

# 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

Vol. 62, No. 7.

BATTLE CREEK, MICH., TUESDAY, FEBRUARY 17, 1885.

WHOLE No. 1602.

### The Review and Herald,

ISSUED WEEKLY, BY THE

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

FOUR DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

#### THE PATH OF THE JUST.

BY THOMAS R. WILLIAMSON.

The path of the just shines more and more  
Unto the perfect day."  
His weary limbs halt on this earthly shore,  
And the fog-bank of death hangs heavily o'er  
The view of his onward way.

The path of the just shines more and more ;  
Night blurs the sun from sight ;  
Against him earth's troubles expend their force,  
All hindering woes cannot darken his course ;  
He walks in a sheen of light.

The path of the just shines more and more ;  
Glittings of glory bloom  
Through the fog, like joys of the angels brought,  
Like comforting beams through the dreariness caught  
From the distant lamp of home.

The path of the just shines more and more.  
Refulgent streams of light  
Emblazon the gloom 'round his faithful feet,  
Encourage his progress with promises sweet  
Of God's land almost in sight.

The path of the just shines more and more ;  
Untroubled splendors play ;  
Forever the day-star expels the gloom ;  
Eternity's children caught up from the tomb  
Inherit God's perfect day.

Wilmadge, W. O.

### Our Contributors.

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

#### NOTES OF TRAVEL.

BY MRS. E. G. WHITE.

FROM CHICAGO TO CALIFORNIA.

ON the evening of the 8th of December we  
started from Chicago for our long journey over the  
mountains and across the plains to California.  
The cars were somewhat crowded until we arrived  
at Kansas City, and those of our party who  
were feeble or advanced in years were permit-  
ted to occupy a chair car. Tuesday evening  
we changed cars, and had abundance of room  
in the two coaches provided for our accommo-  
dation.

As soon as we were by ourselves, and knew  
that we should give no offense, we commenced  
holding religious services in the cars. The most  
of the time we had two meetings a day. There  
was a good degree of interest and freedom ; and  
persons from the other coaches sometimes joined  
in. The services, some of which were Bible-  
readings, were conducted by Bro. Potter and  
myself. The first one was held Wednesday  
morning. We had a season of prayer, followed  
by a social meeting. Nearly all took part, and

some of the testimonies borne were well wet  
down with tears.

Thursday afternoon we arrived at Lamy.  
Through the courtesy of the Company we  
were permitted to take an excursion eighteen  
miles to Santa Fé. Sr. Tolhurst, a member of  
our party, spent the first years of her married  
life in this place, where her husband was sta-  
tioned as a Baptist missionary. At Santa Fé,  
the oldest Catholic mission in America was es-  
tablished. We walked more than a mile from  
the station to the old adobe church built by  
this mission in 1550. It is now vacant, a new  
one having been erected. This church is re-  
garded by tourists as a curiosity.

School had just been dismissed, and there  
was a large number of Mexican boys in the  
street. As a general thing, their clothes were  
so thoroughly patched that it was impossible  
to tell of what they were originally made ; but  
though patches were abundant, there were no  
rags. We tried to find the old church building  
by inquiring of these boys, but they looked at  
us curiously, and jabbered something that we  
did not understand. I suppose our words were  
as much jargon to them as theirs were to us ;  
and they seemed to be laughing at us because  
we did not know how to talk.

The cars did not leave Santa Fé until nine  
o'clock P. M., and we spent the few hours of  
daylight that remained to us in examining this  
curious old town. The scenery is not without  
interest. It is said that many resort to this  
place because of the healthfulness of the cli-  
mate ; but I should certainly prefer a different  
location for my home.

Our rambles about the town would have  
been more enjoyable, had there been good side-  
walks ; but all except the principal streets  
were entirely destitute of walks, and in these  
there were only the rudest apologies,—stones or  
rough, broken boards laid down on account of  
the mud. As we passed through the streets,  
the dark-skinned Mexicans peered at us through  
the palings, their sharp black eyes expressing  
undisguised curiosity. The men were smoking,  
and the women and children chatting in their  
native language ; and all seemed to be taking  
life very easy. We saw some fine buildings  
constructed after the modern style ; but nearly  
all the houses were low, with old-fashioned flat  
roofs. They were built after the oriental fash-  
ion, in solid squares, inclosing a court-yard.

At one church that we passed, they were  
making preparations for a celebration. Paper  
lanterns were hung from the entrance to the  
gate posts, and on trees in the yard in front of  
the church ; and in the street material had  
been collected for bonfires. This was a festi-  
val in honor of the birthday of a saint after  
whom this, one of their principal churches, was  
named.

We visited stores where curiosities were kept  
for sale. Some of these were of rude pottery,  
homely and coarse ; others were rich and ex-  
pensive articles of jewelry, many of them fash-  
ioned after the most beautiful models. After  
our sight-seeing, we were glad to be once more  
settled in the cars, as many of our party were  
thoroughly tired out, and grateful for the priv-  
ilege of rest.

We stopped several hours in Holbrook.  
This region abounds in petrifications. We  
were told that a short distance from here a  
petrified tree forms a bridge across a stream,  
and that about a quarter of a mile up the mount-  
ain-side there is a field strewn with frag-  
ments of these trees. Some of our party vis-  
ited this field, and brought back many fine spec-  
imens of petrification, and other curiosities.  
They found the rocks and pebbles smooth and  
round, having the appearance of those on the  
ocean beach that have been worn by the action  
of the waves. Those who had strength for  
this exercise were greatly benefited by it ; for  
it was a breaking of the monotony of the jour-  
ney. Some of our sisters improved our long  
stay here in doing missionary work. The Sab-  
bath was drawing on, and we had a prayer  
and social meeting in our car. To us who love  
God and appreciate his tender care, these sea-  
sons of worship were deeply interesting. The  
Lord drew very near by his Holy Spirit, and  
we felt that under his protecting care we could  
go to rest without fear of accident or harm.  
We could lie down in peace ; for the Lord  
maketh us to dwell in safety. We made but  
little progress during the night. In the morn-  
ing we found ourselves in the mountains,  
hemmed in by the snow, although we were in  
Arizona, where snow seldom falls. We saw  
many workmen with their shovels on their  
shoulders returning from their work, having  
spent the night in clearing the track.

Our preparations were made on Friday, so  
that on the Sabbath we could take our lunch  
as quietly as though we had been at home.  
We felt that while circumstances were such  
that we were obliged to travel on the Sabbath,  
we would make it a day of service, and wor-  
ship God in our moving Bethel. Sabbath  
morning we had an excellent Bible-reading.  
Some who were not of our faith took part in  
this exercise, and seemed much interested.

In the afternoon we had a social meeting, in  
which nearly all took part. Bro. Potter said  
he felt impressed to invite any present who  
might wish to take their stand for Christ to  
arise. Several responded to this invitation,  
among them my nephew and his wife. They  
were then requested to come to the center of the  
car, and we bowed in prayer for these dear  
souls, asking that God would pardon their  
transgressions, and number them among his  
people. This revival meeting on the cars en-  
route for California was a deeply impressive  
scene, such a one as I never before witnessed  
or even heard of in all my extensive travels.

Those who came forward expressed their full  
purpose to give themselves unreservedly to the  
service of God, and to overcome by the blood  
of the Lamb and the word of their testimony.  
One remarked that he was so full of faults and  
mistakes that he felt very much afraid that he  
should never obtain a fitness for Heaven. The  
more earnest his efforts to overcome, the more  
discouraged he became in view of his own im-  
perfect life and character.

I felt it a privilege to make remarks that  
would meet the case of this young man, and of  
all others present who might be as wearily  
climbing, reaching up a trembling hand to

grasp the next round of the steep ladder of progress, fearful that a fall would prove fatal, yet knowing that there is much more climbing to be done before they reach the point at which they aim. They feel disheartened; and words of discouragement and doubt would be to them a savor of death unto death. The hand that needed strengthening would become nerveless, and the efforts palsied, were one of these to be told, "You will never succeed in the formation of a Christian character. You will soon tire of the effort. You have not sufficient determination of purpose to persevere. Your experience has been all wrong; and the lessons you must learn in order to become Christlike in character will be so new and hard that you will never master them."

Words like these should never be spoken to one who has decided to live a Christian life. Whatever may have been his past experience, however discouraging, if he will change his course, if he will come to Jesus just as he is, weak, helpless, and despairing, our compassionate Saviour will meet him a great way off, and will throw about him his arms of love and his robe of righteousness. He speaks to him kind, loving words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

It is your thought that your mistakes and transgressions have been so grievous that the Lord will not have respect unto your prayers, and will not bless and save you. Satan comes in with his temptations, and a flood of unbelief. If you attempt to strengthen your souls in God, he will try to divert your attention to yourself. Here you see nothing but weakness, nothing to recommend you to God; and he tells you it is no use, you cannot remedy your defects of character. Answer him, "It is true that I am a sinner; I cannot save myself. But Jesus came to seek and to save that which was lost. He is my only hope. He is my strength and my deliverer. He is made unto me sanctification and righteousness."

The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to his perfect nature. But do not be discouraged. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you, and your indifference and unconcern are passing away.

No deep-seated love for Jesus can dwell in the heart that does not see and realize its own sinfulness. The soul that is transformed by grace will admire his divine character; but if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ. The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Saviour. A view of our own sinfulness drives us to Him who can pardon. Jesus will accept us; for his word is pledged. As our substitute, he takes our guilt on his own soul, and imputes his righteousness to the sinner. When the soul, realizing its helplessness, reaches out after Christ, he will reveal himself in power. The more our sense of need drives us to him and to the word of God, the more enlarged views we shall have of his character, and the more fully we shall reflect his image,—show in our own lives the excellence of his character.

God does not deal with us as finite men deal with one another. His thoughts are thoughts

of mercy, love, and tenderest compassion. "He will abundantly pardon." He says, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." Let us trust in the word of the Lord, and by our cheerful obedience testify our gratitude for his pardoning love.

Brethren and sisters, look up; you who are tried, tempted, and discouraged, look up. Let no weary, halting, sin-oppressed soul become faint-hearted. The promises of God that come down along the lines to our times assure you that heaven can be reached if you will continue to climb. It is ever safe to look up; it is fatal to look down. If you look down, the earth reels and sways beneath you; nothing is sure. But heaven above you is calm and steady, and there is divine aid for every climber. The hand of the Infinite is reaching over the battlements of heaven to grasp yours in its strong embrace. The mighty Helper is nigh to bless, lift up, and encourage the most erring, the most sinful, if they will look to him by faith. But the sinner must look up; he must see the glory of God above the shining ladder, and the angels ascending and descending with messages of mercy.

Paul exhorts Timothy to "follow after righteousness, godliness, faith, love, patience, meekness." And in the next sentence he adds: "Fight the good fight of faith, lay hold on eternal life." A conflict is here brought to view in which every Christian must engage. There must be no flagging of the energies; day by day there must be a hand-to-hand fight with the powers of darkness, or victory will never be ours.

#### THE TEMPLE IN HEAVEN.

RITUALISM, MONASTICISM, THE ARTICLE OF DR. SCHAFF, AND THE CATHOLIC PLENARY COUNCIL AT BALTIMORE EXAMINED WITH REFERENCE TO THEIR BEARING UPON THE FALL OF THE CHRISTIAN SECTS OF OUR TIME.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—I promised to take up again the matter of the increasing favor with which Protestantism is coming to regard Catholicism. I think that I had mentioned the circumstance that several American clergymen pronounced high encomiums on Pius IX. at his death, and that this act on their part did not seem to shock to any great extent the orthodox world. I wish now to call your attention for a moment to the Episcopal church in particular. You cannot be ignorant of the fact, Mr. Thoughtful, that in Great Britain the Episcopal church is the State church, and that within the last few years, the drift in that country toward Romanism has been most decided. Once the hostility between Anglicanism and Vaticanism was so pronounced that it was liable to break out into actual war at the slightest provocation. Again and again the soil of England has been reddened by the blood of its subjects shed in fierce contest over the question whether Catholicism should even be tolerated in that land. The issue now is entirely changed. The question in debate no longer relates to the toleration of Rome, but it has to do with the comparative merits of the Papistic and Anglican forms of worship. True it is that the discussion does not, as yet, bear upon the rightful supremacy of the pope. That is not far removed, however, and will naturally follow in the wake of the modern discussions. Settle the point that ritualism is commendable, admit to the churches generally the surpliced choirs, the burning of incense, the sacred candles, and the confession, and the images and pictures of the Virgin, and the supreme pontiff will very naturally follow. Concede the point that in these things Rome has been right, and the Protestant world all wrong, and you create a presumption in favor of the papacy on the other

points at issue between it and Protestantism so strong that it will speedily bear down in opposition.

Do not understand me as saying, by any means, that the church of England has already gone over *en masse* to Rome, or that it is likely to do so to-day or to-morrow. I wish simply to remind you that the reports which are constantly flooding the newspapers concerning the increase of ritualistic tendencies in Great Britain constitute a significant sign of the times.

Where or when the present reaction in favor of Catholicism will terminate, I am not well enough to decide. It is obvious, nevertheless, that the end is not yet reached. Discussion has been going on for years, and thus far must be admitted that Puseyism and ritualism are gaining ground. Its adherents have been fined and imprisoned at times; but all to no purpose. The leaven has been fairly introduced into the State church, and it is steadily permeating the mass of its worshipers. The sands who have not yet committed themselves to the side of the innovators, are enamored of the showy and pompous ritual that they represent, and are only waiting to allow the reaction to gather a little more strength before giving to it their unqualified support.

Nor is it in England alone that the drift is decidedly in the direction of the papacy. In our own country the same tendencies are manifest in the Episcopal church. Recently Assistant-Bishop Potter, of New York, admitted a young man to the order of the Holy Cross by vows of poverty, celibacy, and obedience. By this act a very long stride was taken in the line of an endorsement of the odious system of monasticism, so much admired and so long practiced by the Catholic church.

The language of the vow of celibacy, as the papers have printed it, is as follows:—

Bishop—"Will you diligently serve God the remainder of your life in the virgin state, striving to follow the example of the purity of our virgin Lord in all your thoughts, words, and deeds, as the vow of religious chastity demands?"

Novice—"I will, the Lord being my helper." Let it be said to the credit of Bishop Lee, the superior of Bishop Potter, that he promptly disavowed the act of the latter. The effort he for the present, proved to be a failure. The mystery is that the experiment should ever have been attempted at this stage of affairs by an intelligent man as Assistant-Bishop Potter. This gentleman in defending his course of action argues that as there are already among the sisterhood of the Episcopal church, orders similar to that which he sought to create in the brotherhood of the denomination, he could see no good reason why his scheme was ill advised. While consenting, therefore, to submit to one who is above him in point of authority so far as to abandon his project, he nevertheless insists that before surrendering his private judgment in the matter, those who condemn his conduct must be able to answer his logic. The simple fact is that Assistant-Bishop Potter is the representative of a class of thinkers in the Episcopal church in this country, who, like their brethren in England, are gravitating rapidly toward the Catholic church, and are steadily increasing in numbers and influence. The future will show that they constitute an element which will be very difficult to handle with success.

But it is not in the Episcopal church alone that the trend is in the direction of Rome. The other branches of the Protestant family in this nation, with few exceptions, are moving in the same line. The stage of hostility between the Mother church, so called, and her daughters has passed, and that of reconciliation has been entered upon. There are various things which have contributed to this result. Among the most prominent is the conscious inability of the orthodoxy to stem the tide of modern atheism.

which is sweeping down upon them. In casting about for help, instead of relying upon the living God and the power of truth, like Israel of old they are leaning upon the broken reed, "Egypt," only to be pierced.

I think that I must read you a few words from Philip Schaff, D. D., in confirmation of what I have just said in regard to the tendency of the churches of our time. You are aware that Dr. Schaff stands very high among the scholars and theologians of our day. He is the author of a church history, a professor in a theological seminary, a member of the American Bible Revision Committee, etc., etc. In the *New York Independent*, Vol. 36, No. 1868, he published an article entitled, "The Discord and Concord of Christendom." In it he says:—

"Every Christian church or denomination has its special *charisma* and mission, and there is abundant room for all in this great and wicked world. The Roman church cannot do the work of the Greek, nor the Protestant that of the Roman, nor the Lutheran of the Reformed, nor the Anglican that of the Wesleyan and Independent. It is better for each church to maintain its integrity, and be loyal to its own standards, than to mix up with heterogeneous elements. There may be some small sects, indeed, which, after having accomplished their mission of protesting against a prevailing error or abuse, might advantageously merge into a cognate denomination, and thus diminish the number of divisions. I am no champion of sects and schisms, and I regard it as a serious defect of Protestantism that it has a tendency to a needless multiplication of divisions. It is in this respect the antipode of Romanism. It is one-sidedly centrifugal, while the other is one-sidedly centripetal. It gives too much liberty to individual dissent, while the other exercises too much authority. One extreme runs into license and anarchy; the other, into despotism and slavery. It is the great task of history to adjust and harmonize the claims of authority and freedom of unity and variety. But we do affirm that at present none of the leading denominations of Christendom which faithfully do their Master's work, could be separated without most serious injury to the progress of the gospel at home and abroad."

Weigh well the import of these sentences. Rome, says the learned Doctor, has a special "charisma" in common with the other Christian churches of our time. She could not be spared at present without most serious injury to the progress of the gospel at home and abroad."

Maud.—What does he mean, father, by "charisma"?

Mr. B.—"Charisma," Maud, means an extraordinary gift; in this connection it signifies a special gift of Heaven for a particular work. But to return: we have seen what Dr. Schaff thinks of Rome and her peculiar work; and now we will ascertain the estimate in which an angel of God holds this same organization. I read Rev. 17:1-5: "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the Spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration." (Instead of "great admiration" the R. V. has "great wonder.")

Such, according to the heavenly visitant whom John saw, is the character which Rome ever has borne, bears now, and will continue to bear until she is consumed by the fires of

God's wrath in the last day. In his view nothing could symbolize her more fittingly than a fierce and blood-thirsty harlot, made drunk by the blood of her victims. When, therefore, it can be shown that prostitutes are a necessary factor in every successful scheme for the moral renovation of society, then and not till then, will it be true that the Catholic church is, or ever has been, indispensable to God's plan for working out the salvation of men.

How hateful, consequently, in the sight of Heaven, must be such a theory as that of Dr. Schaff which we have just been considering. Were such sentiments peculiar to him alone, there would not be so much need of alarm; but the fact is, they are wide spread. Doctors of Divinity are not usually the first to lead out in the advocacy of new views. Generally speaking, they wait until they see that there is a strong prospect that they will secure a large following from among the rank and file by voicing a given idea, and then they lend to it the support of their names. Dr. Schaff, in writing as he has done, has merely given utterance to sentiments which are becoming very popular, and therefore very dangerous. The adoption of such a philosophy of history as that which the learned Doctor espouses, will be received with favor; because, if true, it will go far in the direction of explaining away many unpleasant facts in the past and present of orthodoxy, and also enable the latter to justify a union of its forces with those of Rome.

The pope smiles at the prospect. With that shrewdness which the prophecy symbolizes by giving the "eyes of a man" to the little horn of the beast in contradistinction from all of its fellow horns, he proposes to make the most of his opportunity; not indeed by yielding a jot from his former pretensions, nor by admitting that orthodoxy represents anything more than a rabble of heretics, the same as formerly; but by consenting, for the time being, to behave somewhat more amiably toward his traditional enemies. The Plenary Council of Baltimore furnishes a suitable occasion for the practicing of his theological arts. Drawing a silken glove over his hand of iron, he manipulates that Council with astonishing adroitness. Knowing that it will not do to emphasize in America those odious doctrines which have even shocked all Europe, he causes his bishops to issue an address which is most remarkable, not for its concessions of any principle, but for its happy adaptation to accomplish the very object that Leo XIII. designed to have it accomplish; *i. e.*, the final capture of Protestantism. So unexceptionable was this skillfully-worded document in its presentation of sensitive questions that one might well doubt its authenticity were he not familiar with the devices of a power concerning which the prophet wrote more than two thousand years ago in these words: "And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many."

Although it is late, I cannot bring our interview to a close without reading to you an extract from the *New York Independent* of Dec. 25, 1884. Here it is on page 16, under the caption, "The Catholic Pastoral." The editor says:—

"The Pastoral Letter, issued in the name of the Prelates of the Plenary Council, is well worthy of the attention of the general public. Though addressed to the 'venerable brethren of the clergy and the beloved children of the laity' of the Roman church, it evidently was not merely meant for Catholic readers. It was doubtless designed to reach and influence non-Catholics also. It is broad in spirit, elevated in tone, moderate in expression, and marked throughout by wisdom and caution. It is more American than Roman in character, though the primacy of Peter and his claims to infallibility and to temporal power are neither surrendered nor minimized. It insists that the work of the Vatican Council must stand as firmly as eternal truth, but it employs a persuasive instead of an offensively dogmatic tone. It abates neither jot nor tittle of the dogma of the exclusive authority of the Roman church; but it adroitly shows how natur-

ally and easily Catholics accept free institutions, and how the 'most liberty-loving American' can reverently submit to the 'divine authority of our Lord.' There may have been, it admits, 'narrow, insular, and national views and jealousies concerning ecclesiastical authority and Church organizations' in the past, due to the selfish policy of rulers and nations; but 'they find,' it asserts, 'no sympathy in the spirit of the true American Catholic.' There is much in this part of the address which will commend itself to fair-minded non-Catholics, so skillfully is it put; but we cannot, unfortunately, assume that these uncanonical utterances exactly represent the mind of the Church. We may welcome them as an indication of the influence of the American spirit on the mind of these Roman prelates; but can we receive them as a declaration of the Church?"

Further on, I read again:—

"The spirit which this Pastoral breathes is for the most part soundly Christian—we had almost said evangelical. Much of it might be issued in tract form by tract societies. We trust it will reach every Catholic family, and that the church will move forward on the lines which it so clearly and ably marks out."

In speaking of the reception which this remarkable address met with in this country, a writer in the same number of the *Independent* says: "The comments upon it in the secular press and the Protestant religious papers have been commendatory."

Mr. T.—How very strange these things are!

Mr. B.—Yes, they are strange, indeed. Eighteen hundred years ago Paul said that "in the latter times some should depart from the faith, giving heed to seducing spirits and doctrines of devils." The proper time is reached, and lo! modern Spiritualism is developed. A few years pass, and we see it entering the churches, and planting its batteries in their very pulpits. Again, eighteen hundred years ago, as we shall see by a prophecy to be considered hereafter, it was clearly predicted by the seer of Patmos that the popular church in the last days should enter into affiliation with Rome, out of which it had formerly come, and unite with her in a crusade against the truth. The predicted epoch arrives, and what do we behold? Why, the battle which has been going on for three hundred years between Catholicism and Protestantism begins to lull. One by one the gunners on the Protestant side cease their firing, until at last only an occasional report from their artillery is heard. Rome discovers that she is on the eve of victory, and seeks to hasten it by making the terms of surrender easy. At last flags of truce are hoisted all along the Protestant lines. The latter have heard that a mighty host of Atheists are attacking them in the rear, and they reason that it would be a fine thing for Catholics and Protestants to unite their forces against their enemy. "Why should we not?" say they. "Are we not brethren? Do we not believe in the same Lord? Have we not, after all, very much in common, and are not our differences so small that they really are not worth fighting about! Let us compromise with Rome, and then with her help we can speedily scatter the armies which Ingersoll, Huxley, and others are marshaling."

The outcome of all this is too obvious to admit of doubt. The beginning of the end has been reached. Orthodoxy has gone too far to retrace its steps, and Rome is so fully satisfied with her present position that she has no desire to retrace hers. A little while, and the most marvelous transaction of all historic time will be enacted in the union of Protestantism and Catholicism upon the basis of a recognition of the latter by the former as an indispensable factor in the work of the gospel. I have already remarked upon the estimate in which God must hold such a combination. I need say nothing more in that direction. There is no way in which the uniting of the forces of the Protestant world with those of the anti-Christ of the New Testament can be explained, except that the former has so far fallen from its original purity that it has at last become a part of the Babylon brought to view in the second angel's message of Rev. 14:8. Here I must leave the subject for to-night.

## SELF-DECEPTION.

2-

BY ELIZA H. MORTON.

IN this age of spiritual darkness, when Satan is working with "all power and lying wonders," it is an easy matter to be self-deceived. The natural heart loves the flowery road, shuns the rugged cross, and would fain make wrong seem right; but when Christ by his Spirit illumines the heart, touches it with convicting power, and clearly presents duty, then the only safe way is to say:—

Whate'er the burden be, O Lord,  
I'll gladly lift it now;  
Give me but strength to do thy will,  
And 'neath the yoke I'll bow.

The motive power of true godliness is love, and the written word is designed to test that love, by presenting a perfect rule of life. Those who seek to evade its plain teachings or lessen the force of its requirements, deceive themselves, and venture on dangerous ground.

Persecution, ignominy, and contempt pave the pathway of present truth; and those "who would shine as the stars forever and ever" must be honest, bear trials, face opposition, crucify pride, and be "broken vessels, meet for the Master's use." Self-deception fades away before the searching light of the "law and the testimony," and sin will eventually stand forth in all its hideous deformity.

Those who have known what it is to truly love an earthly friend, know something of the manifestations of affection. Kindly words, helpful deeds, and a constant watchfulness that seeks to show regard for another, even to the sacrificing of personal comfort and ease, are some of the tokens of love; and in the history of humanity instances have been known of life being laid down for a friend. Applying this principle of the heart to our relation to God, self-deception becomes impossible. If we love Christ as we would an earthly friend, we shall be devoted to his service, and make sacrifices for his truth. And how much more, how much greater, and how much deeper, than for an earthly friend should be our love for the one who by his own death purchased eternal joy for us!

Time hastens on. Satan is training self-deceived individuals for a final work of darkness. A solemn message of warning is sounding; yet, as in days of old, men's hearts are hardened, and their eyes blinded. Awake, O slumbering ones! Examine your hearts, O careless ones! Consecrate yourselves anew, O faithful ones! Lift up your eyes, "little flock," for the dawning brightness of one eternal day tinges the horizon, and soon the "watchmen will leave the walls of Zion," and God's marvelous work be completed in the earth.

Portland, Me.

3

## HOW DIFFERENT THE INTERPRETATION!

BY ELD. R. F. COTTRELL.

PROTESTANTS quote Rom. 13 : 1 ; Tit. 3 : 1 ; and 1 Pet. 2 : 13, 14, to prove that we ought to obey civil rulers,—kings, governors, and magistrates; and hence they argue that all ought to keep Sunday, because it is the law of the land.

But a Catholic bishop, in a discourse entitled, "The Church the Support of Just Government," says: "Never did the Catholic Church bend the neck under the yoke of a temporal prince. She held directly from Christ, and permitted no sovereign of earth to rule over her." From this the inference is clear that the "just government" which that church "supports" is her own government, and no other. The powers that be are "directly" vested in her; and she would have all keep Sunday, because it is the law of the church.

—There can be no true labor done save in as far as we are fellow-laborers with God.

## THANKSGIVING.

BY MRS. L. D. A. STUTTLE.

THE Lord has been good and gracious  
And gentle and kind to me,  
And many and many a blessing  
He has given me, full and free.  
My path has been filled with roses  
(With now and then a thorn),  
And my life is as free and joyous  
As the light of a summer morn.

And oft I am led to wonder  
My sorrows are, aye, so small,  
While others have drained with trembling lips,  
The bitterest cups of gall.  
And oft I am filled with rejoicing,  
Like a glad thanksgiving hymn,  
When, more than ever, the Master fills  
My cup to the very brim.

Yet oft I forget to be thankful,  
And my spirit forgets its song;  
And I hang my harp on the willows,  
And murmur the whole day long  
Because of some passing cloudlet  
(Almost too small to see)  
That has, for one little moment,  
Hidden the sun from me.

But I know that the Father chastens  
The children he loveth best,  
And sometimes I almost wonder  
If he counts me among the rest.  
And often I ask the Master,  
"Oh! what can I do for thee,  
To prove my heartfelt gratitude,  
For what thou hast done for me?"

But my tongue is slow and faltering,  
And my hands are weak and small,  
And it seems that work for the Master,  
I scarcely can do at all.  
Yet I'm sure that he knows I love him,  
Though many a sad mistake  
In my blind and careless folly,  
I am ever so prone to make.

And oh, my little duties  
So often left undone,  
And golden opportunities,  
Are gone with the setting sun.  
And though I am often yearning  
For work that is grand and great,  
Perhaps I can better serve my God  
If I patiently learn to wait;

And do the little duties  
That come to me every day,  
And cheerfully bear the little cross  
Of my uneventful way.  
Perhaps, in the grand "hereafter,"  
The Master will say to me,  
Come, enter the pearly portals  
And eat of life's fadeless tree.

Vernon, Mich.

## GIVING THANKS.

BY A. SMITH.

"IN everything give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. 5 : 18.

Whatever is in the heart is very apt to find vocal expression. Therefore, language articulated or expressed in tone, look, or action, is a thermometer of the heart. Thankfulness for favors bestowed, or good enjoyed, between man and man, is a social grace essential to the well-being of communities; but when, in addition to the social duties we owe to our fellow-men, are taken into account the obligations we are under to our beneficent Creator and Redeemer, the field for the exercise of this grace becomes co-extensive with the capabilities of our nature. But how often does the voice of murmuring take the place of thanksgiving, or utter silence reign when fretting is repressed as being wrong. "These things ought not so to be."

When we remember that all the ills we suffer in this life are the results, direct or indirect, of our fallen nature, and the fruits of our volition, and that every mitigation of that suffering, and every pure joy, is a gift of God, a token of his mercy and love, we shall find abundant reasons for thanksgiving. When we suffer ills, we shall be thankful that they are no worse; and when we enjoy a good, that it is an evidence of his mercy toward us, and a pledge of the more exceeding glory of the world to come.

Mingling with our fellow-men, the first greetings having been exchanged, oftentimes

the condition of the weather is next mentioned and commonly disposed of as an evil, and then we are ready for the business at hand. But how few there are, even among professing Christians, who, though sometimes admitting the existence of a "fine day," "a soft, cooling wind," etc., ever thence turn their conversation to the evidence therein of the goodness of God. In our prayers we go through a form of thanksgiving to God; but if our hearts were analyzed, I fear that many times we should find ourselves *lying to God*.

In this section of the country the summer of 1883 was unusually wet, and farmers did not therefore raise enough crops to pay expenses; consequently, during the following winter much suffering might reasonably have been looked for among the poorer classes. But provisions and feed for teams continued low in price; a mild winter followed, characterized by little depth of snow, but constant and excellent sleighing, enabling farmers to market a great deal of wood and timber, and thus pay expenses. In the following summer, the earth produced bountifully, making up the loss of last year. But among the many with whom the writer has conversed upon this subject, he has not found one who has advanced the thought that the love and mercy of God is seen in all this, the marked good being acknowledged, but the hand of the Giver, never.

If men prosper they thank their "luck stars," or are entirely silent; but if they suffer ills, often their own fault, they curse God for it. The sick will send for a doctor who will put them through a course of medicine that would completely sicken and prostrate even a strong, healthy man, and then, if they get well the doctor gets all the credit; but if the patient dies, it is charged as "a dispensation of Providence," which means that God is to blame for it.

A thankful spirit ought to be cultivated. If we were to note down all the mercies and blessings we enjoy even for a single day, we would be surprised at the abundant cause for thankfulness which the list would afford; and like David (Ps. 40 : 5), we should find the mercies of God to be without number. Those who become soundly converted to God are often placed in perplexing circumstances, creating doubts and fears of their acceptance with God, and then chafe and murmur over ills that they cannot avoid. Such ones should remember that God, through his great love for us, has so ordered our surroundings as to bring to the surface every evil trait in our characters that they may be discovered and washed away in the blood of the Lamb. When in darkness and doubt for a time, let us apply Job's consolation in like distress (Job 23 : 3-10), and follow the instruction given by the inspired prophet of God (Isa. 50 : 10), and give thanks even in affliction and tribulation, looking to the final recompense of reward. (See 2 Cor. 4 : 17; Rev. 7 : 14.) If Jesus, the sinless one, was led up by the Spirit of God into the wilderness to be tempted of the Devil, why should we wonder if he is permitted to tempt us also that we may prove our loyalty to God, and our fitness for the inheritance of the saints in light? (See 1 Pet. 5 : 6-10.)

"Afflictions may press me, they cannot destroy,  
One glimpse of his love turns them all into joy;  
And the bitterest tears if he smile but on them,  
Like dew in the sunshine, grow diamond and gem.

"Let doubt, then, and danger my progress oppose,  
They only make heaven more sweet at its close.  
Come joy or come sorrow, whate'er may befall,  
An hour with my God will make up for them all."

—A man who gives of his superfluity only after spending all he cares to lavish on himself—a man who drops his donations as a tree in October drops over-mellow fruit, of which it has more than it can hold, and for which it has no earthly use—let him not hope to pass before God as a liberal giver.—*Advance*.

# Our Tract Societies.

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

## WATCHWORDS FOR THE NEW YEAR.

**WAITING!** Luke 12:36.

we are waiting for the coming of the Master we hold dear; we are longing just to greet him and to hail his drawing near. Our loins are girt and ready, and our lamps are trimmed and bright; we are waiting for the signal that will say he is in sight.

**WORKING!** Mark 13:34.

we would not have him find us standing idle all the day. We learn to work while waiting, doing something by the way; we find that working for him is a toil so rarely sweet, that we almost wish for tarrying in the coming of his feet.

**WARNING!** Eze. 3:17.

we know that he has bidden us bring others to his love, and we long to fill the mansions that are waiting up above; while we work, we dare not fail to warn each straying heart, that in our Lord and in our home they too may have a part.

**WAKING!** Cant. 5:2.

sometimes we almost weary of our constant gaze on high, and our hearts grow dull, and hopeless of his speedy drawing nigh; when comes our need of waking, for each moment brings him near, and the signal lights of heaven daily shine more bright and clear.

**WATCHING!** Mark 13:37.

we stand, with waking heart-look, till the night of life shall cease, watching for the golden day-dawn that shall herald light and peace; when the dim earth-mists that sadden flee before the sunrise bright, and our hearts be fully gladdened in our Saviour's glorious light. —*Eva Travers.*

## ILLINOIS T. AND M. SOCIETY.

Report for the Quarter Ending Dec. 31, 1884.

No. of members,.....	345
" reports returned,.....	152
" members added,.....	14
" missionary visits,.....	482
" letters written,.....	386
" Signs taken in clubs,.....	150
" new subscriptions obtained,.....	29
" pages tracts and pamphlets distributed,.....	60,009
" periodicals distributed,.....	3,606
Received on periodicals, \$156.55; on sales, \$302.35; donations, \$48.18; on missions, \$161.16.	
LIZZIE S. CAMPBELL, Sec.	

## NORTH PACIFIC TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1884.

No. of members,.....	153
" reports returned,.....	84
" members added,.....	3
" " dismissed,.....	2
" missionary visits,.....	248
" letters written,.....	391
" pages tracts and pamphlets loaned,.....	12,477
" " " " given away,.....	15,912
" " " " sold,.....	11,317
" Signs taken in clubs,.....	763
" periodicals distributed,.....	10,755
" new subscriptions obtained,.....	21
Received on membership and donations, \$8.45; on sales, \$5.07; on periodicals, \$100.17; on five-thousand-dollar and, \$282.	
MRS. C. L. BOYD, Sec.	

## INDIANAPOLIS MISSION.

The work here is moving forward by the blessing of God. About three and one-half months ago we came to Indianapolis, and rented two rooms at No. 23 West Ohio Street, paying ten dollars per month for the same. Necessity compelled us to use our front room for sleeping, sitting, and Bible-readings. Our second room was used for a kitchen, and was so small that my wife could almost reach every object in the room while standing in the center of the same. About three weeks since, we moved to a cottage containing seven rooms, located No. 422 North East Street, for which we pay fifteen dollars per month. By renting four rooms

we have reduced our rent to seven dollars per month. The Bible-reading room is the front room, which is plainly but tastefully arranged.

Ill health, bad weather, and other causes have prevented me from canvassing only about six weeks, counting from about 8. A. M. to 4 P. M. as a day's labor. During this time I sold 108 copies of "Sunshine" and the Signs, and 20 copies of "Great Controversy," Vol. IV. Signs subscriptions taken, including those for six weeks, three months (with and without "Sunshine"), and six months (with and without "Great Controversy," Vol. IV.), equal about 275. Have also held a goodly number of interesting Bible-readings in private families, supplied hotels with Signs, etc. I have dropped the canvass of "Sunshine" and the Signs, for "Great Controversy" Vol. IV. and Signs. I find that Vol. IV. and the Signs for six months sell readily for \$2.00. It is my opinion that far more good for the cause of truth is accomplished, and more profit to the canvasser, by selling Vol. IV. and the Signs for six months for \$2.00 than "Sunshine" for \$1.50.

I find in recanvassing for the Signs that Vol. IV. is just the book to sell. After sending to a learned doctor in the city the Signs for six weeks, I visited him and asked how he liked the paper. After speaking generally in favor of it, he said, "Who is Mrs. E. G. White, that writes such excellent articles for your paper?" Now was my opportunity. Taking "Great Controversy," which I keep handy in my pocket, I presented it as a book by the same writer, and as giving in a masterly manner an exposition of the great subjects now engrossing the minds of all thoughtful men. The canvass of "Sunshine" and the Signs together paves the way for Vol. IV. and the Signs for six months; and I cannot see why we cannot boom the Signs again in a few months. Inquirers after the truth are springing up here, and we hope soon to report conversions. But one family thus far has sent us food; but we hope soon to be remembered by others. Pray for the Indianapolis mission. Our address is No. 422 North East Street.

A. W. BARTLETT.

## SYRACUSE MISSION.

OUR brethren will no doubt be glad to see a report from this mission after waiting for it so long. We have not kept silent concerning the work here because there was nothing to report, but simply because we have failed to do duty.

Pleasant apartments for public lectures and reading-rooms were found in a desirable part of the city, and these were furnished, and opened June 17, 1884. Soon after, several workers began introducing the Signs, the object being not only to take orders for the paper, but to prepare the way for the camp-meeting to be held in August. The Lord's blessing attended the carrying out of this plan. Nearly one thousand orders were taken for the Signs, and many, through reading the good articles in that paper, were influenced to attend the camp-meeting, and a favorable impression was made.

No effort was put forth to hold public services at the rooms until after the camp-meeting. About the middle of September, Bro. Brown began holding meetings once in two weeks; but his duties soon called him away, and the work was followed up by Brn. Whitney, Swift, and Robinson, till the last of December, most of the meetings being held Sunday afternoon. At our Rome meeting it was decided that I should come here, and since the first of January I have labored here with the exception of one or two days.

The work began with no interest at all; but the Lord has continued to bless the efforts put forth; and although the wheels have seemed to be blocked at times, yet nearly every week has given evidence of advancement, until at present there is a good interest manifested. We now hold two public services each week, besides one Bible-reading; and for two or three weeks past our rooms have been well filled at these meetings. Bro. Stureman and myself are holding from ten to twelve Bible-readings each week in private houses with good results. This certainly is a successful plan for bringing the truth before the people. Our laborers are so few that with the Bible-readings and visiting it has seemed impossible to do much as yet with "Sunshine," or the "Great Contro-

versy." The good impression made by Sr. White upon the people will undoubtedly insure a good sale of the latter work.

Eight grown persons have commenced keeping the Sabbath. Several remarkable cases have been found, of one of which I will speak briefly. A widow about sixty years of age, attended our camp-meeting, and became somewhat interested in our work. Reading matter was loaned her, and she soon saw the Sabbath truth; but she was so addicted to the use of opium, having used it about six years, that she did not seem to have strength of character to obey. Soon after she saw the light, her health and resources began to fail her, and when I first visited her she was truly an object of pity. I called several times, and talked and prayed with her, but until last Friday there seemed to be but little hope. She was growing weaker rapidly in both mind and body. I told her that if she would cast herself unreservedly upon God, and promise to obey him, come life or death, I felt that he would be pleased to work for her. After praying with her I left, feeling that God was working for her. Sabbath I received a note from her stating that she had decided to obey God, and had thrown all her opium into the fire, that she was suffering extreme agony, and wished us to pray for her. Sr. Bristol went to stay with her. About midnight they sent for Bro. Brown and myself to come as quick as we could. We went, and found her in a very critical condition. It seemed that Satan was trying to kill her before help should be given. We had two short seasons of prayer, and before the close of the second her faith claimed the promise, and she praised the Lord for his healing power. About two o'clock we left her sleeping as calmly as an infant. We felt to say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Yesterday I called to see her, and found her sitting in her chair. When she saw me, she exclaimed, "Praise the Lord! what a victory! I am clothed, and in my right mind." Her desire for the opiate had been entirely removed. At the time of the healing a neighbor was present, and was deeply affected. We feel to rejoice, and believe that God will use this circumstance to advance the work here, and bring honor to his name. Brethren, can we doubt God's power and willingness to bless and help his remnant people?

The members of the mission here are trying to work in harmony with each other and the Spirit of God, and the Lord is coming near with his blessing; and it inspires us to pray for the latter rain to come from the presence of the Lord. Dear brethren, we desire your sympathy, your earnest prayers, and your support, that God may abundantly bless the mission work this year.

A. E. PLACE.

## APPEAL TO VERMONT.

DEAR BRETHREN OF VERMONT: I want to say a few words to you about work. There is no disguising the fact that Vermont is not a hard field of labor, that in comparison with other States she is well equipped with laborers, and that, if there is not something accomplished, there is lying somewhere at our door some evident wrong; for with God's help truth is mighty to save. It will be accepted every time by the sincere, Christ-loving soul, if brought to bear upon him in all its force, and in the right way.

We know we have the most glorious truth for this world that was ever committed to man, the most impregnable and convincing,—one calculated to stir the soul's very depths; for it reveals the work of the final Judgment, of which the Saviour, and prophets, and apostles have given warning, with solemn voices ringing through all the ages. It is even now in progress, and almost finished. The furious final tempest is about to burst mercilessly upon a world spurning God's grace and hardened in guilt and trespasses.

Now let me ask, How much is this truth worth to us? How much will it be worth to us in a little from this, when it will be our only shield and buckler? We shall soon wake up, either with joy and rejoicing or with grief and despair, to know its true value. But it is as necessary to others as to those who possess it already. Indeed, so startling and mighty a truth is most highly prized by those newly receiving it, and appreciated more if possible than by those who are accustomed to consider it. Such a flood of light can but bring joy.

Brethren, what does God require of us? How much is his blessing worth to us? How shall we lay up in store for ourselves a good foundation against the time to come, and lay hold on eternal life? Do good; "be rich in good works, ready to distribute, willing to communicate." Now if this truth is worth so much, if it is such a blessing to ourselves and others, if it is as potent as God's truth has always been in the past, if it is our only hope in the days of adversity, when the pit is digged for the wicked, if it is a harbinger of life to those who hear, and a sentence of death to those who turn away their ears from it, and if God's blessing is worth more to us than everything else in this world, would we not do well to heed the above exhortation of the apostle?

I have a list of more than twenty names of persons who have colporter's licenses in this State. How many of them are in the field?—But a spare minority of three or four. Bro. Burrill has mentioned this as a good field for canvassers, and demonstrated it by his own experience. My former experience proved it satisfactorily to me; and since coming to Brattleboro my success is a confirmation of it. By a walk in the country of about eight miles, through a by no means thickly settled neighborhood, I succeeded yesterday in selling five copies of "Great Controversy," Vol. IV., five copies of "Sketches from the Life of Paul," one of "United States in Prophecy," and took twelve names for the *Signs* for six weeks in connection with them. I have not one lingering doubt but that one quarter of this work accomplished every day, will prove more satisfactory here, and bring better returns at the Judgment, than the best, most effective preaching I could do at the present time.

"Sketches from the life of Paul" must be one of the best works to be read with the *Signs*. Necessarily it will give weight and importance to its teachings, and bring about a thorough investigation by every candid mind. Vol. IV. cannot fail to make the most solemn impression upon any person. Must not these precious, Heaven-sent works, with "United States in Prophecy" and the *Signs*, pave the way most effectively for lectures? We expect to see the most satisfactory results from it. With God's help they could be placed in nearly half of the professedly religious homes of Vermont.

Brethren, if we should all seek God until our longing souls cried out to do something, then seek our fellow-men with reading matter, with ardent souls and a just estimate of the truth we bring to them, no man or woman in Vermont could fail to do a good work,—yes, a glorious one. But don't underestimate God's sacred truth, and present those works as though they were of but little consequence. Let us try to get our ideas wrought up to a sense of how much it is worth to death-sentenced souls. Brethren, put copies of these books in your overcoat pockets, and start out, continually praying for God's guidance. It is the best time in the year for this work; and if every lover of the truth would do that which is but his duty,—that which before God we shall be held responsible for doing,—in a very short time we might hear the warning cry of the third angel ringing and reverberating through all the hills and mountains of Vermont.

We must go to work as though we were finishing up God's business on earth. It is of more consequence than ours,—yes, of infinite consequence. He will not excuse us for continuing in stupid lethargy. Hearts are every day growing harder,—more encased in sin. It will be harder for the truth to dent into the minds of the people one year from now, and harder for us to shake off our stupor. Unless corrected, errors will thrive and flourish, and seed; and if not uprooted, God's scythe will soon mow them down. The world rushes on faster and farther from God. Who will raise the warning? Who will cry aloud and spare not? Some of us, *all* of us, must do it. Are we to participate in the loud cry? Never, unless we cast about us and consider. Others will share that unspeakable refreshing; but God has said that *now* is the best time for labor. The very fact that that refreshing is now withheld from us, proves conclusively a lack on our part, and that if we put forth no greater efforts we shall never enjoy it. We are standing right in the way of the work of God.

There are some whom I would like to mention personally, who have the best gift for canvassing,

and who have already made it a complete success. Who will put his hand to the plow without looking back? We need help at Brattleboro. Who shall it be? There will soon be an imperative demand for lectures and Bible-readings in this vicinity. I cannot say much for this large village of six thousand inhabitants. It has the most godless populace I ever mingled with. The working men have during the week but four days of eight hours each to labor. The oppressive times make it correspondingly hard to reach them with the reading. But farming communities and small villages feel it but little, and can be easily reached.

In conclusion let me call the attention of the church clerks to Bro. Butler's article on church reports, etc., in REVIEW of Jan. 20. I have heard from but few. Send them in speedily.

I. E. KIMBALL.

## Special Mention.

### A NEW INLAND SEA.

So extraordinary was the story published not long since in the daily papers, describing a lake lately discovered in Canada as rivaling in size the greatest of our inland seas, that it was at once denounced as a hoax or an exaggeration. Later and fuller reports, however, seem to confirm the first. Within three hundred miles of Quebec, and within one thousand miles of New York City, nearer to the settled portion of Canada than any other lake except Winnipeg, stretches an immense body of water hitherto unknown to geographers, and estimated by the imperfect surveys already made, at least, to equal Lake Ontario in magnitude.

A glance at any good map of Canada will show directly north of Quebec a small lake named Mistassini, or Mistassimie, but which henceforth will probably be called Little Mistassini to distinguish it from its great neighbor. Last year M. Comeau read a paper before the Quebec Geographical Society asserting that the size of Lake Mistassini had been greatly underrated. An exploring expedition was sent out by the Society, and the account now given to the world is furnished by Mr. F. H. Bignell, who commanded the transport expedition which preceded the main expedition in charge of John Bignell, P. L. S. This account declares that the great lake is entirely distinct from that already known by the name of Mistassini, and that it is an expansion of Rupert river, just as the Great Western Lakes are expansions of the St. Lawrence. From Sept. 10 to Sept. 17, Mr. Bignell voyaged on this great lake, noting deep and numerous bays and inlets, and beautiful islands, on one of which he was compelled to harbor for some days because of the high seas. He had then sailed 120 miles, and had not reached the widest part of the lake. The waters swarmed with many species of fish, fur-bearing animals abound on the shores, and the surrounding lands are well wooded and, in part, arable. The main surveying party will remain in the field for two years. It has already been proposed to connect Quebec with the lake by railroad, and it is believed that many French-Canadian farmers will be attracted by the vast area of fertile land.

One of the most curious facts in connection with this lake is that, though map-makers and the general public have been ignorant of its existence, it has long been well known to the Hudson Bay Company, which has had a trading station with the Indians on its shores for nearly a hundred years. The region was so rich in fur-bearing animals and so profitable to the Company, that they have sedulously kept to themselves their knowledge of the magnitude of the lake. Mr. Bignell is a man of scientific attainments and a member of the Quebec Geographical Society, and there seems no reason to doubt the substantial accuracy of his description.—*Christian Union*.

—The beautiful worship of God as our Father, is distinguished by the very thing that its chief exercise of love is in putting trust in the very perfection of God, which, to an unloving mind, would produce fear. It is a great act of love to trust, like a son, God's tremendous power. There can be no confidence without the filial feeling. We always get back to the point, God is our Father.—*F. W. Faber*.

### CHICAGO, THE WICKEDEST CITY.

REV. DR. HENRY M. SCUDDER, who spent many years in India as a Christian missionary, was long pastor of one of the largest churches in Brooklyn. He is now filling the pulpit of a prominent Chicago church, and declared to his congregation, recently that "for unmixed wickedness and utter moral depravity, no city in Asia could equal Chicago or New York," and that "this continent has a class of villains lower and meaner than the lowest and meanest in India or China."—*Inter Ocean*.

### THAT SUNDAY PLANK.

It is refreshing to find such an article as the following in the *American*, the political organ of the Sunday movement, published in Washington, D. C. We copy from its issue of Jan. 13, 1885:

"A few words more on this subject will perhaps not be amiss. Mr. Butler's article in the issue of Dec. 23 has some things as true as truth itself, but there are some other statements which will not bear the light of facts. If 'God is the embodiment of truth and right,' he of course could do nothing wrong, or what he did once would always be right. If our actions conform to the standard of right, our lives will also be right. Sinful individuals make up a nation, and that nation what these individuals make it, therefore it follows that that nation, to be right, must be founded upon principles after the Divine mind.

"Now if God appointed a day of rest for man as he says he did, and tells us why we should rest on that day (Gen. 2:2; also Ex. 20:9-11), for man to appoint another day, certainly would be lifting his puny arm against the author of right. I know that Mr. Butler strongly intimates that the same day that was once numbered seven is now numbered one, but he cannot prove it from history sacred nor profane. He certainly has got hold of Mr. Aker's theory. God did not appoint a day of rest for any 'church,' but for man, according to our Saviour.

"Since God saw that man needed a day of rest and we see that right requires it, should we legislate according to right? Let our government legislate Sunday into a day of rest, and she has the united support of the Catholics, an organization which has been antagonistic to American institutions and laws formerly; and why?—Because she has got an institution of her choice, a day of rest which she set apart, instead of the day that God appointed. For this power has sought to 'change times and laws,' according to the Bible. Dan. 7:25. This is why they (the Roman Catholics) are quietly waiting to see this government enact Sunday law, or as the prophet says, 'make an image to the beast.' Rev. 13:11-18. Then the (the Roman power) will have no trouble in helping to give 'life to the image.'

"This certainly would be 'intensely religious and radically wrong.' It behooves every one to look into the matter; for the United States is mentioned in 'prophecy' for naught, neither is the prophecy beyond our comprehension. Truly, Mr. Butler says, every toiler is interested in the outcome of this matter. R. A. CRAIG."

—Trust not in thine own knowledge nor in the skill of any living creature, but in the grace of God, who helpeth the humble, and humbleth those that are proud.

—The year is with Thy goodness crowned;  
Thy clouds drop wealth the world around;  
Through thee, the deserts laugh and sing,  
And nature smiles, and owns her King.

Lord, on our souls thy Spirit pour;  
The moral waste within restore;  
Oh, let thy love our spring-tide be,  
And make us all bear fruit to thee.

—Henry Francis Lytle.

—"I want to tell you a secret," said William Wirt to his daughter. "The way to make yourself pleasing to others is to show that you care for them. This is the spirit that gives to your time of life its sweetest charms. It constitutes the sum total of all the witchcraft of woman. Let the world see that your first care is for yourself, and you will spread the solitude of the upas tree around you."

# The Sabbath-School.

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

## LESSON FOR THE FOURTH SABBATH IN FEBRUARY.

(See *Instructor of Feb. 18, 1885.*)

THE INHERITANCE OF THE SAINTS.

### CRITICAL NOTES.

NUMBERS 12:3: Many have great difficulty in this text, thinking that because Moses was meekest man in the earth he could not have written such language of himself. Hence they assert that it was written by some other person. This assertion might be safely admitted of the passage in question as well as of the account of Moses' death; still it should not be forgotten that the same rules which govern ordinary men in writing do not so strictly apply to those writing by inspiration. Such men spoke not according to their own will, but as they were moved by the Holy Spirit. 2 Pet. 1:21. The same Spirit which inspired Moses to write language so strongly commending himself as that found in Num. 20:12 and 23:14, could with consistency in this case, inspire him to write in a highly complimentary manner of himself, if it were the truth, and the occasion demanded it. Moreover, the original also implies that Moses was the most oppressed man in the world, as Gesenius gives to the word translated "meek" the following definition: 1. *Oppressed, afflicted, wretched*, but everywhere with the accessory idea of humility, meekness; that is, *the humble, the meek*, who prefer to suffer wrong rather than do wrong. Hence, 2. *Simply meek.*

JOHN 2:6: *Abideth in him.*—One definition of the word from which "abideth" is translated is: "To remain closely conjoined with any one, to remain united in thought, feeling, purpose, action."

The text might be paraphrased thus: He who desires to have an abiding union with Christ in thought, feeling, purpose, and action, is in duty bound to prove the reality and sincerity of his profession by leading such a life as Christ led.

MATTHEW 5:5: A quotation from Ps. 37:11. It is to be fulfilled after the evil doers have been cast off, when the place of the wicked, as well as the wicked themselves, shall not be. Verses 9, 10. Compare Isa. 60:21; 1 Cor. 3:21-23.

JAMES 2:5: *The poor of this world.*—Poor in respect to the things of the world,—poor in those things which the world regard as making their men rich. Not simply because they were poor when they were chosen, but because they were also rich in faith. To such was the gospel preached, and upon them a blessing was pronounced. Luke 4:18; 6:20; 7:22. *Heirs.*—If we are children of God, then are we heirs, heirs of God and joint heirs with Jesus Christ. Rom. 8:17. If ye are Christ's, then are ye Abraham's seed and heirs according to the promise. Gal. 3:29. *Kingdom.*—Matt. 5:25:34.

ACTS 14:22: *Confirming.*—The word literally means, "to cause to stand firmly upon." The disciples already stood upon the truth; they needed only to be confirmed by instruction to stand firmly upon it. *Continue.*—Stick by, hold on to. *The faith.*—The system of doctrines upon which the religion of Christ was founded. "And [teaching them] that,"

*Much tribulation.*—Literally, many afflictions. *The kingdom.*—The everlasting kingdom of our Lord Jesus Christ, that prepared for the children of God from the foundation of the world, in which the righteous are now heirs (Jas. 2:5), in which they shall inherit at the coming of Christ (Matt. 25:34), and shall literally and fully possess when the earth is made new. C. C. L.

—Whatever may be the standard of teaching in the several classes of a Sunday-school, the measure of the school as a whole depends on the work done for it and through it by the superintendent, at the desk and out of the desk. To do his work to the best advantage, the superintendent must needs avail himself of all the hints and helps he can make available from the experience and suggestions of others.—*S. S. Times.*

### SKETCHES OF SABBATH-SCHOOL HISTORY.—NO. 2.

WHOEVER will take the pains to scan closely the field of Sabbath-school history among S. D. Adventists, will see three movements rising prominently above other events which cluster about them. These are (1) the beginning of the work in 1852, as described in "No. 1" of this series of sketches; (2) the introduction of a better system of organization in 1869; and (3) a general revival of interest in the Sabbath-school work in 1877-8, and the extension of the system of organization to State and General Associations.

Intimately connected with the history of the first period thus unmarked off,—that covering the seventeen years from 1852 to 1869,—is the story of the struggles of our Sabbath-school paper, the *Youth's Instructor*. We have already seen how the paper began, and have learned something of the motive of its founder in beginning its publication. At first it was issued monthly; and the subscription price was placed at 25 cents a year, the announcement being made that those children who could not get means to pay for the paper should have it free of charge. The receipts for the first volume were \$155.30, barely enough to pay the cost of printing, and leaving nothing for the editor, who remarked in announcing the result, "We do not complain. We have been doubly paid in seeing much good accomplished by the *Instructor*." The receipts for the second volume were \$167, a slight advance over the preceding year, but falling \$37 behind the sum paid for printing on account of an advance in the cost of such work. In addition, \$50 had been expended for the preparation of Sabbath-school lessons, so that the receipts lacked about \$100 of meeting the expenses. Still the faith of the publisher did not falter; but he suggested ways whereby the deficiency might be made up, and wrote as follows: "Young friends, we shall still serve you faithfully, and we know you will be prompt to act your part. Perhaps no little paper has been sustained so cheerfully as the *Instructor*. For this you have our grateful thanks."

The neglect of friends to manifest a proper interest in the enterprise, however, and a lack of promptness in the payment of subscriptions, together with the many cares and anxieties of his other work, of which this would seem to have been scarcely a hundredth part—all combined, despite his usually hopeful spirit, to produce a feeling of discouragement in the heart of the publisher, and drew from him in February, 1855, the following language: "We have already too many cares without this [the *Instructor*], and will give it to any suitable person who will take it off our hands. Unless some one will take the *Instructor*, or our friends manifest interest and promptness to aid us in the work, our duty will be clear to discontinue it." When the foregoing language was written, the paper had 800 subscribers, while needing 1,000 to pay the cost of publication.

Although strong appeals for help were again necessary in 1856, yet matters had so far begun to improve that near the close of 1857 Eld. White was able to announce that the subscription list had increased one-third during the year, and receipts had been equal to expenditures. With this announcement the paper was turned over to the "Publishing Committee" with the following appropriate remarks: "I have endeavored to stand by this little teacher in all its poverty and weakness until it has gained friends and helps to sustain itself; and now I wish to add it to the publishing department as the property of the church. . . . With many thanks, dear brethren and sisters, for your timely aid, I now commit the *Instructor*, which I trust has blessed your children, to the care of our Publishing Committee, who now hold in charge all the property of the Office."

Perhaps the following list of those who have served as editors of the *Instructor* will be of interest to the reader: From August, 1852, to January, 1854, Eld. James White was editor. In January, 1854, Miss Anna White, sister of Eld. White, began the duties of editor; but she was stricken down with consumption, and had to close her labors before the end of the year. After this Eld. White again acted as editor, assisted principally by Bro. G. W. Amadon, then a young man, who had begun work in the Office at Rochester, N. Y., in the fall of 1853. In 1858 Bro. Amadon's initials begin to appear more frequently on the editorial

page, and he seems really to have been the editor, though no mention is made of the fact until June, 1861, when for the first time his name is seen as editor at the beginning of the editorial columns. He continued in this office until succeeded in July, 1864, by Miss A. P. Patten, now the wife of Eld. I. D. Van Horn. In 1867 Sr. Van Horn closed her work on the *Instructor*, and Bro. Amadon again became editor, continuing until July, 1869, when Prof. G. H. Bell was chosen by the General Conference to take charge of the paper. From the beginning of 1870 the *Instructor* was issued semi-monthly, Bro. Bell continuing to be its editor until Feb. 15, 1871, after which it was conducted by Misses J. R. Trembley and E. R. Fairfield until the death of the latter, Feb. 1, 1872. From the beginning of 1872 to the close of 1878, the *Instructor* was again published monthly, its size, however, being doubled. After the death of Sr. Fairfield, Sr. Trembley conducted the paper alone until April, 1873. Miss V. A. Merriam then became editor, and continued until August, 1875. She was succeeded by Mrs. M. J. Chapman, who edited the paper alone until November, 1878, when Miss Mary A. Davis became assistant editor. The publication of the weekly *Instructor* began Jan. 1, 1879, the editors last named being retained until Dec. 3, 1879. Mrs. M. K. White assisted by Miss V. A. Merriam, then conducted the paper until Nov. 17, 1880. From that time until the present the editors have been Miss V. A. Merriam, Nov. 24, 1880, to Feb. 9, 1881; Eva Bell Giles, Feb. 16, 1881, to Feb. 21, 1883; editorial committee, consisting of Eva Bell Giles, A. B. Oyen, and Winnie E. Loughborough, Feb. 28, 1883, to Dec. 26, 1883; Mrs. M. J. Chapman and Winnie E. Loughborough, Jan. 9, 1884, to the present time. C. C. L.

### IMPORTANCE OF OUR SABBATH-SCHOOL LESSONS ON "THE NATURE OF MAN" AND "SPIRITUALISM."

PERHAPS but few of our people realize the great importance of our present Sabbath-school lessons. It has been remarked by many that the state of the dead, inasmuch as it is a question that does not affect the living, is an immaterial one. Satan never originates any harmless deception. The most baneful doctrines and the greatest delusions are made to appear by him as the least harmful.

The doctrine of natural immortality had its origin in the Garden of Eden. It was when the woman had received as truth the words of Satan, and firmly believed that she possessed an undying nature, that she fearlessly transgressed God's command, and ate of the forbidden fruit. The deceiver's subtle, lying words, "Thou shalt not surely die," have ever since been received by the great masses as truth, even against God's plain statement, "In the day thou eatest thereof thou shalt surely die." Nearly six thousand years have passed away since our first parents became the victims of the father of lies. Now God is to take this, the last generation of men, back into the fields of Eden; and the tempter comes again, in person, as an angel of light declaring himself to be Christ. He will try to make it appear that our dead friends corroborate his lie that he told in Paradise.

Although so many centuries have passed since the fall of man, yet the unchangeable God demands unshaken faith in his written word. We are taken back into Paradise upon almost the same test by which man was at first excluded. May God help us, both old and young, to so memorize the Scriptures contained in the lessons on the nature of man and spiritualism, that we may thereby be enabled to successfully meet the great deceiver. E. HILLIARD.

—Habit is a cable. We weave a thread of it every day, and at last we cannot break it.—*Horace Mann.*

ASK QUESTIONS.—Parents make a great mistake when they discourage their children in asking questions. True, their questions are often hard to be answered, and many a child has been snubbed or sent away because the question was too much for the parent. But the little inquirer should always be treated as a rational being, and if an answer is not ready, it should be sought and found if possible. This is the way to learn. "Ask, and it shall be given; seek, and ye shall find."—*Irreheus, in N. Y. Observer.*

# The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 17, 1885.

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

## THE JUDGMENT OF THE GREAT DAY. 17

(Continued.)

As we turn to this branch of the subject, namely, the nature of the work involved in the cleansing of the sanctuary or the investigative Judgment, another class of declarations which we find in the Scriptures at once suggests itself.

In Acts 3:19, 20 we read: "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you." The original admits of a little different translation. Thus, Mr. Wesley, in his notes on the New Testament, reads the passage: "Repent ye therefore, and be converted, that your sins may be blotted out, *that* the times of refreshing may come from the presence of the Lord, and he may send to you Christ Jesus, who was before appointed."

Speaking of these two translations, Albert Barnes, in his notes on the Acts, says: "The grammatical construction will admit of either."

So far as the point now under notice is concerned, it matters not which one of these is adopted. One represents the blotting out of sin to be *when* the times of refreshing arrive; the other makes the blotting out of sin to be the *cause* of the coming of that refreshing. But neither of them gives the idea that this blotting out of sin takes place when the sinner turns to God. Both of them locate it in the future; and both of them represent it as just *preceding* the second coming of Christ. And this is especially true of the latter translation which follows the original in using a conditional verb respecting Christ's advent; not as though that were at all a doubtful event, but rather as if his coming to the personal salvation of the ones addressed, depended upon their having part in the promised refreshing, and as if that refreshing was to come in consequence of the blotting out of sins.

The relation of this work of blotting out of sins to the second coming of Christ, determines when it must take place. It just precedes that coming; but the last work Christ does before his coming, is to make the atonement in the most holy place of the heavenly sanctuary. This, therefore, must be the time when and the place where this work is done. But if sins are to be blotted out, they must somewhere be written; and before they can be blotted out, the books which contain these records must be examined. On this point the Scriptures are very explicit. Thus, the Lord says by Jeremiah: "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me." Jer. 2:22. By Moses the Lord speaks as follows: "Is not this laid up in store with me, and sealed up among my treasures." Deut. 32:34. In precisely the same manner speaks the apostle Paul: "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds." Rom. 2:5, 6.

Such expressions as these—"iniquity marked," "laid up in store," "wrath treasured up," etc.,—can mean nothing less than that God takes notice of men's sins, and that every one is accurately marked before him. All the texts which speak of the blotting out of sin must have reference to the same great fact. David accordingly prays that

God would blot out his transgressions. Ps. 51:1, 9. Nehemiah prays respecting certain ones that their sins may not be blotted out. Neh. 4:5. David and Jeremiah make use of similar language. Ps. 109:14; Jer. 18:23. In Isa. 44:22, 23, the prophet speaks prophetically of the blotting out of sin, connecting it with the new creation and final redemption, but using the past tense for the future as is common in prophetic language. And in the previous chapter (43:25) he speaks of this blotting out of sins as being necessary in order that they may be no more remembered.

The existence of these books of record, and the use that is made of them in the great work of Judgment, are matters of the most explicit revelation. In that awe-inspiring view of the Judgment given to the prophet Daniel, he says: "The Ancient of days did sit. . . . Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the Judgment was set and the books were opened." Dan. 7:9, 10. John also saw the books in connection with the Judgment work. He says: "And I saw the dead small and great stand before God; and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things *written in the books*, according to their works." Rev. 20:12. Thus it is evident that the sins of all men are entered upon the unerring heavenly records, and that the time is coming when the sins of all those who have repented and been converted, will be blotted out.

But there are other books besides the one from the records of which judgment is meted out to the wicked, as in Rev. 20:12. In Mal. 3:16 we read: "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a *book of remembrance* was written before him for *them that feared the Lord*, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Nehemiah offered this prayer to God: "Remember me, O my God, concerning this, and wipe not out my *good deeds* that I have done for the house of my God, and for the offices thereof."

The book here referred to seems to be written for the righteous only, and hence to be designed to record their endeavors in the cause of Christ. No names would be recorded therein except the names of those who enter the service of God. But the Scriptures assure us that not all who enter upon this service will persevere and prove overcomers at last. This book will therefore show just how far they advanced in the work of overcoming, and how and when they failed. The object of this book being to contain only the good deeds of the righteous, such as they have endeavored to perform in the name and for the sake of Christ, it must show all their acts of obedience, sacrifice, self-denial, repentance, confession, and other efforts in the Christian life. When their life record is finished, if they have kept the faith and overcome, then this book will show, when the time comes for the examination of the books in the Judgment, that they are prepared for the ordeal and are entitled to a favorable decision. From the records of this book their destiny must accordingly be determined, and this is the book that is to show them worthy of a part in the first resurrection, and in the world to come.

But there is still another book which is to be taken into account, called "the book of life." Rev. 20:12. It is spoken of also as "the Lamb's book of life." Rev. 13:8; 21:27. Its purpose is to contain the names of all those who have become followers of the Lamb. It is a record of those who will find deliverance in the great time

of trouble. Dan. 12:1. "And at that time thy people shall be delivered, every one that shall be found written in the book." It is the grand roll of honor of all those who are entitled to an entrance at last into the city of God. Rev. 21:27. But though a person may have entered God's service, and had his name registered in the book of life, unless he perseveres to the end, his name will be blotted out of that book. Rev. 3:5. "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." From this declaration the opposite inevitably follows; namely, that those who do not overcome will have their names blotted out of the book of life. And the time when this is to be done is also indicated. It is when Christ confesses the names of his people before his Father, which must be in the investigative session with which the Judgment opens, and which results in "accounting worthy" as many as are entitled to eternal life.

This blotting out of the sins of the righteous to them an event of the utmost importance; for once blotted out, these sins can never be brought against them again in the Judgment, since men give account to God only for those things which are written in the books. No individual therefore can have his sins blotted out until the close of his probation. And in order for the question to be determined whether they shall be blotted out or not, the books must be examined.

We now have before us the different books which are to be brought into requisition before the Judgment is completed. These are—

1. The books which contain the records of the sins of all men, in which the names of all men are entered, and from which the sins of the righteous will be blotted out, on their acquittal in the Judgment.

2. The books of remembrance written for the righteous only, in which their names only are entered, and which contain simply their good deeds, that is, their efforts to serve God and overcome sin. From these books all the records pertaining to those who do not succeed in overcoming will be blotted out; for "when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, . . . all his righteousness that he hath done shall not be mentioned." Eze. 18:24.

3. The book of life, containing the names only of those who have made a profession of Christ from which the names of all those who finally fail to overcome are to be blotted out. Rev. 3:5.

All these books are requisite to the opening Judgment scene described in Daniel 7:9, 10; for they each contain records which are affected thereby. The first must be opened that the sins of the overcomers may be blotted therefrom; the second, that all the abortive efforts of backsliders and apostates may be blotted from its pages; the third, that the names of this latter class may also be blotted from its record, leaving the names only of those who have overcome, and who are to have immortality brought to them at the revelation of Jesus Christ.

It is evident that the result of the blotting out of work is to draw the final line of separation between the righteous and the wicked and decide all cases. But this, as we have seen, is just what is accomplished by the cleansing of the sanctuary,—the work of the atonement in the most holy place of the tabernacle on high. Such, then, is the nature of the work of the investigative Judgment. It consists in the examination of the books, the blotting out of the sins of the overcomers, and the erasing from the book of life of the names of all who have failed to overcome.

As the object of the investigative Judgment is simply to decide who are Christ's that they may be



at his coming" (1 Cor. 15 : 23), it is evident that the only cases which come up for examination in this division of the Judgment with a view to determining whether they are the Lord's or not, are those who have at some time made a profession of his name. For those who have never made a profession of the service of God, have already decided for themselves the only question which it is the object of this investigative Judgment to determine, that is, to which class, righteous or wicked, they belong; for by their course of life they have claimed themselves his enemies, and on that point there is nothing further to be decided in these cases. Nor would there be anything further to be decided in case of professing Christians, if it were a fact that all who enter the service of Christ are absolutely sure of overcoming. But all do not hold out to the end; hence the necessity of examining their cases to ascertain who have done well and who have failed.

It follows, therefore, that the important book—the decisive book—in this part of the Judgment, is the book of God's remembrance, containing not the names of the wicked world in general, but only those who have professed to be followers of God. These cases alone come up in the investigative judgment; for as we have seen, there is no occasion to introduce any others at this point. The records of this book determine whose sins shall be blotted out of the book where they are recorded, and whose names retained in the book of life, and on the other hand whose sins shall remain uncancelled to be answered for in a future division of the Judgment, and their names be blotted from the book of life, and their good deeds from this book of God's remembrance.

The accomplishment of this work strikes the balance-sheet of the world. The records are all complete. The blotting out of sins and names, from their respective books, is all finished. The names then remaining in the book of life show those who are to be raised from the dead, and who are to be judged among the living, at the coming of Christ. It is to be noticed that this branch of the Judgment work has but one specific purpose, and that is to decide the question of acceptance or rejection, or death for all mankind. It simply assigns men to their respective classes, the good or the bad.

It does not determine the amount of the reward due to the righteous, or the amount of punishment to be inflicted upon the wicked. Those cases still remain to be settled by the record of the deeds of the wicked, not yet examined at all, and by the records of the good works of the righteous remaining in the book of remembrance, which have thus far been examined only on the question of character.

In this part of the Judgment God acts as Judge, and Christ as Advocate. Here Christ confesses to his Father the names of those who have condemned him before men; and their names are not blotted from the book of life; and here he also declares before his Father the names of those who do him wrong before men; and their names are blotted from the book of life. Matt. 10 : 32, 33; Rev. 3 : 5. Thus the Father accepts through Christ all that are his; and this being done, his part in the work of Judgment ends. Thenceforward all judgment is committed unto the Son. John 5 : 22.

(To be continued.)

#### ADVENT EXPERIENCE.—NO. 2.

PREVIOUS TO THE PASSING OF THE TIME IN 1844.

ADVENTISTS can never forget the experiences of the year 1844. Nothing of like nature was ever observed in the history of this people. Father Miller had been laboring some ten years in proclaiming the evidences of Christ's soon coming. Other eminent laborers had become connected with him in the work. For two or three years previous

to '44, the doctrine had attracted a great deal of attention. It was commented upon in the papers, and the Adventist laborers were everywhere welcomed in the orthodox churches, as great revivals followed their labors. The most earnest Christians of the various sects were favorable to the doctrine, and they loved the spirit which went with it. Eminent scholars and theologians gave attention to it by writing articles which were printed in the leading papers, some of the same class of persons opposing the doctrine. But the replies of its defendants were thought to be triumphantly successful, and certainly the opposition only added to the intensity of the interest.

As the time drew nearer and nearer, the influence of the movement became more and more extended. It was the general subject of remark,—the principal topic of conversation through large sections of country. The most intense interest prevailed among the Adventists themselves. The arguments brought out by Mr. Miller and his fellow-laborers seemed so clear to them that their confidence was perfect that the Lord's coming was indeed just before them. They felt in their souls that they should behold their Lord in the very near future.

The spirit of labor for the unconverted, and the intense interest felt for the salvation of souls, we can little realize in this age of cold formality. The power of the Spirit of God was present in their meetings, so that many who came with idle curiosity or as scoffers, were brought to give themselves to God, and humble themselves by confessing their sins with the deepest penitence and bitter weeping, and then to rejoice with all their souls as the Lord poured his blessing upon them. Any one who heard the singing at that time will not be likely to forget it. It seemed to have a peculiarly solemn and penetrating power, a heavenly sweetness which charmed the listener and softened the heart. Many went to the meetings to hear it.

The preaching was very solemn, becoming more and more so as the time drew nearer and nearer. The work went with mighty power in '43 and '44, in all directions, especially in the Eastern States of this country. We have abundance of evidence to show that it extended more or less to all parts of the world. We will not undertake in this article to give anything like a general or connected account of the work of the first message during that interesting period. We were too young to have anything more than a local knowledge. The life of Father Miller will present many interesting facts; also those excellent works of Eld. White, "Life Incidents," or "Life Sketches," for sale at the Offices and Depositories. We think that all the readers of the REVIEW should peruse these works. Every one who is a believer in the present work ought to be thoroughly acquainted with the first angel's message. We will only mention a few things which came under our personal observation.

We remember distinctly a course of Advent sermons delivered by Columbus Green in Waterbury, Vt., we think in the early part of 1843. They were given in the Methodist church in the village. The impression of the solemnity of that meeting and the preaching of Mr. Green I can never forget, though I was but a small boy at the time. The house was densely packed with people, and everything was as still as death except the voice of the speaker. His countenance was very pale, and his words had the solemnity of the Judgment, as he discoursed upon the false shepherds and their terrible doom in the day of the Lord. As the speaker was portraying these things in burning words, Mr. Stone, the Congregationalist minister of the place, and one who had no love for the Advent doctrine, arose from the midst of the congregation, while his face wore a look of defiance, and stood up as if accepting the remarks as applicable to himself. Mr. Green talked all the more earnestly, and with language terribly pointed, pic-

tured the doom which awaited those belonging to the class of false shepherds. Though more than forty years have passed, the scene is as vivid as if it happened yesterday.

We also distinctly recall a camp-meeting held by the Adventists at Cabot, Vt., which my parents attended. Eld. Shipman and a large number of other leading preachers were in attendance. It was a very large meeting. We remember the preaching from the large stand in the grove, and the sea of upturned faces, earnest, and solemn. The small meetings in the tents, and the earnest labor for souls in the little meetings held in them, between the regular services, we recall very distinctly.

Unlike our camp-meetings almost all the time between the regular services was filled up in meetings in the small tents. Some one would commence to pray or sing, and a number would begin to gather in. There was labor for some soul yet in the dark, and earnest pleading went up to God in his behalf, till he would break down and seek God for himself; when victory came, there was great rejoicing. There were more thorough and heartfelt confessions of sin than we usually see in these days. These meetings went on in many places, and many souls were converted in this manner.

One could go out in the grove in the early morning, and many persons could be seen kneeling here and there, pleading earnestly for God's blessing. The voice of prayer could be heard in many directions. There was an entire absence of levity and the visiting spirit. Earnestness, devotion, and love for the coming of Christ were everywhere present. Oh! that more of these were now present.

I well remember the meetings which just preceded the passing of the time. In my native town the Adventists had no meeting-house of their own. So they fitted up a large room in the upper story of the starch factory owned by "Parker & Butler," both deacons of the Baptist church and both zealous Adventists. Here meetings were constantly held, with large crowds in attendance. Just before the time passed meetings were held nearly all the time. Most of the believers left their crops in the fields ungathered, giving the poor liberty to supply their own wants. They felt it would be a denial of their faith to lay up their store as for another season when they believed the Lord was coming in a few weeks. We remember one wealthy and very economical farmer who had a large orchard. He went out into it just before the passing of the time, and seeing many apples on the ground, gathered them into the house. In the night his conscience so troubled him at what he had done that he got up and threw them out. This was of course an extreme case. But it shows something of the intensity of spirit which prevailed. The appointed time came the last week in October. Scarcely any of the believers dug their potatoes that year till the ground froze; but they suffered little loss thereby, as the weather continued mild. Potatoes dug early that year rotted very badly, while those left in the ground till later were saved.

Just before the time passed, meetings were held constantly. There was no fanatical excitement among the believers where I was, but a very solemn, humble feeling, each one most anxious how his own case should stand in the Judgment. Persons became very honest at that time. Sins were confessed which no one dreamed had been committed. Many who had thought sprinkling was just as good as immersion concluded it was best to go down into the water as their Lord did, though no special effort was made to get them to do so. People could see things then with very little argument which before no one could make them believe. There were no "ascension robes" or any such follies whatever. But many were anxious to have robes of character that would pass the test of the Judgment.

During the night when the time passed meetings

continued all night. There was a drunken, noisy rabble howling around, and making the night hideous. But the believers were praying most earnestly for God to guard, shield, and save them.

If ever men gave evidence of honesty and true faith, they did then. Their whole hearts were in the work. They most certainly expected their probation was just closing. Tears and earnest pleadings for God's acceptance were heard on every hand. But the morning came, and the Lord did not come. Still many continued to expect him for days. But soon all realized they were disappointed, and their hearts were very sad. The bitterness of that disappointment none can realize but those who passed through it. Of this we will speak next week.

G. I. B.

### IS THE END NEAR?

#### TESTIMONY OF EARTHLY GOVERNMENTS.

"SURELY the Lord will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. From this we understand that all the important events connected with the plan of salvation, in which man is so intimately interested, God will reveal to his servants the prophets. We should therefore expect to find in their writings references to all the great events of human history, and their relation to the age of the world and the end of time.

The apostle says, "Ye, brethren, are not in darkness that that day should overtake you as a thief." It must be that these brethren had diligently considered these prophecies; for there is no other source from which the child of God can ascertain such facts. No scientist or statesman pretends to be able to shed light on this subject. None but God can reveal it, and unless he gives light through his prophets, he has given none at all upon this subject. But the word of God claims to give much evidence on this very point. There are a variety of ways in which this instruction is given, many roads, all terminating in the same grand event, the great central point of all revelation, the Judgment, and the coming of Christ. In this article we will notice but one of them; the testimony of earthly governments.

The witnesses are important; for they have been the proudest actors in the affairs of mankind. No one can say that the evidence they give is on a small scale. They have been the observed of all observers. The attention of all mankind has been drawn to them. It is a striking fact that what is valuable in history pertains to the very same nations which God has introduced as witnesses in the fulfillment of his word, showing the time of the end.

China is claimed to be one of the most ancient and populous nations that ever existed; its people most intelligent, its civilization higher than most others in the past. What mark has she made in history? The most intelligent men can give very little information concerning it. India is likewise ancient and populous, having to-day a population far surpassing that of many of the modern nations. The people were intelligent, while our ancestors were lawless savages. But who knows what has transpired in the history of India?

How different when we consider Babylon, Media and Persia, Greece, and Rome, and the nations into which the Roman empire was divided? All that is valuable in the records of the past we cull from the history of these kingdoms. All the great examples of heroism, wisdom, art, and learning, piety and virtue, we find in their annals.

It is the testimony of these nations that has a bearing upon our nearness to the end. God had revealed in his word the great facts of their history before many of them even existed. The records of two thousand five hundred years prove the correctness of the prophetic statements. Various writers in the Bible have given us important facts relative to this interesting theme. We have space to glance at but few of them.

In Dan. 2 we have the starting point in this interesting subject. As God's servants were carried away into captivity among the Gentile nations, God seems to have made it the occasion for revealing the history of those nations as related to that of his people, and their strange experience among the nations of the earth. The king of Babylon had a remarkable dream, which he could not recall. Daniel, the Hebrew captive, was at

last called in to tell what it was. It having been previously revealed to him in a vision, he was enabled to do it. He told the king in substance what he had seen in his dream. A great image, whose head was of gold, whose breast and arms were of silver, whose sides were of brass, whose legs were of iron, and whose feet and toes were partly of iron and partly of clay, stood before him.

Its appearance was very majestic. Suddenly a stone, cut out of a mountain by no human hand, struck the image on the feet, and the whole figure was shivered to atoms, and swept away as the whirlwind sweeps away the chaff from the threshing floor; and the particles could not be found. And the wonderful stone became a great mountain, and filled the whole earth. A wonderful, startling revelation!

The prophet immediately tells the king that these divisions of the image represent great kingdoms, commencing with his own, and each succeeding one taking the dominion of the earth, and ruling for a period of time, till another came upon the stage. The stone which smote the last division was the everlasting kingdom of God, which should make a clean sweep of them all, and should itself stand forever and ever.

We shall take no time to prove what all sensible commentators admit,—that these successive kingdoms were Babylon, Medo-Persia, Grecia, and Rome, and that the ten kingdoms were those which rule in the world to-day. No other application worthy of a moment's thought can be made. The first great kingdom rising after the deluge was Assyria, essentially the same people that built Babylon. This nation continued nearly 1,700 years, till Cyrus the Great extinguished it a little more than 500 years before Christ. Then the Medo-Persian kingdom, brought into supreme power by him, reigned some 200 years more, when Alexander the Great overthrew Cyrus' degenerate successors.

The Grecian kingdom thus founded bore sway a little less than two centuries, when the rising power of Rome crippled and destroyed it.

The iron kingdom of Rome, stronger and more cruel than any that preceded it, continued without a successful rival till its people, satiated with wealth and power, gradually lost their vigor, and became weak and effeminate. The barbarous tribes of Northern Europe at last broke up the empire, and divided it up among themselves, a little less than 500 years after Christ, since which time the sovereignty of the world has been held by them. As proof of this, the little kingdom of England, with less than forty millions of people, holds under her authority perhaps one hundred millions of Asiatics in India, and overawes the kingdom of China with several hundred millions more. She does her pleasure in the continent of Africa, and makes the islands of the ocean bow to her mandates. France, Germany, and other powers do the same on a smaller scale. No government except our own would dare dispute their supremacy.

This succession of kingdoms is plainly pointed out in prophecy. (See Dan. 5:25-31; 8:20, 21, etc.; Luke 2:1 and many other Scriptures.) The merest child in historical lore knows these things to be true. There is scarcely a page in history that does not corroborate in some way these facts. For 1300 years we have been down in the last earthly governments brought to view in prophecy. The next event mentioned (Dan. 2:44) in the days of these (the ten) kings, is that the God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and shall stand forever. Earthly governments are to pass away and close with these which derived their origin from the Roman empire. No new order of things is to be introduced, no great conqueror to unite them all in one; but God's coming kingdom will destroy them all together, and that shall never pass away.

Here we have a rough outline, brief but exceedingly comprehensive, taking in all the prominent governmental actors in history. How wonderfully keen was the prophet's vision! Who can doubt that it was God alone who could thus predict history. Never was there an infidel who could set aside the arguments of the second chapter of Daniel. It presents a simple, plain prophetic outline of history from the flood to the

burning day. All the prominent actors pointed out two thousand five hundred years ago! Can any man deny it? Has a single mistake been made by the prophet?

And where do we stand in this interesting chain? In the very last and closing link. The wonderful stone is about to fall, and all earthly power to be demolished. God's glorious kingdom is about to be established, and the saints of God to be rewarded. Can there be any doubt on this point? Not unless there is a mistake in the vision on the last point where there has never been one on any other. We are willing to risk it and therefore believe that the end is near.

G. I. B.

### THE GENERAL MEETING AT HILLSDALE.

THIS was the first of the series of general meetings recently appointed by the Conference Committee in Michigan. We are glad to say that it was a decided success, and one of the most interesting meetings we ever attended in the State. In the first place, the director, Bro. H. W. Miller, took great interest to get the people to come out. He visited the different churches, and personally invited many who he felt needed the benefit of such a meeting. The little meeting-house of our people in Hillsdale was altogether too small to accommodate our own people who attended. The Baptist friends, therefore, allowed us the use of their hall, which was a great accommodation.

Every church in the district, excepting the one at Jackson, was well represented; and they certainly missed an important privilege in absenting themselves from the meeting. We should judge two or three hundred of our people were in attendance on the Sabbath, and nearly all stayed through until Monday afternoon. The people came out to hear the truth, and God gave special freedom in presenting it. The nearness of Christ's coming, the message of warning now being given, the work of the Spirit of God in the testimonies, the truths for the present time, the carelessness and indifference of our people, and the question of the missionary work, etc., were the subjects presented.

Present truth for the present time is what the people need. The importance of earnestness in view of the short period preceding the close of probation, the necessity of active labor to keep up spiritual life in this age of sad declension, cold formality, stolid indifference, and love of pleasure, these truths were well received by the people. The tears could be seen on many faces while the truth was being presented; and the interest of the meeting seemed to increase constantly from beginning to the close. Our social meeting Sunday morning was a most interesting occasion. Eld. D. H. Lamson, who has recently passed through affliction in sickness, made most interesting and feeling remarks. He referred to the course of the previous day concerning the testimonies and the perplexities of his mind for some years in the past concerning them; how he has been brought into great distress and anguish; and how for the last few months the Lord had been letting the light shine upon his mind, and he had received a great blessing. He said that in several instances he had been brought near to the grave, but God had mercifully preserved him. The thought that possibly he might be called away, and not able to labor any more in this glorious cause, was exceedingly painful to him. He referred to some of the most interesting circumstances he had himself observed where the Lord had given light through the vision to Sr. White. Some of these are worth a more careful description. Though his mind had been in trouble in the past, he now expressed the most decided and positive conviction of the truthfulness not only of the visions, but also of all the blessed truths professed by our people; and expressed his desire to labor with greater earnestness and zeal than ever before. The Spirit of God rested upon him and every one in the congregation. He and many others were in tears. His remarks at other parts of the meeting were exceedingly interesting. We do hope the Lord will raise his servant to go forth and labor in the name of God with all that earnestness that his heart desires.

Our missionary meetings were of deep interest. A large number promised to go and canvass the *Signs* and "Sunshine" and the *REVIEW* and other periodicals. The subject of the Austr-

mission was talked over; and when the director presented the matter in a few words, and inquired there were any who wished to give \$100 to this important enterprise, six or seven immediately responded. Two at least of these had before pledged \$1,000 each on the \$75,000 fund. This amount was given besides what they had pledged that fund, and given cheerfully. \$875 was pledged in sums of from \$50 to \$100. The director feels confident that in this district alone this can be easily raised to \$1,000 for the Australian mission. The funds for this important mission would soon be raised if others would give with the same liberality. We are not prepared to say that such steps should be taken everywhere; we have hoped that that mission would receive funds mostly from those pledging \$1,000 and upward; but there seemed to be a desire on the part of the brethren to help on this important mission.

If the general meetings in other parts of the State can be made as profitable as this one at Hillsdale, they will certainly be an important source of grace to this Conference. May God's blessing rest upon those that shall follow.

G. I. B.

**HOW TO MAKE GENERAL MEETINGS PROFITABLE.**

The experience at the Hillsdale general meeting, reported in this number, gives valuable hints as to how such meetings may be made profitable. Unless there is a general attendance of people, the preaching and exercises may be ever so valuable, yet little good be accomplished. We have brethren in all our churches who see the need of attending such meetings; but the very ones that most need the help of them are apt to stay away. At the Hillsdale meeting we had a very large attendance, nearly every church in the district being well represented.

We have every reason to believe that this was owing to the faithful efforts of the director, who bore such a burden and interest for the success of the cause in his district that he visited the various churches beforehand, and invited many whom he was anxious to have present, and wrote many letters. The notice was not made more prominent in the Review than is often the case; but we were not happily surprised to find such a large attendance as there was; and most of them came to stay through the meeting. We shall feel very much gratified if the same state of things exists in many of the meetings to be held this season. We greatly trust every director would stir around, and work with an interest to attend these meetings. They are held at considerable cost, and much good can be accomplished if all will attend.

The ministers who labor should feel the burden of souls resting upon them. Their preaching should not be dry and formal, but upon the living issues of present truth. If they do not feel a burden in their hearts, they should pray to God for strength beforehand until they do. If there is anything discouraging in this cause, it is to have large numbers of the brethren and sisters take much pains to come out to listen to the truth, and be at considerable expense to come, and then have the preaching and social meeting dry, formal affairs. A minister of Jesus Christ ought to consent to labor in such meetings unless he can feel the inspiration resting upon him with power, so he can impart life, and energy, and hope to those for whom he labors.

The missionary meetings, the Sabbath-school exercises, etc., should not be neglected. Our missionary meetings are many of them the most interesting of all, because the spirit of labor connected with this cause is its most important means of efficiency. We fervently believe that if our brethren would consider these points before important meetings are held, they might make such meetings more profitable.

G. I. B.

**THE NEW ORLEANS EXPOSITION.**

We left New Orleans Wednesday night, Feb. 3, having been there twelve days. During this time arrangements were made for an exhibit of the International Society and the publishing work. Bro. H. W. Cottrell, of Ohio, remains to take charge of the exhibit. We have a good location in the educational department, where there is an excellent opportunity to converse with the best

class of visitors and exhibitors. Bro. Cottrell has already found many individuals who have become interested in our work. There are quite a number who have had their attention called to our views for the first time. Some seem to be captivated with our explanation of the prophecies. The addresses of all are taken, and when they leave the city, at what place they will stop, etc. These individuals are visited by those who are laboring in the city, and are furnished with publications to read on the way home and to take to their friends. In many instances they are sold, while in other cases they are given away.

The great need at the present time is for laborers. Openings have already presented themselves for Bible readings, and appointments have been made for the same. Bro. Morrow, from Kansas, visits the depots, and furnishes publications to those who are about to take the cars. Thus the truth is being scattered throughout the various States. Bro. Dugan, who embraced the Sabbath when Bro. Kilgore was there, visits the ships. Two from Ohio, one from Kansas, and Bro. Dugan, who is employed by the Texas Conference, are the only workers there at present, except Bro. Thompson, who will labor as long as he stays in the city. It is evident that our brethren have not realized the importance of the work in New Orleans, else more would have gone there. We delayed going partly from the fact that it was not consistent to go sooner, and thinking that at that late date we should at least find a score of workers on hand ready for business. Twenty-five could well be employed in that mission this winter. Provision has been made for all to lodge in tents who may come authorized by the Conferences. Bro. Cottrell will take charge of the work, and any correspondence relating to the work in the Mission, and any periodicals sent, should be addressed to H. W. Cottrell, Fonta's Bloomingdale Nurseries, New Orleans, La. S. N. HASKELL.

**TO THE S. D. A. CHURCHES IN MICHIGAN.**

IT may not be generally known that the plan of commencing the primary school week on Tuesday instead of on Monday is growing into favor in many parts of our State. It is nevertheless true, and many of our children are thus deprived of the advantage of school one day in each week. This plan is adopted largely in Hillsdale County, and, as I am informed, in other counties of the State. It is also true, as is known by nearly all, that the days fixed for the examination of those desiring to teach in the primary schools include the Sabbath, so that the teachers among us are frequently obliged to lose one examination day, and be content with a lower grade, or get a private examination at a pecuniary loss. It is thought that favorable legislation could be obtained this present winter, as several members of both houses of the Legislature are friendly to our interests, and have pledged themselves to further our desires in this matter.

What we want is, that in all cases where the rights of conscience are involved respecting the observance of the Sabbath, the primary school should invariably begin on Monday morning and not on Tuesday morning; and that the days for the examination of teachers for the primary schools should not include the day called Saturday. Such legislation would relieve our people very much in some localities, as far as the children attending school are concerned, and all over the State in respect to our teachers.

It is probably true that there is as great a proportion of our young people who are, and will be, teachers as among any other class, and even greater; that is, according to our numbers, and we need in both the cases mentioned above such protection as we may be able to obtain. What we suggest is that the elders or leaders in all our churches in the State circulate a petition among all the members of their respective churches or classes, getting the names of all who can be interested in this matter. I cannot see why it should not include the children of school age, as they are most grievously affected by the present system in many places. Expedition is necessary, as there are yet but fifteen days to present the bill.

D. H. LAMSON.

—Lay not thy heart open to every one, but treat of thy affairs with the wise, and such as fear God.

**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.

**WELCOME WITH WARNING.**

BY N. W. VINCENT.

SAINTS of God, oh, sound the warning  
That the sinner's doom shall tell,  
Who in spite of God's dear longing  
Will pursue the way to hell:<sup>1</sup>  
In God's heart is wondrous pity,  
And there's yet abundant room  
In God's great all-lovely city,—  
Whosoever will may come.<sup>2</sup>

Sinner, if you tarry longer  
Oh, there's wrath and plagues in store,—  
Death, a fiery deluge stronger  
Than the flood in days of Noah.<sup>3</sup>  
He who now commands repentance  
Saying, "Come," with yearning heart,  
Soon will utter loud the sentence,  
"Into fire, ye cursed, depart."<sup>4</sup>

Now, to-day, with tender yearning  
Jesus bids you, "Come to me;"  
Come, and of the Meek One learning,  
Be from bonds of sin set free;<sup>5</sup>  
Come, and test his truth and power,  
Come, and share his boundless grace,  
Then in that last trying hour,  
Christ will be your hiding-place.<sup>6</sup>

<sup>1</sup>John 5:40. <sup>2</sup>Rev. 22:17. <sup>3</sup>2 Pet. 3:7. <sup>4</sup>Matt. 25:41. <sup>5</sup>Matt. 11:28. <sup>6</sup>Ps. 91.  
Casa, Perry Co., Ark.

**SWITZERLAND AND THE VALLEYS OF PIEDMONT, ITALY.**

SINCE closing my last report, I have labored for the churches of Bienne, Tramelan, and Neuchatel, Switzerland. I found much to be done in helping young believers and some who had been longer in the truth, also in assisting in the work of getting up clubs for our French and German papers, and in obtaining renewals to the same, and in raising more means for our publishing house at Bale. In this branch of the work our Swiss brethren have done nobly.

There have been encouraging additions to the churches of Neuchatel and Bienne. Especially is this true of the church at Neuchatel. This is largely owing to the effort made near Neuchatel last spring, and to the faithfulness of young converts and Bro. Albert Vuilleumier in following up the interest raised by said effort. Our French paper has done a good work also, in preparing hearts to receive the truth.

Neuchatel and vicinity was considered by some a hard field when I commenced a course of lectures there nine months ago. But God greatly encouraged me by his Spirit to make an effort, even when things looked very forbidding from more than one standpoint. Since then, about sixteen persons have been added to the church, and more are expected to follow their example. Why may we not regard this as a good indication that we should still push on the work, even in large cities? Nothing tends to unite and encourage old brethren like seeing the work progress in their midst and in "regions beyond" through their co-operation. The church of Neuchatel is now in a thriving condition, and bids fair to be one of the largest and strongest churches in Switzerland.

Being overburdened with the work I had undertaken in France and Italy, I was greatly relieved by my brother's taking charge of the work in France, while I should spend a season in Italy. The Spirit of God endorsed this decision, and great peace has followed it. I believe God wants us to so labor as to retain the victories we have gained, and economize our strength, that we may still have the privilege of laboring in the blessed cause.

I have now been in the valleys of Piedmont since the 14th inst. I found Bro. Ademar Vuilleumier engaged in distributing tracts and papers, but he was in great need of having his faithful efforts followed at once by a course of lectures. He had hired and prepared a hall, and a longer delay to occupy it would have worked against us. We at once advertised for lectures; and although we have since had a three days' snow-storm (the greatest storm of the kind that has been witnessed for forty years), followed by steady rain for twenty-four

hours, yet we have been enabled to hold five meetings. Among my hearers have been the two leading ministers, and the publisher of the place, who edits an Italian paper for the valleys.

Though we suffer from the errors of one who badly represented the cause here twenty years ago, yet we find many warm hearts, and hope, yes, expect, that with the blessing of God and perseverance, we will yet see many of the descendants of ancient Sabbath-keepers led to keep all the commandments of God and the faith of Jesus.

We have also hired a hall at St. John, a village three miles distant, where I purpose giving my first discourse to-morrow night. On my way to this place, I spent five days in Geneva in doing some missionary work and in securing rooms for my family, also in preparing the way for the work of colporting, which must necessarily precede a public effort at so important a point. During this period I enjoyed peace of mind in meditation and in seeking for a knowledge of the mind of God in regard to the proper methods to adopt in starting a mission in this city, where so much is to be met, and where there is so much at stake.

Shut up to finite strength and wisdom, this seems like a great undertaking, from which one would naturally shrink. But as we look at the power of present truth, at the shortness of time, and at the importance of enlarging our borders, and bringing our reading matter before so many who have no knowledge of our work, thereby helping our publishing houses and preparing the way for the living preacher, faith, hope, and courage revive. We expect yet to see a church raised up in the city of Calvin, the seat of the French Protestant reformation of the sixteenth century, and the renowned seat of learning for Central Europe.

As the work enlarges before us, bringing with it increased responsibilities, we feel like dedicating ourselves anew to God, and seeking for a fresh unction from on high. We beg the prayers of God's remnant people, that we may have every needed grace, and that our hopes may be realized, to the glory of God and the Lamb.

Two new converts kept last Sabbath with us in this place. This will be a source of encouragement to Sr. Revel, who has stood alone like a rock amid the dashing billows for twenty years.

D. T. BOURDEAU.

Torre Pellice, Italy, Jan. 19.

#### KANSAS.

SURVEY, Rooks Co.—Have held fourteen preaching services and one Bible-reading. The attendance has been good, considering that the weather has been unfavorable a share of the time. The interest is better now than ever before. Reading matter is taken, and some are beginning to manifest a spirit of inquiry. Have had several invitations to visit. Introduced the Sabbath last night. Good attention was given. Brethren, pray for me and this work.

Feb. 2.

N. J. BOWERS.

#### NEW HAMPSHIRE.

AMHERST.—We have just closed a two weeks' meeting in New Ipswich. Eld. Goodrich and Bro. Frank Mace came with me. This church was raised up under my labors some sixteen years ago; but only a few of the original members are here. Like all our churches, they have had but little preaching. Trials had come in, so that we found the church in a poor condition. We had all our meetings publicly in a good hall, but labored wholly for the church. The interest was such that we could not leave as we appointed; so Eld. Goodrich went to Amherst, and I remained another week. Spoke once to a good house full at West Wilton.

The difficulties in the church were all happily settled. As is generally the case, they were only mere trifles. It seems astonishing that intelligent men and women, and Christians, too, could let such little things separate them. We all hope that this will be a valuable lesson to them, which they will not have to learn over.

The outside attendance was excellent, far better than was expected. I am sure that a good impression has been left, which will bear fruit in the future. Three grown persons began the observance of the Sabbath, and four spoke in our last social meeting for the first time. There will be half a dozen or more to be baptized soon, and some oth-

ers will unite with the church. On the whole, we feel much encouraged over the prospect for the future of this church. I design to return and spend another week with them in about one month, to see who have kept their promises. I find Bro. Mace excellent help in such meetings.

D. M. CANRIGHT.

#### DAKOTA.

PARKER.—Last Sabbath was a good day for the church at Parker as they were assembled for Sabbath-school and social meeting. The members were nearly all present, some of whom live about nine miles from the place of meeting. All are earnestly trying to learn the word of God. This church has no ordained elder, yet some of the brethren have been praying for the blessing of God upon the work here. We praise God that he is not slack in bestowing his blessing and Spirit upon those who ask in harmony with his will. It is very evident that this church is turning to the Lord not only in word, but in deed and in truth, in tithes and offerings. Surely the Lord has a large blessing for his people all over Dakota, yea more, all along the line, if they will return to him all the tithes and offerings, and keep all his commandments. Pray for the work in Dakota.

Feb. 1.

G. W. PERRY.

#### ILLINOIS.

PITTSWOOD, FEB. 4.—Last Sabbath, Jan. 31, was a good day for the church at this place. Eld. T. M. Stewart, accompanied by Dr. Pottenger and other brethren from abroad, made us a short visit before his departure for Canada. We were all much rejoiced to see Bro. Stewart once more, and listened with deep interest and pleasure to his words of admonition and kindly advice. Elds. E. O. Hammond and W. H. Owen, who are holding a series of meetings in a neighborhood some eight miles east of this place, where a deep interest is awakened, were also present. Brotherly love and good feeling prevailed throughout the meetings; and though we were saddened at the thought of Bro. Stewart's soon leaving us, all felt that the meetings were a source of much comfort and encouragement, and we rejoice to know that in the near future if faithful, we shall participate in a general meeting from which there will be no breaking up or separation.

MARY BURKITT.

#### WASHINGTON TERRITORY.

BRUSH PRAIRIE.—I am now at this place, which by direct line is about twenty miles from Portland, Or. I have come here for the purpose of holding a series of meetings on points of our faith. During the past summer Bro. John Cole did some colporter work in this community. I came here last evening. The people are somewhat scattered. I have visited some families, also the school now in session, giving out notice of the meetings. I shall commence Sunday at 11 A. M. I believe that God is with me by his Holy Spirit. I can see his guiding hand leading me to this place. Since coming to this Conference, my time has been mostly taken up by our city mission at East Portland. I am pleased to report that it is doing a good work, which eternity alone can reveal. I am of good courage, and hope and pray that God's blessing may accompany my feeble efforts. I have many eastern friends, and I beg an interest in their prayers.

Jan. 16.

H. W. READ.

#### WISCONSIN.

ELROY.—The general meeting held here January 10, 11, was well attended, and much of the good Spirit of the Lord was present. Eld. H. W. Decker did most of the preaching, which was principally upon practical subjects, and was well received by the people. The company at Elroy were brought into the truth as the result of tent labor at that place last summer. They are united, and have built themselves a house of worship during the last fall. The house is very neatly finished off, and presents a fine appearance, especially on the inside. Sunday morning it was dedicated to the Lord, Eld. Decker preaching the discourse. Before proceeding with this service it was thought

best to provide for what debt there was against the house, which was but \$30; and this was promptly done by pledges for the same. The subject of tithing was presented and well received by the church.

In the afternoon of Sunday a church was organized of twenty-seven charter members. Others expected to unite soon. It was voted that the church be called the Elroy church, and that a request be made that it be taken under the watch care of the Wisconsin Conference. An elder was elected, and a deacon appointed, and both were ordained to their respective offices.

Jan. 13.

N. M. JORDON.

#### MISSOURI.

SPRINGFIELD, BOLIVAR, AND HALF WAY.—Jan. 5 we went to Springfield and stayed one day, visiting at their homes the few brethren that were there. We believe this thriving town will afford a splendid field for tent labor at some future time if those who live there are careful to exert their right influence at all times.

Jan. 7 we arrived at Bolivar, where the tent was pitched last summer, and commenced meetings in the court-house the same evening. We found the prejudice very strong against the truth. Lines were strictly drawn, and very few but those who were favorable to our views would attend our meetings. The weather was also very inclement during the entire meeting. We remained at Bolivar nearly three weeks. Seven adults signed the covenant, (two of whom had already commenced to keep the Sabbath before we came, through the labors of one of the sisters that came out last summer), besides six children from nine to fourteen years of age. Some members of this company are showing a commendable zeal in giving up the use of tobacco, tea, coffee, etc. And we hope this leaf will continue to work until the whole lump is leavened.

Jan. 25 we came to Half Way, and up to the present writing, have given nine discourses to a good audience, which has increased in numbers and interest from the beginning. Opposition has been aroused. Two ministers of the Christian order, who have accepted the truth on man's nature and destiny, are doing all they can to oppose our work, and break down the interest by telling people what our position will be on the Sabbath and other questions. We trust in God, and move forward.

Feb. 2.

DAN T. JONES,  
J. W. WATTS.

#### MINNESOTA.

CLARISSA, Todd Co.—We have been holding meetings at Clarissa and Sugar Grove for about four weeks. The interest has been good from the first. There are twenty keeping the Sabbath, and others will take a stand soon. I feel to thank the Lord for his goodness, and I praise him that he can use me in his great work.

Feb. 3.

GEO. M. DIMMICK.

PARKER, FEB. 5.—Came to this place Jan. 29 and commenced meetings the 9th. Previous to our coming here, there had been somewhat of a rivalry among the Methodists, closing the evening before we began. We attended the farewell service, and asked the minister to announce our appointment, which he refused to do, but gave us the privilege of doing so. Said he did not see why we came in there, as the work of our people, as far as he knew, was to proselyte from other churches, and warned us that if we used our peculiar texts of Scripture on his people, he would use his own. We replied that we supposed that "All Scripture was given by inspiration of God, and is profitable," etc. He left an appointment for Jan. 11. When the time came all the neighborhood was on hand to hear what he had to say; but, as he told us afterward, they were disappointed, as with the exception of a few insinuations, he passed by unnoticed.

The building in which our services were held being small and uncomfortable, and the weather extremely cold, the congregations were not large. Those who came gave the best of attention, and manifested deep interest in the word spoken. After presenting the Sabbath question, we visited nearly all the families in the vicinity, and all, with one or two exceptions, admitted that we had the truth on our side. We gave in all twenty-six

Three signed the covenant. Others are interested, and with the proper effort we have a goodly number will take hold of the truth. We go home for a few days, and will then return to finish up the work as far as possible. Ask the prayers of God's people, that we may be enabled to move in harmony with his will, and accomplish some good.

BYRON TRIPP.  
FRED A. LASHIER.

DEXTER.—The 27th inst. we came to this place, railroad station on the Southern Minnesota R. R. Religious meetings of any kind, except a Sunday-school, have been held here for a long time. There was once had a church near here; but removals and the scattered condition of the remaining members made regular meetings difficult; so for a long time they have been abandoned altogether. But recently friends received us gladly, and hope seemed to revive. The school-house was first secured, and we held two discourses on temperance, which were well received. The only church in the place was offered to us for a whole year. Have now held six discourses to interested listeners. Our congregations have increased from the beginning. One evening over a hundred were present, and all listened with the most profound attention. The church has an organ, and the choir assists us in singing, and the people are very friendly. We have already taken several subscriptions for our church paper and *Good Health*. We feel to consecrate ourselves as never before to God and our work. Will our brethren ever remember us in their prayers, that we may be humble, and that many may be saved.

H. F. PHELPS.  
C. M. CHAFFEE.

NEW AUBURN AND ROUND GROVE, SIBLEY Co.—According to the arrangements made at the State meeting at Minneapolis, I am now laboring among churches and scattered brethren in Dist. No. 1 in connection with Bro. A. Battin, director. Arriving at the first named place, the evening of Jan. 6, we found that the brethren had secured a public school-house and had circulated the appointment. We were surprised to see a full house of interested listeners in this little village. Held meetings three evenings, and the best of attention was given to the word spoken.

We were kindly assisted in our meetings by Bro. Ray of the Baptist church. We found but few here who were still striving to keep God's commandments and hold up the light of truth. These were somewhat discouraged, not having heard any preaching for a year or more, and, in consequence of being so scattered, having had no meetings or Sabbath-school for nearly six months. Although there were but few, we believed that the Lord would meet with us, and we were not disappointed. I believe our meetings were a success. We tried to bring before the brethren and sisters the assurance that Jesus' coming is near, that the Millennium Judgment is in session, and the necessity of walking in the light God has given us. The Holy Spirit came into our midst, and hearts were melted. Sabbath, Jan. 10, was a good day for us. It will be long remembered. An interest was manifested in the missionary work, and plans were made for carrying it forward. Church and Sabbath-school officers were elected, and meetings and Sabbath-school will be held every three weeks, with the brethren and sisters from Glencoe and vicinity will meet with the few here. We hope the Lord will bless these brethren and sisters here in New Auburn and vicinity, and we know he will help us walk in the path of duty.

Thursday evening, Jan. 15, commenced meetings at Round Grove. There was once quite a large company of Sabbath-keepers here, but so many have moved away that but few are left to attend meetings. The weather was very severe, but the friends all came regularly to the meetings; and here again the Saviour came very near, and hearts were encouraged. The brethren and sisters resolved that they would be more faithful in bringing all the tithes into the storehouse; and we know God will bless them in so doing. An aged brother and sister signed the pledge to forever discontinue the use of tobacco and tea, the brother having used tobacco from his boyhood. May they look to Jesus for strength to gain the victory over these habits.

Sunday, Jan. 18, I spoke twice in Bro. Dalon's house to his German neighbors. We presented to

them the claims of God's law, to which they listened with interest, and desired to hear further. We believe that if some German brother could labor here, some souls might be gathered into the truth. Church and Sabbath-school officers were elected, and the missionary work was started. We left these friends feeling more encouraged, and hope soon to meet them and the New Auburn company again. I feel much encouraged, and have reason to believe that the Lord is helping in the work.

W. B. WHITE.

OHIO.

PIQUA, WALNUT GROVE, AND MENDON.—Since my return from Iowa, Nov. 16, I have been working in the interests of the cause at the above-named places by preaching, holding Bible-readings, etc., my labor being confined mostly to Piqua and vicinity. The prospect for the truth wore a dull appearance at first in P., but through diligence in work and prayer, it brightened, and some began to feel an interest in keeping the Sabbath. But as the Disciples had challenged Bro. Gates for a discussion, some stood on undecided grounds until they could hear it. Eld. Howe, of Indiana, was chosen as their exponent. Eld. Lane met him Dec. 16. The truth gained a decided victory. Held meetings in the counsel house, and at Bro. Ainsworth's after the debate for some two weeks, which resulted in others deciding in favor of the truth. Commenced meetings in two school-houses in the country, but the prejudice being deep against us, we could hold neither of the houses.

Jan. 14-17, I was with Brn. Underwood and Gates in a general meeting at Walnut Grove. The meeting was a good one. Jan. 18 to Feb. 4, held meeting with the church at Mendon. The Lord blessed us here. All seemed revived in the truth. Two united with the church. We entertain hopes of others who acknowledge the truth. Sold four copies of "Great Controversy" and obtained two subscriptions for REVIEW. Ten copies of the *Signs* were taken to send out on their mission. May the Lord bless these churches.

VICTOR THOMPSON.

MAINE.

NORTH BERWICK AND PORTLAND.—January 28 I left my home at South Lancaster to begin labor in my native State, from which I have been absent almost seventeen years. I arrived at North Berwick, that same evening in the midst of a severe snow-storm; but I soon found comfortable quarters at the home of Bro. J. L. Prescott. I spent nearly two days in North Berwick, visiting from family to family. As we rehearsed the evidences for the soon return of our Lord and the important work which is going on among our people, new courage seemed to come to all present. One sister ordered an outfit for canvassing, and, I trust, will be successful in carrying the light of present truth into many families. A good assortment of tracts and Bible-readings have been shipped to them. There are two who intend to begin holding Bible-readings, and thus scatter the seeds of truth. Now is the time to sow it among our neighbors.

From Friday till Wednesday I was at Portland. Held eight meetings and two Bible-readings. The weather was very cold, and a portion of the time stormy. Just outside of the city the mercury dropped to 30 below zero and at Yarmouth the thermometer registered 41 below. At no service was the attendance large, yet the meetings were good. Our brethren are having a good interest; already more than a dozen have begun to keep the Sabbath, and more invitations to hold Bible-readings are received than can be accepted. There is much prejudice against Sr. White and her work; and this is favorable, for it affords opportunity to fully canvass the subject of spiritual gifts, and bring the nature of her work before those who are seeking for the truth. The canvassers are having remarkable success. It seems as though heavenly messengers accompanied them from house to house. I am much encouraged about the work in this city. At our last meeting all expressed a willingness to pay their tithes. This mission is struggling to meet rent, and I am sure our people in Maine will not let such a noble work stop for want of a few dollars each month. Those who want to make donations to it can send them to the State Secretary, Miss Rose N. Redmond, 113 Pearl St., Portland, Me.

"A friend in need is a friend indeed." The cause now is in great need, and those who now help will be laying up a good treasure for time to come. My courage in this work was never better. It is sure to triumph, and if we keep humble and faithful, we may triumph with it. Mail sent to South Lancaster, Mass., will be promptly forwarded to me.

A. O. BURRILL.

THE WORK AMONG THE GERMANS.

JAN. 26 to Feb. 1 we held ten meetings at Good Thunder, Minn. Our brethren turned out well; and on Sabbath we had an excellent meeting, the Lord coming very near with his good Spirit. Bro. Holser met with the company at Garden City, and had a good meeting with them. On Sunday we had an interesting business meeting. Seven joined the tract society, a vigilant missionary society of twenty members was organized, and besides the club of *Signs* they already take, a club of twenty *Stimmen* was ordered. I received eleven subscriptions for the *Stimme* and *Harold*, and sold \$6.00 worth of books. A few from the outside became interested, and attended every meeting. We trust the seed sown will soon spring up. Next we visited a German family at St. Peter, who have started to obey since camp-meeting. We were glad to learn that they had Sabbath meetings with a Swedish family here. We held a few meetings with them. Here I left Bro. Holser in order to fill my appointment in the East.

The good work begun in Kansas does not seem to stop. From letters received I learn that two more have started at Marion Center, and several at Lehigh. The brethren who went to Russell County report that six there have promised to keep the Sabbath, and from Rush County we hear of five. So the truth goes with power. From Dakota we learn that several new ones have started at Milltown whom we visited during our stay there. We feel grateful to the Lord for the prosperity of the German work in the West; and our prayer is as we start East that he may still go before us.

R. CONRAD.

WILL VERMONT COME UP?

It is with deep gratitude that we recount the many mercies and blessings bestowed upon our Conference during the last few months. It is but a short time since Bro. Hutchins stood pleading in our General Conference for help to go to the Green Mountain State, and the sound of his voice had hardly ceased when the Lord began to raise up helpers to assist him in the work. Now there are a goodly number, with the prospect that at the close of the school term in May a number more will unite their efforts to aid in the good work. In proportion to the number of believers, Vermont will be as well supplied with laborers as almost any Conference among our people. The Lord has been stirring up individuals to give themselves to his work in almost every branch of it, and shall old Vermont be behind?

With this corps of laborers will come an increase in expenses. The apostle says, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we should reap your carnal things?" 1 Cor. 9:9-11. These statements of inspiration show that those who have been receivers of the spiritual blessings are made responsible to supply the laborer with temporal things; and since there is duty in it, all who neglect it will do so at the peril of their souls. What made the church of Corinth inferior to the church of Philippi? Paul answered, "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? Forgive me this wrong." 2 Cor. 12:13.

We all want to see the work in Vermont make rapid strides, and this it will do if all will faithfully do their duty. The majority of Christians part with their means very reluctantly. Many are careful not to give even one-twentieth of their increase to God, and some far less than that; while many rob God of all their tithes and offerings, and still others give only a tithe. If all the

tithes and offerings among our people flowed into the treasury of the Lord, great blessings would be poured out upon them both temporally and spiritually, God would be greatly honored, and every branch of his work would be fully supplied.

Why should we wait until some thrilling appeal is made before doing something? There will be no stirring appeal for the gates of the city to open at last. No; only those will enter who have willing and obedient hearts. A few days ago, while consulting with the Conference Committee, it was thought best to send to every family of our people in the Conference the pamphlet, "Honor Due to God," an appeal, and a pledge to be signed by every one, the pledge, when signed, to be returned to the State treasurer, A. S. Hutchins, Irasburg, Vt. Who will be first in this good work?

A. O. BURRILL.

#### N. Y. HEALTH AND TEMPERANCE SOCIETY.

[We would not have the readers of the REVIEW suppose because of our failure to report, that the right arm of present truth has become paralyzed in the Empire State. We hope to see all our people in the State take their stand firmly upon the strict principles of Christian temperance given by inspiration. Our reasonable service is to present our bodies a living sacrifice, holy, acceptable unto God, and to this end we intend to labor. On account of so many other duties, the former secretary did not find time to arrange the report of our last annual meeting, and has recently sent it to me. Thinking that it might not be altogether unprofitable even at this late hour, I send it for publication.]

ELLA M. SWIFT.]

MINUTES OF THE FIFTH ANNUAL SESSION OF THE NEW YORK HEALTH AND TEMPERANCE SOCIETY, HELD AT THE SYRACUSE N. Y. CAMP-MEETING, AUG. 14-26, 1884.

The first meeting was called Aug. 20, at 5 P. M. Prayer by Eld. D. B. Oviatt. Minutes of the last annual session read and approved. Remarks were made by the president, Eld. E. W. Whitney, concerning the work and progress of temperance among us during the past year, encouraging all to adhere firmly to the principles they have undertaken to support. The meeting was favored with the presence of Elds. Smith, Haskell, and Sr. E. G. White, the latter presenting earnest and practical thoughts concerning the temperance work. Following these remarks, Eld. Haskell said that there was to be a very distinct line drawn on this eating and drinking question. We want to be alive to every principle that will make us a separate people; and if we do not do this we shall drift away into darkness. We must be continually taking a step in advance of where we are.

The number of those who desired to become members of the society was then taken, forty-seven signing the teetotal pledge.

The Chair was empowered to appoint the usual committees, the following persons being named: On Nominations, E. E. Miles, M. H. Brown, R. F. Cottrell; on Resolutions, H. E. Robinson, J. E. Swift, G. W. Bliss.

A committee to canvass those on the campground to secure signatures to the different pledges was then appointed as follows: Mrs. J. E. Swift, Louie Higby, Mrs. E. E. Walsworth, Mrs. J. R. Calkins.

Adjourned to call of Chair.

SECOND MEETING, AUG. 24, AT 2 P. M.—Prayer by Eld. E. E. Miles. After reading the minutes of the previous meeting, the report of the Committee on Resolutions was called for, and the following were presented:—

Whereas, The Lord has shown that the health and temperance work is an important part of the third angel's message; and—

Whereas, With some of our people there has been a departure from the principles underlying true temperance; therefore—

Resolved, That we earnestly urge speedy and radical reform upon these points, by discarding such food and drink as the Bible and testimonies of God's Spirit have shown to be injurious.

Whereas, The impending Sunday conflict will probably be connected with the temperance movement; and—

Whereas, Because of our opposition to the Sunday law many will suppose that we are enemies to the cause of temperance; therefore—

Resolved, That we recommend increased diligence on the part of our people generally, and the tract society in particular, to scatter such reading and give such instruction as will inform the public of our true position on this important subject.

Resolved, That we urge our canvassers and colporters to increased efforts in reference to obtaining subscriptions to *Good Health* and other standard works relating to our physical well being.

These resolutions were spoken to by Elds. M. H. Brown, E. E. Miles, D. B. Oviatt, and others, after which each resolution was considered separately, and unanimously adopted.

Adjourned *sine die*.

E. W. WHITNEY, Pres.

MRS. E. W. WHITNEY, Sec.

## News of the Week.

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

FOR WEEK ENDING FEBRUARY 14.

### DOMESTIC.

—It is estimated that 1,000,000 of the cattle in Texas are owned by men who live outside the State.

—There are issued from the Patent Office at Washington on an average 400 patents every week.

—Denver is to have an electric railroad. A company has been incorporated with a capital stock of \$500,000.

—An old negro was frozen to death Tuesday in a Detroit suburb, and a man also perished from cold at Cadillac, Mich.

—The February cotton report gives the total crop as 5,666,000 bales, of which all but 10½ per cent has been marketed.

—Iron mill employes at San Francisco refused Monday to accept a 15 per cent reduction, and 1,500 men are now idle.

—A bill to "prevent children from acquiring the habit of using tobacco" was introduced Wednesday in the Michigan Legislature.

—A laborer named Martell, of Astoria, L. I., claims to be the heir to the Dorina estate at Montreal, the property being worth millions.

—The closing of the mills at Manayunk, Pa., has caused great destitution among the 10,000 persons thrown out of employment.

—Fire in the annex to the Signal Service office at Washington destroyed many valuable instruments and damaged the building to the amount of \$2,000.

—Mrs. Rebecca Rinehart, who claimed to have witnessed the battle of Austerlitz, died at Laporte, Ind., Wednesday, aged 100 years.

—The Department of Agriculture reports the value of cattle in the United States at \$1,107,000,000, and of all other domestic animals at \$2,456,000,000.

—Unless intensely cold weather sets in, a flood is feared at Pittsburg. On the rivers nearly up to the head waters there are acres of ice with a heavy coating of snow.

—Five business structures were burned at Lansing, Mich., early Wednesday morning, the intense cold (26 below zero) freezing the hose and disabling the steamer. The loss is \$60,000.

—At Shelbyville, Ill., and other places Tuesday morning three moons were seen in the sky, old Luna appearing with a counterfeit presentation on either side of it, and alarming a few superstitious persons.

—Clearing House exchanges last week—\$722,781,013—are \$100,863,544 greater than the previous week, but when compared with the corresponding period in 1884 the falling off amounts to \$298,012,851.

—Jones Island, Milwaukee, was flooded Monday night, waves from the lake sweeping the district, and driving the people to places of safety. The cold was intense and the sufferings of the islanders excruciating.

—The production of pig iron in the United States last year was 4,589,613 tons, against 5,140,972 tons in 1883. The stock of pig iron unsold Jan. 1, 1885, was 593,000 tons, against 533,000 tons on January 1, 1884.

—An appeal for medicines and linens, with which to dress wounds, was received at Denison, Texas, Monday, from Savannah, in the Indian Territory, where the recent mine explosion occurred. Thirty victims are suffering for proper treatment.

—Before an International gathering in Allegheny Monday night, Joseph Frick, speaking in German, denounced the United States Senate for passing the dynamite resolution, and advocated murder and revolution, as, under law and order, the poor man had no rights.

—The cold wave that swept over Illinois, Indiana, Iowa, Michigan, and many other parts last week the coldest known for many years. Railroad traffic has been suspended, and in some parts local business has been interrupted by the extreme severity of the weather.

—August Dill, a wealthy farmer living near Wapeton, D. T., has been missing since Jan. 26. Six days his remains were found under a manure pile in his stables. The wife confessed having quarreled with her husband, and says she shot him twice, at which, with the assistance of the hired man and son, she buried him.

—The appeal of Mrs. Dudley, who shot O'Donoghue, to be released, was refused at New York Wednesday by Judge Donahue, of the Supreme Court, and the prisoner was remanded to await examination by a police magistrate. Counsel for Mrs. Dudley entered the claim that Rossa had publicly stated that would not prosecute.

—By a collision of freight trains Saturday morning on the bridge spanning the Raritan River at Brunswick, N. J., an oil tank exploded, and flaming oil and cars were thrown to the street beneath the burning fluid flowed by the gutters in the ice-covered canal, enveloping and causing the destruction by fire of two manufactories, several dwellings, and a stable filled with horses. Four persons it is believed, perished in the flames, and the total loss will reach probably \$1,000,000.

### FOREIGN.

—The Anglo-Jewish Association reports that Jews are being cruelly persecuted by the Moors in Tangiers.

—The National Independent Association has been organized in London, which has for one of its objects an alliance between England and the United States.

—The watch was increased at the Parliament Building, Ottawa, Ont., Sunday, owing to intelligence from New York that the dynamiters are preparing for attack.

CONSTANTINOPELE, FEB. 11.—The population is reluctant over the disaster in the fall of Khartoum. On the other hand the government expresses great anxiety over the disaster in the Soudan, fearing Madhi's success will lead to a serious movement in El Hejaz, Arabia, where he has many followers.

—A London dispatch states that orders were issued Monday for the dispatch of 10,000 troops for the Soudan. Also that the government has decided to call out the reserve and a portion of the militia in garrison duty in place of the troops now being forwarded to Egypt.

—The definite announcement is made in Brussels that a marriage has been arranged between the Princess Clementine, daughter of King Leopold, of Belgium, and Prince Albert Victor, the eldest son of the Prince of Wales. Princess Clementine was born Jan. 30, 1864, and Prince Albert Victor has just attained his majority.

—The labor crisis in France is causing the utmost alarm. There are at present 300,000 unemployed men in Paris, and 1,000,000 more in the provinces. Documents of the most inflammatory character have been circulated calling for a great mass-meeting in the fashionable Place de L'Opera to-day, and the police have been put on duty, in readiness for any attempted outbreak.

PARIS, FEB. 11.—A dispatch from Tonquin states the French column, advancing toward Langson under General Briere De L'Isle, has had three days' fighting in the defiles of the mountains. The French losses have been heavy, but the troops are making steady progress, despite the obstinate resistance of the Chinese.

—During the storming of the enemy's position at Birti Feb. 10, General Earle was killed while leading the attack, which was well planned and gallantly executed, with a victory for the English. It is expected that the effect will be to open the way to Berber without further fighting.

LONDON, FEB. 12.—Up to midnight Wednesday Government had no official advice confirming the report of General Gordon's death. But there is a report in London to the effect that an Arab messenger has reached Korti, who says that General Gordon was among the first to fall, that he was stabbed in the back, and that the whole garrison has been massacred. Colonel Wilson confirms the report. The English government has instructed General Wolseley to ascertain the exact truth concerning General Gordon before taking decisive action.

—At a recent meeting in Westminster Abbey, London, a member of the Universities' mission to Zanzibar stated that they had thirty-five native evangelists, formerly slaves; and among their converts was an earnest Christian youth, formerly page to the Sultan of Zanzibar. The released slaves had printed in their printing office the whole of the New Testament and a large portion of the Old in the Swahili language, understood throughout the interior.—*terrior*.

Obituary Notices.

... are the dead which die in the Lord from henceforth."—Rev.

HAYES.—Died, of consumption, in Battle Creek, Mich., Jan. 11, 1885, Albert D. Hayes, in the 33d year of his age. He came from Ohio some ten years ago to attend the College at Battle Creek, where he remained two years. Just before finishing his studies in the College, he was converted at the Lansing camp-meeting, and united with this church. Since that time his principal business has been teaching, in his native State, Ohio, in which occupation he was very successful. Two years ago a severe hemorrhage gave evidence that consumption was fastening itself upon him. His parents having removed some time since to this city, about a year ago he came home to spend the remaining months of his life. In his weakened condition, he prostrated by disease, a Spiritualist pressed upon him his dark and unscriptural views; and with these had a sore conflict for months; but he entirely repudiated from them, and died fully believing the truth as trusting in the Saviour. In this the unceasing prayers and efforts of a Christian mother found their answer and reward. He leaves a wife and two children, a brother, a sister, and other relatives. The funeral was held at the Tabernacle, Jan. 13, and was well attended. U. S.

KNIGHT.—Died Dec. 3, 1884, of consumption, at the home of her brother in Eaton Rapids, Mich., Sarah G. Knight, aged 46 years, 7 months, and 3 days. Her sufferings were severe, but were borne with patience. In the closing years of her life her Christian experience, which was earnest and faithful, was with people of her choice, the Seventh-day Adventists. Her funeral services were held at Eaton Rapids in the Methodist house of worship Friday, Dec. 5. Discourse by the writer. I. D. VAN HORN.

ATHERTON.—Died at Battle Creek, Mich., Dec. 16, 1884, of pneumonia, Sr. Matilda Atherton, in the 56th year of her age. She leaves a husband and four children to mourn their loss. Sr. A. embraced the truth under the labors of Eld. Joseph Bates about twenty years ago. She sleeps in hope of life at the soon coming of the Saviour. Discourse by the writer from Heb. 1: 24, 25. H. M. KENYON.

OUTWATER.—Died of consumption in Portland, Me., Jan. 13, 1885, Nicholas Outwater, aged 70 years, 10 months, and 18 days. Bro. Outwater was a man of strict integrity and great thoroughness. These characteristics marked both his business and religious life. In his earlier life he cherished a hope of salvation through leading a moral life; but this hope he abandoned, and finally professed faith in the commandments of God and the faith of Jesus. He remained fully ripened for the close of his life. He died that he had no more dread of dying than going to sleep. In his death his family loses a faithful husband and kind parent, and the church of Orange not only a faithful member but its elder also. An address was given at his funeral from Heb. 9: 27. M. B. MILLER.

FANCHER.—Died of consumption at her residence, Oxford Co., Mich., Aug. 2, 1884, Eliza, wife of Charles Fancher, aged 51 years. Sr. Fancher, with her husband, embraced the third angel's message in August, 1882. She was an earnest and devoted Christian, and was highly esteemed by all who knew her. In her last sickness she was very patient, and said, "The will of the Lord be done." She leaves a husband, four children, three brothers, and three sisters to mourn their loss. This affliction falls heavily upon Sr. Fancher, as his family is now broken up. Yet the grace of God sustains him in this great bereavement. May God help him to so live that he may find his companion where death and the grave can divide them no more. The funeral services were held at the Congregational church in Sherman, Oct. 19, 1884. Discourse by the writer. R. C. HORTON.

BERNARD.—Died of consumption in Harden township, Green Co., Ia., Dec. 3, 1884, Catherine, wife of Gustave Bernard, aged 45 years, 5 months, and 27 days. Mr. Bernard moved to Iowa last spring, shortly after which his wife contracted the disease which proved so fatal. In all her illness, she never complained, bearing it all with Christian grace. She was held in the highest esteem by all who knew her, and was a kind mother, a loving and devoted wife. She died in the hope of a speedy resurrection to an eternal life in a world where death will never come. Words of comfort were spoken to the sorrowing husband and children from Job 14: 14. P. A. SMITH.

CRAW.—Died Jan. 6, 1885, at Bowling Green, O., George, son of Hiram and Ann Craw, aged about 23 years. He had been for a number of years afflicted with epilepsy, which on Sunday morning, Jan. 4, took the form of violent insanity, followed by convulsions, which ended in death as stated. He made a profes-

sion of religion when about eleven years of age, under the labors of Eld. E. B. Lane. He was baptized and united with the church, and lived a Christian for several years, always taking part in family worship. Funeral services were held at the M. E. Church, conducted by Rev. Holmes (Baptist) from Eccl. 8: 8. H. AND A. CRAW.

(Signs please copy.)

COTTRELL.—Died of diphtheria at our home in Ridgeway, Orleans Co., N. Y., Jan. 14, 1885, our dear child Ethel, daughter of J. U. and L. T. Cottrell, aged 2 years and 9 months. She was very dear to us all. Her affectionate and buoyant spirit and cheerful prattle were the light of our household. We feel the loss deeply. Our only consolation is in the blessed hope. She has done with suffering; and we have the promise that she shall "come again from the land of the enemy." R. F. COTTRELL.

Appointments.

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

WILL meet with the Adams Center church, no providence preventing, Sabbath and Sunday, Feb. 21, 22. The meetings will commence Friday evening. Hope to see a general attendance. M. H. BROWN.

THERE will be a general meeting held at Madison, Dak., beginning Feb. 27, and continuing until March 3. There will be Sabbath-school exercises held in connection with the meeting, and we hope our brethren will all feel the importance of making an earnest effort to attend. The churches at Badus and Iroquois and others are especially invited to attend. Those coming from a distance should provide themselves with bedding and provisions as far as possible, so that all may have a chance to attend the meetings. We have one more precious season before us, brethren, in which to seek the Lord and his blessing. We hope all will manifest their interest by coming to the meeting and taking hold of the work in earnest. A. D. OLSEN.

SHELTON, Buffalo Co., Neb., Feb. 24, 25  
Plattsmouth, Neb., Feb. 27 to March 1  
Crete, " " March 6-8  
Friend, " " March 13-15  
Beatrice, " " 20-22

At each place where I stay over the Sabbath, the meetings will commence Friday evening at 7:30, and continue into the week following as long as the interest may demand. Let the announcements be widely circulated. A. J. CUDNEY.

Publishers' Department.

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

BOOK NOTICES.

SPIRITUAL SPECIFICS: OR MIND IN MEDICINE. By Cyrus A. Bartol, D. D. This is a pamphlet of 40 pages, embracing two sermons by the author in the West Church, Boston, Mass., in Oct., 1884. Its object is to emphasize the connection between mind and body in their common sickness and health. He maintains, and rightly too, that there is a disowning or ignoring of bodily maladies by a holy will, which has much to do with driving them out or warding them off. "No telegraph or telephone acts so quickly as dread tidings run, with their sound and lightning, from our fancy to our flesh." Price 25 cents. M. L. Holbrook, publisher, New York.

THE NATURAL CURE OF CONSUMPTION, constipation, Bright's disease, neuralgia, rheumatism, "colds" (fevers), etc. How sickness originates, and how to prevent it. A health manual for the people. By C. E. Page, M. D. Sanitary Publishing Co., Chicago, Ill. This book contains much valuable information, and will well repay reading, although the author is very radical in some of his views. We notice that he advocates a vegetarian diet, maintaining that the "natural diet" is uncooked cereals and fruits. He says he is convinced by the successful experiment of a very intelligent and worthy family of Southern California that this is the diet par excellence, as regards strict purity, digestibility, and efficiency. The "one meal a day system" is discussed, many successful examples given, and the system advocated moderately. He says that no person ever tried the plan and found occasion for abandoning it, except from considerations utterly remote from health. We notice with pleasure that the book condemns the use of tobacco, tea, and coffee. Cloth, 300 pages. Price \$1.00.

H. G. BUXTON, Maple Hill, Kan., has been appointed director of Dist. No. 3 and 4. T. H. GIBBS, Pres.

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.]

LAND FOR SALE.—Eighty acres in the town of Wells, Tuscola Co., Mich., part of which is improved; 6 1/2 miles from Caro, the county seat; 2 miles from stores, post-office, hotels, and church. Soil rich, worth \$2,000; will sell it for 1,400. Address me at Caro, Mich. WESLEY CRITTENDON.

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

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.—Geo A King, Sophia Walthberg.  
Books Sent by Freight.—L. C Chadwick, Abram McClelland, A D Olsen, First Nat Bank Helena M T, R S Owen, H A Rife.

Cash Rec'd on Account.—Minn T & M Soc per R Conradi \$50., Wis T & M Soc per W N Kennedy 3., Mich T & M Soc per Hattie House 97.60, Ind T & M Soc per S H Lane 181.59, Ind Conf per S H Lane 300., Mich General Fund per S Wells 40.

General Conference.—Neb Conf \$165., Ind Conf 40., Tex Conf 100.

S. D. A. E. Soc.—Olive Russell \$2., Seymour Hilliard 25.

Indiana Home Mission.—Isaac Zirkle \$50., Elizabeth Zirkle 10., Mary Graham 25., Robert Craig 400.

Australian Mission.—S F Wells \$5., L S Shear 10., C S Veeder 5., Angie Cornell 10.

British Mission.—Jennie Thayer \$48.47, Delia Lombard 2.50, B F Davis & wife 1.50, "A friend," Hillsboro, Wis 1.50.

European Mission.—Delia Lombard \$2.50, J F Thorn 5., B F Davis & wife 1.50, Mrs M Eyrard 0.25.

Scand. Mission.—B F Davis & wife \$1., Delia Lombard 2.50, Jens Jensen 1.

Inter. T. & M. Soc.—A sister \$10., B F Davis & wife 2.50, Delia Lombard 2.50, S H Lane 28.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 16, 1884.

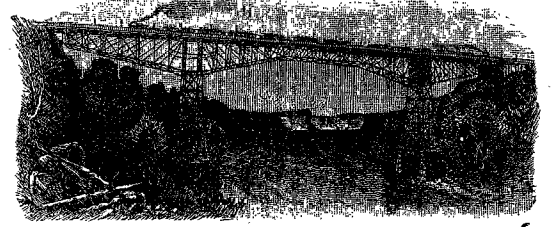
Table with columns: GOING WEST, STATIONS, GOING EAST. Rows include Chicago, Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, BATTLE CREEK, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell, Valparaiso, Chicago.

\*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, Ft. 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.

MICHIGAN CENTRAL RAILROAD.

Table with columns: GOING EAST, STATIONS, GOING WEST. Rows include Chicago, Detroit, Ann Arbor, Marshall, Battle Creek, Kalamazoo, Niles, Mich. City, Chicago.

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 a.m. Battle Creek 7:33, arrives at Detroit 11:45 a.m. All trains run by 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. 16, 1884. O. W. RUGGLES, Gen. Pass. Agt., Chicago.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

CHICAGO, BURLINGTON & QUINCY R. R.

Union Passenger Station and Ticket Office, Canal St., between Madison and Adams. Jan., 1885.

Table with columns: LEAVE, TRAINS TO AND FROM CHICAGO, ARRIVE. Rows include Galesburg, Ottawa and Streator Express, Freeport, Dubuque & Sioux City Express, Amboy, Rock Falls, Sterling Express, Kansas City & South Pacific Express, Omaha Express, St. Joseph, Atchison & Topeka Express, Denver Fast Express, Montana & Pacific Express, Aurora Passenger, Mendota & Ottawa Express, St. Louis Fast Owl Express, Rockford & Forrester Express, Aurora Passenger, Freeport & Dubuque Express, Des Moines, Omaha, Lincoln, Denver & C.I., Illinois Express, Texas Express, Kansas City and St. Joseph Night Express, Aurora Sunday Passenger.

\*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. 17, 1885.

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## LESLIE, INGHAM CO., MICHIGAN.

OUR brethren in Leslie desire us to extend through the REVIEW an invitation to good reliable brethren to move to that place. They have a new and comfortable house of worship, in good location, all paid for, but their numbers have been reduced by deaths and removals. Leslie has good railroad and mail facilities, and other desirable advantages. Village or farm property is obtainable at reasonable rates. For further particulars address Hollis Clarke, Leslie, Ing. Co., Mich.

## A NEW DODGE.

WE have been waiting with some curiosity to see how those who are laboring to secure a national Sunday law would undertake to surmount the obstacle which the first Amendment to the Constitution throws across their pathway; namely, "Congress shall make no law respecting an establishment of religion, or to prohibit the free exercise thereof."

A suggestion in the new work on the Sunday Sabbath question, by W. F. Crafts, indicates how it is to be done. It quotes from a petition to Congress in which the petitioners say: We "protest against the civil power being used to trample down or persecute the Church, or to weaken and destroy one church duty," meaning the religious observance of Sunday. Again: "When the Constitution provided that Congress should pass no law establishing religion, it surely was not intended to vest that body with the right to pass a canon desecrating one of the most sacred institutions of the religion of the nation. This law is against religion."

This plainly foreshadows the position to be taken on this point. The Sunday is assumed to be an established sacred institution of religion and the church; and while Congress must not establish religion, it must not desecrate any existing institution. But not to uphold the Sunday by Congressional enactment is to desecrate it and break it

down, which the government is under obligation not to do. Hence by virtue of the first Amendment itself, we must have the Sunday law. Is n't it clear?

## THE GENERAL MEETING AT ST. CHARLES, MICH.

THIS meeting, to be held Feb. 21, 22, 23, we expect will be one of interest. We hope to meet a large number of our people there. Let there be a general turnout. Come at the commencement and stay till the close. Let us all earnestly seek the Lord together.

G. I. B.

## SIGN THE PETITION, AND CIRCULATE IT.

WE mean the petition to the Legislature for making Monday the legal day for the commencement of the public schools each week in Michigan, so that they shall not be held on Saturday; also that some other day than Saturday be fixed by law for the examination of teachers, so that our teachers may secure a fair examination. Every elder of our churches will receive one of these petitions. Let them see that they are circulated at once, and let all the names possible be procured of those who favor these just provisions. Particular directions will accompany the petitions.

G. I. B.

## RELIGIOUS LECTURES IN BATTLE CREEK.

ON Tuesday, Feb. 24, will commence a series of meetings in the Tabernacle in Battle Creek for the public presentation of the doctrinal views of our people, if no providence prevents. We shall make all reasonable efforts to secure a large attendance of the citizens of the place, the students at the College, and our own people generally. We expect it will be a profitable occasion. It will likely continue several weeks, perhaps four or five, as the interest may warrant. We trust the speakers will be able to present the truth in a manner to interest, instruct, and convince the hearers. We expect good music and a large attendance.

At its close a special course of instruction of several weeks' duration will be given to those students in the College who propose to work in the cause.

G. I. B.

## THE SABBATH AND THE PUBLIC SCHOOLS.

WE call especial attention to the article of Eld. Lamson in this issue relative to the practice of beginning school each week on Tuesday instead of Monday. This practice, it seems, is increasing in many places, so that it has become a matter of real difficulty to many of our people, as it deprives their children of one-fifth part of the time allotted to instruction. Should this practice continue to increase, it will become a very serious question with all who have children to send to the public schools in the State. The conscience of our people will never permit them to send their children to the public schools on the Sabbath. Hence we have no escape from the dilemma unless we can secure legislation which will protect us, so that our children shall have as fair a chance as those of others. All can see that while our people pay money for the support of the public schools, common justice requires that we should not be crowded out of one day of every week, leaving but four days in which our children can attend, while the children of our neighbors, who pay no more in proportion, have five. Granting our request, that Monday be the day for the school week to begin instead of Tuesday, violates no conscientious conviction of our neighbors, no vested rights. It only gives us a fair chance.

The same argument applies to the use of the seventh day of the week for the public examination of teachers. It is a hardship to the young people among us who follow that avocation, that some other day of the week is not appointed by law.

Many are deprived of a fair chance to secure a certificate, and are made additional expense. Our days would be just as favorable to all other classes of teachers, and it would be but fair to our people. We are glad there are public spirited men in the State who sympathize with us in this matter, and are willing to help us to secure a fair chance. We ask for nothing else,—only a fair chance with our neighbors.

We shall send out blank petitions at once to our churches. Let them be filled with names, and returned at once as directed.

GEO. I. BUTLER

## TO THE BROTHERS AND SISTERS IN THE NEW ENGLAND CONFERENCE.

THE General Conference has sent Elds. Cannon and Goodrich to assist in the work in this Conference. They are now laboring in our midst, and the Spirit of the living God has already blessed their efforts. In the past, while we had so little ministerial help in this Conference our brethren and sisters have scattered the seed of truth by means of publications, which have gone forth in abundance, and now the field seems to all ripe for the harvest. The providence of God has sent these brethren to us, and shall we not, one and all, unite with them to carry forward our work to a glorious reward in the kingdom of heaven?

It is their intention to visit as far as possible every company or family of Sabbath-keepers in the Conference. To aid in this work we are desirous of having a complete list of the Sabbath-keepers in the Conference; and to this end have already obtained a list of the church members; but as there are many scattered ones who do not belong to a church, we would call upon the brethren and sisters, if they know of any such, to send their names and addresses to me at South Lancaster, Mass., as soon as convenient.

I would also call the attention of the church clerks to the appeal by the President of the General Conference (published in the REVIEW of Jan. 20), in behalf of correct and complete reports to the State Conference secretary. We have had some difficulty in this Conference, and hope that from this time the reports will be promptly and properly made.

S. A. WHITTIER, *Sec. N. E. Conf.*

## THE ST. CHARLES MEETING.

WE want to see a good representation from all parts of the district at this meeting, Feb. 20-21. Our work is all important, and is rapidly increasing; and for us each to walk in the light and keep pace with this work, is the most important consideration for us at this time. To do this, we need the encouragement and instruction which we may obtain from God's tried servants at these meetings. So let none who can possibly come, fail to attend this meeting. On arriving at St. Charles inquire for J. M. Wilkinson, A. Mints, or Mrs. Fay, committee of entertainment, who will furnish all with a place to stay during the meeting. Bring bedding; everything else will be provided.

E. S. GRIGGS

## DISTRICT NO. 9, MICH.

To all the churches and lonely Sabbath-keepers in the district we extend an invitation to attend the general meeting to be held at Memphis, Mich., Feb. 13-16, as appointed in the REVIEW. Come, brethren, to the meeting, and learn more of duty, and get more of the earnest of the Spirit, that we may be stimulated to action. Emmet is the nearest station on the C. and G. T. R. R. Ridgeway is the nearest station on the G. T. Air Line road. The meeting is to be met at either station will please notify us at which one. Don't let the end hedge up your way, and prevent you from coming. We would like to have Eld. Butler at the meeting.

JAMES WILSON, *Director*