing to fear from the most scrutinizing investigation of early Advent history. The more closely it is investigated, the better it will be for the cause; it is only a partial knowledge of the facts that we need to fear. When we understand all about the facts connected with the "shut door doctrine," as it is called, we shall find nothing of which we need to be ashamed.

The believers in Christ's soon coming were grievously, bitterly disappointed in not seeing the Lord in 1844. They were for a time in confusion. Doubt and questioning sorely perplexed the true believers. Some, of whom better things were expected, gave up their faith, many going back to the world. It was a time of great trial with them. But when the light on the third message broke in, they saw their bearings, and the past was made clear. It is morally impossible for those who learn of these facts of Advent experience by hearsay to realize them in the same sense and intensity that those did who personally experienced them. We may believe the words of those who tell us

about these things; yet they are not as real as if we had seen them, and felt the emotions of the living actor. Our great danger as a people is that we will not now share by faith the Advent spirit manifested then, and that we shall receive in its place a worldly, indifferent, careless spirit, which pervades all Christendom.

How much we would rejoice to see manifest among us more of the old Advent fire and intensity of interest seen in 1844. We want that experience revived in our midst. We want that spirit of sacrifice to give life and push to the work. With the glorious theory of truth we possess, if this spirit was permeating the whole body we should soon hear the loud cry of the message in all directions. Right here is the element too much lacking.

We hope in some faint degree to give the readers of the REVIEW some ideas of that interesting period. In the next issue we will speak of the closing part of the '44 experience. G. I. B.

#### OUR COLLEGE.

AS LITTLE has been said recently concerning the College work, perhaps our people would like to know how it progresses. We are having a very quiet, interesting, and profitable College year. The attendance is larger than for quite a number of years, over 300 being actually at work, while the aggregate for the whole year will reach probably over 400. The class of students generally is excellent. All seem to desire to be profited. The progress in study has been good. We have had little trouble in the College management so far. The religious influence seems to be excellent, better, we think, than in any year before. Nearly a score of the students have been baptized already, and from week to week others are starting to serve God. Meetings in the chapel are held every Friday evening, when the hall is crowded. Sabbath afternoons several social meetings are held in different rooms, in which many take a part. Scholars have voluntarily associated together, quite a number of them, to labor for those who are not converted, and with good results.

There are some four regular classes in Bible study, which Bro. Vesey instructs. Besides these, Eld. Smith lectures every afternoon on the doctrinal points of our faith. He has the largest class of this kind he has ever had at the College since its beginning. It now numbers ninety-five. He reports an excellent interest.

The missionary department is made very prominent the present College year. From eighty to one hundred are in constant attendance. Two large classes recite in the forenoon, and much of the afternoon is occupied by them in this branch also, Sr. Sisley is doing a good work in this important department. Besides this, there is a Vigilant Missionary Society of the students of over one hundred, which meets every Thursday night. They use 300 copies each of the REVIEW and Signs, 100 of the German paper, 50 of the Danish, 25 of the Swedish, and also some of the French. Those who attend these meetings report them to be of great interest. We have been there on a few occasions. They are conducted by the students themselves. In the last meeting quite an interest was shown by the young people concerning the importance of plain dress, that they might cast the right influence in favor of plainness in dress, avoiding ornaments, etc. It is encouraging to see them voluntarily considering this subject when so few seem willing to do so in this age of the world.

In the manual labor department we are making some headway, and expect to make more in the near future. Our circumstances were very unfavorable at the beginning of the College year, when we should have begun active work in this department. We had no means at our command to provide facilities. We were in debt thousands of dollars,

and our boarding-house was not furnished, etc., etc. But a start was made, nevertheless. We have two promising classes, one in setting type and one in book-binding; and they are doing well. Since the boarding-house was opened, many of the girls assist there in the work. We hope soon to have millinery and dress-making started, and a class for instruction in cooking. There will be also several other trades for the boys. We labor under difficulties, but shall do our best to make this a success, and we expect to do it.

Altogether, we are very hopeful for the usefulness of the College. We have a heavy burden to carry, but we expect the Lord to help us. *It must be made a success.* Personally, I have never felt more interested than when speaking in the large hall filled with students Sabbath evening, as I have done for two weeks past. What possibilities open before them if they will give themselves to God. We hope the coming course of lectures, and the closing weeks of practical instruction to follow, will be of the deepest interest and greatest profit to them. We hope to make the present College year the most profitable in its history.

G. I. B.

#### NEW ORLEANS.

We left South Lancaster, Mass., for New York City on the night of the 19th. Tuesday night we left for New Orleans via Chicago, having spent Tuesday in New York City visiting the mission, and arranging matters there. The train being delayed, we did not reach this place until Sabbath morning. Met a few workers on the ground ready for business. Eld. Waggoner and party were here also, being obliged to remain over on account of a wash-out on the railroad. They leave to-night, Sunday, Jan. 25.

We have had hardly time as yet to get the lay of the land, and learn just what is needed. We have learned, however, as is first learned in every city where missionary work is to be carried forward, that there are difficulties; but as long as God has a people to be saved, there will be a way to surmount the difficulties and reach the honest. We learn that in this city it is expected that people will knock at the gate, which is usually found locked; so that if an individual is suspected of being a peddler or a canvasser, he will not be let in. There are also other difficulties which are not found in northern cities.

We did not come here expecting to find smooth sailing in every respect, but there is plenty of work for scores of laborers. Our daily program has all been talked over. The workers rise in the morning at half past five and have a season of prayer. In the morning or evening there will be a Bible-reading for the benefit of the workers. The work will be arranged according to the adaptability of those engaged in it. We expect some will canvass, while others will visit ships, and some will watch their opportunities to find individuals from distant parts, and from them obtain addresses, and give them publications to take with them to their homes. There are many ways whereby the truth can be scattered through the South and to different parts of the world.

It has rained very much here of late, so that mud is the order of the day. It is not uncommon to see mules stuck in the mud in the suburbs of the city. In one case, through the ignorance of the driver, a rope was attached to the neck of the mule to pull him out, which resulted in the breaking of his neck, and there he died in the mud. This we would call a "dead stuck" in the mud.

Those whom the Conferences should send to this place to labor in the missionary work should be persons who are willing to rise at an early hour and to care for themselves in tents. We can furnish lodging room, but bedding should be brought by those who come. We want individuals possessing such a spirit of consecration as will enable

them to labor under discouraging circumstances. It is not by might nor by power, but by God's Spirit, that success is given to the work. There are over 200,000 inhabitants here in New Orleans, and there are many thousands who will visit the place this winter and spring. Many of these will learn of the truth for the first time. It is necessary that we work for God and in a manner that God can accept our efforts. We hope those who are designing to come and labor will speedily be upon the ground. All communications addressed to me for the next two weeks should be sent to Fonta's Bloomingdale Nurseries.

S. N. HASKELL.

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#### THE PRESENT PHASE OF THE MISSIONARY WORK.

NONE can look over the history of the past, and witness the various stages through which our tract societies have passed without seeing the prospering hand of God. Not that every plan laid and every move made has been the wisest; yet God's providence has been over the work, and we have been led step by step to mature plans, and methods have been adopted which have been successful in placing the light of the truth before the masses of the people. It would be folly to say that we had reached perfection even now, but we should keep trying, keep planning, and God will go before us to give us light and instruction.

The Spirit of God has spoken years ago that the truth should be carried into all the cities and villages of our land. There should be colporters everywhere,—men and women with Bibles in their hands, going from house to house, and giving the truth to the thousands who now sit in darkness. We look upon the combined offer of "Sunshine at Home" and the *Signs of the Times* as being one of the best means which has yet been devised to carry forward the work, and we believe God's blessing has thus far attended it: The fact that ten thousand copies of "Sunshine" were published and sold, and placed in the hands of the canvassers to deliver (if not delivered) within thirty days, shows a work far in advance of anything that had ever before been accomplished in so brief space of time. It simply shows what can be done when we as a people unitedly take hold of the work. If those who subscribe for "Sunshine," and receive the *Signs* for three months are never visited again, a very small amount of good will be accomplished to what might be were the ground recanvassed.

"Sunshine" is a selling book, and the point has been made on the book, while the *Signs* has been secondary. The people will not therefore appreciate the *Signs* as much as if it had been made more prominent. It is necessary, therefore, that these individuals be visited, and their attention again called to the paper with some work of a denominational character. Bible-readings also should be held where there is sufficient interest. Colporter work opens and prepares a vast field which should not be neglected.

The work of canvassing which has been so well begun, should not be entirely dropped for the recanvass. It has developed throughout the field hundreds of excellent canvassers for "Sunshine" and the *Signs of the Times*. Many have proved successful in procuring subscribers for six months or even a year. These canvassers who have been thus successful should be encouraged to continue with "Sunshine," and not turn their attention to another work to which they are not so well adapted; we have another class of laborers who are better adapted to sell some other work and to do colporter work and also hold Bible-readings. Let these individuals be encouraged to follow up this work at the expiration of three months. Let every Conference prepare for a recanvass; and while on the other hand the pioneers go forth with our pioneer sheet into new fields, and explore new territory, which in every case should be canvassed

thoroughly, the work should be followed up by another class of laborers to perfect the inquiry which is awakened. Then let lecturers come and pastoral work be carried forward. In this way thousands of cities can be entered during the coming year. The Lord has told us to let our light shine; and he also says as plainly that system of order should be established in carrying forward the work.

We have commenced a good work, and brethren have taken hold nobly; if it be carried forward as it should be, the result will be a harvest of souls in the kingdom of God.

S. N. HASKELL.

#### VISIT TO THE SOUTH LANCASTER ACADEMY.

I HAVE had the pleasure of spending several days in this institution. I have fared so well, and been treated so courteously, and entertained so highly, that I should be ungrateful if I did not say a word for it. Possibly the managers have had their eye to this all the time, though they seem to be above suspicion of guile. Anyhow, I always found here a nice room, neatly kept, good fare, pleasant surroundings, and cheerful faces.

There are numerous buildings, connected with this institution, chief of which are the boarding-house and Academy. In the smaller buildings are a printing-office, shoe-shop, harness-shop, broom-shop, etc. Over each of these is an overseer, under whom the students work certain hours each day. The boarding-house is arranged and furnished with every convenience. The rooms are high, light, ventilated, heated by a furnace, and neatly furnished with good chamber sets. There are bath rooms, study rooms, parlors, dining rooms, etc., all well furnished, and as pleasant as could be asked.

Everything goes like clock work from early morning to bed time, without any confusion or disorder. All the students, boys and girls, make their beds, and take care of their rooms. As far as I could judge, the boys' rooms were as neat and well kept as the girls' rooms. Such an experience is worth much to any boy. Each one also has his or her turn in waiting on the table. The students also assist about the washings, and hang out the clothes—just the experience that every boy needs. All are up every morning at precisely 5 o'clock. What boy or girl was ever known to favor sleep? But they have a way here of convincing themselves that even this is best and for their good; so after a few days the very worst sleepy head is out of bed, bound, and ready for business at the ringing of the bell. Simply the fixing of this good habit is worth a fortune to any young person.

Every Thursday each student takes a bath, and forms another good habit to form. No quarrelling or disorderly conduct is allowed, nor does there seem to be any disposition that way. Kind words, good manners, and courtesy are required of all at all times. What a valuable lesson this will be to these young people! The social privileges enjoyed here are worth the cost of the school.

The religious influences are excellent. This is seen in the fact that nearly every one in the school is a professor. Very few hold out against the influences through a whole term. The day begins with gun and closed with prayer. All the teachers and managers are persons who fear God. Near the students take one Bible study in the school. I know of no place equally favorable for young people to take up the cross and form fixed habits of religious duty. I greatly desire my children to have the benefit of such a school.

All seem to be making reasonable progress in their studies, though necessarily they do not have as much time for their book lessons as when the work is connected with the school. But the goodness and mischief, the irreligion and immorality often learned at other schools are not learned here. If this is not something to be thankful for,

ing of our children, then I do not know what it will be.

It was a great undertaking to start such a school, it will require constant watchfulness and exertion to keep it in the right channel. The school should have the sympathy, the prayers, and the aid of all our people. I know of no object more worthy of assistance than this. Brethren, send your children, send your prayers, and then talk for it everywhere and every day.

D. M. CANRIGHT.

#### TRACT SOCIETY FINANCES.

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THE financial condition of the tract societies should not be overlooked. Last summer our brethren pledged for depositories of our publications in various Conferences. These pledges have been fully paid, and they are worth at least 95 cts. on a dollar, and in most cases one hundred cents on a dollar. Our brethren's pledges are as good as cash. They are pledges made to God, and in every case where money has been pledged, the brethren should realize that our Associations which have furnished these books and tracts and the *Review of the Times* to work with, have the first claim on these pledges. The indebtedness of the tract societies to these institutions should be paid. Do not let a large indebtedness exist against our society. The Associations need your money. The cause needs money in many different ways, when you appropriate the funds for large depository buildings to the neglect of paying the Associations, you are robbing other branches of the work, by preventing the Publishing Associations from advancing the money to carry the truth into new fields. God cannot bless such a course. The first money you get should pay the indebtedness to the institutions, that they may take the money to carry the truth into regions beyond the bounds of present effort. The work is enlarging in Europe. The mission in Australia is about to be opened, and means are called for in every direction. When the Associations are deprived of the money which is their just due, it not only affects them, but the cause at large. The indebtedness of the tract societies to our Offices should be wiped out.

The combined offer of the "Sunshine at Home" and the *Signs* will not involve any of our tract societies. It is all a cash business, with sufficient margin to pay all the necessary expense of the tract societies. We see no reason why the work we well commenced should not be carried forward when the war is over. Our effort and zeal should increase continually. Do not slacken the hand as though this was but a temporary effort. It is to continue to the end of time. May God bless the workers and hasten the triumphs of his truth.

S. N. HASKELL.

—All thoughts of ill, all evil deeds  
That have their root in thoughts of ill—  
All these must first be trampled down  
Beneath our feet, if we would gain  
In the bright fields of fair renown  
The right of eminent domain.

—Longfellow.

—There are depths in the ocean which no tempest ever stirs; they are beyond the reach of all storms which sweep and agitate the surface of the sea. There are heights in the blue sky to which cloud never ascends, where no tempest ever comes, where all is perpetual sunshine. Each of these is an emblem of the soul which Jesus dwells in, to whom he speaks his peace, whose fear he dispels, and whose lamp of hope he trims.—*Spurgeon*.

—There are some men who are asking, "How can I serve God without using my hands? How can I serve God without using my tongue? How can I serve God without going to prayer-meeting?" There is this running all through human nature, namely, how to cheapen religion. "How can I live a religious life and have it cost me just as little as possible?"

## 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.

### WHAT OF THE NIGHT?

BY S. M. COBB.

TELL, oh, tell us, faithful watchman,  
Is this long, dark night of years  
Nearly passed, and what's the token  
That the morning soon appears?

Since the evening shadows gathered,  
We have watched with anxious eye  
For some tokens of the morning  
In the darkened eastern sky.

We have watched each sign and token  
For a glorious coming morn,  
That shall scatter clouds unbroken,  
With an everlasting dawn.

Pilgrim, yes, the light is dawning;  
Dreary night is almost past,  
Soon the light of endless morning  
O'er the darkness will be cast.

Close beside your pathway, Christian,  
You have seen the waymarks all;  
Sun and moon were strangely darkened,  
And the stars from heaven did fall.

You have seen false christs and prophets  
On your journey, by the way;  
These are truly signs and tokens  
Of a speedy coming day.

Dangers thicken in the darkness,  
Men increase in sin and crime,  
These are signs that we are living,  
In the waiting, watching time,—

Waiting for the Master's coming  
At the dawn of early light,  
Watching now the wasting shadows,  
Of a long and dreary night.

### SWITZERLAND AND FRANCE.

DURING the month of December Mrs. B. and myself spent nearly four weeks in visiting and holding meetings among the Sabbath-keepers in Switzerland. We had profitable seasons in every place. At two points we were favored with the presence of Bro. Whitney and my brother. While we were with these brethren in consultation, we felt the force of the words, "How good and how pleasant it is for brethren to dwell together in unity." May the Lord greatly bless these dear fellow-laborers. We had profitable interviews with other brethren, who are trying to do something in the cause of the Lord, and who are having some success in leading some to obey the truth. They seem to have good courage in the Lord. The quarterly meetings with the churches have been good. A goodly number were received as candidates for baptism. There seemed to be a readiness on the part of the members to pay their tithes, and quite a list was made in raising means to buy furniture for the meeting hall in the new building at Bale.

Last week my brother and I left our friends, and came in company as far as Geneva, where we spent two nights and one day together. The Lord blessed us much in our praying seasons. Friday morning, as we were about to separate, he to go to Italy and I to France, in tenderness we implored the blessing of God upon each other, and that he would abundantly bless our labors, as he does those of his humble and faithful workers in other parts of the broad field.

Last Sabbath I held three meetings with the few in Valance, and they seemed much encouraged. I have just reached the island of Corsica. A good and faithful work was accomplished here in a short time last October. But lately the enemy has been trying hard to destroy what has been done, and to lead some dear souls to go astray from the truth. It rejoices our hearts to know that God's people pray for us, and we feel to put our trust in him.

Bastia, Jan. 12.

A. C. BOURDEAU.

### KANSAS.

SURVEY, ROOKS Co.—Began meetings the 19th of January in what is known as Grange Hall. The place is in the eastern part of the county. Have held to date eight meetings. The very cold weather has interfered with the attendance some;

but last night (Sunday) the house was well filled, and good attention was paid while the subject of conversion was presented. The interest seems to be rising. Have spoken six times on the prophecies. Pray for me and this work, dear brethren.

Jan. 25.

N. J. BOWERS.

### MICHIGAN.

SHERMAN CITY.—The little company at this place are still faithful in keeping up our meetings and Sabbath-school. We held fifty-two meetings during 1884, but have suffered from the moving spirit. We should be glad to have our ministers give us a call. I believe there are omens of progress, and there is manifest a general anxiety to be found in harmony with the message, for which we thank the Lord. Pray for us.

J. B. TINKER.

WEST HAVEN, JAN. 25.—Began meetings at this place Monday evening, Dec. 8, and continued them four weeks, with a good interest throughout, until about two weeks ago the school-house was closed against us. Since then I have spent the time in visiting from house to house, trying to get those who were convinced of the truth to take a stand. Seven have signed the covenant to keep all the commandments of God, and the faith of Jesus. There are several who are fully persuaded in regard to the Sabbath; but they are waiting for the "more convenient season." A Sabbath-school has been organized, and the people are of good courage. Pray for the work at West Haven.

EUGENE LELAND.

BLOOMINGDALE.—By request of the president of the Conference I came to this place Jan. 23, for the purpose of organizing a church. A successful meeting was held here the past summer by Brn. Parmelee and States and others. Regular weekly meetings were established, and a Sabbath-school organized. These have been maintained ever since. The present effort resulted in the organization of a church of sixteen members. Two of these united by letter. There are more who will unite with the church as soon as they obtain letters from the churches where they now belong, also some who embraced the Sabbath the past summer who we hope will unite with the church at no distant day. The subject of tithing was presented, and no dissension was offered. Bro. Geo. O. States, having moved to the place, was chosen and ordained elder; and James E. Parish was ordained deacon. The other necessary officers were elected.

This church was in need of a suitable place to hold meetings; and having one offered to them at a reasonable price, steps were taken to secure it. It will take some energy and sacrifice to accomplish this; but if it is done cheerfully and promptly the advantages gained to the cause in Bloomingdale will well repay for the sacrifice made. Those who labored here the past summer, with the exception of Bro. Geo. Wellman, who is now in another State, were present to assist and give counsel concerning the work. Union and harmony prevailed throughout both the religious and business meetings. May the blessing of God rest on this newly organized church, as it surely will if they seek him with all their hearts.

M. B. MILLER.

### VERMONT.

WEST BOLTON.—I was with the church at this place Jan. 9-20. Elds. Kelly and Peebles were with me a portion of the time. Special efforts were made for the church, and those who had been on the background. The Lord came near by the influence of his Spirit, and a good work was done. The last Sunday we were there we had a profitable ordinance meeting, and three were taken into the church by vote. We feel confident that if more labor could be bestowed here, good results would follow. Am now at Bordoville with Brn. Hutchins and Kellogg. Several more have started in the good way here.

Jan. 29.

R. F. BARTON.

COLCHESTER.—Closed our meetings in Colchester Jan. 22. The work here was started by Bro. I. E. Kimball. I joined him the 5th of December, and we labored together until Jan. 5, when he went to the southern part of the State. Since then I have been trying to finish the work here,



and have also spent some time at West Bolton, where Eld. R. F. Barton has been holding meetings with the church. The last two days I was in Colchester, Bro. Barton was with me. About a dozen are keeping the Sabbath. They will meet on the Sabbath, and one of their number was appointed to lead the meetings. Each family has the REVIEW, and among them they have quite a good supply of our publications. This little company will have their trials from "foes without" and "fears within;" but if they faithfully live out the light they have received, they will at last hear the Master say, "Well done." As we left these dear souls, many of them in tears, I could but pray that the Good Shepherd would keep these few sheep, and bring them at last where all tears will be wiped away. My prayers shall follow them as I enter other fields of labor.

Jan. 25. M. E. KELLOGG.

COLCHESTER AND BRATTLEBORO.—Since our last report from Colchester, two families have commenced to keep the Sabbath, making five families who are now observing it. Dec. 25, we were pleased to meet Eld. R. F. Barton, who visited us for a few days. His aid at that time seemed almost indispensable, as Eld. M. E. Kellogg went away to attend to home matters. He spoke three times, once in answer to an opposition sermon by one Eld. Davis (Baptist). The answer brought one family to a decision in favor of the Sabbath.

Eld. Barton helped much in visiting and also gave one Bible-reading, which was listened to, but not participated in, by two M. E. ministers. A renewal of our acquaintance formed two years ago, while I was with him visiting churches for six weeks in Kansas, was pleasant to us both.

I left Colchester Jan. 5, arriving at Jamaica the 8th. Besides the social meetings in this church, which were interesting, I spoke four times. In accordance with previous decisions, formed by counsel with Eld. A. O. Burrill, who had just visited them, I came to Brattleboro the 12th, to begin a mission here. Bro. Clayton and wife from Jamaica church are now here to engage in canvassing, and make a home for us. We are pleasantly located on Main Street, and the outlook quite favorable for something to be accomplished. All communications from church clerks, etc., should be addressed to me at Brattleboro, Vt.

Jan. 21. I. E. KIMBALL.

#### OHIO.

LA GRANGE, LORAIN Co., FEB. 2.—We commenced meetings here four weeks ago last Friday night. We had a large attendance until after we presented the Sabbath question. The testing truths, and the severe cold weather that set in at that time, greatly reduced our congregation. Twenty-four were in attendance at our meeting last Sabbath, and seven took a stand to keep all the commandments of God and the faith of Jesus. Our interest is on the increase again, and at no point in our meetings has the accomplishment of a good work looked more encouraging. We believe the work is only just begun here. Dear brethren, earnestly seek the blessing of God in our behalf.

W. J. STONE.  
O. J. MASON.

WALNUT GROVE, BOWLING GREEN, AND PORTAGE RIVER.—These meetings were well attended, and were encouraging to all. Eld. Thompson was with us at Walnut Grove, and assisted in the meeting. Brethren came in from other parts of the district. The brethren here have built a neat house of worship, which is all finished except seating. Temporary seats were used at this meeting. One person was received into the church. The work received attention in all its parts. Times are very hard in this part of the State, yet all showed a willingness to do all they could to advance the cause they love.

We held two meetings with the church at Bowling Green during the week to the profit of all present. We would have been glad to remain longer.

The church at Portage River has erected a neat house of worship, 24x34, and has it all clear of debt. A goodly number of brethren came from other churches in the district. Sabbath, Sunday, and Monday were all good days. The Lord was present to inspire faith and courage. Although

very cold, the house was so full that extra seats were needed. Sunday forenoon the house was dedicated to the service of God. The various branches of the cause received attention. At the close of the meeting our brethren returned to their churches and homes much encouraged.

R. A. UNDERWOOD.  
E. H. GATES.

#### MINNESOTA.

RICELAND AND GOLDEN GATE.—Labored with the church at Riceland Jan. 6-16. The members, numbering thirty-five, all Danes, are scattered; and on account of deep snow and cold weather, it was difficult for them to come together. Held in all sixteen meetings. All, both young and old, took an active part in the work. Three joined the tract society, and it was decided to take a club of ten copies of our paper for missionary work. One young man will canvass for "Sunshine." All seemed to take new courage. \$63.10 was paid in tithe, and over \$50 was pledged for camp-meeting fund. After the meetings here, I attended our Sabbath-school Convention at Eagle Lake.

From the 20th to the 29th I labored with the church at Golden Gate, where I live. Here, again, we were hindered by snow-storms. Held eleven meetings which were attended by as many as could possibly come together. This church is composed of fifty-one members, but hitherto we have had but a few active workers. I hope that the Lord's longsuffering toward us may not be in vain. The interest in the work at these meetings seemed greater than ever before since I came to Minnesota. The brethren decided to take twenty copies of the *Tidende*, and my wife takes twenty, which makes forty copies used by this church. Two persons will canvass for "Sunshine." About \$90 was paid in tithe this quarter. Brethren, pray for us that we may cultivate a spirit of work and sacrifice,—a true "advent spirit." Have just arrived at Swan Lake, Dak., where I shall commence meeting to night.

Jan. 30.

L. JOHNSON.

#### PENNSYLVANIA.

PHILADELPHIA, PITTSBURG, AND EMPORIUM.—Since our State meeting, held soon after General Conference, I have had nothing to say through the REVIEW of the progress the work is making in our young Conference. But it has not been because nothing is being accomplished.

Perhaps the most interesting feature of our work this winter is the missions. At Philadelphia there seems to be a remarkable interest awakened. The prospect is that our lecture room will soon be too small to accommodate those who attend the lectures. Some have already commenced to observe the Sabbath, and others seem deeply interested. Eld. Fero is there having the spiritual oversight of the work, and several workers go from house to house inviting the people to the lectures, and taking subscriptions for our periodicals.

At Pittsburg we are working on a more economical plan. The workers occupy a private dwelling, and labor from house to house in canvassing and colporter work. Quite an interest is also being awakened in this great city. The workers at Pittsburg all propose to donate their time to the mission; and we feel assured that God will regard the sacrifice, and a harvest of souls will be gathered in.

The canvassing work seems to move slowly, owing to the hard times; yet we are accomplishing something with "Sunshine" and the *Signs*. In other respects the work moves on steadily, there being many more calls for labor than we can possibly supply. Meetings of general interest are being held with all our churches, and an earnest effort is put forth to seek God.

I recently assisted Eld. Saunders in organizing a church at Emporium, near where our camp-meeting was held last season. The members, though few in number, seem earnest, and there is good prospect of accessions to them in the near future. We rejoice to see the truth firmly planted in Cameron County, and pray that this new church may do much toward disseminating the truth in that part of the Keystone State.

Faithful laborers may fall at their post, as some have fallen from our number of late; but God lives and reigns, and his cause will move onward till it triumphs.

D. B. OVIATT.

#### NEBRASKA.

SILVER CREEK, RAEVILLE, MADISON, AND STEARNS PRAIRIE.—Since my last report I have visited the above-named churches. Jan. 13, 14, I was with the Silver Creek church. The enemy has been hard at work here; yet there are some of members who are as true as steel, and a commendable zeal was manifested by some in coming through a severe storm to attend the meeting. There is also a good interest manifested on the part of those not of our faith.

I next went to Albion, where some thought there would be no need of going to fill my appointment at Raeville, as the weather was so extremely cold and the roads badly drifted. I was happily surprised, however, upon reaching the place to find a goodly number had come together from different parts of the district. The attendance ranged from eighty to one hundred, about one-third of which drove through the deep snow, distances ranging from ten to thirty-three miles, the wind blowing and the thermometer from ten to thirty degrees below zero. This earnestness on the part of the brethren did me much good, and I felt very anxious that all should be well paid for making such efforts to attend the meeting. God blessed us with the presence of his Holy Spirit, which seemed more precious than ever before. Hearts were made tender, and with deep earnestness many expressed their determination to live more godly lives. Two expressed their desire to unite with the church, one of whom made his first start at the meeting.

From Raeville I went to Madison. The meetings there were held in the Opera House. The attendance was good from without; but the weather was cold, and some of the brethren did not attend.

I next went to Stearns Prairie, where I met Bro. Shultz. This company is composed mostly of Germans, who embraced the truth under the labors of Bro. Shultz, a little over a year ago. That was the commencement of the German work in this State. The work has a good beginning among this people. Bro. Shultz has great reason to be encouraged, and I hope that God may continue to bless his labors among this nationality. The meetings were profitable, Bro. S. speaking part of the time in German, and I part of the time in English. One young man from another place who had given up the truth, made a new start, and others decided to take advance steps, especially being honest with the Lord in tithes and offerings.

A. J. CUDNEY.

#### VIRGINIA.

AMONG THE CHURCHES.—Since my last report have been attending quarterly meetings with several of the churches. Met with the Quicksburg church Jan. 2-4, and enjoyed a good season. The preaching was mostly of a practical nature, and seemed to make a good impression upon the minds of all present. Bro. G. A. Stillwell and A. C. Nelson also attended this meeting and did a good share of the work. We were very glad to meet Bro. Is. Zirkle, of Indiana, who assisted in the ordinance. This was a solemn occasion.

Jan. 9-13 we were with the brethren at Marlinton. This was also a good season for those who came to the meeting. A portion of the preaching was upon doctrinal subjects. We tried to set forth some of the signs of the times and the importance of living out the truth more faithfully than ever. The attendance was good, and the Lord gave much freedom while we tried to present his word. The church has been laboring under some difficulties for quite a while, but we hope that these things may all be made right. We believe that if every one will make a strong effort to correct wrongs, the fear of God, they can do so, and his blessing will rest upon them.

Jan. 16-18, held services with the little company at Cedar Point. They still seem to have strong faith in the third angel's message, and are trying to hold up the banner of truth. We would say to these brethren and sisters, Be faithful, and the Lord will give you grace to do much good in his blessed cause. Bro. Stillwell was with me the last two places, and aided in the work. The ordinance meetings have been seasons of special encouragement at these places. We have tried to act in harmony with some suggestions made at the late General Conference, and the Lord has seemed to bless us in so doing.

Notwithstanding the general complaint of hard times, our tithes have come into the treasury as fully as they have for some time in the past. We think this part of the work is, and should be, making considerable advancement, as well as the other parts of the message. When this is the case, we believe the blessing of God will rest upon all who are in it. Brethren of the Virginia Conference, let us all take upon ourselves the burden of the work as never before, and press with vigor on, until the battle is over and the victory won. May the Lord give us the help we need. I expect in a few days to go to Madison County to labor in a new field. Remember me in your prayers, brethren and sisters.

B. F. PURDHAM.

## INDIANA.

PATRICKSBURG AND NOBLESVILLE.—From Jan. 26, Eld. Rees and the writer held meetings at Patricksburg. Although the weather was extremely cold, and the Methodists held a protracted meeting, yet our turnout was quite large considering the circumstances. The longer our meetings were continued, the larger was the attendance of those not of our faith. Several became deeply interested, and three adults began to observe the Sabbath, not fully through our preaching, but mostly from conviction fastened upon their minds. Reading matter furnished them by our church members. One fully united with the church, and another placed himself under the watchcare of the church to become a full member at baptism. Our meetings were to close Jan. 19, but the interest seemed to demand that they be continued; Eld. Rees remained, and the writer left to attend the State T. and M. meeting at Noblesville. The Patricksburg church is one of the oldest in the State, and we were much rejoiced to see its members loving and rejoicing in the truth. We sold several dollars worth of books.

During the past year several young men and women who have heard and known the truth for some time have embraced it, and three of the young men are to labor in the near future as colporters and ministers. Two are now teaching school, and as soon as they are at liberty, they will begin to canvass for "Sunshine" and the *Signs* in one of our large cities. Our meetings were good from the beginning to the close.

The State T. and M. meeting at Noblesville was good, and we were pleased to meet those who are laboring in the State. The meetings will be reported by another. We are glad to know the cause is onward, and are thankful we can labor with it.

S. H. LANE.

WHITE CO.—I have finally brought my labors in White County to a close. I have held meetings at Radnor, Mount Olive, Idaville, Monticello, and Brookston. At Radnor, I found a good working company. The outside interest is good, and a few are almost ready to take hold of the truth. The new house of worship is nearly completed. Since my last report, I have spent a few days at Mount Olive. Five more united with us. The brethren here are members of the Idaville church; but as Mount Olive is over five miles away, we thought it best to organize a class here, which we have done. The class consists of twenty-six members. Ten copies of the *Instructor* were ordered. Sabbath, Jan. 3, we celebrated the ordinances with the church at Idaville. The Lord came very near. The little company at Monticello are also doing well. They seem ready and willing to work, and manifest an interest in tithing.

I spoke three times at Brookston just before leaving. As a result, four signed the covenant. Through the blessing of God, this can be a strong company. It was a painful duty to separate from these dear souls; and as we consider the injury that Satan sometimes works among such young companies, we pray that the Lord may be very near to them, and that they may work together for the building of his cause. Quite a number are reading our papers, and their desire seems to be to know more about the work. Their new house of worship is progressing finely, and they expect to have it ready for dedication by early spring.

Eld. Rees and myself had the privilege of laboring in White Co. during the tent season, and as a result of our efforts nearly one hundred are re-

joining in the truth. As I leave this part of the field, I can but bid these dear souls Godspeed.

Jan. 14.

J. S. SHROCK.

NOBLESVILLE.—I began meetings at this place Jan. 13, and conducted the exercises as I had appointed in the REVIEW. The arrangement proved to be both interesting and instructive. Each evening after the first I reviewed the subject of the previous evening by asking questions, which were answered by the friends present. This prepared the minds of the listeners for the lesson of the evening, as I connected it with the subject just reviewed, and in a few days quite a number were deeply interested in the study of points that had been regarded as quite stale. This course was kept up for one week, when we changed the order of subjects to that of a more practical nature.

We held Bible-readings and prayer and social meetings each day from 9:30 to 11 A. M. These were seasons of deep heart searching, in which the Spirit of God was often present in a marked degree. These services were continued for ten days, till the arrival of Bro. Lane to engage in the work of the State meeting. We then continued until Jan. 26th. Bro. Henderson was present to assist in counsel relating to the missionary work in the State, and gave one discourse. Bro. Rees came the last day of the meeting and gave one discourse. The friends became so much interested in the meetings that neither cold weather nor snowstorms prevented their attending. The reports of missionary work indicated that there are several who are actively at work in this branch of the cause. Although times are hard, yet many orders are being taken for "Sunshine" and *Signs*. The spiritual interest was good all through, and the church was much encouraged. Two were added to its membership during the meetings, and two others made a start in the Christian life and desired the prayers and watchcare of the church until such time as they could be baptized and become full members. Altogether it was a season of profit to all who were present to share in the copious blessings that our Heavenly Father so freely shed upon us.

WM. COVERT.

## IOWA.

GRINNELL, GRAND JUNCTION, RADCLIFFE, AND NEVADA.—I was with the Grinnell church at their quarterly meeting Jan. 3, 4, and held eight meetings. The ordinances were celebrated, an elder elected and ordained, and two were added to their membership. My son, L. T. Nicola, was present and preached three times. If this young and growing church can only maintain unity in their midst, they will soon become one of our strongest churches.

I was at Grand Junction Jan. 8-14. Held meetings each day except two, and some of the time in the evening. Some difficulties were settled, and many good confessions made. A church of thirteen members was organized, also a tract society. A reading rack and a bill of books were ordered, and *Signs* to the amount of \$25. A few families of believers in the neighborhood who were not present we hope can be brought in soon. Bro. Holley, the director of the district, was present and assisted in the meetings, and, I hope, will visit the company again ere long.

Jan. 17, 18, in company with Eld. E. W. Farnsworth I was at Radcliffe. This church is much scattered, nearly all of them living quite a distance from the place of meeting, but they showed that they appreciated the privilege of meeting by their faithful attendance while the mercury ranged all the time from 16 to 30 degrees below zero. Some difficulties were settled, an elder was ordained, and a tract society organized. From the 22d to the 26th I was at Nevada. I spoke five times and Bro. S. Hart once. Several other important meetings were held, in which many good confessions were made and union restored. One member was added. I firmly believe that more will be added to their numbers if they continue to walk in love one with another.

H. NICOLA.

OXFORD MILLS, JAN. 23.—Commenced meetings here Jan. 2, and have continued without intermission till the present. During the first part of the meetings the weather and roads were good, and a large congregation greeted us; but after I had spoken three times on the Sabbath question, the weather became unfavorable, and has continued so ever since. Some have attended quite regularly

and we hope that a few souls here will obey the truth.

An unfortunate affair occurred here some two weeks ago, which has given us some anxiety. There had been a kind of feud between some young fellows in this place and some in an adjoining neighborhood. At the time mentioned, a few from the other place came to our meeting, and on the way home overtook some of the other parties. About a mile from the place of meeting they came to blows, although no one was hurt. The next week the following item appeared in the *Wyoming Journal*, a paper published in the next town:—

"On last Sunday evening at an Adventist meeting held at the school-house west of Oxford Mills, two of the brethren in expressing their opinion of religion warmed the feelings of each other. Hot words ensued, coats were pulled, and one of the brethren received a black eye. Brethren should dwell together in unity. NIGHTINGALE."

As soon as our attention was called to the article, we read it before our congregation. Feelings of indignation were expressed, and the following denial was drawn up and signed by those outside of our faith, and unanimously adopted:—

"We, the undersigned citizens of Oxford Mills, Jones Co., Iowa, having been at the meetings referred to, wish to deny so malicious a falsehood. 1. There has been no 'discussion on religion,' either between the Adventists or any one else at these meetings. 2. There has been no fighting at these meetings, between Adventists or any one else. 3. The utmost good will prevails in this neighborhood, both among the Adventists and those outside of that faith. 4. We feel indignant that any one should so maliciously misrepresent without a shadow of foundation, a class of people who are held in high regard in this neighborhood.

(Signed)

"V. HAMMOND,

"CHAS. PEET,

"G. E. REAMER,

"C. H. TERRET," ETC.

We forwarded the statement to the editor, intending to give it as wide a circulation as the other had had; but later we find the item is being copied by the papers of the State, and there is no telling how wide the circulation of the falsehood may spread. Hence we deem it worth while to let our brethren know the facts, so that they can deny the truthfulness of the report, and can publish the denial wherever they hear the report and think necessary. The parties concerned in the difficulty mentioned are in no way connected with our people, and the trouble was a mile from the place of meeting, and was caused by the boys of one neighborhood thinking the boys of the other did not regard them as highly as they ought.

The way the item has gone into other papers shows how readily anything to our detriment will be taken up and published, and it makes me sad to think members of other churches will greedily circulate, if not originate, such falsehoods.

J. D. PEGG.

## THE WORK IN VERMONT.

WITH the passing away of the year 1884, we recount with gratitude the manifestations of God's goodness to us as a people. While the work of the third angel's message has been rising and spreading, enlightening thousands hitherto in darkness in regard to its warning notes of mercy, we have shared in its divine power and influence in some measure.

Our brethren and sisters have never manifested the interest in the general missionary work in our State before as in the past year. They have cheerfully and liberally given and pledged of their means to carry it forward, and by personal effort quite a number have helped in the canvassing work. Others are arranging temporal affairs to leave home and home cares to do something in the vineyard of the Lord. Many cheering reports have come in from those in the field canvassing. The Bible-readings which have been held in different localities are proving beneficial; and yet it may be well to admonish our brethren and sisters that there is danger that missionary work that might be done nearer home by individuals and families will be neglected, such as visiting, loaning reading matter, sending out the *Signs*, etc., unless we endeavor to keep before us personal obligations.

The labors of Eld. A. O. Burrill in our Conference have helped forward the work. Three of our

young men have been ordained to the solemn and responsible office of the gospel ministry. Eld. R. F. Barton, of the Kansas Conference, is now in his native State doing a good work in our churches. He feels much improved in health by his short stay in the Green Mountain State, where at this season we have an abundance of pure, stirring air, well condensed. If his Conference shall be pleased to let him remain with us the ensuing season, their decision in this would be very kindly received by us.

Since our camp-meeting a combination of circumstances has detained me at home more than has been usual; still I have held encouraging meetings in different parts of the State. With Elds. Barton and M. E. Kellogg, we are having quite a revival interest in our meetings in Bordoville. Somewhat of an interest had been awakened here with Bible-readings before we came.

Who among us will cheerfully give all for the kingdom? Who will stand "without fault before the throne of God"? The decision will quickly be made, and registered on high.

"Yet does one short, preparing hour,—  
One precious hour,—remain;  
Rouse, then, my soul, with all thy power,  
Nor let it pass in vain."

Jan. 28.

A. S. HUTCHINS.

## DAKOTA AND MINNESOTA.

At the close of our State quarterly meeting at Bridgewater, Jan. 14, we left for Immanuel's Creek, holding an evening meeting on our way with the Milltown church. The Lord came very near in this meeting, and the brethren were greatly strengthened in their desire to help on the good work among the Germans. As the present elder is at our College, another was ordained.

In the morning, with two loads of brethren from this church, we drove to Immanuel's Creek. Remained here three days, holding five meetings. The brethren and sisters here were encouraged, and we believe that they will see better days in the future if they retain and carry out the impressions made at this meeting.

Monday, Jan. 19, we left for Mountain Lake, Minn., and began meetings there Wednesday. We found quite an interest in several families. These Germans are mostly Mennonites from Russia. When their leading preacher heard that we were coming, he forbade the school-board to let us have the school-house; but in visiting these men, and setting before them the claims of justice, the Lord especially blessed, and two were induced to give consent, which opened the building to us.

We remained here five days, and held eight meetings. Although we had extreme cold and storms, the attendance was good, from fifty to seventy coming out every night. There are some here who are deeply interested in the truth. Twice, after meeting, ten or twelve came to the house where we lodged, and remained until 2 o'clock in the morning, asking questions, and hearing the various points of our faith declared. We here met quite a prominent evangelistic preacher among the Mennonites, himself a German, who believes the Sabbath should be kept, and who for some time has desired to see Bro. Conradi. The result of our interviews was not definite; but we believe that he will soon either obey the light or oppose it.

Our time here was too short to fully develop the interest; but we believe that with some labor a church could be brought out here. We hope for some to obey as a result of the meetings held. There are now seven in the vicinity of this place keeping the Sabbath. Sold \$18.60 worth of books, and obtained six renewals to the *Stimme* and one for the *REVIEW*. We leave this place to spend a few days at Good Thunder and St. Peter, Minn., feeling thankful to the Lord for what he is doing.

R. CONRADI.

H. P. HOLSER,

—Faith puts a strengthening plaster to the back of courage.—*Spurgeon*.

—To see in a town a building consecrated to God makes men think of him; it is his sign inviting people to come for heavenly healing.

—Honest and courageous people have very little to say either about their honesty or their courage. The sun has no need to boast of his brightness, nor the moon of her effulgence.

## News of the Week.

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

FOR THE WEEK ENDING FEB. 7, 1885.

## DOMESTIC.

—An earthquake shock was felt Saturday in Westchester County, New York.

—The New York committee has remitted \$10,000 to aid the earthquake sufferers in Spain.

—Failures for the week number 349, against 386 last week, and 365 in the corresponding period of 1884.

—The First National Bank building at Marquette, Mich., the finest building in the city, burned Sunday night. Loss over \$150,000.

—Lafayette Melton, a member of the Ku Klux Klan, was hanged Friday at Corning, Ark., for a murder committed four years ago.

—An old lady by the name of Barringer, living alone in Omaha, was attacked by rats Thursday night, and so badly mutilated that she may die.

—A bill was introduced in the Michigan Legislature Thursday securing to women the right to vote in school, city, town, and other municipal elections.

—Several explosions of natural gas in Pittsburg, Pa., have greatly excited the populace; and various threats have been made against the gas companies.

—Philadelphia, Feb. 1.—Lord Clare Branch of the Irish National League, this evening unanimously adopted resolutions denouncing the recent dynamite outrages.

—A petition was presented in the New Jersey Senate Tuesday that Representatives in Congress make efforts to have a law passed defining ballot-box frauds as treason.

—An explosion in Delancy Street, New York, Tuesday night, alarmed the people, but when the officers reached the scene nothing was found but a bundle of burning rags.

—The Ohio State Miners' Union has issued an address at Columbus for a reduction of 10 per cent. This move, it is said, will virtually end the strike in the Hocking Valley.

—Dynamiters blew up the engine-house of the canal works at Beveridge Bay, Ont., Thursday morning. Two persons were fatally injured, and another was seriously hurt.

—A St. Louis paper alleges that Cunningham, under arrest in London as a dynamiter, was known in St. Louis as a maker of infernal machines, and spent time and money in experimenting with explosives.

—Clearing House exchanges last week—\$621,913,469—are \$72,625,452 less than the previous week; and, when compared with the corresponding period in 1884, the falling off equals 38.2 per cent.

—The mine at Plummer Hill, Ohio, valued at \$200,000, was fired, it is alleged, by strikers Wednesday night, and flames are now issuing from all the openings, leaving no hope of extinguishing the fire.

—The total loss by the fire in Wooster Street, New York, Thursday morning, will reach \$600,000. Up to last evening whisky and cod-liver oil, which had submerged the cellars, were still blazing. Sixty families in the district were driven to other quarters.

—Will J. McConnel, a noted temperance lecturer, who has been holding a large meeting in Ohio, appeared before his audience at Berea the other night so intoxicated that he had to be helped from the platform, and the meeting adjourned.

—The Roberts family of seven persons, who reside on an island in the Susquehanna, near Port Deposit, are hemmed in by the ice, and in a starving condition. Mr. Roberts, by signals, notified persons on shore Tuesday that his wife and one child had died.

—At a socialist meeting in New York Monday night, rioting began, and, upon police interference, the gathering grew violent and assailed the officers. The latter used their clubs freely, severely punishing the mob. Justus Schwab was arrested, and refused release on bail.

—William Priest, of Berkeley County, W. Va., being troubled by chicken thieves, placed dynamite torpedoes about his premises. A terrific explosion alarmed the neighborhood Wednesday night, and upon Priest investigating, he found no trace of his hen-house, but the fragments of a negro's body were strewn about.

—A report was published Tuesday at Pittsburg that socialists had stored arms and dynamite in that city preparatory to an attack on capitalists. Men have been reaching the city from different directions, and

the arms received have been placed in trusty hands. A millionaire or two are mentioned as being in league with the anarchists.

—General Logan was nominated by acclamation the Senatorship by the Republican caucus Thursday night at Springfield. In giving thanks for the honor conferred, the General said that he meant to attain the Senatorship by honest and honorable means, not at all.

—New York was greatly excited Sunday morning by an attempt made late Saturday night to blow up the dry goods store of Garry Brothers by the use of dynamite. The premises were damaged to the extent of \$2,500. The police believe the explosion the result of the strike of Garry Brothers' employees, who are members of the Dry Goods Union, and have recently tried many methods to secure their reinstatement without success. Four men were arrested on suspicion.

—O'Donovan Rossa was shot in New York Monday evening by an English woman calling herself Yse Dudley, who had lured him from his office by stating that she desired to contribute to "the cause." The first shot penetrated the shoulder-blade, the woman firing four others while Rossa was prostrate, all proving ineffective. Rossa's condition is not considered critical, and the woman bears her arrest in a calm and rather dignified manner. Rossa continues to prove; but the woman was yesterday held without bail to await the result of his injuries. As a precautionary measure Captain Phelan, recently stabbed in O'Donovan's office, has been removed to another hospital, it being feared that Rossa's friends might make another attack on him.

## FOREIGN

—Russia makes annually, it is estimated, 126,000 wooden spoons for the Central Asia market.

—The Turkish Government has sent a circular to the European powers protesting against the occupation of ports on the Red Sea without her consent.

—Louis XIV. only took one bath in his life. He eschewed soap and water, and when he washed his face and hands did it with cotton steeped in spirit wine.

—The socialist members of the Reichstag have introduced a workmen's protection bill prohibiting employment of convicts by private parties or corporations, and also restricts the hours of labor to day-time and forbids the employment of children under 14 years of age.

—The utter failure of the English detectives to capture the perpetrators of the dynamite outrages led to the starting of a movement for the reorganization of the force. The arrests of suspects thus have resulted only in keeping up the excitement of the week ago.

—Recently the tomb of Edward III. in Westminster Abbey was opened, and the body of "Lo shanks," as he was called, was found in a remarkably good state of preservation. The flesh of the face had turned to a yellow powder, but the part in the mouth was still there, and the shape and form of the body remained intact. Around the head was a narrow silver band, on which was engraved his name. The remains were placed in the tomb six hundred years ago.—*Interior*.

—Russia's greatest weakness is her size. The borders are practically as defenseless as they were seventy-five years ago, and besides, are virtually in the hands of non-Russian nationalities, none of whom have too much love for the Czar. The corresponding says: "The Finns, Swedes, Germans, Poles, Jews, Greeks, Tartars, Tcherkassians, Georgians, Armenians, Turcomans, Turans, Kirghizes, Samoyeds, Lapps, and numerous other Siberian tribes, with the landers in the end, complete the ring of the Great Bear's huge country. And where is the Russian? In the hole."

## RELIGIOUS INTELLIGENCE.

—The Mormon Temple at Salt Lake will yet require more than four years for its completion, and cost \$3,000,000.

—The son of Merle D' Aubigne, the historian of Reformation, and who bears his father's name, is engaged in missionary work in the Savoy.

—There is a report that the Patriarch of Constantinople repudiates the religious authority of the Pope of Russia, and will abandon the Greek for the Roman church.

—Mgr. Capel says the fight in this country is between agnosticism and Catholicism. The Protestant Church will go one way or the other.

—The savages in Africa have a queer way of praying for healing. The wizard or priest writes with a piece of chalk a prayer on a piece of board, and patient carefully washes it off, and swallows the wash, and prayer, in the firm belief that he will be healed of his infirmity.



The ecclesiastical and civil authorities of Witten have determined to celebrate on June 24 the hundredth anniversary of the birth of Bugen, the devoted friend who assisted Luther in writing the Bible. The monument dedicated to him will be placed on the square opposite the place where he formerly dwelt.

An example of "cheerful giving" the case of a Christian, janitor of the Reformed Theological school at Tokio, is suggestive. He contributed toward the rebuilding of one of the misshapen churches blown down in a storm. His salary eight yen a month; so he gave his whole income for two months and a half—about \$18.75.

Dr. Wilder, of the *Missionary Review* estimates that there are now 2,755 ordained foreign missionaries sent out from all the Protestant churches of the world, a gain of 755 in the last seven years, and \$9,203,337 was raised for foreign missions in these churches the last year.

## Special Notices.

### BANCROFT, MICH.

A meeting to be held at Bancroft, Feb. 13—14 at hand. It has been appointed to help our brethren in this part of the State. We hope to see the spiritual standard higher, to enlist the efforts of all in the missionary work and to give attention in the same, to find laborers who will reap the harvest field, and to encourage the Sabbath-school interests. Such meetings should be well attended, and such opportunities should be allowed to pass unimproved. Let all make a personal effort to be at the meeting, and let each earnestly desiring to learn how to work for J. FARGO.  
I. D. VAN HORN.

### THE BRETHREN IN AROOSTOOK CO., ME.

will see by the *REVIEW* of Jan. 20, 1885, that A. O. Burrill will hold a general meeting at East Washburn, Feb. 14, 15. It will be an important meeting for the cause in your county, and there should be a general gathering of our brethren. All parts of the field should be represented. Important matters are to be considered in connection with the cause at this time. Let no one away who can possibly attend. May God bless the cause in Aroostook Co.  
I expect to see a camp-meeting held in this county next spring. What time will be most convenient for all? Where shall it be held? How can the expenses be met? These things will be considered. May God give wisdom to direct.  
J. B. GOODRICH.

### NOTICE.

The report of the meeting of the New York and Temperance Association, held at Syracuse, 24, 1884, was not published, the names of officers then elected are here given, that the work connected with the work of the Association be done through the proper persons: J. E. Swift, president, Mrs. J. E. Swift, secretary and treasurer.

Knowing that temperance is the key to spiritual life, we are glad to say that there promises to be more than usual activity on this question in our coming year.

MRS. E. W. WHITNEY.

### A REQUEST.

Those having extra copies of back numbers of *Signs and Instructor*, please send a few to J. Parker, Kirkwood, Brown Co., Neb., for distribution in that part of the vineyard.

### TEMPERANCE CERTIFICATES.

I should say to those who signed the temperance pledge at our State camp-meeting, and thus became full members of the H. and T. Society, that I should have sent them long ago, but they were out of print; and the press crowded with other matter, we have not been able to secure them until now.  
To avoid mistakes may be avoided, I shall be obliged of you this favor: You who desire a family

certificate please drop me a postal giving plainly names of parents and children who have signed the teetotal pledge, and thus become full members. Also you who desire the certificate for a single individual please send me your full name and address. Direct to Coopersville, Ottawa Co., Mich.  
MRS. E. S. LANE.

### ANOTHER REQUEST.

Will those who signed the teetotal health and temperance pledge, and paid the membership fee on the camp-ground at Syracuse, N. Y., but who have not received their certificates, please send me their addresses, at 28 Sherman St., Auburn, N. Y.  
MRS. E. M. SWIFT, Sec.

## Appointments.

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

### CHANGE OF APPOINTMENT.

In view of the fact that a house cannot be obtained for meetings at Colfax Feb. 20-23, the date is changed to Feb. 27, continuing to March 2; and the date of the meeting at St. Charles is changed to Feb. 20-23. Take notice that the dates now stand as follows:—

St. Charles,	Feb. 20-23
Colfax,	Feb. 27 to March 2
	J. FARGO.

RADNOR, Ind., Feb. 21, 22. On Sunday, the 23d, the new house of worship will be dedicated. Dedication sermon by Eld. S. H. Lane. Hope for a general attendance of all our brethren in reach. I expect to be there a few days before the regular appointment.  
J. M. REES.

BEREA, West Va., where, the Lord permitting, meetings will begin Friday evening, Feb. 20, to continue for several days. We hope to see a general attendance of the friends of the cause in that State.  
R. A. UNDERWOOD.

HUTCHINSON, Minn.,	Feb. 28 to March 3
Medford,	March 7, 8
Dodge Center,	" 10, 11
Pleasant Grove,	" 14, 15
Byron,	" 19
Otranto,	" 21, 22
Minneapolis,	" 28, 29

The meetings at each place will commence the evening before the date, at 7 o'clock. We hope all within reach will take special interest in these meetings.  
O. A. OLSEN.

## Publishers' Department.

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

### THE MISSIONARY REVIEW.

As a publication which gives full and reliable missionary news from all parts of the world, we know of nothing better, or more ably conducted, than the *Missionary Review*, edited by R. G. Wilder, a missionary of thirty years' experience, and published at Princeton, N. J., at \$1.50 a year. In it will be found sketches of mission fields, their climate, products, people, and missions, accurate and exhaustive. Its reports during the last volume show the singular fact that the gain in communicants the past year has been nine times greater in foreign missions than in Christendom. This, while it may be good for foreign missions, is certainly bad for Christendom.

### BUSINESS NOTICES.

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

FOR SALE.—200 acres of land in Osceola Co., Mich., three miles from R. R. station and market; 60 acres improved; the rest timbered with hard wood mostly. Two houses on the farm. Will sell all together or in quantities to suit the purchaser. For further particulars, address, H. L. Laughlin, Tustin, Mich.

WANTED.—A man to hire by the year to do farm work, and who understands book-keeping; also a girl to do house-work. None but Sabbath-keepers need apply. Address A. C. Woodbury, Darlington, Wisconsin.

FOR SALE.—Thirty-six acres of land within the city limits of Knoxville, the county seat of Marion county, Ia., one of the best counties in the State. Knoxville is a place of nearly 4,000 inhabitants. This land is under fence, and is used as a pasture. It has a small stream crossing it, and is largely underlaid by coal, which has been profitably worked in the past. We offer it for \$50 per acre, several hundred dollars less than its cost. Address Mrs. Geo. I. Butler, Battle Creek, Mich.

### 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.—James Sawyer, Charles Anderson, J. C. Kraushaar, Sophia Walberg.

Books Sent by Freight.—C. S. Boyd, N. E. T. Soc., Pacific Press, N. E. T. Depository.

Cash Rec'd on Account.—Penn T. & M. Soc per L. C. Chadwick \$450.00, Can T. & M. Soc per M. L. Cushing 22.00, Ohio T. & M. Soc per Ida Gates 378.00, Ill. Conf per L. S. Campbell 500.00, B. C. R. M. Soc per H. H. Winslow 5.00, Ill. T. & M. Soc per L. S. Campbell 22.50, Tenn T. & M. Soc per J. H. Dorth 24.75, Mich T. & M. Soc per Hattie House 139.21, Kan T. & M. Soc per C. W. Gibbs 500.00.

General Conference.—Ill. Conf \$63.50, Ohio Conf 350.00, N. E. Conf 93.00, Wis. Conf 217.42, Kan Conf 150.00, Penn Conf 168.57.

Donations and Legacies.—Della Fitch \$10.00, Mary Johnson 15.00.

Illinois City Missions.—Geo M. Hicks \$15.00, Mrs. Rusha Evans 15.00, John Atchinson 6.00, Mrs. A. B. Lawrence 45.00.

Ill. Ed. Relief Fund.—John Atchinson \$6.00, Mrs. Rusha Evans 15.00, Geo M. Hicks 15.00, Mrs. A. B. Lawrence 45.00.

Ill. Reserve Fund.—Geo M. Hicks \$15.00, Mrs. Rusha Evans 15.00, John Atchinson 6.00, Mrs. A. B. Lawrence 45.00.

Mich. General Fund.—M. J. Chapman \$25.00.

Australian Mission.—N. E. Devereaux \$5.00, M. J. Chapman 25.00, Mary Johnson 20.00.

Chicago Mission.—Mrs. E. Van Deusen \$2.00, Wis. T. & M. Soc 500.00.

Scand. Mission.—John Duden \$2.75.

European Mission.—Mrs. F. C. Kershaw \$1.00, Mary Johnson 20.00.

British Mission.—Mary Johnson \$20.00.

S. D. A. E. Soc.—John Atchinson \$2.00, Mrs. Rusha Evans 5.00, Geo M. Hicks 5.00, Della Fitch 10.00, Della Fitch 6.00, Mrs. A. B. Lawrence 15.00, Sumner Levitt 14.00, Mary Johnson 12.50, John B. Byington 100.00.

Inter. T. & M. Soc.—Mary Johnson \$12.50.

## WHO CHANGED THE SABBATH?

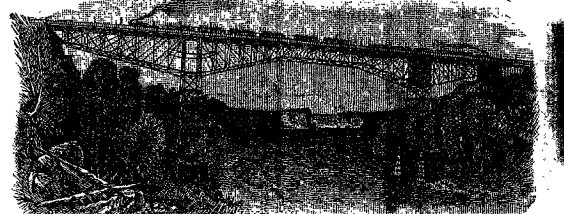
A Tract of 24 pages, which fully answers this question, and shows how Sunday displaced the Bible Sabbath. Extracts given from Catholic writers. Price, 3 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.

### MICHIGAN CENTRAL RAILROAD.

GOING EAST.					GOING WEST.				
Mail.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.	Mail.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.
p.m.	p.m.	p.m.	a.m.	a.m.	a.m.	p.m.	p.m.	a.m.	a.m.
6.05	6.25	11.59	5.55	8.30	Ar. Detroit	9.00	8.00	4.00	9.00
4.32	5.12	10.54	4.35	7.12	Ann Arbor	10.18	9.20	5.12	10.12
3.05	4.03	10.00	3.25	5.55	Jackson	11.55	10.35	6.50	11.30
1.50	3.05	9.07	2.09	4.46	Marshall	1.07	11.48	8.07	12.45
1.05	2.23	8.47	1.43	4.22	Battle Creek	1.42	12.16	8.47	1.05
12.03	1.45	8.10	1.00	3.35	Kalamazoo	2.27	1.07	9.40	1.45
10.29	12.13	6.59	11.40	2.7	Niles	4.05	8.00	.....	3.10
8.58	11.06	6.02	10.42	12.46	Mich. City	5.19	4.39	.....	4.27
6.45	8.55	4.15	8.40	10.30	Chicago	7.55	7.30	.....	6.50
a.m.	a.m.	p.m.	p.m.	p.m.	Dep. Ar.	a.m.	a.m.	p.m.	p.m.

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 Nineteenth Meridian, or Central Standard Time.  
Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays.  
Nov. 18, 1884. O. W. RUGGLES, Gen. Pass. Agt., Chicago.



MICHIGAN CENTRAL NEW CANTLEVER BRIDGE, NIAGARA FALLS.

### CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 16, 1884.

GOING WEST.					GOING EAST.				
Chgo Pass.	Mail.	Day Exp.	Pacific Exp.	Pt. Huron	Mail.	Lmt Exp.	Atto Exp.	Sun. Pass.	Pt. Huron
.....	a.m.	a.m.	a.m.	p.m.	.....	p.m.	a.m.	a.m.	a.m.
.....	6.35	7.50	8.00	4.10	.....	10.20	1.26	7.50	10.40
.....	8.15	9.12	9.28	5.40	.....	8.37	12.07	6.29	9.12
.....	9.45	10.39	10.45	7.04	.....	7.50	11.35	5.55	8.25
.....	11.00	11.32	11.60	8.28	.....	6.49	11.08	5.16	7.20
.....	11.40	12.05	12.25	9.07	.....	6.37	10.12	4.40	6.30
.....	12.40	1.03	1.30	10.36	.....	5.02	.....	3.32	5.32
.....	5.00	5.25	5.45	1.25	.....	4.08	8.55	2.35	4.35
.....	6.00	6.25	6.45	2.25	.....	4.03	8.50	2.40	.....
.....	6.47	7.05	7.19	.....	.....	3.14	8.10	1.49	.....
.....	7.40	8.00	8.19	.....	.....	3.02	.....	1.35	.....
.....	8.43	9.00	9.19	.....	.....	2.10	7.21	12.61	.....
.....	9.04	9.21	9.42	.....	.....	1.26	6.44	12.10	.....
.....	11.20	7.45	8.10	.....	.....	12.07	.....	.....	.....
.....	a.m.	p.m.	p.m.	a.m.	.....	11.30	5.27	10.41	.....
.....	.....	.....	.....	.....	.....	9.10	3.20	8.30	1.15
.....	.....	.....	.....	.....	.....	a.m.	p.m.	p.m.	p.m.

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.

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

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

Jan., 1885.

LEAVE.	TRAINS TO AND FROM CHICAGO.	ARRIVE.
7.45 a.m.	Galesburg, Ottawa and Streator Express	7.10 p.m.
10.00 a.m.	Freeport, Dubuque & Sioux City Express	2.50 p.m.
7.45 p.m.	Amboy, Rock Falls, Sterling Express	12.20 a.m.
12.30 p.m.	Kansas City & South Pacific Express	2.15 p.m.
12.30 p.m.	Omaha Express	2.15 p.m.
12.30 p.m.	St. Joseph, Atchison & Topeka Express	2.15 p.m.
12.30 p.m.	Denver Fast Express	2.15 p.m.
12.30 p.m.	Montana & Pacific Express	2.15 p.m.
12.30 p.m.	Aurora Passenger	7.45 p.m.
3.20 p.m.	Mendota & Ottawa Express	10.30 a.m.
8.15 p.m.	St. Louis Fast Owl Express	7.55 a.m.
4.45 p.m.	Rockford & Forrester Express	11.30 a.m.
6.20 p.m.	Aurora Passenger	8.45 a.m.
9.30 p.m.	Freeport & Dubuque Express	6.35 a.m.
10.00 p.m.	Des Moines, Omaha, Lincoln, Denver & Cal.	.....
10.00 p.m.	Albion Express	6.55 a.m.
10.00 p.m.	Texas Express	5.45 a.m.
10.00 p.m.	Kansas City and St. Joseph Night Express	5.45 a.m.
1.20 p.m.	Aurora Sunday Passenger	10.15 a.m.

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

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

PERCEVAL LOWELL, Gen. Pass. Agt.

# The Review and Herald.

BATTLE CREEK, MICH., FEB. 10, 1885.

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Don't forget that we are offering the New Webster's Practical Dictionary to every one who sends us a new subscriber for the REVIEW. 600,000 words, 1,400 illustrations. Price, \$1.00.

The tree illustration of the "First Great Lie," as used in the new edition of "Man's Nature and Destiny," and shown in the REVIEW of Dec. 23, 1884, is being put to good use according to reports from correspondents. Some have written about getting it up in chart form to lecture from on the life and death question, others about having it prepared in the same manner for use in the Sabbath-school. It would afford an excellent object lesson, used for either purpose.

## THE STRONGEST NATION IN THE WORLD.

AGRICULTURE and manufactures are the great sinews of national strength. That nation which possesses these resources in large measure has in it the real elements of national supremacy. The census of 1880 gives the following wonderful figures in respect to agriculture and manufactures in this country, which really place this government at the head of the nations of the earth. There are, it says, eight millions of people engaged in agricultural pursuits, and twelve thousand millions of capital invested in farms, implements, and live stock. In the other direction there are three millions of people engaged in manufactures, and three thousand millions of capital invested therein. Surely there ought to be no lack of manufactured articles and the products of the soil in a nation like this.

## "FOR THE HONOR OF WASHINGTON."

THE great Washington monument is to be dedicated on Washington's birthday, the 22d of this month. It is proposed that the services be conducted with Masonic rites. At the request of the *Christian Cynosure*, published in Chicago, we give the following notice, which we trust may have the desired effect, and prevent the belittling of the oc-

casion by the introduction of the senseless mummeries of Masonry:—

"A protest has been prepared by the National Christian Association, and published in its organ, the *Christian Cynosure*, Chicago, against the proposed performance of Masonic rites at the approaching dedication of the Washington monument, Feb. 22. All who wish to remonstrate against allowing a monument erected with the Nation's money to be desecrated by the ceremonies of a secret sect, please write immediately to the *Cynosure* office for a petition to circulate."

## SABBATH PRIZE ESSAYS

THE New York *Observer* of Jan. 1, 1885, contains a notice of several prizes offered by the "Committee of the Working Men's Lord's Day Rest Association," for the best essays on certain subjects connected with the observance of the Sabbath.

The first is a prize of \$125, on the subject, "What does God's word teach about the Sabbath?" The essay is to consist of 12,000 to 20,000 words.

It would be interesting to know what the committee would do with an essay setting forth what God's word does really teach in regard to the Sabbath. But it is sad to think that the result, according to foregone conclusions, will only be a labored attempt to pervert the teachings of God's word and bolster up error.

Another prize of \$100 is offered on the subject: "The moral, social, and physical advantages of the Sabbath day." Then follow offers of five prizes of \$50 each, on the following subjects: "The closing of public houses on the Lord's day;" "Objections to opening museums, etc. on the Lord's day;" "Arguments for opening the National Collections, etc., on the Lord's day, Answered;" "Railway traffic on the Lord's day, its extent, evils, and how to lessen it;" and "Sabbath postal work, its extent, evils, and how to lessen it."

The sum total of which is that four hundred and seventy-five dollars are to be expended to produce the best literature that can be obtained to increase the agitation of the question of first-day observance, and thus to create if possible a public sentiment by means of which regard for an anti-scriptural institution can be enforced upon the people.

## CHANGE OF APPOINTMENTS FOR COLFAX AND ST. CHARLES, MICH.

THOSE interested, will please notice the change of appointments at the places mentioned. Because the meeting-house could not be obtained at the date appointed at Colfax, the appointment in the two places is reversed. The meeting at St. Charles will therefore be held Feb. 20-23; Colfax, Feb. 27 to March 2.

At the urgent invitation of members of the Committee and brethren interested, the writer has consented to attend the St. Charles meeting. We have never met the friends of the cause there, and desire to see a large turnout from all the surrounding country. We hope to have a stirring and important meeting. We long to see the cause advance in Michigan. We want to speak to the people on the importance of the work at this time. How can we have the privilege unless they come out? Eld. Fargo, the president of the Conference, will be present, also other ministering brethren. Let us make a general rally.

G. I. B.

## THE "SUNSHINE" AND SIGNS CANVASS

Is still booming. Orders are constantly coming in for the book, and we hear from the Pacific Coast, the very gratifying news that the *Signs* list is increasing by thousands. The edition of 10,000 "Sunshine," being published at the time of the General Conference, is all gone. A new edition of 10,000 is just being bound, and orders for about half of it are already here. The paper for another edition of 10,000 is ordered, and will soon be run-

ning through the press, making 57,000 copies of this valuable book, issued in a little over a year. "Nothing succeeds like success." We hope our subscription list of our good pioneer paper, *Signs of the Times*, will reach from 50,000 to 100,000 the present year. The precious truths of the message must "go to peoples, nations, tongues, and kings." God has said it, and his word cannot fail. The work is onward, and the light is increasing; let it shine. "Sunshine" and *Signs* make it shine.

G. I. B.

## INCREASE IN REVIEW SUBSCRIBERS.

WE rejoice to be able to say that subscribers are coming in rapidly, and the plan adopted to be a real success. We offer our thanks to those who will work to extend the circulation of the REVIEW. May God bless these workers.

G. I. B.

## A GOOD EXAMPLE.

UNDER the heading, "A Good Resolution," in the recent number of the *Signs*, we notice that Oakland Sabbath-school devotes the contribution of the present quarter to the mission in Australia. Why may not the Sabbath-schools in Ohio do the same? Those of means can give hundreds of thousands to that mission. Why may not children and all of us have something to do in good work? We suggest that the Sabbath offerings of the Ohio schools go into that fund for one quarter. "He which soweth sparingly shall reap also sparingly." R. A. UNDERWOOD.

## THE GENERAL MEETING AT BANCROFT.

THE appointment has already appeared in the REVIEW for the general meeting to be held at Bancroft Feb. 13-17. This to our district will be an important meeting, and one which every brother and sister should attend, as all need such help and encouragement as will be given on this occasion to those of long experience in the cause. We all will arrange to attend. Come, brethren and sisters, leave the busy cares for a few days, unite in seeking the blessing of God upon our connection with his work. We need to arouse and engage in it as never before. We expect that Eld. Fargo, Van Horn, D. H. Lamson, M. B. M. Sisley, and others, will be with us, and help us have the labors of Bro Butler.

The friends at Bancroft are making every effort to arrange for the entertainment of all who come, and with us extend an earnest invitation to all. Let none stay away. All who wish to go with teams can be sure of good accommodation for them. Let all who can do so, bring their teams with them, and come to attend the first meeting the evening of the 13th and remain till after the meeting Monday evening, the 17th.

GEO. H. RANDALL.

## COLFAX, WEXFORD CO., MICH.

FEB. 27 to March 2, is the time appointed for the general meeting at this place. All of our friends in Northern Michigan will remember the camp-meeting at Traverse City last summer. Months have passed since then, and we should be impressed with the fact that the last message of mercy is moving rapidly forward. We must pace with it. An opportunity like this general meeting should not be allowed to pass without manifesting a deep interest in it. Does any one ask, "How can I manifest an interest in it?" attending it, coming to learn your duty, to gain spiritual strength, to become informed of the truth of the cause, to learn more about the missionary work, and in fact, to enlist all the powers of the soul in the service of God. Those speaker-workers will be present who can help you give the instruction needed. Let there be a large attendance from this part of the State.

J. FARGO.

I. D. VAN HORN.