

Advent Review

AND SABBATH HERALD.

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

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LIFE'S QUESTIONS.

BY S. ISADORE MINER.

THE paths of life look golden
Through the mystic glass of time;
Its sands seem smoothly flowing,
Like a soft, melodious rhyme.
The hand of Fame outstretches
A laurel wreath and flowers;
We gaze with eager, longing eyes,
In hopes they may be ours.

But will the way be rough and wild,
And strewn with many a thorn?
And will the sands, like hugest rocks,
Crush hopes so sweetly born?
And is the wreath a phantom
Which only mocks the eye?
And will the flowers be faded,
When we reach them, by and by?

We cannot tell. The brightest star
Framed in the hopes of years
May set at night, and leave no ray
To guide us through our fears
We cannot tell. Earth's wealth and fame
Are like the summer flowers;
They dazzle till we pluck them,
Then fade in a few short hours.

But we may know that heaven is true,
Though earth may fickle be;
Unfadingly its flowers will bloom
Through blest eternity.
Its wealth will ne'er prove transient,
Glories will fill the sky;
And God's own hand will crown us,
When we reach it, by and by.

The Sermon.

large these therefore before God, and the Lord Jesus Christ, who
the quick and the dead at his appearing and his kingdom,
THE WORD."—2 Tim. 4:1, 2

LAYING UP TREASURE IN HEAVEN.

BY ELD. G. D. BALLOU.

Mat. 6:19-21. "Lay not up for yourselves
treasures upon earth, where moth and rust doth corrupt,
where thieves break through and steal; but lay up for
yourselves treasures in heaven, where neither moth nor rust
corrupt and where thieves do not break through nor
steal; for where your treasure is, there will your heart be

CONSIDERATION of this text divides the world
into two classes. On the one hand are those who
are building their hopes and aspirations here, de-
pending for succor and comfort on the perishing
things of time, trusting in money, friends, or social
position to bring them the highest good which they
can get; and being ignorant of the blessed promises
of God's word, they seldom or never think of look-
ing for anything better than this world
affords. Such will reap only a harvest of earthly
things. The things which perish with the use
of all they have ever lived for or enjoyed; and
they will have lived for the incorruptible treasure,
which will not perish with the things they have used.

On the other hand are those who have placed a

just estimate on the things of this world, because
they have seen with the eye of faith the eternal
things. The kingdom of God with its enduring
riches has been before their minds, and the con-
trast has been so great between the perishable and
the imperishable that it has become comparatively
easy for them to cease hoarding earthly treasure,
and to inquire how to transfer the results of their
efforts here to the kingdom of God.

An illustration may help us somewhat. Sup-
pose you were about to take a journey to Switzer-
land and wished to carry with you a thousand
dollars. You would not think of carrying the
money with you lest you might lose it on the way;
but, going to the Bank of Exchange in New York,
you would purchase a bill of Exchange on Paris,
and on your arrival you would be able to draw,
not the money you had deposited in New York,
but its full value in the currency you desire to use.
Now I believe that we can make just as real a
transfer of our treasures from this world to the
kingdom of God as was made in the illustration
we have used. God gives us all we have,—life,
time, physical strength, mental ability, and social
influence to some degree. It is our privilege to
convert these into the perishable riches of this
world or into imperishable treasure in the king-
dom of God.

We can labor with our strength and thought
simply for money and worldly goods, and take
fleeting pleasure in the possession of these things,
or we can plan, and study, and labor, to convert
our perishing fellow-men, and help them to de-
velop characters that will stand the test of the
Judgment; and when the Lord comes they will
be made immortal and taken to the kingdom of
God, and will there be our joy and crown of rejoic-
ing throughout eternal ages. 1 Thess. 2:19. If
we are thus earnestly engaged in using our God-
given powers and abilities in such a way as to de-
velop righteous characters, and these characters
are taken to the kingdom, are we not laying up
treasure there? Those converted to Jesus are our
dearest treasure here if we are Christians, and
they will be a precious treasure to us in the king-
dom of God. God calls them his jewels or special
treasure (Mal. 3:17, margin), and if the saved
are a treasure to the Lord they can but be a treas-
ure to one another; for his Spirit will reign in every
heart.

Those who have been converting their powers
and energies into money and worldly wealth, now
have time and opportunity for exchanging their
perishing treasures for the eternal riches. Let
them use their wealth to aid in the work of saving
souls from ruin. How much better to find our
treasure on the other side of the grave and be
privileged to enjoy it eternally, than to perish
with it here! Who will have treasure over there
but he who has laid it up in advance? and who
could enjoy that glorious future without some
treasure there? Will not those who have used
their talents aright enter into the joy of their Lord?
And in what will that joy consist but in seeing
souls saved for whom He died? "He shall see
of the travail of his soul, and shall be satisfied: by
his knowledge shall my righteous servant justify
many." Isa. 53:11. None can share the joy of
Christ but those who like him have labored and
suffered and sacrificed for the eternal as well as
for the temporal good of others. Those who thus
labor will have their affections set on things of the
kingdom. There they expect to find their treas-
ure, and the things of this world appear of small
consequence to them only as they are transferred
to the kingdom of God.

When the thought of transferring our treasures
to the future world takes possession of the mind,
then and only then do we see their real value.
Then they appear valuable, not because of real in-
trinsic merit, but because God has made it possi-
ble for them to be transferred and made available
for us in the future. With this thought before us,
what diligence and earnestness ought to charac-
terize every act of our lives. If time is wasted, we
suffer loss in the kingdom. If strength is misused
or mental power abused, no benefits will accrue to
us on this account, and if money is squandered we
shall find a debit instead of a credit in the books
of heaven. And not we alone, but others whom
we might have blessed here and eternally profited
hereafter, will suffer loss on account of our sinful
negligence. "Wherefore I say unto you, make to
yourselves friends by means of the mammon of
unrighteousness, that when it shall fail they may
receive you into the eternal tabernacles. He that
is faithful in a very little is faithful also in much,
and he that is unrighteous in a very little is un-
righteous also in much. If therefore ye have not
been faithful in the unrighteous mammon, who
will commit to your trust the true riches?" Luke
16:9-11. (See new version.)

Mansville, N. Y.

Our Contributors.

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

THE TEMPLE IN HEAVEN.

AN ATHEIST REBUKED; INFIDELITY IN THE CHURCHES,
AND ITS CONNECTION WITH MODERN SO-CALLED
SCIENTIFIC VIEWS; THE REVS. SNYDER
AND PIERSON ON THE SITUATION.

BY ELD. W. H. LITTLEJOHN.

A DISTINGUISHED scientist and atheist was once
asked by a weak-kneed Christian whether he did
not think that it was possible to harmonize the ac-
count of the creation found in the book of Genesis
with the doctrine of evolution and the theory that
the world was millions of years in reaching its
present condition.

The illustrious gentleman replied with a sneer
that he did not know just what answer to make to
such a question, as he was ignorant of the precise
amount of rubber which the Mosaic account con-
tained. In such a reply there was as much of
truth as irony. Truth, in that it recognized the
utter conflict between the Bible and the so-called
scientific teachings of our day; irony, in its sug-
gestion that those who are anxious to harmonize
the two could never realize their desires except
by resorting to the stretching process; or, in other
words, by perverting the record of Moses to that
extent that it would seem to teach things which it
does not teach in reality. Such a rebuke from one
who denies the existence of a God and who still
has enough of common honesty left in his make up
to induce him to spurn a party advantage which
could only be gained by a sacrifice of candor,
should bring the blush of shame to the cheek of
those Christians who are less willing to rely upon
the plain declarations of the word of God than
they are upon the contradictory utterances of theo-
rists whose position to-day is liable to be so far
changed before to-morrow as hardly to be recogniz-
able as being one and the same.

It would seem, however, that nothing is able to break the fascinating spell which science falsely so-called has thrown over so many of the leading religionists of our time. Steadily they have persisted in insisting that there is really a conflict between the accepted interpretation of the Scriptures and the reliable teaching of geology, until thousands have actually come to believe that such is the case. Thousands more who are not quite prepared to accept such conclusions fully, have been thrown into serious doubt upon the question. The result is that infidelity is being developed in the churches to an alarming extent.

Science,—genuine, reliable science,—is properly regarded by the masses as an infallible expositor of the Divine will. They very naturally decide, therefore, that if it be true—as many doctors of divinity tell them that it is—that the rocks bear incontestible evidence to the truthfulness of the evolution theory, that theory must be correct. While accepting this much from their clerical teachers, they refuse to follow them further by adopting the view that evolutionism and the Mosaic record can by any possibility be made to harmonize. The contradictions are so glaring that to the ingenuous minds of those readers who take it for granted that God says what he means and means what he says, the record in Genesis and that in the rocks—as the latter is expounded by their teachers—could not have emanated from the same source. The result is just what might be expected under the circumstances. Incapable of investigating geology for themselves, and taking it for granted that their spiritual guides would not accept a scientific theory of such utter significance so long as there was any question concerning its perfect reliability, they are betrayed into its endorsement—as intimated before—at the cost of their faith in the Scriptures. The churches are now reaping, as a consequence of this terrible betrayal of trust on the part of their pastors, a sad harvest.

Uncertainty respecting, and absolute unbelief in, the very fundamental principles of our religion are expressed on every hand even in what is termed the *household of faith*. Let me read an extract from the N. Y. *Independent* of Oct. 18, 1883. The author is Rev. P. M. Snyder, and the contribution is entitled, "Theological Upheavals vs. the Candidate Question." The writer is endeavoring to assign reasons why young men are so reluctant to enter the ministry in our day. Among other reasons offered in explanation of that reluctance, he says that it must be attributed largely to the want of a "theology." I will commence to read on the second column.

"The simple and undeniable fact is that we do not accept the faith that has come down to us from our fathers as they accepted it. Statements which they believed implicitly we question. Doctrines which they regarded as embodying the very truth of God we modify, pass over in silence, or utter with stammering tongues and uneasy consciences, like that would-be impressive preacher who exclaimed: 'If you don't repent you'll be damned, as it were.' More important still is the fact that there are a great many subjects connected with our faith concerning which earnest and thoughtful men, both in the ministry and out of it, are in all stages of doubt and perplexity. This company of the uncertain embraces all classes,—from the many who cling desperately to the old statements, and try to hide their secret misgivings even from themselves through the long list of the troubled and anxious, to those who have virtually surrendered the conceptions so dear to men of other generations, without finding anything satisfactory to put in their place. Nor are these doubts confined to the minutiae of our creed. In fact, the disputes about non-essentials, which have sometimes distracted the Protestant world, are almost forgotten in the presence of the deeper and more momentous questionings of our own times. Inspiration, Atonement, Limit of Probation! What doctrines are more essential, bear more directly upon the practical work of the ministry? How can any man do enthusiastic work as a preacher of "Christ crucified" without at least a definite groundwork of belief concerning these things? And yet it is just these doctrines that are most seriously and anxiously discussed and questioned by earnest men and women, clergy and laity, in our evangelical Protestant churches."

Such a confession as this, made as it was in the columns of one of the most widely circulated relig-

ious papers in this country, and coming from a clergyman of no mean ability, is a significant sign of the times. Standing alone it would suggest the certainty that its author must have had some good ground for the statements which he makes; since men are not in the habit of rendering themselves unpopular by criticising organizations respecting the reputation of which people are so sensitive as they are about that of the churches to which they belong.

When we remember, however, that the Rev. Mr. Snyder is but voicing the same sentiments that scores of other ministers have given publicity to through the press, and have expressed again and again before synods and associations—like the one at Saratoga, for instance, mentioned by our author—which have considered for hours together the question as to how these very difficulties could be overcome, we may be assured that those difficulties are real. The picture is a sad one indeed; but it is not overdrawn. Every man who is familiar with the current religious news of the day, knows that it is true to life. Not only in the confessions of individuals has he found evidence of the unbelief that prevails in the churches, but he has also seen it cropping out in the lives and labors of their members generally.

As the Rev. Mr. Snyder well says, the enthusiasm of labor is gone. The church keeps up the form of work; but the life and soul which has been the basis of profound conviction, has departed. That burden of labor which is ever characteristic of unqualified belief in the great truths of the gospel is almost entirely unknown among the Christians of our day. Personal effort has almost wholly disappeared, and when church edifices are erected and ministers hired to dispense the word regularly on each recurring Sunday, the church members generally seem to feel that their full duty to the unconverted is performed. I am satisfied that my statements on these points are confirmed by your own observation; but I think I must spend a few moments in reading from one of the few ministers who appear to realize the situation. I hold in my hand a discourse delivered by the Rev. Arthur T. Pierson before a ministerial convention in Philadelphia in September, 1884. I can only read at this time such portions of the address as bear directly upon the question of the present moral condition of the churches. Here for example, is something in point:—

"Our church-life is undermined by worldliness. Between the church and the world no line of separation exists, except in the fact of church-membership. When our Lord bids us 'keep ourselves unspotted from the world,' and 'hate even the garment spotted with the flesh,' he means that in close contact, not to say conformity, there is *contagion*; the infection of a worldly spirit, caught by the church, infests her whole life, and is fatal to spiritual power.

"It is not enough to be *conformed*, we must be *transformed*; these are the Bible conditions of true life and power. In how many disciples do we find them? In the church are thousands who, like Ananias, defraud the Lord of his dues; like Simon the sorcerer, estimate spiritual gifts on a money basis; like Demas, forsake Christ through love of this present world; or like Diotrephes, love to have pre-eminence. Our Lord, even at a marriage festivity, did not lose his character as the Son of God, but there manifested his glory, and won disciples to believe on him. Church-members drop their character, as Christians, at the door of the gaieties of the world, as easily as an oriental guest shuffles off his sandals, and mingle indiscriminately with the devotees of fashion and frivolity!

"The god of this world encloses our feet in his most ingenious snare, when he secures from the Lord's disciples the recognition of his favorite beguilements. Certain institutions have always been used by Satan to ruin souls; for example, the theater, opera, card-table, horse-race, and dance. The theater appeals, in a pure-minded man, to a normal, histrionic appetite; but the theater, as an institution, caters to our lower propensities, and cannot be sustained without ministering to vice. Booth himself sunk \$150,000 in New York City, in trying to establish a dramatic school for good morals! And, as a fact, the theater shows itself a putrid carcass by the drinking saloon, gambling saloon, and brothel,—the vultures that gather around it. A game of cards may be innocent, but for

centuries has been filthy with the defiling touch of gamblers and pickpockets. The horse-race attracts, as a simple exhibition of the beauty and speed of the noblest of all animals; but as a substitution it is an open door to hell. The dance may be conducted by innocent maids and staid men, but as it exists in society, it deserves but the name, 'lascivious.' And yet Satan, by his wiles, secures from intelligent disciples a *sanction*, if not an *apology*, for these gilded gateways to perdition, and even persuades some ministers to lend sanction to the traps by which he takes the feet of the young."

Now let me pass down a little way. I think that there is something more here that I would be glad to read. Yes, here it is:—

"The New Testament puts the heaviest stress upon an *unworldly* life. Yet in the churches we find a few decided lovers of God, thousands of decided lovers of the world, and thousands vainly trying to *compromise* between two principles and courses of life as utterly at war as light and darkness. The bulk of professing Christians are not consecrated men and women; they belong to the 'worldly holy,' or 'wholly worldly.' Thousands upon thousands, there is a vain dependence upon a dead faith, or dead works, or connection with a State church, instead of the righteousness of God wrought in them by the Holy Spirit."

"A worldly church prevents conversion of sinners. More and more the eyes of men become blinded and sealed to the value of divine truth, and our own unworldliness presents no contrast. More and more eternal things are practically disregarded; the awful warnings of God's word of providence are unheard and unheeded, like earthquake when Hannibal fought the Roman Thrasymene. We thunder in the ears of men terrible truths of God, but they are deaf and dumb, and the very church itself so grieves and quenches the Spirit by fellowship with evil that there is no power in the Lord's people to convert souls. The witness of a separate and sanctified life is gone, and the witness of the tongue of fire is gone."

"Four-fifths of the nominal membership of churches add nothing to their real power; they are either a dead weight or a positive hindrance to the advance of the gospel; they help to bridge the gulf between the churches and the world, break down the distinction between the true and the false, generate and the enemies of God and the truth. How can we expect God to permit rapid and wide diffusion of a low grade of religious life? No, he selects the few, the advance guard of Christians, to carry the cross into the enemies' camp. He permits difficulties and dangers to face them, that turn back all but heroic, devoted souls, the race for worldly treasure and pleasure, in worship of mammon, in the loss of a vivid sense of the reality and verity of spiritual things, in an awful lack of power to prevail in prayer, in the absence of that grand concurrent witness of an unworldly life, more weighty than any testimony of the lips, we also lose all true power to go forth conquering and to conquer. Zion is not far from the moon nor clear as the sun, and cannot be visible as an army with banners."

"One of the most startling facts of our church life is the absence of personal service in saving souls. Service, with the bulk of nominal disciples seems lost sight of in salvation, which is sought with but feeble and spasmodic efforts. There have been wont to urge upon disciples a systematic seeking of souls, putting the question simply: 'Do you know that you have ever been instrumental in leading one soul to Christ?' It is to be met in hundreds of cases with the sad confession that there has been no effort put forth in that direction."

"Where are the marks of consecrated care of property acquired and administered by disciples as stewards of God? Pounds to mammon; or to God! Money enough in the superfluous pockets of rich Christians to supply the necessities of the world's poor, and carry the gospel to every unsaved soul."

"In the light of the New Testament, the question may be raised whether it is *right* for a disciple to be rich. Paul and James warn not against dishonest gains and selfish or sensual indulgences, but against the lust of accumulation, the curse of canker and rust which gathers about hoarded treasure. Moses turned his back at

the three lusts—ambition, appetite, and avarice—when in one heroic resolve he forsook the pleasures of Pharaoh, the pleasures of sin, and the pleasures of Egypt. During Old Testament times, the doors of the gospel had not been thrown open to the whole world, the avenues for the use of money in works of charity and mercy, were comparatively few and narrow, and the flood of wealth accumulated. But now, with a thousand voices crying for the light of God, how can they love Christ hoard wealth? Whichever way we look, the pleading hand of God confronts us, the thousand demands for temporal and spiritual relief, and that hand can hold and use every dollar or dime of the Christian world. How disciples grow rich but by shutting their eyes to the world's great host—while Christendom expended less than ten millions to evangelize the world! I knew one Christian man who spent for his own house, grounds, furniture, and articles of ornamentation, five times as much as the American Board in all its missionary operations for a year. In the homes of disciples in this city, the use of pictures, statues, silver plate, etc., more exceeds all that the churches jointly give to spread the gospel among the unsaved."

I have been restrained for years from the free expression of these deep and growing convictions by the cowardly fear of being misunderstood and called a 'croaker.' But let us have done with a temporizing policy. Where would the great Reformation have been if Luther and his followers had been kept from their bold assault on the corruption by the cry of pessimism? Where would have been the mighty host of heroes that swept the frontiers, if John Wesley had not dared, at the risk of life, to set up a standard of piety, demanding of his followers separation from the worldly fashions and follies of the Anglican Church?"

You see by these last expressions, Mr. Thoughtful, that it cost the Rev. Mr. Pierson something to utter those words before a convention of his brethren in the ministry. Nothing but the most powerful convictions of duty and the absolute certainty that the sentiments themselves were correct could have armed him with the courage necessary to the delivery of such a sermon. Had he not felt assured that those present were conscious from their own observation that his declarations were true, he never would have dared to give expression to such utterances, at such a time. The ability of the speaker, his evident candor, his opportunities to know the facts and the hazard which he ran in presenting such views before such an assembly—unless those views were too manifestly sound to admit of refutation—all conspire to prove the justice of the charges made. Here I must close for to-night.

Battle Creek, Mich.

—When God has a great work for any one to do in the world, he usually gives him a peculiar training for it; and that training is just what his earthly friend would choose for him; and sometimes it is so long continued that there seems to be but little time left for the work.

—There is a certain pathos in the thought that whatever one may lack in this world, he will not lack the chastening of pain and sorrow. The highest and the lowest, the keenest and the dullest, the most richly gifted and the least cultivated, must each pass under that yoke. If pleasure were the chief end of being, it would be hard to understand why pain could claim so large a part in human life. But when we understand that there is a higher good than pleasure, and that suffering is a necessary step toward that higher good, we have reason to bear pain calmly, and to wait. Not all who suffer pain will reach the highest good; but no stroke falls on the quivering flesh which is not, or which cannot become, a blessing and a help. If suffering be other than a messenger of God's grace, it is we, and not God, who are to blame.—S. S. Times.

—When God sends one angel to afflict, he sends many more to comfort.

SABBATH WELCOME.

BY J. M. HOPKINS.

TUNE: Herbert. Spiritual Songs, p. 64.

WITH joy we witness thy return,
Best day of all the seven,
Which calls our minds from earthly cares
To worship God in heaven.

Hail, sacred day! How sweet those hours
Of rest and holy calm;
They bring to care-worn mortals here
A peaceful, heavenly balm.

Hail, sacred day, when God comes near
Our waiting souls to bless;
When earth and heaven together meet,
And each their love express.

Hail, sacred day! Lord grant us grace
To ever loyal prove,
To heed the mandates of thy will,
And worship thee in love.

THE SPANISH ARMADA.

BY S. ISADORE MINER.

AFTER the death of that intolerant Catholic Queen, Mary of England, in 1558, her half-sister Elizabeth ascended the throne according to the decree of their mutual parent, Henry VIII. Elizabeth was as zealous a Protestant as Mary had been a Catholic; and Protestantism and its adherents, therefore, were as greatly prospered in the reign of the former as they were persecuted in that of the latter.

Among the most bigoted enemies of Protestantism during the reign of Elizabeth, was Philip, king of Spain; and as the British domain was at that time almost the only country in which the principles of the Reformation had obtained anything of a foothold, it was, therefore, the chief object of Catholic hatred and malevolence. These reasons alone would have been sufficient to secure the enmity of Philip, had he not been strongly actuated by those of a personal nature. He long had entertained the desire to obtain possession of the English throne, and with this design had married Mary during her supremacy; but the evident determination of her subjects to resist any attempts made to instate the intruder as monarch, had defeated his object, and caused him to retire in discomfiture to his own kingdom. When Mary died, and Elizabeth came to the throne, he tried the same policy, but was summarily rejected. This fact, together with his mortifying failure in enforcing Catholicism to the exclusion of all other religions in his Holland possessions, so enraged the Spanish despot that he determined on a grand onset upon England, which would render it again subject to Rome, and would avenge himself on its queen, who, besides committing the grievous sin of upholding Protestantism, had refused him as her husband, and materially aided his Dutch provinces in their rebellion against his dominion in particular and Catholic dominion in general.

To this end he conceived the scheme of swooping down upon England with a vast fleet, and utterly crushing it by one decisive blow. At that time, England was not, as now, mistress of the seas, her navy consisting of but a few poorly equipped vessels. Philip had been a resident of England long enough to become thoroughly acquainted with her resources, both on sea and land. This, coupled with his influence in his own and foreign provinces, as well as with the pope, made him a most formidable enemy.

The enterprise was no sooner planned than preparations were immediately begun. It met, of course, the pope's approval, and to incite the support of the people, he issued a fresh bull of excommunication against Elizabeth, declaring all her subjects free from their oath of allegiance, and granting indulgences to all who would assist or engage in the invasion. This appeal brought in men of every rank and class, many hoping by this means to gain honor and distinction. Even the cities responded; those in the interior furnishing supplies and means, while in all the sea-port towns, vessels of every description were constructed to join the immense armament Philip was fitting out in Cadiz.

This fleet, the largest then known, was called the "Invincible Armada," and who could doubt the appropriateness of its name. It consisted of 150 large vessels, and carried 19,295 soldiers, 8,460 sailors, besides slaves as rowers, and 2,431 cannon.

Arrayed against this powerful force, together with an army which Philip had ordered to cross the channel from his German provinces, was the then weak kingdom of England. But she had not been idle. Besides constructing and equipping as many vessels as the resources of the government would permit, ships were fitted out by private parties and means. Notwithstanding, the three years spent by the Spanish in preparation were years of anxiety and suspense to the English. They had kept themselves well posted in regard to the progress of the Armada, however, and were thereby enabled to hinder it considerably. At one time, Drake, a brave English commander, dashed into the harbor at Cadiz, and, before the sluggish Spaniards realized what had occurred, destroyed a large amount of shipping which took nearly a year's work to replace. Providence also interfered, and the experienced commander who had been entrusted with the expedition, not only died, but his assistant also, which necessitated the appointment of a totally inexperienced man.

At last, in May, 1588, the fleet, toward which the whole energies of the Spanish nation had been directed, set sail, and in due time appeared in the channel before England in the form of a huge crescent stretching seven miles from point to point. To all appearances the fate of England was sealed, her power swallowed up in foreign rule, and Protestantism forever crushed by papal usurpation. But God does not desert his cause. He who had delivered Israel by the waters of the sea, by the same means would again deliver his chosen cause, and protect the little spark of reformation which now seemed almost extinguished.

The handful of English boats went bravely out to meet the enemy. Being light and swift-sailing, while the Spanish ships were so large and unwieldy as to be almost unmanageable, they were enabled to harass the enemy and do much damage, receiving little injury themselves as the missiles of the invaders passed harmlessly over them. Thus they prevented the near approach of the Armada to the shore, and also the landing of the German force, and held them in check till a storm arose. The wind being favorable, a number of old boats daubed with tar were fired, and set adrift among the fleet, which effected its separation, and as they dared not attempt a return, they were compelled to push their way around through the North Sea. Here the storm struck them in all its fury, and the fleet was almost totally wrecked, the few who were spared from a watery grave off the stormy, rock-bound coast of Scotland being but a miserable remnant of the once mighty force.

Thus the cause of right had been most miraculously rescued. Not one Spaniard had been permitted to place foot on English soil, and, whereas Spain had expected to effect the destruction of the English by a single battle, even a single blow had been denied. Had the expedition succeeded, England, instead of being one of the staunchest upholders of Protestantism, would to-day be aiding its downfall, even if that religion had survived without her support.

THE DANGER OF BEING DECEIVED.

BY ELD. ALBERT STONE.

THE troubles of this world began through the deception practiced upon the first pair by a wily foe. That same foe still lives, and is the chief agent in the continuance of these troubles. Man's liability to deception is greatly increased by the first deception. Never was there a more timely caution than that given by our Lord on the occasion of his discourse on his second advent, recorded in Matt. 24: "Take heed that no man deceive you."

Let the reader bear in mind that the discourse referred to was given for the special benefit of those who should see the signs of his second advent, and live in the midst of the perils of the last days. Imagine, if you can, what the world would have been if sin had not entered it. Then look around and see what it is. What caused the difference? The answer is, Deception opened the door, and sin entered.

The chief efforts of Satan at present are directed to destroy the influence of truth for this time. To accomplish this he has come down to us having great power, knowing that his time is short. The warfare against Christ and his

kingdom waxes hotter as we approach the end. With the enemy, it is victory or death. He well knows that his great power lies in his adroitness in the art of deceiving. To be ignorant of his devices is to be overcome. It should be noted by all that there is nobody, ostensibly, on the Devil's side. Even Satan himself is not. In appearance and profession everybody is on the Lord's side. We hear discordant voices and the clashing of arms. We see the war horse champing his bit, and the smoke of battle rising over the hills; yet from both sides the cry is heard, "See my zeal for the Lord."

"For Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." 2 Cor. 11:14, 15. The policy of Satan and the cunning which he employs to gain his ends, are pointedly exposed in the above text. These ends are accomplished by his transforming power, which is manifest in changing the appearance of false religions so that they shall resemble true religion, and yet remain destitute of its intrinsic quality. In this way he ostensibly carries on the work of God in all its departments with such consummate skill as to deceive, if it were possible, the very elect. He figures in revivals, and the result is that many of them are not reformations from sin to holiness, but mere revivals of the moral sentiments for the time being, which soon pass off, leaving the form of godliness without the power.

It is a sad omen for the future of the people of God when that which is generally conceded to be orthodox and sound regards present truth as heresy. The popular sentiment of the old world in the days of Noah was of such a type. The word of God reiterated in the ears of the people for a hundred and twenty years by Noah, was insufficient to convince them, and the result was they perished. The Jews' rejection of the promised Messiah, is another instance showing the power of deception and unbelief over well informed minds. The great apostasy of the church of Rome shows, in a striking manner, the danger of deception, and the great power of Satan to hold the human mind in a state of vassalage when once it has gained ascendancy over it.

It would seem that the experiences of the past would be a sure protection against the repetition of the direful scenes that are likely to follow in the wake of apostate ecclesiastical bodies. But the indulgence of such a hope would only be the result of deception relating to the prophetic scriptures, and events transpiring in the religious and political world. "Take heed that no man deceive you."

In viewing the broad field of Protestant Christianity, including the so called orthodox churches, there are everywhere to be seen unmistakable evidences of departure from first principles, in both theory and practice. These delinquencies are of the same type in all the denominations, and in every locality. They include the fundamental doctrines of the Christian religion, such as the law of God, the second advent of Christ, and the nature of his kingdom. We are led to inquire, "If the foundations be destroyed, what can the righteous do?" The law of God is losing its hold on the conscience of the churches. From some of the pulpits of our land it is taught without rebuke that the law of God is obsolete, done away.

The Bible doctrine of the second coming of Christ, and the establishing of his kingdom, which is the consummation of the plan of redemption, and of the Christian's hope, is not welcome in the churches. With acknowledged exceptions, they will not receive it into their houses, or permit it to be preached in their pulpits. In order that these truths may gain a foothold, those that cherish them have been impelled to sever their connection with the churches, and unite in separate organizations.

The position taken by the churches is greatly to their disadvantage. The light of the Spirit and word of God on the subject in question, is largely shut from them by their own actions. If the churches have lost forty years' development of inspired truth, on a subject so vital to their interests, their loss is very great. Not only so, but they must suffer the loss of present and future developments until they change their position. Themselves being the judges, there is little proba-

bility of a change. And, indeed, prophecy has something on this point.

If the churches have lost their balance, and stumbled in relation to the second advent, as did the Jewish church in relation to the first advent, then, like the Jews, they must seek recovery as individuals, and not as organized bodies. As long as probation lasts the light will shine for all who will accept it, only let them look for it where truth directs.

Eden Mills, Vt.

Our Tract Societies.

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

CUMBERED ABOUT MUCH SERVING.

CHRIST never asks of us such busy labor
As leaves no time for resting at his feet;
The waiting attitude of expectation
He oftentimes counts a service most complete.

He sometimes wants our ear,—our rapt attention,—
That he some sweetest secret may impart;
'Tis always in the time of deepest silence
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer,—to endure!

Well, God loves patience! souls that dwell in stillness,
Doing the little things, or resting quite,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight,

As they who grapple with some giant evil,
Clearing a path that every eye may see.
Our Saviour cares for cheerful acquiescence,
Rather than for a busy ministry.

And yet he does love service where 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of terror,
Be sure to such he gives but little heed.

Then seek to please him, whatso'er he bids thee,
Whether to do, to suffer, to lie still;
'Twill matter little by what path he leads us,
If in it all we seek to do his will.

—Christian at Work.

VIRGINIA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1884.

No. of members,.....	44
" " reports returned,.....	20
" " members added,.....	8
" " missionary visits,.....	61
" " letters written,.....	42
" " Signs taken in clubs,.....	10
" " new subscriptions obtained,.....	4
" " pages tracts and pamphlets distributed,.....	9,598
" " periodicals distributed,.....	196
" " annuals ".....	24
Received on membership and donations, \$1; on sales, \$5.93; on periodicals, \$3; on reserve fund \$12.	
L. D. Woods, Sec.	

DAKOTA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1884.

No. of members,.....	285
" " reports returned,.....	167
" " members added,.....	12
" " " dismissed,.....	7
" " missionary visits,.....	902
" " letters written,.....	278
" " Signs taken in clubs,.....	81
" " Stimme " ".....	24
" " new subscribers obtained,.....	102
" " pages tracts and pamphlets distributed,.....	55,053
" " periodicals distributed,.....	2,807
" " annuals ".....	81
Received on membership and donations, \$94.40; on book sales, \$184.16; on periodicals, \$102.03; on general sales, \$37; on ten-thousand-dollar fund, \$170; on other funds, \$41.80.	
The societies at Big Springs, Canton, Tyndall, Immanuel's Creek, Altoona, and Brookings, failed to report.	
ALICE H. BEAUMONT, Sec.	

PENNSYLVANIA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1884.

No. of members,.....	393
" " reports returned,.....	237
" " members added,.....	5
" " " dismissed,.....	11
" " missionary visits,.....	531
" " letters written,.....	174
" " Signs taken in clubs,.....	160
" " new subscriptions obtained,.....	87
" " pages tracts and pamphlets distributed,.....	105,354
" " periodicals distributed,.....	3,768
Received on membership and donations, \$89; on periodicals, \$129.45.	
L. C. CHADWICK, Sec.	

INDIANAPOLIS MISSION.

OWING to unsuitable rooms, we have been obliged to move the third time. We have now secured a house having two large rooms separated by sliding doors, with seating capacity for one hundred persons, where we expect to give a course of lectures soon. Our address is now, where we hope to remain permanently, No. 32 Cherry Street. We invite our people who may be passing through this city to stop. Especially will any be welcome who are well loaded with potatoes and flour.

A. W. BARTLETT.

ENCOURAGING.

KNOWING that our brethren and sisters everywhere are interested in the prosperity of the work in connection with our College, we would like that each week we are cheered by the encouraging letters and reports from different parts of the field which are received in answer to the many letters and publications sent out. The following are tracts of interest taken from letters received from members of the College V. M. Society, and read at our last weekly meeting, Feb. 19, 1885.

A gentleman writes from South Russia: "I have received the *Stimme* and tracts you sent me. We love them very much, for they contain precious truths, and by reading them the truth comes more sweet to us. I wish you could send us some of all your tracts. There are many here who are interested in the truth and desire reading matter. My wife and I are especially interested to read further. We have distributed the tracts you sent, and three persons (heads of families) have commenced to keep the Sabbath by reading an eight-page tract. They desire to be baptized, but there is no one here to baptize them. They wish to the Baptists to have the ordinance administered, but they were answered that they must first give up the Sabbath. This they did not do. Please let us know what we should do, and send some one over to help us; let us also know how we can secure for publications, as we do not know where to send the money. There are quite a number here who would like to subscribe for the *Stimme*. Pray for them."

A little girl in Missouri, who has received several copies of the *Instructor*, says: "I thank you for them very much, for I like them better than any other paper of the kind that I have seen. Please write again and tell me who you are. I have been so kind I should like to know you." Another little girl writes, "I have received your paper with much pleasure and read them with the same interest and would be very much pleased to receive more."

A lady in Michigan says, "I received your letter, also the papers, and am ever so much obliged to you for sending them, as I enjoy reading them very much."

The following letter from a gentleman in Texas was received several weeks ago, but re-read at our last meeting in connection with one of a recent date: He says, "I have been reading the word of U. Smith on Daniel and the Revelation, and am pleased with them. I never read anything of the kind before. I know nothing about the doctrines of S. D. Adventists only what I read in this book. I am a member of the Methodist church; but if I am wrong I am willing to be convinced on reasonable terms. I would like to have some information concerning the doctrines of the Seventh-day Adventists. You will please send me your full catalogue of publications and tell me where I can get some good papers of the kind to read." Again he writes, "I have carefully read the Scriptures to which you referred me in your letter, and am compelled to say, that you are correct on the Sunday question; as to the other doctrines, I have not yet given them any study. I have received two copies of the REVIEW AND HERALD, also one copy of your California paper, and have read them with pleasure. I have not yet received any tracts. As I am reading matter on your doctrines that you may think fit to send me will be thankfully received."

A young man in Nevada says: "I like to read your papers very much. If you cannot find time to write, please remember me occasionally with paper."

A gentleman in Michigan writes: "I have read your papers with interest and am thankful for them. I think that they contain truths well and honestly written. I would like to take them if I were able. I am much obliged for those sent me. They are all read."

DIST. NO. 2, KANSAS.

DURING the past year missionary work has been greatly neglected in this district. The year 1883 was marked as a prosperous era for us. A large amount of missionary work was done, an accumulated debt was paid, and all branches of the work seemed to be looming up. But the result of the last year's labor has not been as large as could reasonably have been expected. There has been a decrease of interest. This is far from what it should be.

A most glorious truth has been given us, and it should be our pleasure as well as our duty to herald it to the world. Each one has talent, for which he must render an account. Matt. 25: 15-19. There are too many who have their talents hid in the earth, thus neglecting the duties the Master placed upon them, for the faithful performance of which a crown of life is promised.

All who heed the third angel's message become missionaries. "And let him that heareth say, Come." Rev. 22: 17; Matt. 28: 19, 20; Jesus is our pattern (1 Pet. 2: 21); and he says, "My meat is to do the will of Him that sent me, and to finish his work." We must expect to suffer reproach for thus did our pattern. "When he was reviled he reviled not again, but committed himself to him that judgeth righteously." 1 Pet. 2: 23. "He came unto his own, and his own received him not." John 1: 11.

There are souls all around us perishing for the light of present truth. "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thine hand." Here we can see to a degree the responsibility resting upon us. Eternity alone will tell the number of neglected opportunities, the number of moments idled away, that might have been consecrated to the Master's service.

We may not at once see the fruit of our labor; but it is our duty to sow the seed, and in due time our sheaves will be ready for the heavenly garner. We must not get discouraged. Noah labored one hundred and twenty years without a single convert outside of his own family. Jesus is our pattern. Of him it is written, He shall not fail nor be discouraged. Brethren and sisters, let us arouse from the lethargy into which we have fallen, and engage again in the Master's work.

Time is very short. Soon the last tract will be sent on its mission of mercy, the last visit made, and the last prayer offered. Then it will be revealed who have done their duty faithfully. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 43.

C. W. FLAIZ.

SKILLED LABOR.

To be a successful teacher requires arduous labor in the preparation for the work. In fact, to become efficient in any work requires labor. The science and art of achieving a great work are only acquired by labor.

Skilled labor is in great demand in the missionary work. Some wonder that they do not accomplish more in this work when they have given but the slightest attention to becoming skilled in it. It is not a lack of gifts, as many seem to think, that results are so small, but a lack of rightly developing and employing these gifts. To become a skilled workman should be the object of every one who has a vocation. Especially should this be the case with those who labor in the sacred cause of God. There are too many who are satisfied with inefficient work. This certainly is displeasing to God. Remember that poor, inefficient workmen are too numerous in every vocation. But "there is room at the top." Who will set their mark high, and endure the toil and care that will make them skilled workmen? Such will have the approval of Heaven.

B. F. M.

—Sincere Christians walk the earth with mien and bearing of immortals, although the rays of spiritual majesty which stream forth from the burning spirit within, often do but illumine the weakness of the body which encases it. Of such it is literally true that whether they live, they live unto the Lord, and whether they die they die unto the Lord.—Canon Liddon.

Special Attention.

DISGUSTING AND BLASPHEMOUS SUPERSTITION. 12

INTELLECTUALLY, scientifically, and in large measure industrially and socially, the world has emerged from the darkness of the Dark Ages. But theologically, the most of it is still back there. Even in the Protestant world, the prevailing theology is the theology of those centuries of ignorance and superstition. We give herewith a specimen of the depths in which the Catholic church still remains. The narrative represents the Virgin Mary as smuggling souls into heaven, despite the watchful guardianship which Peter maintains at the gate, and contrary to the will of Christ. This a Catholic paper hands out as a true statement of divine truth to the ignorant dupes of that vile imposture. We reprint from the New York *Independent*, the article, which is there entitled, "The Virgin Mary a Smuggler, By Ronile," and he quotes from a Catholic paper called "*Sontags-Blatt*," or "Sunday Sheet," an appropriate paper truly to be the vehicle of such stuff. The reader will observe, moreover, that the whole foundation for such blasphemous nonsense is the wide-spread error that the soul is immortal and the dead conscious. Let us exert ourselves with re-doubled energy to expose that ruinous heresy. But to the article, which reads:—

I am not opposed to the Roman Catholic Church, in so far as it preaches truth, heals the sick, and cares for the poor; quite the contrary. But sometimes the vagaries of members of that Church cause a great strain on my regard for the principles thereof, in spite of the india-rubber character of the principles, and of my regard for them. A Roman Catholic newspaper is lying before me, the *Sontags-Blatt* or "Sunday-Sheet," a gratis supplement to the Cologne *Bergheim* and to the *Ehrenfeld Times*, the fourth number for 1884, issued on Sunday, the 27th of January. It must be distinctly understood that the Pope does not edit this journal, nor does the Archbishop of Cologne; it is edited, printed, and published by Peter Brandts, in Ehrenfeld. Yet it is a Roman Catholic journal.

The first thing under the title is the calendar for the week, with the saints to be invoked day by day (a very fair selection, by the way), beginning with Chrysostom for Monday, giving two saints apiece for Wednesday, Thursday, and Friday, not forgetting the Church militant in Charlemagne for Tuesday. I beg Charlemagne's pardon, but I really did not know before that he had been canonized; indeed, I do not feel sure even now that our editor has not copied his name by mistake from some worldly almanac.

After this come the notices of the "Unceasing Prayer" in various chapels. This pleases me. I believe in prayer. Prayer-tests or no, it is good for me, and I think must be good for other people. I am glad when they like it. But then, I may add that I do not like vain repetitions, or a mechanical, Thibet prayer-wheel repetition, even of such good things as the Lord's Prayer. Further, the first two articles are, to my mind, proper ones. One is a poem of three verses, entitled "Deliverance;" and, if the poetry be only of the kind usual in small papers, the sense and the theology are excellent. The second is a little sermon for the third Sunday after Epiphany, on the text Matt. 8: 1-13, wherein the writer praises faith as the foundation of our salvation. This sermon could find a place in any sound Protestant newspaper, and he welcome. Nor have I any fault to find with the piece of a serial story which forms the fourth and last of the longer articles in the "Sunday-Sheet."

"What does not please you then, and why are you so long in getting at it?"

Do not be in a hurry! It is the third article. Read it, and tell me if it does not arouse your indignation at the writer, at the editor, and at the confessors of the two men, who put such a thing in the hands of the poor! It is entitled, "Smuggling in Heaven," by J. H., and it reads as follows:—

"One day our Divine Lord and Saviour Jesus Christ, was walking through the land from which death, care, pain, and crying have been banished. Coming upon a number of men and women, old

An Illinois lady says: "I have read the paper with some considerable interest. At one time I subscribed for the *Signs* for six months, and intended to keep on taking it; but circumstances were such that I could not do so. I wish, soon as I can, to send for 'Our Country's Future,' also 'The Coming Conflict.' I will be pleased to read at any time either of the papers you see fit to send me. Thank you again for your kindness."

A gentleman in Dakota writes: "You wanted to know how I like the papers. I will say, I like them very much, as I think their teachings are in harmony with the Bible, and I believe if there is truth, your people have it. You ask if I would like to subscribe for one of your papers. I would like one, but do not know which I would like the best. You can send me the one you think is the best, and I will send you the money." Still another in Dakota writes: "From time to time I have received copies of the *Signs of the Times* and the *ADVENT REVIEW*, which I have read with much interest and for which I am much obliged."

The following is from Florida: "I have received many copies of the *Signs of the Times*. I am well pleased with them. I will send you a few names." Six other letters were read at the meeting, all expressing some interest. One brother reported that he had obtained a year's subscription for the *REVIEW* from a gentleman with whom he had conversed, and whom he found to be deeply interested.

Thus we see that the truth is finding its way into the hearts of the people, and many are being led to knowledge of it by reading our publications. We should become weary of working and waiting for the fruit to appear, for in due season we will reap if we faint not.

BATTLE CREEK COLLEGE V. M. SOCIETY.

MISSIONARY WORK IN HENRY COUNTY, TENN.

A FEW words as to the missionary work in this part of the State may be of interest. The brethren here are wide awake, and earnestly second any effort that promises to advance the cause. They have taken hold of the "Sunshine" and *Signs* as a vass with a vim that, with the blessing of the Lord, must make it a success. Since the 1st of January, sixty copies of "Sunshine" have been distributed, sixty copies of the *Signs* for three months accompanying them, besides a number for six months, and one copy for a year. One brother has fifty-five orders to fill at once, and others are waiting for a later date. The "Sunshine" takes well, and in places where without it we could not possibly introduce the *Signs*.

The usual prejudice exists, and much wisdom is required to overcome it. The statement that the paper is published in the interests of the International Tract Society will relieve many minds regarding the character of the paper; while a little judicious fireside talk, after an order is taken, will awaken a desire to examine the paper.

Much interest is already awakened, and the prospect for tent labor is good. The efforts thus far have been mostly in Benton Co., where the truth has never been preached, and the fact is already circulating there that the Henry County Adventists are spreading reading matter among the people. The work is onward, and no one need be discouraged. The old State of Tennessee, blighted by slavery, and but just recovering from poverty consequent upon the war, and from the perils of reconstruction period, will yet stretch out her hands to God, take her place with her more favored sister States in the great work of warning the world, and in the end yield her full quota of jewels to shine in the Saviour's crown. One instance here to encourage our seemingly useless efforts. Some one in Illinois gave a man Bro. White's "Exposition of Matthew Twenty-four," which in time found its way to a man here who became interested in it, and who not only took the paper and a copy of the "Synopsis of Present Truth," but who, with several others, bids fair to embrace the whole truth.

Last Sabbath was a good day for the little church at Springville. Bro. Fulton gave a stirring discourse based upon the message to the Laodiceans, which was followed by some earnest confessions, and all were greatly encouraged. Earnest prayer from all parts of the great harvest field is asked, that the Lord will build up his church in Tennessee the coming year.

J. E. TRUS.

people, and children, he stood still in surprise, because he could not remember ever having seen them in heaven. He observed, particularly among the children, a numerous group of little girlish forms, whose lovely faces, radiant with joy, were altogether strange and unknown to him.

"What can this mean?" he thought to himself. "The thing looks suspicious. Is it possible that some one has dared to practice smuggling in heaven? Or is Peter beginning to grow careless? Hum! I am afraid that old age has made him somewhat too indulgent." Occupied with such thoughts, he turned his steps to the great door of heaven. Peter was standing near it with the great golden keys in his hand.

"The prince of the apostles grew pale, and was evidently embarrassed at the severe look which our Lord cast upon him. Since, however, his conscience did not reproach him in the least, he calmed himself, laid aside all fear, and waited in respectful silence till he should be spoken to.

"Peter," began the Highest Judge, "I have just seen several faces that I did not know at all. I know that for base gold you do not grant unworthy persons entrance into heaven. Were you, perhaps, away a few minutes? Or did you, it may be, forget to lock the door? Give me an open and an honest answer, such as I am accustomed to from you."

"Master," replied Peter, "I can assure you that I always keep the door locked, and only open it after I have assured myself, rather twice than only once, that the first name and family name, as well as the occupation and residence of those who desire entrance have been booked in the general register. It is true that I sometimes absent myself from my post for a short time; but that happens very rarely, and then I always leave as my representative my brother Andrew, upon whom I can rely in every respect."

"It is indeed strange!" murmured the Redeemer. He called several of the suspicious-looking people to him, and asked them a few questions. They all gave their baptismal and their family names; but, singularly enough, no one of these was written in the general register.

"The features of the Master grew severer than before, and Peter trembled in every limb like an aspen. But our Lord said quickly: 'Calm yourself, and do not let your courage fail. I give you three days, during which you can make the necessary researches. As soon as you have ended them, lay a detailed report before me.'

"The gatekeeper of Heaven did not lose a minute. After he had intrusted the keys of heaven's gate to his brother Andrew, whom he charged to be as watchful as possible, he at once went to the people whose names were lacking in the general register of the Book of Life.

"How did you get into Paradise?" he addressed them. "Certainly not through the door!"

"No, sir," said a tottering old man, who answered in the name of the rest. "Listen. This is the way it came about. After we had knocked for a long time in vain at the great door, and you refused to open unto us, we determined, in our despair, to go clear around heaven. Perhaps—this was our hope—there is somewhere or other a concealed little door, which will grant the entrance we long for with such pain. Unfortunately, however, we soon came to the conviction that the walls of heaven were just as firm and impervious as they are beautiful and artistic. Nevertheless, we did not cease our vain endeavors; an endlessly, inexpressibly beautiful song, which found its way to us through these walls of agate, jasper, and emerald, fettered our steps. Suddenly, at the very moment at which we thought we must give up all hope of pressing our way into the land of the blessed, we heard a voice, which sounded by itself far more harmonious than all the choruses of the blessed spirits together, and it said:—

"Hither, my children, hither!" The sweet sounds had scarcely ceased, when an opening appeared in the walls of heaven which, however, closed again a few minutes later. We had just time enough to slip in through it. It doubtless is not necessary to mention to you the name of the person who called us so mercifully, and led us hither."

"That is indeed unnecessary," replied the apostle and prince. "Remain here, all of you, in God's name, until the Highest Judge shall have finally decided upon your fate."

"With speedy feet, the key-bearer went to his

Lord and Master. 'Lord,' he began, 'I have already finished my researches. My supposition has turned out to be correct. The people did not pass in through the door, but—'—'Tell me the whole truth without hesitation,' said Jesus, encouragingly, to his apostle, who feared to go on. 'Your mother called them and let them in through an opening in the wall.'

"I thought so," said the Redeemer, with a sweet smile. "It is not the first time that she has played such tricks upon me. However," he continued, "the Book of Life cannot deceive us, and the names of the ones she has let in must, therefore, necessarily be in it. So go and look; see if you cannot find them entered in the daybook of heaven."

"Peter obeyed. He had only turned over a few pages in the great book with the seven seals, when his gaze fell upon a long, fine, elegant handwriting, which clearly was from a woman's hand. The apostle recognized the writing at once; for he had seen it only too often on petitions. Yes; the mother of God had herself noted here the names of those she had let in; but she had forgotten to add them to the general register.

"Thus all was cleared up. This time, too, justice was forced to yield to mercy. 'Poor door-keeper,' sighed the prince of the apostles sadly, as he went back to his porter's lodge, 'in reality you are only an under-doorkeeper. The real door-keeper, yes, the door of heaven, is and remains the mother of my Master, and Christians are only too thoroughly right when they name her: "*Ianna coeli, ora pro nobis*," "Gate of Heaven, pray for us."'"

There, that is the effort of the Roman Catholic writer. What do you think of it? I confess that it was not easy to write it down, and I will warrant that you have not read it without disagreeable feelings; but some things must be seen to be believed, some warnings cannot be too plainly pointed; and this is a fair sample of the method in which the ignorance and superstition of the poor are played upon, in order to support the extravagances of Mary-worship in the Roman Catholic churches.

UNHOLY AMBITION.

BEECHER'S popularity has sadly waned. He was advertised to lecture a few evenings ago in Chickering Hall, New York, and less than one hundred persons went to hear him. The former favorite of Plymouth pulpit evidently felt the slight very keenly. At half past eight he appeared on the platform, and announced to the few assembled that there would be no lecture, and that the admission money would be refunded at the door. It is well known that any man of prominence can secure a good audience for a lecture in New York. Beecher's failure to do so ought to be evidence to him that his hold upon the public mind is about lost. He would show a little good sense now if he would no longer pose before the public for that favor he has long since forfeited by his continued indiscretions. His descent from the dignity of the pulpit to the political arena, and his inconsiderate utterances in the last campaign, have proved the finishing misfortune to what might have been a beneficial career. It were surely better to die respected by all in the midst of one's days, than to allow inordinate ambition to sully the character in old age, and then depart "without being desired." The results seen from the course of the Brooklyn preacher should be a warning to others who are engaged in the work of the gospel. The words of Shakspeare are applicable to all such:—

"Cromwell, I charge thee, fling away ambition;
By that sin fell the angels; how can man, then,
The image of his Maker, hope to win by 't?"

J. O. C.

—Do not look for wrong or evil—
You will find them if you do;
As you measure for your neighbor,
He will measure back to you.

Look for goodness, look for gladness,
You will meet them all the while;
If you bring a smiling visage
To the glass, you meet a smile.

—Does any man wound thee? Not only forgive, but work into thy thought intelligence of the kind of pain, that thou mayest never inflict it on another.—Margaret Fuller.

AMERICAN GAMBLING.

If there is any evidence that this generation of Americans is prone to follow the Devil on downward road to perdition, it is to be found in the multifarious popular devices for getting something for nothing, or in other words, in the widespread passion for gambling. Not only in large cities where vice has its temples, but in many quiet villages, and in some of our academies and colleges, the faro bank and poker table, ruining some of the most gifted and promising men of the time, corrupting their hearts and minds, teaching them to be tricky and false, and leading them straight along to the ruin which follows the stealing defalcations and breaches of trust. Even in New Hampshire there are scores of men whose lives are to-day broken in fortune, in ambition, and reputation, simply because of their strife for riches at the gaming table, where only he who is blooded enough to be a professional cut-throat ever succeeds in amassing a fortune.

And yet this kind of gambling which shuns daylight, and flourishes only behind bolts and shutters, which is outlawed by statutes and public opinion, which only the heartless succeed in, and only the shameless confess to be adding to, comes as near to being an honest occupation almost any other. The gambler with cards is generally a cheat, but he has this in his favor, as a rule, he does not claim to be anything. He says to the man who plays with him, "I intend to get your money without giving you anything in return," and whoever bets that he is sharp enough to carry out his intentions, does so with his eyes open. The victim, of course, expects to win, but when he has lost his last dollar, perhaps hundreds that belong to others, he has only himself to reproach. He has known from the start that he was engaged in an illegal, dangerous, and disgraceful business, in which he expected no favors and no quarters; and when he thinks it all over he is forced to the conclusion that he has fared quite as well as he deserved.

Next to the card table come the lotteries, beginning with those which control some of the Southern State governments, and openly defy the laws of the United States, and ending with cheap copies by which pious people "whip the Devil round a stump" at church and charity. Some of these are cheats of the worst description, and some, perhaps, are managed squarely; they are all organized for the purpose of appealing to men's passion for gambling, and conducting it so that they get money without returning an equivalent. They all rob their patrons, and in nine cases out of ten gather their receipts from the ignorant and poor, who have no money to spare.

A twin sister of the lottery curse goes out in the shape of the prize-package, which is the device used to lure people into the meshes of traders who have merchandise to sell that cannot be sold at the prices asked upon its merits. This, too, appeals to people's desire to "try their luck," and is a species of cheap gambling which finds victims by thousands among those whose circumstances should induce them not to fool away their money in a game of chance. Generally this game is a cheat at both ends. The prize is not what is represented, and the wares which it helps to sell are frauds. Whoever buys prize candy in order to get a chance to find a gold ring, even when he gets lucky, gets glucose instead of sugar, and brass instead of gold, and most of the men and women who are induced to pay \$5 for clothing and jewelry by an agreement that some one of them shall draw a piano or a chamber set, are obliged to wear shoddy and eat adulterations for the rest of the year, while even the fortunate prize-winner is led to hideous music, and sleeps on a rickety bedstead until he wishes some of his enemies had his good luck.

Still worse is the mania for gambling in stock, which corrodes the conscience, frenzies the brain, and petrifies the hearts of the men and women who constitute the speculators of Wall and State streets. This is an eminently respectable class, which attacks all classes. It haunts the parlors as well as the bar-room, roosts over the doors of the strongest banks, occupies a front seat and sometimes the pulpit at church, and makes paupers and thieves out of the most gifted and the most trusted in the community. It is recognized as a legitimate occupation, and the man engaged in

neither caste nor his seat at the communion as long as he succeeds.

And so it is along the line, and in all conditions of life—a frantic struggle to get money without asking for it, a reckless trusting to luck, a desperate staking of everything upon the honor of professional sharpers, tricksters, and cheats. And worst of it is, there is little or no attempt to stop this mad rush to destruction. We have no reform organizations for the suppression of intemperance, no lack of preaching to correct the evil that grow out of our divorce system, and as far as we care to be, we are lectured upon the necessity of our dress and manners; but this spread and many-shaped gambling curse exists and extends in the silence that gives consent, producing scarcely a protest anywhere, and an ear-movement for its suppression nowhere. It is to be otherwise, and some day it will be, or we shall have a country in which honesty and fair dealing are strangers.—*Mirror and Farmer.*

The Sabbath-School.

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

LESSON FOR THE SECOND SABBATH IN MARCH.

(See *Instructor* of March 4, 1885.)

THE INHERITANCE OF THE SAINTS CONTINUED.

CRITICAL NOTES.

To review briefly, we have learned from Gen. 1:1-31 that when the earth was created, man was given dominion over it and over all that it contained. At that time no curse rested upon the earth; all was perfect, and had been pronounced by the Creator very good. Man also shared in this universal perfection; for it is inconceivable that any being created after God's own image could be possessed of mental, moral, or physical infirmities. Thus the wise man concluded as the result of his research and reasoning (Eccl. 7:29) that man is corrupted and revolted, and not as he was made. He was made *upright*. The word is defined to mean "even, level; straight, upright, righteous, just." He was "without any irregularity, one could find no fault in him; he was upright, determined to God only, in opposition to the many inventions which he afterwards turned aside to."—*Henry. Have sought many inventions.*—"Great inventions, so many inventions to become great as Gods, Gen. 3:1-5. Or, the inventions of the great ones, so some; the angels that fell. Or, many inventions. Instead of resting in what God had found good, man was for seeking to mend himself, like the man that left his father's house to seek his own way. Instead of being for one, he was for his own inventions. The law of his creation could not hold him, but he would be at his own disposal, and follow his own sentiments and inventions."—*Henry.*

Man had no place in the dominion which God had given to man. When restored, the kingdom was given to the saints of the Most High (Dan. 7:18), the wicked being excluded; and the will of God shall be done in the earth as it now is in heaven. Matt. 6:10. It is clear, then, that man could hope to retain his dominion only so long as he should preserve his innocence. He remained innocent until he disobeyed God. Gen. 3:6-7.

With that disobedience he became a sinner, and forfeited his right to the dominion. In Gen. 3:14-15 it is said that thou eatest thou shalt surely die.—"dying thou shalt die." "From that day thou shalt become mortal, and shalt continue in a dying state till thou die."—*Clarke.*

GENESIS 3:12, 13: "Satan assumes the form of a serpent, and enters Eden. The serpent was a beautiful creature, with wings; and while flying through the air, his appearance was bright, resembling burnished gold. He did not go upon the ground, but went from place to place through the air, and ate fruit like a man. Satan entered the serpent, and took his position in the tree of knowledge, and commenced leisurely eating of

the fruit."—*The Great Controversy, Vol. 1, page 35.*

2 PETER 2:19: *Promise them liberty.*—"The subject of their great swelling speeches turns especially on liberty, that is, on the false liberty of living as they pleased, of indulging the flesh to the full. Grotius refers to certain Gnostics, whom Irenaeus reports to have boasted that their soul had been liberated from all moral restraints, as if Christ had acquired for us the liberty to sin."—*Lange. Slaves of corruption.*—"By whom a man is permanently overcome, of him he has also become the slave. Compare 1 Sam. 17:9. He cites martial law; by whom a man is overcome in war, by him also is he enslaved."—*Lange.* Thus Adam was overcome by Satan, and brought into the slavery of sin and death; and with his fall the dominion originally intrusted with him passed into the hands of Satan. Compare John 8:34; 1 John 3:8; and Rom. 6:16.

2 CORINTHIANS 4:3, 4: The apostle admits that the gospel is a mystery to some, but explains that it is a mystery to those whose minds have been blinded by Satan. And why have they been blinded? Because they believed not the truth, but had pleasure in unrighteousness. They forsook the truth of God, gave themselves over to the service of Satan, became his slaves, and were delivered into his power, to be deceived into believing a lie, and finally to be lost. Compare 2 Thess. 2:10-12. C. C. L.

SKETCHES OF SABBATH-SCHOOL HISTORY.—NO. 4.

THE Sabbath-schools of this early period had little uniformity either in lessons, plan of organization, or manner of conducting the school exercises. When lessons were published in the *Instructor*, they were probably used in a majority of the schools; but as there were usually from two to four grades of scholars in every school, while the *Instructor* furnished lessons for only one grade at a time, the other grades must look elsewhere for lessons, or study those not adapted to their wants. The result is well illustrated by three schools, reporting from three States in the same issue of the *Instructor*. The first says that "each scholar commits to memory what Scripture he can, and recites it separate to his teacher," from which we would infer that each selected his own lesson. In the second school, the children learned six verses each Sabbath, and were then "going through with the Sermon on the Mount." The third commenced with the first chapter of Genesis, and were taking three or four chapters for a lesson! Here is certainly variety,—very short, very long, and a sort of go-as-you-please (or rather, go-as-you-can) lesson. Another school reported that all, old and young, were studying the Revelation, and that little boys from eight to twelve years of age were "pleasurably entertained with this wonderful book!"

A favorite custom among Sabbath-schools was to commit to memory passages of Scripture, record being kept to see who would learn the greatest number within a given time. One little girl thirteen years old, a member of the Sabbath-school in Monterey, Mich., in six months learned and recited 892 verses, being an average of nearly forty verses per week. The entire school of thirty-eight members recited 7,555 verses in the same time. Another school reported that they found it as easy to commit a whole chapter per week as it was to learn a few verses when the school was organized several years before. It is probable this practice was carried to an extreme, as it led one writer to propose twelve or fifteen verses for a lesson, and not have them committed. "The teacher does not commit the lesson to memory," he argues; "why should the children?" It would be just as easy to argue thus: The children *do* commit the lesson; why should *not* the teacher? The same writer, however, favored the plan of having each scholar learn a verse to recite to the superintendent as a part of the general exercises. A few extracts showing how the exercises of the schools were conducted cannot fail to interest the reader. The Battle Creek school (March, 1858) says:—"Our plan of operating is this: To open the school with singing and prayer. Then the same lesson is recited by all the classes to their teachers, who make such remarks as the lesson suggests. After this, one of the teachers, appointed for the purpose, rises, and asks a variety of general ques-

tions, hears each scholar recite a verse of scripture, exhorts the school to constancy in the service of the Lord, and the exercises conclude with singing from the 'Youth's Collection of Hymns.'"

The following descriptions were written in 1860 by the superintendents of the schools referred to:—

From a school in Minnesota.

"The school commences after the morning service with singing a hymn and prayer. The school is divided into classes. Each scholar commits to memory what Scripture he can, and recites it separate to his teacher. Then questions are asked, and if any are unable to answer, they are explained by their teachers. The brethren and sisters remain after an intermission, and have a Bible class which frequently lasts till three o'clock." [It was considerate in the brethren and sisters to hold their Bible class after the Sabbath-school.]

From a school in Illinois.

"After the Sabbath meeting the school commences by singing a hymn from the 'Youth's Hymn Book,' and prayer. Then the children recite their lessons. They get six verses for a lesson, and are now going through with the Sermon on the Mount. There are two teachers, one to hear the boys recite, and another the girls. After the lesson is recited, questions are asked upon it, and instruction given. The school closes by singing a hymn. A Bible question is given out every Sabbath—generally historical—which greatly adds to the interest of the school. The children appear to take great delight in finding the answer to the question, and anything found in this way is apt to be retained."

From a school in Iowa.

"We commenced at the first of Genesis, taking from three to four chapters for a lesson. We have now got to the last of the book. School commences at ten o'clock by singing and prayer. The lesson is read, then the scholars recite their verses committed to memory; and if there are any questions to ask pertaining to the lesson, either by scholars or teachers, they have the privilege. Our school consists of about twelve scholars, and one teacher presides over them. After school is out our social meeting commences."

From a school in Michigan.

"Our Superintendent takes unwearied pains to impress the minds of the children with the importance of not only committing scriptures to memory, but of understanding their meaning. The school commences after the morning service, first with singing a hymn out of the little book compiled by Anna White, which is so adapted to the spirit of their wants that they can with safety adopt every word they sing. Then prayer. The school is divided into classes. All that are old enough to commit to memory have one lesson, which after they have recited to their teachers, the Superintendent asks questions upon. If any question cannot be answered by scholars, the brethren are called upon. The question is decided, and often light thrown upon it. Then the ten commandments are repeated in concert both by parents and children. Questions are asked from the commandments. I believe in future questions are to be asked from the chart on the visions of Daniel and John."

The foregoing extracts will give a clear idea of the manner in which the Sabbath-school exercises were conducted until about 1870. C. C. L.

WORK.

I DID not know thee once; thou wert to me
A cruel master, setting metes and bounds,
And hedging me from the sweet pleasure grounds,
Set thick with flowers, where I would fain be free.
Among the roses then I did not see,
With childish eyes, the thorns that since I've found;
I heard no discord in the music's sound,
And fancied life a day of jubilee.
Now to thy gates I turn for all my peace;
Shut safely in with thee, stern, trusty friend,
I would not wander till my days shall end,
And earthly work and earthly sorrows cease;
And when at last thy harness I unbind,
Thee in the home above I hope to find.
—Mrs. M. F. Butts.

—Pray for your enemies; but do not pray for them as if it were an unquestionable fact that they were all wrong, and you were all right.—*S. S. Times.*

—Kind looks, kind words, kind acts, and warm handshakes,—these are secondary means of grace when men are in trouble, and are fighting their unseen battles.—*Dr. John Hall.*

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 3, 1885.

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

THE JUDGMENT OF THE GREAT DAY.

(Continued.)

THUS the sounding of the trumpet of the seventh angel is the signal for the opening of the investigative Judgment in the sanctuary on high. But care should be taken not to confound this trumpet with the "last trump" spoken of by Paul in 1 Cor. 15:52. The trump of the seventh angel is indeed the last of its series, but the last only in that respect; and it commences to sound while probation still continues; for the early years of its sounding are allotted to the finishing of the mystery of God. Whereas the other, called also "the trump of God," in 1 Thess. 4:16, is the last that occurs in human history and is not sounded till after the mystery of God is finished, or in other words, till after the investigative Judgment has passed, and every righteous person is accepted of the Father; for when that trump is heard, every one who has been accounted worthy of a part in the resurrection to eternal life, is in an instant made immortal. 1 Cor. 15:52.

So important an epoch is marked by the seventh trumpet that it will be a matter of interest to look at the events which transpire under its sounding in chronological order. These, though not given in the prophecy (Rev. 11:15-19) consecutively, are nevertheless of such a nature that it will not be difficult to locate them in the order of their occurrence.

1. *The opening of the temple.* The most holy place of the temple or tabernacle in heaven is opened. We know that this takes place immediately on the sounding of the seventh trumpet; for that trumpet commences to sound just as soon as prophetic time is no longer. Rev. 10:6, 7. But at the end of the great period of 2300 days (Dan. 8:14), which marks the end of all prophetic time, the cleansing of the sanctuary commences, which necessitates the opening of the most holy, and the entrance of the high priest therein. Heb. 9:7, 25, 26. This is the place where our Lord finishes his priesthood, and where the Ancient of days presides in the Judgment. Dan. 7:9, 10.

2. *Finishing the mystery.* In the days (years) of the beginning of the voice of the seventh angel, the mystery of God, or the work of human probation, is finished. This as we have seen involves the closing up of the immense work of our High Priest as mediator for all the world. It also requires the proclamation of the final warnings to mankind.

3. *Judgment of the righteous.* The finishing of the priesthood of Christ thus at the tribunal of his Father, during this time, consists in making the atonement, that is, in looking over the cases of all those who have ever made a profession of the service of God, and blotting out and putting away the sins of all the overcomers. This involves the Judgment of all the righteous dead, with whom this work would naturally, perhaps necessarily, begin, opening with the case of Abel, the first to die, and closing with the living of the last generation only.

4. *The coronation of Christ.* When Christ finishes his work as priest, he is crowned king (Dan. 7:13, 14); and this coronation, and his assumption of the kingdom, is announced by the great voices in heaven, and by the adoration of the four and twenty elders. Rev. 11:15-17. When Christ begins his reign upon his own throne, he is invested by the Father with that power which Satan usurped from Adam the first. Micah 4:8. The reign of Christ, the second Adam, is to be the re-establishment of the empire of God in this revolted province; and this throne Christ takes just as soon as he has closed up his office of priest-king, which he now occupies at his Father's right hand. Zech. 6:12, 13; Rev. 3:21.

5. *The anger of the nations.* The national condition of suspicion, jealousy, envy, fear, and anger, brought to view in verse 18, which is now a characteristic of nearly all the governments of the earth, commences soon after the seventh trumpet begins to sound. That commenced, as already noticed, in 1844; and the great monarchical earthquake in Europe, which occurred four years later, in 1848, when so many thrones were

overturned, may well be taken as the first installment of the anger of the nations. That revolution threw them into a chronic state of disturbance and hostility which has been increasing to the present day. The East India question, the Russian question, the Turkish question, the Egyptian question, the Franco-German question, the Irish question, nihilism, socialism, communism, and dynamite, have mined all the eastern world, till it already trembles with the first throes of a vast earthquake which seems destined to shake it to ruins. This anger of the nations will reach its climax, when, under the impulse of unclean spirits, they gather to the battle of the great day of God Almighty. Rev. 16:13, 14; 19:19-21.

6. *The wrath of God.* "And thy wrath is come," is another of the events announced to occur under the sounding of the seventh angel. This wrath comes down upon the wicked when Christ, having received them under his jurisdiction, after they have rejected the last offers of mercy, begins to rule them with the iron scepter of his justice. Ps. 2:8, 9. This wrath consists of the seven last plagues. Rev. 11:18, 19; 14:9-11; 15; 16; 19:11-21.

7. *The reward of the saints.* This is also mentioned in verse 18. The reward of the saints commences at the resurrection of the just. Luke 14:14; Matt. 16:27. It will be given in its fullness when they enter upon their final inheritance at the end of the thousand years. Matt. 25:34.

8. *The destruction of the wicked.* The time is come, continues the prophecy, that "thou shouldst destroy them which destroy the earth." The final destruction of them that destroy (or as the margin reads, "corrupt") the earth is by the second death at the end of the one thousand years of Revelation 20. Rev. 20:7-9.

The sounding of the seventh trumpet is therefore synchronous with the whole period of the Judgment of the great day. It commenced when the temple was opened in heaven, and the thrones were set for the investigative Judgment, at the end of the 2300 days in 1844; and it ends with the destruction of sin and sinners, root and branch, the arch deceiver and all his followers, in the lake of fire, at the end of the one thousand years.

So momentous and solemn are these truths that we cannot forbear to remind the reader again of our present position. Prophetic time ended in 1844. There the seventh angel began to sound, the most holy place of the temple in heaven was opened, the judicial thrones of the investigative Judgment (Dan. 7:9, 10) were set (Hebrew), and Christ began the final examination of the cases of his people before the Father, to make the atonement, to cleanse the sanctuary, and finish the mystery of God. More than forty years already have elapsed since we entered this solemn period, and this work began.

And what follows? The close of Christ's priesthood, the end of probation, the utterance of that solemn fiat which fixes every man's destiny, "He which is filthy let him be filthy still, and he that is righteous, let him be righteous still" (Rev. 22:11, 12), the coronation of Christ upon the holy hill of Zion (Ps. 2:6), the wrath of God, in the seven last plagues, upon the living wicked, the convulsions of the great day, the revelation of Christ as King of kings and Lord of lords in the clouds of heaven, the giving of immortality to every overcomer, and the destruction of all his incorrigible enemies then living upon the earth. Luke 19:27.

When our Lord ascended to heaven to sit at the right hand of his Father, as mediator between him and his people, he also had another work to accomplish. He revealed to the disciples this work in the following comforting words: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." John 14:2, 3. This doubtless refers to the glorious city, the New Jerusalem, which is being prepared to be the metropolis of Christ's kingdom, and the palatial abode of those who humbly follow him in this lower world. And in view of the language just quoted we cannot doubt that the work is wrought under the personal supervision of our Lord, during the period of his priesthood. And his people will enter those mansions when that which Christ wills is brought to pass, and they are taken into his presence to behold his glory. Such was his prayer. "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." John 17:24.

The Saviour being crowned king at the close of priestly office, begins the exercise of his kingly power by delivering his people, and by bringing to trial, pronouncing Judgment upon, and executing his enemies. This is clearly brought to view in the 110th psalm which speaks of both his kingly and priestly offices. Thus in verse 1 he is assigned the place of honor at the Father's right hand. "The Lord said unto my Lord, Sit thou at my right hand." It is important to observe that there are two personages brought to view in this psalm, to whom the word "Lord" is applied, the Father and the Son. The first is from the original "Jehovah," referring to the Father, and is prominent in the text, as the reader will observe, in small capitals; the second is from "Adonai," and refers to the Son. Thus "Jehovah said unto Adonai," or rather said unto the Son, Sit thou at my right hand. But the time he is to continue in this position is limited by an event which changes his office from that of priest to that of king. It is expressed in these words which immediately follow: "Thou shalt make thine enemies thy footstool." Verse 2 states the very act of making Christ king, and placing his enemies under him as his footstool.

"The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies." The first clause of this verse is parallel to Ps. 2:6. "Yet have I set my king upon my holy hill of Zion." The heavenly Zion (Heb. 12:22; Rev. 14:1) is the place of Christ's coronation. The last clause, "Thou shalt rule in the midst of thine enemies," expresses the words of the Father to the Son when he crowns him King. This is obvious from our common English version, but is made still more evident from the French translation of David Martin in which the two clauses are connected by the words, "in saying;" thus, "The Lord shall transmit out of Zion the scepter of strength in saying: Rule in the midst of thy enemies."

The next verse states the sympathy of Christ's people with his work when he is thus inducted into his kingly office, and proceeds to exercise his power against his enemies: "Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning; thou hast the glory of thy youth." Instead of "the day of thy power" Martin's French Bible reads, "The day that thou shalt assemble thy army in holy pomp." This is the day when the Son of man descends in power and glory, and the armies of heaven, that is, all the angels, attend and surround him. Matt. 24:30; 1 Thess. 4:16-18; Rev. 19:11, 12. The people of God are to unite with Christ in his rule over the nations of wicked men. Rev. 2:26, 27; Ps. 2:9. The morning of this verse must be the morning of the day which it mentions. One of the early events of that day is the resurrection of the dead, when like their Lord they are born from the dead to life immortal. Rev. 20:4-6; Luke 20:35, 36; 1:18; Hos. 13:13, 14; 1 Cor. 15:42-44, 51-54.

By virtue of the authority vested in our Lord when inducted into his kingly office, he proceeds to judge his enemies, or pass sentence of destruction upon living nations of those who know not God, and who do not the gospel of our Lord Jesus Christ. So verse 3 of the 110th psalm reads: "He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries." This is his work in the day of his power, to which his people give their willing assent. Verse 3. This is the great day of his wrath, when he shall dash the nations in pieces like a potter's vessel (Ps. 2:9); none will be able to stand except those whose names are blotted out. The wicked kings of the earth shall fall before him when he is King of kings and Lord of lords.

Instead of the reading given in the English version, "He shall wound the heads over many countries," Martin's Bible has the singular number, and translates thus: "He shall wound the chief who rules over the great country." Thus the text is made to refer unmistakably to Satan. The Hebrew word rendered "wound" is defined by Gesenius thus: "To smite through and through; to dash in pieces; to crush." And thus shall our great adversary be treated when the God of peace shall bruise the prince of darkness under the feet of his people. Rom. 16:20; Gen. 3:15; 1 John 3:8; Heb. 2:14.

Thus the transition of Christ from his priestly to his kingly office is clearly marked. Human probation closes when Christ ceases to be priest. Those who are found in their sins after our Lord has been crowned king upon his own throne, must be destroyed as his enemies. And the priesthood of Christ terminates.

he has obtained the acquittal of his people, and shed the blotting out of their sins at the tribunal of his Father. Then and there he is crowned King (Dan. 7:9, 10, 13, 14); and from that coronation he shortly comes to our earth as King, to denounce all who at that examination of the books, are accounted worthy to have part in the world to come, in the resurrection of the just. Dan. 12:1; Rev. 20:35, 36; 21:36.

(To be continued.)

ADVENT EXPERIENCE.—NO. 4.

THE SHUT DOOR AND KINDRED MATTERS.

PERHAPS there has never been anything connected with the Advent movement that our enemies have found harder to use to our reproach than the shut door doctrine. We propose to examine this matter quite fully, and to give the facts concerning it, for the benefit of those of our people who are not familiar with them. We shall find them very different from what they are represented by our enemies. We have seen how earnest and devoted the believers were previous to the passing of the time, and the bitter reaction which followed. All was zeal and earnestness of activity before; but sorrow, disappointment, and perplexity followed. The bitter hatred against the time of Christ's soon coming manifested by many members, resembling that of the Jews against the disciples because they believed in Christ's first advent, was strong evidence to the believers that the time of God was withdrawn from them. They had used their utmost to warn the world, and knew that they had blessed them in their work. They knew the time was founded upon the rock of eternal truth, the word of God. Therefore they knew that those who bitterly opposed the work were fighting against

the time passed there was a general feeling among all the earnest believers that their work for the time was done. Day by day they were still waiting, hoping, and longing for the appearing of the Savior, not knowing why he tarried. At this time no one gave credence to their advent views, or manifested the slightest interest to listen to them. They considered fanatics because they would not give up their belief after their disappointment.

A great change, manifested in the almost fiendishness of the opposers, and that in their own feelings they were laboring for the salvation of souls, together with the bearing of certain texts of Scripture, led them to the conclusion that their work for the world was done. Mr. Miller and others believed that the door would be shut a short time before Christ came. In a letter to Eld. J. V. Himes, Oct. 6, 1844, he said: "I am long in the opinion that the next will be the last day sinners will ever have in probation. And in ten or fifteen days from that time they will see why they hated and despised to their shame everlasting contempt." This was very natural in view of such texts as Rev. 22:11, 12: "He that is filthy let him be filthy still; he which is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy. And behold I come quickly." No doubt probation will close some little time previous to the appearing of Jesus.

When the midnight cry ended and the time passed, they felt that the last great test was reached. This was the universal feeling at the time. Their intense labor for souls had ceased. The Satanic spirit which they made the matter still more clear to their minds. After the time passed, Mr. Miller in another letter addressed to Eld. Himes says: "We have done our work in warning sinners and in trying to awaken the church. God in his providence has shut the door."

We can only stir one another up to be patient and diligent to make our calling and election sure.

We are now living in the time specified in Mal. 3:18 (also Dan. 12:10; Rev. 22:10-12). In this time we cannot help but see that a little while before Christ should come, there would be a separation between the just and the unjust, between the righteous and the wicked, between those who love his appearing and those who hate it. And never since the time of the apostles has there been such a division drawn as was drawn about the time of the seventh month. Since that time they say they have confidence in us. We have need of patience after we have done the will of God, that we may receive the promise.

In another letter published in the *Advent Herald*, he says: "I did believe, and must confess that I do now, that I have done my work in warning sinners, and

that in the seventh month." Geo. Needham, another prominent Adventist minister, says in the *Voice of Truth*, March 19, 1845: "I am and have been convinced since the tenth day of the seventh month that our work for the world and the foolish virgins is done. I must deny that glorious movement as being the work of God, or I can come to no other conclusion. That I can never do. The foolish virgins have gone to the old establishments where they sell oil, and are crying to us to come after them, and the world are with them to buy a little oil, and shall we go to them with the hope of doing them any good? *Not lest we die.*"

J. B. Cook, another prominent Adventist, says in "Advent Testimony": "If the Advent cause and people be worthy of divine interposition, or this the era to expect the Lord, then we are down through the shut door in that representation of Advent history. My language to many has been, I believe in the shut door just as you have experienced it."

We have given these extracts from prominent Adventists, none of whom were in what we call the third angel's message. We could quote many others who taught similar sentiments, and who acted a leading part in the great '44 movement. There can be no question that for months after the time passed it was the general sentiment that their work of warning the world was over. They felt so because, 1. They believed the proclamation in the past was a fulfillment of prophecy, a solemn announcement that "the hour of God's Judgment is come;" the Lord having signally blessed the movement and those who were connected with it. They could not question the truthfulness of this without denying their faith. 2. The attitude assumed by those who rejected the message was bitter and wicked, like those who rejected Christ; which was clear evidence to them that they had rejected important light and truth. They felt therefore that God had rejected them. 3. Their own position and feelings made the matter still more clear. They had an intense burden of soul before for all classes, and labored incessantly to warn them and save them, pouring out their means lavishly and willing to make any sacrifice to do so. They felt in their souls that it was the Spirit of God that impelled them to do this. Now they felt entirely different. Their burden was gone, and they thought their work was done. Besides, there were none who desired their labor. Under these circumstances, was it strange that they should feel that "the door was shut" as God's word said it would be at a certain point? How could they have felt otherwise unless they threw away all their wonderful experience?

But as the months passed by after the passing of the time, believers began to doubt and to give up their past experience. Prominent men, like Geo. Storrs, did so, and within six months large numbers had become unsettled. The leaders began to look around for some new ground to stand upon. Instead of waiting patiently, and finding the true light in the Bible explanation of the heavenly sanctuary and the third angel's message, they demonstrated their lack of true faith by unsettling the old advent land-marks and giving up the great movement as fanaticism. True faith is always shown in times of darkness and persecution, perplexity and unpopularity. With most of them there was a great lack, as the result demonstrated. Doubtless this was the reason God permitted them to pass through this experience.

For six years in succession some Adventists moved the time for the termination of the 2300 days of Dan. 8. The result brought disappointment and confusion among them. But the true and faithful believers did not participate in this foolish work. Many of the old laborers began to talk of going forth to "re-arouse the slumbering churches" which had rejected the light. But their success was not encouraging. In 1843 and 1844 loud calls were made to give up the work of God as a mistake, mesmerism, etc.

April 29, 1845, there was a large meeting of Adventists at Albany, N. Y. Leading laborers were present, and over fifty preachers. Plans were formed to go to work as they had done before the passing of the time. Strong expressions were indulged in concerning the great movement of the past. Eld. J. V. Himes was reported by those present as saying, "The seventh month movement produced mesmerism seven feet deep." That which they themselves had in the past acknowledged as the Spirit of God impelling them to work and sacrifice in his cause; that which had produced a solemnity and depth of spiritual experience not known for centuries, was now denounced as "mesmerism." From that point the great mass of the

Adventist body began to lose their power. Distraction came into their midst. Biting and devouring one another became the order of the day, and soon that large body of over fifty thousand Adventists which came out of the popular churches upon the cry of "Babylon is fallen," began to disintegrate, split up into divisions, and gradually to go to pieces, till they have largely lost their influence in moving people to believe in the coming of Christ. Like the foolish virgins, they lost the "oil,"—the Spirit of God,—took ground against the past advent work, the Sabbath and the true work of God, and their course has been most sad and discouraging. But there were honest souls scattered here and there who would not, could not, follow them in this course. They still prayed for light, held on to the old pillars of their faith, and believed God would open the way before them. Of their experience I will speak further.

G. I. B.

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THE GENERAL MEETING AT ST. CHARLES MICH.

WE had the privilege of attending this interesting meeting. It was an occasion of profit to many. There was a good attendance from all parts of the district, and the neat and pleasant meeting-house was quite well filled. The Lord gave freedom in preaching his word. At first the meeting seemed to drag rather heavily, so far as any movement among the people was concerned, although the plain, close, and cutting truths applicable to our people at this time were being presented.

We set before them the nearness of Christ's coming, and spoke of the work to be done by our people from the text, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Light did not seem especially to break into the meeting until Sunday afternoon. While the missionary meeting was in progress, the people began to feel more and more deeply; and while attempting to impress upon them the necessity of going to work and laboring to shed abroad the light of truth, the Spirit of the Lord came into the meeting in a powerful manner. Many spoke who had not done so for a long time, even for years; some who had been disfellowshipped, and many who had long been in the dark, were weeping and confessing their sins, and the hearts of God's people greatly rejoiced.

We expected to return to Battle Creek on Monday morning because of the many things there which needed attention; but the congregation by a large vote requested us to remain over another day. On Monday our audience was still large, nearly all having remained. That morning, after a season of prayer and the discourse, a large number expressed by a rising vote their determination to give themselves wholly to God's work. We then inquired if there were any who were at a great distance from God who now wished to seek him. About twenty manifested their desire by coming forward. They confessed their sins, and asked for the prayers of God's people. It was an occasion of much interest. The Lord's blessing came in, and all felt that it was a season of great profit.

Among the two or three hundred present, there seemed to be a great interest to enter anew into the work of God by taking hold of the missionary work, obtaining subscriptions for our periodicals, etc. A large number voted that they would enter upon this work at once. Many confessed that they had, under discouragement, ceased to do anything in the cause, and in consequence had fallen into church trials and difficulties; but now they felt determined to set their faces the other way, and enter the work anew. All felt greatly benefited by the meeting.

We know the Lord helped in the preaching, and we feel much encouraged to see how willing he is to aid us when we seek him. We believe the Lord is ready to bless his people. We must break through this spell that seems to hang over us, and go to work. Watch, pray, and work, are the Christian's watch-words.

G. I. B.

RECOLLECTIONS OF THE PAST.—NO. 12.

DURING the last week in December, 1854, I visited Jefferson Co., N. Y., for the first time, in company with S. W. Rhodes, and held meetings at Loraine and Mannsville. The first week in January, 1855, I returned to Oswego Co., and held meetings at Roosevelt. I also visited Volney, stopping over night at the house of Bro. David Arnold. It was in Volney that the first Conference of Sabbath-keepers for the State of New York was held by Bro. and Sr. White, in

the year 1848. An account of this meeting is given in "Life Sketches," pp. 246-248. From the account there given, I quote as follows:—

"Soon after this we were invited to attend a Conference at Volney, N. Y., August, 1848. Bro. Edson wrote that the brethren were generally poor, and that he could not promise that they would do much toward defraying our expenses. . . . My husband earned forty dollars in the hay-field. With a part of this we purchased some clothing, and had means left to take us to Western New York and to return."

"Our first Conference in Western New York was at Volney in Bro. Arnold's barn. There were about thirty-five present, all that could be collected in that part of the State, but there were hardly two agreed. Each was strenuous for his own views, declaring that they were according to the Bible. All were anxious to advance their sentiments and to preach to us. They were told that we had not come so great a distance to hear them, but we had come to teach them the truth. Bro. Arnold held that the one thousand years of the 20th chapter of Revelation were in the past, and that the one hundred and forty-four thousand mentioned in Revelation were those raised at Christ's resurrection. And as we had the emblems of our dying Lord before us, and were about to commemorate his sufferings, Bro. A. arose, and said he had no faith in what we were about to do,—that the Lord's supper was a continuation of the passover to be observed but once a year.

"These strange differences of opinion rolled a heavy weight upon me, especially as Bro. A. spoke of the one thousand years being in the past. I knew that he was in error, and great grief pressed my spirits, as it seemed to me that God was dishonored, and I fainted under the burden. Bro. Bates, Chamberlain, Gurney, Edson, and my husband, prayed for me. Some feared I was dying. But the Lord heard the prayers of his servants, and I revived. The light of heaven rested upon me. I was soon lost to earthly things. My accompanying angel presented before me some of the errors of those present, and also the truth in contrast with their errors, showing that these discordant views which they claimed to be according to the Bible were only according to their opinion of the Bible, and that they must yield their errors and unite upon the third angel's message. Our meeting ended victoriously. Truth gained the victory. Those who held the strange diversity of errors, there confessed them, and united upon the third angel's message of present truth, and God greatly blessed them and added many to their numbers."

The above statements set briefly before us some of the features of that wonderful occasion. At the time of my visit at Volney above mentioned, I had opportunity to learn other facts concerning the meeting; and Jan. 8, 1884, I had opportunity to learn still further particulars from Bro. A. Ross of Roosevelt, who was one of the thirty-five who attended the Volney meeting.

Our enemies have given a version of the Volney vision like this: "There was a diversity of sentiment; Sr. White saw that they must lay aside their diversities and unite, and they did so." Of course this statement was not for the purpose of refuting the claim of S. D. Adventists that the tendency of the visions is to accomplish just what Paul said would be the effect of true manifestations of the Spirit of God; viz., to bring the church "in the unity of the faith." Eph. 4:12-15. The reason these persons gave up their differences was not simply because Sr. White said they must give them up, but because in the same vision they were pointed to plain statements of Scripture that refuted their false theories, and had presented before them in contrast a straight and harmonious track of Bible truth.

As the circumstance was related to me, Sr. White, while in vision, arose to her feet and took the family Bible upon her left arm, the book being an ordinary sized one. While holding it thus, her eyes looking upward and in an opposite direction from the Bible, with her right hand she would turn from text to text, placing her finger on the text, and would repeat the same. Bro. Ross looked at many of the texts to see if she was repeating the one to which she pointed. He or some of the company looked at them all. In every case she not only repeated the texts to which she pointed, but she did so while her eyes were fastened upward and in an opposite direction from the Bible. It was these scriptures quoted in this wonderful manner, which overthrew the false theories of the Sabbath-keepers assembled at Volney, in August, 1848, and caused them to unite upon the truth.

A few words concerning the manner in which these quotations were made may be in order. It is said to be impossible for a person to place his arm in a horizontal position, at right angles with the body, and to hold it thus for thirty minutes. On this occasion Sr. White's arm was in that position more than thirty minutes with an ordinary sized family Bible resting upon it. Let it also be remembered that these scriptures were repeated by her while her body was breathless. One must have been hard to convince who did not renounce error of doctrine corrected under such circumstances by plain texts quoted from the Bible.

This company of Sabbath-keepers in Oswego County after their errors had been thus corrected, and they had become united upon the truth, went forth from that meeting to spread the light to others. The results surely bore the evidence of being the work of God. Satan is ever ready to divide, distract, and scatter, by whatever means he can employ. "God is not the author of confusion, but of peace, as in all churches of the saints." 1 Cor. 14:33.

I have turned aside a little from my narrative to call attention to the circumstances of the Volney meeting, as related by eye witnesses, which were of great interest to me. During the remainder of January and the month of February, 1855, I held meetings in Madison, Chenango, Oswego, and Niagara counties. During the month of March I held meetings in Monroe county. During that month a 60-foot tent was purchased from E. C. Williams, of Rochester, N. Y., for summer use in the State. It was at the close of this same month that Elds. Stephenson and Hall first visited Rochester. Bro. White was so anxious to assist them in their work in Wisconsin that on the 4th of April he purchased a tent for Wisconsin. He borrowed the money for the purpose, and waited upon Elds. S. and H. until the means could be raised in Wisconsin. The months of April and May I spent in Central and Western New York, holding meetings, collecting on the New York tent, and preparing for the summer tent campaign. The first S. D. Adventist tent meeting in the State was held at Mill Grove, Erie Co., on the farm of Bro. Harvey Cottrell, June 3, 4, and was conducted by Bro. R. F. Cottrell and myself.

J. N. LOUGHBOROUGH.

LUTHER'S LOVE FOR THE BIBLE.

WHEN Luther was about twenty-four years of age, he discovered a Latin copy of the Bible lying in the library of the monastery. He eagerly laid hold of this neglected book, and persevered in studying it with so much diligence that he was able, in a short time, to refer with ease and promptitude to any particular passage.—*Encyclopedia of Religious Knowledge*, p. 760.

In this work we find many points of interest respecting this great reformer. We are now reading Volume IV. of "Great Controversy," in which we find a feast of valuable instruction respecting the life, devotion, and arduous labors of this man of God. Upon the Scriptures he based his faith. Here he stood firm as the mountains. When before the Diet of Worms, in answer to the question, "Will you or will you not retract?" his answer was: "Since your most serene majesty and princes require a simple answer, I will give it thus: Unless I shall be convinced by proofs from the Scriptures or by evident reasons (for I believe neither in popes nor counsels, since they have frequently erred and contradicted themselves), I cannot choose but adhere to the word of God, which has possession of my conscience. Nor can I possibly, nor will I ever, make any recantation, since it is neither safe nor honest to act contrary to conscience. Here I take my stand. I cannot do otherwise. God be my help! Amen."

Volume IV., from which we quote, is a work of great value. Dear brethren and sisters, let us read it, and use our influence to have others read it also. God speaks to us for our profit and salvation.

A. S. HUTCHINS.

—In fishing for mountain trout, to be successful you must keep out of sight of the fish. Young man, to be a successful soul winner, you must keep out of sight. Hide behind the cross. "If I be lifted up, I will draw all men unto me."

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean worth all the pebbles of earthly streams."—*M. Cheyne*.

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

306.—ENTER INTO REST.

M. L. M. D.: If you will obtain a copy of the Revised New Testament, and read in it from Heb. 3:7 to Heb. 4:13, you will have no trouble understanding Heb. 4:4. The perplexity which arises from the mention of a Sabbath rest in the fourth chapter of Hebrews, springs from the awkwardness of the translation in our King James version, and the fact that the word "Jesus" used therein instead of "Joshua," where the latter ought to be employed. By reading as suggested above, you will discover at once that Paul is exhorting his brethren not to fail of entering into the antitypical or final rest which God has prepared for his people, in the same manner that Hebrews in the wilderness failed to enter into the land of Canaan—the type of God's rest—led by Joshua. He shows that their failure was attributable to unbelief, and intimates that unbelief in Christians would shut them out of God's final rest. He instructs them that the rest that Joshua offered to the people must have been simply typical; since, long after this time, and after the people had entered the land of Canaan, the Psalmist was still offering them rest on condition that they hardened not their hearts.

In verses 1 and 2 of chapter 4, the apostle makes it very clear that the rest that he is talking about is not simply a day of the week, but rather the rest which God has provided for his people in his everlasting kingdom. In verse 1 (A. V.) read: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." In verse 2 he continues: "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in that which heard it." The gospel, or good news of which was preached to the Hebrews in the wilderness was the same, evidently, as that which was preached to Paul and his brethren. But the rest which was preached to the Hebrews in the wilderness, was not rest on the first day of the week. They knew nothing about that. The rest to which they looked forward was that to be found in the kingdom of God, of which the rest in the land of Canaan was but a type. The rest, therefore, which Paul alludes must also be the rest in the kingdom of God; else there would be no comparison between the experience of the Hebrews in the wilderness and that of the Christian in Paul's day.

The allusion to the seventh day of the week furnishes additional proof that the rest to which Paul alludes is not to be found in this world. It intimates that when we have entered into our rest, we shall cease from our labors, even as God ceased from his labors on the seventh day of the week after creating the world. But Christians never cease from their labors in this life, therefore their rest must lie beyond its bounds, in the kingdom of God, of which God's seventh day rest was an emblem.

307.—THE BENEDICTION AND LOCAL ELDERS.

C. E. B.: It would be irregular for a local elder to pronounce the benediction.

308.—BORN AGAIN.

I. L. T.: I understand that in John 3:3 the Saviour teaches that a man must be born again, or experience the new birth in this life through the operation of the Spirit of God, or else he cannot enter the kingdom of heaven. See "Spiritual Prophecy," Vol. II., p. 127, and onward.

309.—JOSEPHUS AND THE KING JAMES'S BIBLE.

C. T. S.: There is no foundation whatever for the silly story that the translators of the King James's version of our Bible came within one year of adopting the works of Flavius Josephus, the Jewish historian, as a part of the Scriptures. It originated either in the malice or ignorance of some infidel brain.

310.—MANY SLEEP.

A. H. M.: The expressions, "For this cause many are weak and sickly among you, and many sleep," found in 1 Cor. 11:30, relate to the sickness and death of many of the Corinthians who viewed these things as a consequence of a sacrilegious perversion of the Lord's supper, which, according to the context, they turned into a sort of carnival of drunkenness and gluttony.

311.—SATAN'S ANGELS COUNSELED TO REPENT.

D. W. C. M.: I harmonize the statements of you speak, found on pages 20 and 22 of *Spirit of Prophecy*, in this way: On page 21 it stated that the good angels counseled those angels who actively sympathized with Satan to return their allegiance to God with a view to receive pardon for their offenses. It appears, however, from a statement made on page 22, that no such pardon could have been granted by the Father, as no provision had been made for angels in case that they should violate his law.

There is really no necessary conflict between these declarations. Satan's offense was the first of kind, probably, that had ever occurred in the universe. The good angels therefore had no precedent upon which to base a judgment in the premises, and erred in supposing that their former associates had committed a sin which could be pardoned.

Be aware that this explanation will be objected to by some, on the ground that it proceeds upon the hypothesis that it limits the knowledge of the angels. Such an objection, nevertheless, would not be well founded. It is susceptible of demonstration that angels, even though sinless, are liable to error. Were they not, they would possess at least some of the attributes of the Deity; i. e., perfect knowledge. That they do not possess such knowledge could be proved in a variety of ways. The illustration that I have room to give here will be drawn from the present condition of the fallen angels. Once they were holy and happy beings in heaven. Now they are wretched beyond description. This change is attributable to their rebellion in the past. Had they known the results of that rebellion they would never have been where they are. It must be true, consequently, that they are in judgment; but if they, when good angels, could make such a mistake as they made, then it is an established fact that other good angels at the present time were liable to mistake. If we could ever be fortunate enough to enter heaven, I expect that we should find that the distance between the angels and God himself is infinitely greater than we have ever conceived it to be.

—OLD MEN AND CHILDREN IN THE STREETS OF JERUSALEM.

J. C.: The prediction in Zech. 8:4, 5, that old men and children should be seen in the streets of Jerusalem, was fulfilled after the return from Babylonish captivity. You will notice by the text at the head of the chapter, B. C. 518, that Cyrus had already (B. C. 536) issued his decree for rebuilding of the Temple.

313.—PLANTING ORCHARDS.

W. B.: I think that it would be perfectly consistent for S. D. Adventists to set out orchards. Although they should never eat of the fruit of trees thus planted, there is a strong probability that the time will come when many of them will be anxious to sell their homes. Should this be the case, the presence of fruit trees on their premises, though not fully grown, would facilitate the sale of their property very materially.

314.—MILKING ON THE SABBATH DAY.

W. B.: There certainly can be no doubt in relation to the propriety of milking cows on Sabbath day. Such an act would come under the head of needs of mercy. In many cases cows would actually suffer were they allowed to go from Friday until Saturday night without milking.

315.—THE STAR OF BETHLEHEM.

H. R.: The star of Bethlehem so-called, or the star that appeared to the wise men in the East, which guided them to the infant Saviour, was nothing more nor less than the effulgence which emanated from a group of angels who were appointed to lead the Magi to Bethlehem. See "*Spirit of Prophecy*," Vol. II, pp. 20, 21.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

A SOLEMN CHARGE TO MINISTERS.

In "Lectures on Preaching" by Bishop Simpson, there are some most excellent thoughts on the work of a minister. I copy a few extracts for the benefit of those who may not have the book. These words will bear reading and re-reading several times. On pp. 36, 37, he says:—

"Lastly, pause a moment to think of your responsibility. You enter this holy brotherhood; you take upon you holy vows; you perform sacred functions. If you faithfully proclaim the Saviour; if you skillfully handle the two-edged sword; if you wisely pierce between the sinner and his sins; if you earnestly exhibit the Lord Jesus in all his beauty; if you live for this one work alone; if you study, pray, preach, and visit, to make all men like Christ, then your reward will be glorious. The promise is: 'They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.' Star may differ from star in glory, but all shall be radiant with the light of Jehovah's face.

"But should you handle the word of God deceitfully, should you, as ambassadors, forget God's message, and tell your own words; should you forget the Majesty which sent you, and court the applause of the people to whom you are sent; should you woo their smiles or court their favor, neglecting the message which God bids you preach; should you, as watchmen, see the sword coming, and give no alarm; should you, as stewards, embezzle the goods which God gives you for others; should you, as builders, put in wood, hay, and stubble; should you as pastors, devour the flocks you are sent to feed; should you, as soldiers, fly from the field in day of battle; should your trumpet give an uncertain sound, and souls go down to ruin through your negligence and fault, who can measure the awful consequences?"

"I shudder when I think of what is in the range of possibilities, and of the terrible inquisition which God shall make, when he shall ask, 'Where is your brother? and your ears are opened to hear the voice of his blood crying from the ground. Better would it be never to have been born; better would it be were millstones hanged around your necks, and you cast into the depths of the sea; better that rocks and mountains might fall upon you, to hide you from the face of Him that sitteth on the throne, and from the wrath of the Lamb. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.'"

These are solemn and earnest words. May we treasure them in our hearts.

D. M. CANRIGHT.

SERMONS WITH SLINGS IN THEM.

"DEACON PLAIN-SPEECH," writing in the *Christian Intelligencer*, of the Gloryville church, says: "I don't want to say anything against the ministers, and least of all, the men who have been giving Gloryville such a treat this year past, whom we have treated so shabbily. Preachers, as a class, are the most intelligent, pure-minded, and self-sacrificing people in the world. And we should be badly enough off without their help in getting through this sad and sinful world. And there's only one thing, so far as I see, which they can't do, and that is—preach. What do I mean? Why I mean just this: When David went out against Goliath, suppose he had walked meekly up to the big man, and laying one of the smooth stones in his hand had said, 'My dear Goliath, oblige me by killing yourself with this,' what, think you, would have happened to Israel? And what fun it would have been for the Philistines! Instead of that, we all know what the brave little fellow did—how he fixed his eye on the giant, and ran directly towards him; how he put his smooth stone into a sling, and whirling it around and around his head with all his might, let fly as if he meant it, and meant him! and the stone went straight to the armed monster's vulnerable point, and sinking

into his brain, laid him a lifeless heap along the ground. Now tell us whether these smooth little essays, which have been so courteously presented for our consideration, have been anything more than a polite laying the stone in our own hands instead of letting it drive straight for our hearts of sin. I am not objecting so much to the essays. God can make even the smooth stones of the brook achieve greater things than the spear of Saul and Jonathan. But what I want to see is the sling. I want to see the young warrior of the Lord come leaping along the plain with a light in his eye and a shout on his lip, his arm aloft, and his entire body and soul giving vim to the weapon he whirls and aims."—*Sel.*

WOODEN, OR GOLDEN.

SOME one asked Boniface, the martyr, whether it were lawful to give sacramental wine in a wooden cup. "Time was," said he, "when there were wooden chalices and golden priests; but now there are golden chalices and wooden priests."

The remark has as keen significance this day as then. In that olden time there were officials in the church who attempted to gain men's confidence and devotion by outward circumstances, by pomp and profession, and bold ado about the altars. Yet when wooden chalices were introduced, and services were conducted in a more unpretentious way, the ministry lost none of its dignity.

This calling is not designated by any uniformity of garb, or flashy furniture. The truth of the gospel is evermore better than its comeliest apparel. Poor and simple of address, many a minister of Christ Jesus stands in a lowly place, unseen and unknown by the masses, and yet the royal insignia of heaven is upon him, and angels move in ministries about his humble mission. The Master himself was poor. The chosen apostles wore the everyday garb of toil. A large salary and a towering spire, do not insure success or respect for the minister. He is esteemed, if really, for his works' sake, and for the cause he represents. Good livings do not always command good hearings and true believings. Down-right piety is more than highest promotion. The cross was wooden; but the crown is gold.—*Alexander Clark.*

THE MINISTER'S BOOKS AND COMPANIONS.

No man is more influenced by the books he reads and companions he chooses than the clergyman. It is not that any one desires to abridge his freedom, or dictate his personal habits, that causes Christians to express disappointment, or at least regret, when they find their pastor reveling in skeptical literature, or enjoying over-much chummy relations with men who have no love or reverence for sacred things. It is clear that no one can companion with such books or men without suffering therefrom. An illustration, running close to one Swift used for a different purpose, is well adapted here. The spider lives on insects and vermin, and spins out for himself a beautiful net to entrap the unwary, or spits out poison to make himself feared of mankind. The bee, on the other hand, goes to the sweet and beautiful things in nature for its food, and the world feeds on the honey that it leaves as its legacy. There is a wide difference in the fruit of men's labors as affected by the literary and social companionship.—*Golden Rule.*

—The worship of Almighty God that is embraced in the generous impulse by which you are induced to lighten some weary, heavy-laden heart, is just as real, and will do as much toward lifting the world into righteousness, as any hour spent in formal prayer or speech or song. The great question of life is not how many times you gather for praise and prayer through the week, but, How often does your heart thrill with, and your hand obey, the behests of a true brotherly love? The great test question of religious character is not whether you can say, "The will of God be done," but whether it is in your heart to say, What can I do to help the man that is lower than I?—*T. E. St. John.*

—Reflect upon your present blessings, of which every man has many; not on your past misfortunes, of which all men have some.

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.

EDEN LOST AND RESTORED.

BY ELDER L. D. SANTEE.

LIKE a lovely island in a sea of glory
Stood the fair earth at first in radiant form;
Since then her crests with ages have grown hoary
Beneath the footsteps of unceasing storm.

The morning stars sang in the glad creation;
No sin, no curse, no wrinkled brow of age;
Man, pure and holy, entered on probation,
And the future shone a fair, unsullied page.

Green o'er the rivers were the tall trees swaying,
And bright o'er all God's glorious sunshine played;
Glad forms of life through Eden fair were straying
Among fadeless flowers, fair trees, and sylvan glade.

But the dread usurper gained his dark dominion,
And angels veiled their faces, turned away,
While the dove of joy and peace with drooping pinion
Left the sad world now stricken with decay.

But I must tell you of creation's crying,
Of earnest prayer ascending with the years,
Of earth so dreary, for redemption sighing,
And longing to be free from sin and tears.

And of the prayers from aching heart of nature,
Of many sobbing cries from oceans vast,
Petitioning to God, the great Creator,
That he rebuke the tide of sin at last.

Of rippling streams that ever onward flowing
Whisper their burden to the wrinkled sea;
Of lonely autumn winds on dark shores blowing,
Sighing for lands where death shall never be.

Wrathful o'er stormy seas are dark clouds sailing,
And cursed the earth that once was pure and fair;
From every household comes the sound of wailing,
And the sad cry of anguish and despair.

But God's great love, and pity's wondrous fountain
Deviseth means to save the doomed and lost;
And Christ, the Son, on Calvary's rugged mountain
Died to regain dominion that was lost.

And soon the King of kings will come in glory,
The skies shall tremble 'neath the mighty God;
Prophets and seers have told with joy the story,
How Christ for aye shall break the oppressor's rod.

And opened wide shall be the grave's dark prison,
And broken be the iron bars of death,
And all the righteous ones to life be risen,
Clothed and immortal, with a Tree, glad breath.

Merciful God, we leave us in thy keeping.
Preserve us pure from sin and all its harms;
Thus guarded by the eye that's never sleeping,
Grant rest within the everlasting arms.

Oswego, Kan.

ITALY.

THE WALDENSIAN VALLEYS.—As stated in a previous report, I am holding meetings at Torre Pellice and St. John, both places being situated in these valleys. I speak ten times a week and have to this date given forty discourses. We held our first Sabbath meeting in our hall at Torre Pellice last Sabbath. More than twenty-five persons were in attendance, one-half of whom have promised to keep all of God's commandments. Among these is the editor of a weekly political paper, who is the only publisher in Torre Pellice. He is now publishing an eight-page tract, in which he gives his reasons for embracing the ancient Sabbath. He will send this publication to all his subscribers, and to many others; he will also hand it out at our meeting to-night.

We have the firm expectation of seeing a large church formed in these valleys. This will be accomplished by following up the interest here and colporting and evangelizing at other points. Thus better days seem to open up before the cause in long-neglected Italy.

D. T. BOURDEAU.

Feb. 12.

CORSICA.

THE inhabitants of Corsica, while adhering to the Roman Catholic religion, are really infidels in principle. They are lovers of pleasure, and spend much of their time in amusement, idleness, and drunkenness. During a few years past an effort has been made, at quite an expense, to introduce the gospel among the Corsicans, which has resulted in bringing out three small companies of Protestants, comprising in all perhaps fifty persons.

The present truth has recently penetrated one of these companies, through *Les Signes des Temps* and our tracts, followed by my brother's labors. When I reached the island, Jan. 12, our friends there ex-

pressed great joy at having the privilege of hearing more about the truth. Bro. Comte, the elder of the church, had been away from them, on the other side of the island, about six weeks; and the circumstances under which they and Bro. C. were placed, at times led them to experience feelings of distress and discouragement. They really needed help. I spent over three weeks here, during which time we encountered rude opposition on the part of official preachers from Paris, who came on the ground to claim our friends and an exclusive right to the field. In their efforts against us they took the position that the law of ten commandments was abolished at the cross, which I showed was unscriptural, and contrary to the sayings and teachings of the patriarchs, the prophets, Jesus Christ, the apostles, and even of eminent men, such as Luther, Malancthon, Calvin, Wesley, Clarke, Barnes, Spurgeon, Thomas, etc.

I held several interesting meetings here. We enjoyed a good season in celebrating the Lord's Supper. They have now a room arranged in which to hold their meetings; and they seem to be much encouraged to go onward with God's people, and to continue faithful unto the end. May God enable them to stand amid the opposition they may have to encounter, and to keep the commandments of God and the faith of Jesus in all fidelity.

A. C. BOURDEAU.

Feb. 6.

KANSAS.

PAINTERHOOD, VALLEY CENTER, AND ELDORADO.—Feb. 7, 8 we were with the little company at Painterhood. The Lord came very near in our meetings. Three more started in the Christian life, and signed the covenant. We expect to organize a church here at our earliest opportunity. Feb. 14, 15 we spent with the brethren at Valley Center. We found all firm in the faith. Our meetings were good. We hope soon to organize a church here also. Feb. 17 we came to Eldorado, and began meetings on the 18th, a few miles from town. The attendance has been quite small, yet we hope the Lord will bless in the saving of some. Pray for us.

Feb. 23.

OSCAR AND RUTE HILL.

OHIO.

LA GRANGE, LORAIN Co.—Our meetings here have been in progress for nearly seven weeks and the interest is still good. Fifteen have commenced to keep the Sabbath, and a goodly number of others are deeply interested. Our Sabbath meetings, which are precious seasons to us all, are well attended, and we have been encouraged by the presence of brethren and sisters from the Spencer and Litchfield churches.

The most of the new Sabbath-keepers have subscribed for the REVIEW. This we consider a good sign of their being in earnest. We hope that a large company may be raised up here who will elevate the standard of Christianity, and be a light in this community. Brethren, pray for us. We need the special aid of the Holy Spirit at this point in the meetings.

Feb. 18.

W. J. STONE.
O. J. MASON

NEW HAMPSHIRE.

AMHERST.—I commenced meetings in this place Jan. 30. The Spirit of the Lord was present to aid, and confessions were made which brought the blessing of God in greater measure into our midst. One who had given up the Sabbath commenced to serve the Lord anew, and some new ones commenced to keep the Sabbath, while others still seem interested. The brethren and sisters are feeling much encouraged as they see some fruit of their labors in circulating reading matter. All the members of the church readily signed the tithing pledge; and some signed it who have not as yet united with the church. We thank the Lord for what has been done, and hope for still more to be accomplished. I was happy to meet with those here who embraced the third angel's message over twenty-two years ago in Maine. May God help us all to be faithful, and to be among the overcomers is my prayer.

Feb. 23.

J. B. GOODRICH.

DAKOTA.

SWAN LAKE.—During the past two weeks, from Jan. 30 to Feb. 17, the church here at Swan Lake has been favored with the labors of Elder L. Johnson of Minnesota. We had some very interesting meetings and Bible-readings. The first meeting was held Sabbath evening. There was a good attendance, although the weather was very cold, and some had to come quite a long distance. The interest increased all the time, and the word of God was set forth with such power that many who had never before confessed the name of Jesus stood up, and with tears confessed that they had not done as they should, and by the help of God they determined to try to do better. The result was that thirteen united with the church, seven of whom were baptized, the other six having been baptized previously. The church here at Swan Lake now numbers eighty-five, and there is good reason to hope that still others will unite with us. Bro. Johnson's visit has been a great blessing to the church here.

May the Spirit of God continue to approve his work.
Feb. 18.

C. P. FREDERICKSON.

SWAN LAKE.—At this place is a Danish church which now numbers eighty-five members. Sixty years ago they built a church 20x30 feet, but as it came too small they last fall built an addition to twenty feet. I have labored there nearly three weeks and the blessing of the Lord has rested upon us abundantly. The interest increased from the first, the Lord did wonderful things. I felt sorry that I could not stay another week. Held thirty meetings in all, and gave twenty-two discourses, mainly considering what the Lord requires of us at this time. I also visited these dear brethren at their homes, thirty families, and enjoyed many precious seasons conversing about the truths and in seeking the Lord in prayer. I have worked to the utmost of strength all the time, but the blessing of God made the work easy. These brethren pledge \$800 the tent fund. I am now at Sunny Side.

Feb. 17.

L. JOHNSON.

KENTUCKY.

HOPKINSVILLE AND GLASGOW.—From Feb. 21 I was with Bro. and Sr. Saxby at Hopkinsville. Much good has been accomplished here in the vassing work. Over \$1,800 worth of books have been sold by all the company. Bro. Brown had home for a few days while I was there. This is surely prepared for a tent meeting, and we consider it as one point for tent labor next summer.

Spent one week at Glasgow. The brethren are holding on to the truth that were at the camping; and in the town and country about six adults have commenced to keep the Sabbath. I can report much more real interest there than at any time of the camp-meeting. We have some faithful members that are using the reading matter freely. It is having effect.

We see no reason why there should not be some more gathered in soon. Some have need to be a little nearer the Lord in zeal, health reform, promptness, and we trust they will. I am now in Alabama looking after the interests of the truth in this State. Courage is good.

G. G. RUMBLE.

VIRGINIA.

TIMBERVILLE, FEB. 20.—Between this place and Staunton, I have for some time been canvassing for "Thoughts on Daniel and the Revelation," presenting the truth from house to house. I have now sold twenty copies of the above-named tract. At Mt. Crawford I gave one discourse on the prophecies, showing that the book of Revelation is a continuation of the book of Daniel, and dwelling on the proper interpretation. I also showed that the figurative language of the Bible must be interpreted by the literal. The discourse was well received, and I will open the way for the introduction of "Thoughts on the Revelation."

To me there are some features of encouragement in the introduction of this most valuable work. Were it not for the present deplorable condition of our finances in this State, quite a number, I think, could be sold. Staunton, a city of seven or eight thousand inhabitants, is a good point for canvassing. I have already sold four copies there, and hope to canvass the place in the future. May God direct and bless the precious seed.

H. A. RICE.

PENNSYLVANIA.

ROARING BRANCH.—Thursday, Jan. 28, I started for this place to visit the church and hold the quarterly meeting, which had been unavoidably delayed. This meeting was one of great interest. I joined the church at this time, making a company of thirty-three, all but one of whom had accepted the truth since our meetings commenced last summer. None of them had any knowledge of the manner of conducting meetings, and had never witnessed the ordinance of feet-washing. Some were doubtful, timid, but all joined in the exercise, and received such proof that God blesses his downtrodden that all doubts were removed and the church greatly strengthened. It was a solemn season. The sum of tithing was introduced and favorably received. About twenty-eight dollars was paid in, which is a good beginning, considering circumstances. I staid here a week, and held six meetings. The Spirit of the Lord was with us. The outside interest is increasing, and others are deciding to obey the truth. Some attended the late meeting who were not go to the tent last summer, and were interested. This interest should be followed up. The presence of Bro. Loughead and family and Bro. Baker of Alba church, was an encouragement to all.

Feb. 20.

D. T. FREDERICKSON.

ILLINOIS.

CHICAGO.—Five weeks have now passed since we commenced meetings here. The Free Lutheran conference, embracing the four leading societies in the Lutheran denomination, has now been in session

week. Some one hundred and ninety delegates and ministers have assembled to unite the four in one. These meetings draw large congregations, and have a tendency to decrease the number of attendants at our meetings, although we seem to have the best of interest at this time. The cold and snow have prevented some from being regularly at our meetings, who we know have been had the weather been more agreeable. Although we have been hindered, we have had congregations except one or two evenings. Those who have attended are well tested in regard to the doctrines we hold, concerning the second advent, the law of God, and the Sabbath and Sunday questions. Last Thursday evening nearly the whole house voted in favor of the seventh-day Sabbath and not one in favor of Sunday. Many are convinced that we have the truth, and that it has lived out by those who receive eternal life at the cross. For many the way is too straight and too narrow, and they draw back; "but if any man draw his soul shall have no pleasure in him." Six or seven have commenced to keep the Sabbath, and we are for others as the fruit of our labor. We expect to continue our meetings two or three weeks longer.

J. F. HANSON.

WEST VIRGINIA.

REPORT, WIRT CO., FEB. 12.—Have just closed a series of meetings near this place, which resulted in taking their stand with the remnant people to keep all his commandments and the law of Jesus. Others are fully convinced and will, doubt, soon unite with us. One of those who had been keeping the Sabbath was bitterly opposed to the advent doctrine before he heard it, and said he thought no person should go to hear it. After the number had heard but one sermon for about twenty years. A family, consisting of parents and seven children, have lately commenced keeping the Sabbath a few miles from this place as the result of labor in their vicinity in the same cause. One minister when publicly called upon to denounce Sunday-keeping, stated to the congregation that the strongest evidence he had in favor of it was his own experience.

He was challenged by another to discuss the Sabbath question, but not until I had labored on his circuit for four months. He affirms that Sunday is the true Sabbath, and that it was changed by Christ in commemoration of that event. He is to discuss it with him soon. He is a minister of the M. P. church, and has been challenged by a Baptist minister to discuss the Sabbath question. I accept the challenge, I think I will not again be called upon to discuss it with him. I am going from this place to the Flatwoods in this county. Remember the people in West Virginia, and pray God to strengthen them in their weakness.

W. R. FOGGIN.

WISCONSIN.

REPORT, PITTSVILLE, AND GRAND RAPIDS.—Jan. 21, I left for Loyal, where I remained twelve days, speaking fifteen times. These meetings were quite well attended by those not of our faith, as well as by our own. We were much pleased to see the friendly feeling manifested toward us. The Spirit of God was present during these meetings, and the truth was found a place in the hearts of his people. The second Sabbath was a good day for us. Some of the brethren from Maple Works were with us. The testimonies borne and the heartfelt confessions made were evidences of the good spirit that pervaded the meetings. One brother, who had been disfellowshipped, testified of his recent victory over tobacco through the help of God. It was a testimony just to the point. I hope others who may be troubled with this evil will find a lesson from this brother by going to the Lord in prayer. Two more have taken hold of the truth. On the 8th, I met with the company at Pittsville and held three meetings. Though some of the brethren are quite poor, they are trying to learn the lesson that they may render to God the things that he has given them. We get greater blessings from God by giving him the tithe of all, than by trying to bless ourselves with the same.

On the 8th, met with the church at Grand Rapids in their regular meeting. Held six meetings. One lady testified that the gospel was preached, and said, "The Bible does not read as it used to." No, the present has an advent ring to it that thrills the whole heart. I left this company feeling that the meetings were profitable to all.

On the 10th, met with the church at Stevens' Point and held one meeting. Friday evening met with Eld. Cady at Plainfield. Eld. Cady came the next morning and nine meetings were held. God blessed in all, and aided by his Spirit in searching out the precious truths of his word. Another brother here has embraced the truth. May God give our people to state some of the same spirit of anxiety for the prosperity of the cause, that those have at the head of the work.

Feb. 18, began meetings at Spring Lake.

Feb. 20, H. R. JOHNSON.

AMONG THE CHURCHES.—At Adams Center I labored six days. The presence of the Lord seemed very near while speaking the words of life, and the people seemed much moved; but if they do not take up the neglected duties I tried earnestly to set before them, I fear they will realize still greater leanness of soul than heretofore. I hope the seed sown will spring up and bring forth fruit "answerable to amendment of life."

Friday evening, Jan. 2, I began meetings at Plainfield, and continued over first day. A deep spiritual feeling prevailed all through. Some have remarked to me, "It seems as though old times were coming back." The words of Matt. 24:14 and 2 Pet. 3:10-14 were the ring of their testimonies. I left them "fervent in the spirit, serving the Lord." Jan. 5 and 6 I was at Grand Rapids and held two meetings. Jan. 8 I began meetings in the evening with the Stearns Point church, and continued there over first day. It was a source of great strength to this church that a minister could meet with them at their quarterly meeting, which was held one week later than the usual time. Union and harmony prevail among the brethren, and they long for some help that they may become more educated and encouraged in the cause of truth. Let us give the Lord the glory; for it is he that doeth the work.

Jan. 20.

H. R. JOHNSON.

MINNESOTA.

IRVING.—Wednesday evening, Jan. 28, I commenced meetings with the little company here. Found matters in rather a discouraging condition. Meetings and Sabbath-school had been discontinued, many were much discouraged, and some had entirely given up living for God, and were living in violation to his law. Wrongs were existing which were shutting out the Spirit of God from their midst. While I tried to show these brethren and sisters that Jesus was soon coming, that the solemn Judgment would soon decide every case for eternity, and that there was no time to harbor wrong feelings, the Lord came very near by his Spirit. Confessions were made which came from the heart, and which were a source of relief to those who made them. Some who had been much discouraged for years, resolved at this meeting to press to the light and live nearer to God. The Lord will help these if they are faithful. Some who had back-slidden from the Lord expressed a desire to return. May we realize the necessity of deep work, and also that we are doing work for eternity. Our meeting was an encouraging one, and the Lord's Spirit came very near. It was decided that the meetings and Sabbath-school should be continued. About \$8.00 was paid in on the local T. and M. debt. Sold \$3.00 worth of books, and took one subscription for the REVIEW. May God bless the little company at Irving.

From Irving, I came to Bonniwell's Mills, Meeker Co., where there is some outside interest to hear. Have held meetings a few evenings for the people not of our belief. Have presented some of our leading points of faith to attentive congregations. Hope some here will obey the truth. I am of good courage.

W. B. WHITE.

MISSOURI.

TEN MILE, MACON CO.—We were called to this place Nov. 20, to meet Eld. D. R. Dungan of Des Moines, Iowa, in a discussion on the Sabbath question and state of the dead. Owing to a misunderstanding in regard to the time, Eld. Dungan did not appear until Dec. 7. The discussion began Dec. 8, lasting six days, with two sessions per day, of two hours each. Eld. Wood and Bro. Bunch had reviewed Eld. D. B. Ray in a series of sermons against us here, and meetings had been held for about three weeks before the discussion began. Eight had already signed the covenant, and at the close of the discussion ten more covenanted with them to keep the "commandments of God and the faith of Jesus." Soon after the discussion the doors of the churches were closed against us.

The last of December we spent one week in Sedalia at our general meeting, after which we returned to Ten Mile. The weather during the month of January has been very inclement, so much so, that our work has been mostly visiting from house to house, occasionally preaching in the school-house. Have organized a Sabbath-school which promises to be well attended. Held our last meeting with them Sabbath and Sunday, Jan. 31 and Feb. 1. As we closed our meeting Sunday night seven more signed the covenant. May the Spirit of God still work upon the hearts of this people. We expect to visit them again during the month of March. We are now holding meetings with the church at New Boston. Pray for us.

N. W. ALLEN.

Feb. 13.

R. S. DONNELL.

DEERFIELD AND CARTHAGE.—Oct. 31 to Nov. 3 I was with the Deerfield church. Found the friends here doing well, with the exception of one person

who had given up the truth since I last visited them.

Dec. 5 I went to Carthage to follow up the interest that was created by tract and tent work last summer. I remained until the 23d. Three new ones signed the covenant, and a Sabbath-school was organized. The school will use 7 copies of the *Instructor* and eight copies of "Bible Lessons." Social meetings or Bible-readings will be held every Sabbath. A man at this place seventy-seven years of age, is keeping the Sabbath and rejoicing that he has lived to see the truth. May God bless this little company and keep them faithful to the end.

J. W. WATT.

MICHIGAN.

BLANDON.—Came to this place Jan. 23, and held a two days' meeting. Found one more family rejoicing in the truth, as the result of missionary work. Several other families are interested and investigating, who we trust will yet take their stand for the truth, through the faithfulness of the church.

Feb. 1, I came to Beaver, at the urgent request of Bro. Gowell, who has lately been heeding the call of the Master to go out into the byways and hedges. As the result of this effort, he has brought four families into the truth. It has been two years since he himself became established in it; but he now holds considerable property ready to place upon the altar, when the Lord gives him an opportunity to sell. I am holding meetings in a commodious town hall which is nearly filled at every service, though the snow is so deep that the roads are almost impassable. I am now presenting the sanctuary question.

Adjourned my meetings at Beaver over last Sabbath and Sunday in order to visit the church at Ferry. Found them improving in the Sabbath-school work. They consider that they do not have a perfect lesson unless all the texts marked are committed to memory; and in accordance with this interest, their spiritual condition is also improving. Their first Health and Temperance club meeting was held in connection with the quarterly meeting, and was a grand success. Three dollars was paid in on tract work. May God bless them in all the efforts they are trying to put forth. Sunday evening, at the solicitation of Eld. A. N. Seymour, I gave a temperance address in the First-day Adventist hall in Hesperia. Although it was a stormy evening, the hall was well filled. Many earnest invitations were given to speak again. May the time soon come when the light of truth in regard to the coming of the Lord will reach honest hearts in this place. When the weather will admit, and the good work begun here in Beaver is completed, I hope to engage in health and temperance work among the churches, if the Lord will permit.

E. S. LANE.

ALABAMA.

CHOCTAW AND WASHINGTON COUNTIES.—Feb. 5, I left home to visit the brethren in Alabama. Remained there till Feb. 19. Our first place for meeting was with the brethren at Silas. Found them anxious to hear the word spoken again. Our meetings were very interesting. Two persons were baptized, an elder was elected and ordained, and the ordinances were celebrated. Nothing of note had been accomplished here lately for the advancement of the truth; but when the importance of supporting the cause by tithing was presented, also the duty of engaging in the missionary work, new resolutions were made. Four copies of "Sunshine" were purchased by four persons, with a view to using them in canvassing. All signified their willingness to support a minister who would give his whole time to the advancement of the cause. Obtained two subscriptions for REVIEW, one for *Signs*, one for *Good Health*, and sold \$27 worth of books.

From Silas I went forty miles through the pine woods to Washington Co. Here I met Bro. Dickey and family, who were glad to see me. Meetings were held at his house. On account of the severe illness of a sister our meetings were hindered. At this place, some are not living up to the light. They have received in regard to health reform and the use of tobacco. As would be expected, there is not that interest in the truth that there should be. We labored to help them, and hope, as they promised, they will strive to overcome.

The cause in Alabama has had some distracting influences the last year; but we can see no reason why the truth may not prosper there as well as elsewhere. We know it will when those who profess it live up to the privileges they have. Bro. Clark will engage in the work of canvassing for "Thoughts" and "Sunshine" in Mobile. My visit was a very pleasant one, and I trust will be the means of accomplishing some good.

I am now spending a day or two in New Orleans, till I can get a boat across the Gulf to Tampa, Fla. Some more laborers from Illinois and Minnesota have arrived to help in the mission here. This mission, like all other places where work is to be accom-

plished, should be furnished with the industrious and devoted. Others are hindrances.

G. G. RUPERT.

IOWA.

GRANT.—I came to this place, Nov. 13, where I found two families of Sabbath-keepers who embraced the truth some five years ago under the labors of Bro. J. F. Hanson. But as they had had no labor or encouragement since then, they were somewhat discouraged. I gave a course of lectures in a school-house, in a First-day Adventist settlement, six miles from Grant. Met considerable opposition from their minister; yet three decided to obey the truth.

After the State Center meeting, I returned to this place and commenced meetings in a Norwegian settlement, about four miles from the former place of meeting. Although the attendance was small at first, and considerable opposition was encountered from several of the leading men of the Lutheran church, the interest, notwithstanding the cold and stormy weather, has increased up to the present, and the attendance is now quite large. Two or three have already commenced to keep the Sabbath, and we have good hopes of several others. Bro. Wilson has been with me during the last two weeks, to help in the work. I have obtained three subscriptions for the *Tidende*, and sold about \$11 worth of books and tracts. Received in donations about \$13. I shall remain here a few days longer. May the blessing of heaven rest upon the work at this place.

MATTHEW LARSON.

Feb. 18.

KNOXVILLE AND MONROE.—Our appointment for Knoxville was Feb. 17, 18, in the middle of the week; but the meeting at Adel, which was appointed for the Sabbath previous, being postponed, we were left free to be at Knoxville Feb. 13-19. This seemed very desirable, and was perhaps providential. We found here one of the oldest churches in the Conference consisting of over fifty members, well officered, and owning a good house of worship. Much labor has been bestowed here in the past. But a few years ago difficulties arose between some prominent members which increased in spite of every effort to subdue them, finally involving more or less the entire church. We did not institute any investigation, but labored to bring into the hearts of the people the meek, forgiving spirit of Christ and a sense of their true condition. Meetings continued five days. Upon Tuesday the blessing of God broke in upon us, melting hearts to tenderness and contrition. Humble and sincere confessions were made with many tears. The Lord came very near by his Spirit. Oh, how our hearts rejoiced to see Satan defeated, and his cruel hands broken, which had so long held the cause in bondage. Bro. Nicola arrived in time for this meeting, and aided by his testimony and advice.

The outside interest, small at first, increased to the close. The last days of the meeting were spent in establishing the work. We expect that systematic missionary work will be carried on here. Preaching by the elder, Bro. C. F. Stevens, was appointed for each Sunday evening. Apparently a large work can be done here by faithful, judicious labor. We became much attached to this people while laboring for them, and left them reluctantly. But with union, courage, and the blessing of God, there are better days before them.

A team from Monroe conveyed us to that place. On our way we held a meeting with Bro. Marshall's family and a few of the neighbors who came in. The church at Monroe numbers but few, and we found them in a discouraged condition. There were, however, no serious difficulties existing, and yet there was a lack of union and courage, which hindered their progress. At this meeting we shared the labors with Elds. Farnsworth, Nicola, and McCoy. A few of the friends from Sandyville were present. A measure of God's blessing was in our midst from the first, and as the meetings progressed the interest deepened. We continued the meetings over Monday. On that day eight or ten came forward for prayers, several of them for the first time. The good Spirit of the Lord was present. An elder was chosen and ordained. We left these dear friends much encouraged. The interest among the citizens was manifested by an increasing congregation, and we believe this people have something to look forward to if they will humbly and unitedly walk before God and strive to do his will.

O. A. OLSEN.

G. C. TENNEY.

INDIANA.

MARION, JONESBORO, HARTFORD CITY, AND PLYMOUTH.—During the past quarter I have held meeting with each of the above churches. Found them in a good spiritual condition, yet all calling for ministerial help. Four were added to the Jonesboro company, two of whom are young men whose help is much needed, the elder of the church having moved away; yet consecration is necessary on their part.

The Plymouth company hold on to the truth well. The quarterly meeting was the first held there; but all seemed to be in earnest, and not a jar mars their association. Under good leadership we hope all will continue faithful.

The Hartford City company will rebuild their church as soon as the weather permits. Since their quarterly meeting a "spiritual cyclone" has struck the city and vicinity. The secular papers have been giving an account of it, far and near; but Seventh-day Adventists, through the aid of the spirit of prophecy, have obtained a knowledge of these things beforehand. The following extract, dated 1849, from "Early Writings", page 80, has been literally fulfilled during the past month in this place:—

"I saw that Satan was working through agents in a number of ways. He is at work through ministers who have rejected the truth and are given over to strong delusions to believe a lie, that they might be damned. While they were *preaching or praying, some would fall prostrate and helpless*, not by the power of the Holy Ghost, but by the power of Satan breathed upon these agents, and through them to the people."

As described by eye witnesses the above prophecy is an exact description of what occurred. As many as ten persons were in a prostrate condition at one time. They would become stiff and cold, much like a corpse, and some of them would remain in that condition for hours. The greatest confusion prevailed during the exercises. Scores of persons would be yelling at the tops of their voices, clapping hands, jumping upon the seats, etc., and frequently these scenes would continue until two and even four o'clock in the morning.

Some of our people, for want of a proper knowledge, began to take part in the meeting; but the discovery of the above paragraph was a source of relief, and served to strengthen many doubting ones in the testimonies. The following statement is found in Vol. IV., page 374: "If there were no other evidence, it should be enough for the Christian that the spirits make no difference between righteousness and sin." Those stricken down were often scoffers and the vilest of persons, the spirits "making no difference." Many other statements were seen to be literally fulfilled. We need not be deceived. These testimonies from heaven are gleaming with warnings for the last days. The "strong delusions" are upon us, and "who shall be able to stand?" "To the law and to the testimony." How grateful we as a people should be for the light given us; and it behooves every Seventh-day Adventist and true child of God to become fortified against these strong delusions. The works referred to, as well as others by the same author should be in every household, and read and re-read by every one who is striving to escape the errors of these last days. I feel the need of a deeper work of grace in my own heart, that the Lord may never again permit me to doubt the testimonies of his Spirit, and that I may be a better instrument in his hands to carry forward his work. Pray for me.

Feb. 10.

J. P. HENDERSON.

News of the Week.

"Tidings of these things came."—Acts 11:12.

FOR WEEK ENDING FEBRUARY 28.

DOMESTIC.

—Three cases of arsenical poisoning by wall-paper were reported Tuesday at New York.

—Stanton, Mich., was visited with a \$25,000 fire Sunday morning, sixteen frame buildings being destroyed.

—The bill to re-establish capital punishment passed the Michigan House yesterday.

—O'Donovan Rossa is preparing a manifesto and is also planning a lecture tour.

—Failures for the week number 270, against 254 last week, and 237 in the corresponding period last year.

—A new and rich discovery of lead ore has been made by a German miner on land three miles east of Galena, Ill.

—While at work Wednesday at Lafayette, Ind., Edward Burkhalter, a teamster, became suddenly and incurably blind. The glare of the snow caused the malady.

—Near Williamsburg, Pa., Wednesday, a sled containing nine boys and girls dashed down a hillside and came in collision with a passing wagon. All were wounded, five quite seriously.

—A convention of electric-light men convened in Chicago recently. Delegates were present from all parts of the country, and the science of utilizing electricity was discussed in all its bearings.

—Near Erie Tuesday morning three cars of a passenger train were ditched by a broken rail, one man being killed and four others fatally injured.

—During the past week 1,400 children have had their throats blessed by a priest at Kalamazoo, Mich. This operation is believed by many to insure against throat diseases for a year.

—A huge meteor, throwing off smoke and flame, and hissing loudly in its passage, swept over Victoria, B. C., Monday morning, and was seen to plunge into the sea and sink.

—A passenger train on the Illinois Central which left Bloomington on the 16th reached Kankakee Monday, consuming, on account of the blockade, 168 hours in running eighty-six miles.

—Lieut. Greely says that of his nineteen men who perished, all but one were smokers, and that one was the one to die. The seven survivors were non-smoking men.

—Near Indianola Junction Saturday evening, a Chicago Burlington, and Quincy train jumped the track, the passenger coach plunging down a low grade and resting on its roof. Six passengers were wounded.

—It is stated that at a meeting of Irish Revolution Tuesday night at Buffalo, delegates being present from New York, Chicago, and Detroit, an invasion of Canada was projected in case Dominion troops were sent to Soudan.

—Whole families in Gilmer, Braxton, Calhoun, and other Counties, W. Va., are without food, and money is so scarce that ginseng and produce pass current. A special measure for relief has been introduced in the State Legislature.

—The educators of deaf mutes held an interesting meeting in Chicago a few days ago. Prof. Alexander Graham Bell, inventor of the telephone, and Dr. G. M. ette, superintendent of the State Deaf and Dumb Asylum, discussed the question of the best methods of instruction. Professor Bell favors the articulation method, Dr. Gillette insists that mutes will always stick to the language.

—Hiram Pierce, Commissioner of Indian affairs, recently remarked: "There are 200,000 inhabitants in Washington which is the capital of this great nation, and the center point of its refinement and culture, and yet there is more drunkenness and crime here than among the 250,000 Indians, who are savages, and have never felt the elevating influence of our modern civilization."

—Mrs. Grant has given her consent to Vanderlip's proposition to secure to the government the perpetual session of Gen. Grant's war relics and souvenirs of journey around the world. Mrs. Grant has been appointed trustee of the relics, and will hold them until the General's death.

FOREIGN.

—Orders have been given for the dispatch of 100 troops for the reinforcement of the British army in the Sudan. It is stated that several thousand rifles and some of ammunition have been shipped from French ports for conveyance to El Mahdi. Great indignation is expressed in English official circles at this covert aid afforded by France to England's enemies.

—An international meeting of anarchist workmen held in Paris Feb. 22. Four thousand persons were present, including several members of the Chamber of Deputies. Resolutions were adopted, declaring implacable hatred against tyrants, protesting against wars of conquest and expressing sympathy with the workmen of all nations.

—Khashm Mous, a messenger sent by General Buller, states that according to the most reliable native accounts the rebels, when they entered Khartoum, pillaged the city and massacred the people. General Gordon, with a number of Shogichs, retreated into a Catholic church and refused to surrender. The Mahdi thereupon shelled the church, and everybody within was killed.

—On all sides it is admitted that there is more intelligent handling of the Mahdi's forces than ever before. The news from Suakin shows that Osman Digma is gathering a large army, fairly armed. It is not thought that there will be any British advance on Berber before the autumn. Heavy desertions of Irishmen are reported from all regiments ordered to the seat of war.

RELIGIOUS INTELLIGENCE.

—The salary of Francis Asbury, the first Methodist bishop in this country, was \$64, and his traveling expenses \$100.

—The General Ministerial Association of Portland, East Portland, Or., Tuesday passed resolutions that would not marry persons divorced for other than Scriptural reasons, nor the guilty party who had been divorced for the latter cause.

—The *Northwestern Christian Advocate* is pronounced its opposition to the skating rink. In a late issue it says: "We challenge all skating parents to test the rink the rink craze thoroughly. As a result, no solicitous parents will hesitate to utterly prohibit their children attending the rink."

—Bishop Taylor's little missionary army destined for Congo land took its departure from New York a few days since on the steamer City of Montreal. The company consisted of twenty-nine men and women and sixteen children—the largest band of missionaries that ever sailed from this country. They propose to land at the Portuguese town of Loanda, on the western coast of Africa, and from that point penetrate into the interior on foot, or with such means of conveyance as they may be able to secure.

—It may well cause a sensation, and a deeply painful one in Roman Catholic circles—the announcement made last night in the Montreal Cathedral the other day, that a number of relics brought from Rome in 1880 by Monsignor Fabre, Bishop of Montreal, are not genuine, and his lordship has been victimized by a Jewish relic merchant of the Holy City. This is very sad—and the pathos of the thing lies in the fact that these bones have been worn by several very satisfactory miracles during the four years they have been adored. It was wicked in that Roman relic dealer to sell old tibiae and fibulae and clavicles for sacred relics, which were not sacred, but very, very secular. But the bones are not wholly blameless; they ought not to have worked such miracles. It is a satisfaction, though, to know that the osseous reminiscences have been destroyed by order of the Pope. And we hope never to record an imposture on the part of any old bones again.—*Christian Work*.

Obituary Notices.

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

MS.—Died of gravel, near Richmond, Ia., Nov. 884, Eli H. Adams, aged 74 years and 8 months. He was born in Ohio March 10, 1810. He came to state nearly half a century ago. He raised a family, all of whom live by themselves but the er son, who was taking care of father and er. Father was one of the most affectionate of its and faithful husband. He felt that his work done, and he wanted to sleep in the grave. hope to meet him in the morning of the first rection. J. W. ADAMS.

NN.—Died of hernia near Logansport, Ind., Dec. 884, Gilbert, son of William and Susan Winn, 12 years and 7 months. He was a great sufferer ew days of his sickness, but he was very patient until death. Although young, he was baptized he writer one year ago, and lived a consistent an life from that day till his death, ever ready ar his part in the social meetings. We laid him to rest but a short time, and if faithful will soon him in the coming kingdom. Discourse by the r to a very large and sympathizing congregation. J. M. REES.

NDLEY.—Died of congestion of the brain, near ord City, Ind., Jan. 9, 1885, Mrs. Sarah Hand- aged 58 years, 4 months, and 9 days. Mrs. ley had been a resident of the community in she lived since 1845. Her husband died in leaving her to care for a family of five children, three of whom survive her. For years she had ayored to be a Christian, and sought to rear her y in the straight and narrow way. By her works gnored her profession. She was a strong mem- of the P. M. church until one year ago last fall, the preaching of the third angel's message in ord City arrested her attention. Since this time as been a strong advocate of our views, promi- herself and others that as soon as she could ar- her affairs, she intended to obey; but alas! e came unexpectedly, and too soon. Yet, trust- at God accepts the intents and purposes of the e we laid her away, not without hope of meeting ain in the first resurrection. All who knew her o her firm Christian character. Her children ar upright example, and through them, though e yet speaketh. Notwithstanding the uncle- weather a large concourse of mourning relatives iends attended the funeral, Jan. 11. Services n the M. E. church of the city. Sermon by the r to a large and appreciative audience. J. P. HENDERSON.

LIAMSON.—Died near Poetry, Tex., Jan. 7, 1885, infant son of J. G. and L. W. Williamson, 11 months, and 17 days. A few words were spoken he writer, from Job. 14: 14. W. S. CRUZAN.

POONER.—Died at Wright, Mich., Nov. 11, 1884, pneumonia, Nellie May, only daughter of Sylvester Minnie Spooner, aged 6 months and 28 days. the gospel hope console the hearts of these be- parents, as the stroke falls heavily the second within a few months. Funeral services by the r, from Matt. 9: 18. MRS. E. S. LANE.

RINDALL.—Died in Brunswick, Me., Jan. 10, 1885, Abbie Prindall, daughter of Bro. and Sr. Daniel Ward, of Topsham, aged 49 years. Sr. P. our children to mourn her loss. She had been bath-keeper for many years. Sermon by the R. S. WEBBER.

RCE.—Died after an illness of several weeks, at er, Mich., Dec. 31, 1884, Jessie M., daughter of y and Loraine Pierce, aged 9 years, 5 months, and s. She first had diphtheria and finally Bright's e set in, causing her death. Jessie was a patient sufferer, and learned her Sabbath-school lesson Sabbath, even during her illness. She had many ds in the place, and many loved companions in ol, who miss her bright and happy face in their t. We deeply mourn our loss, but look forward to the resurrection morning. T. C. PIERCE.

ARLOCK.—Died of diphtheria at Watseka, Ill., Feb. 885, Rosa May, daughter of Millard and Ann Car- aged 16 years, 7 months, and 18 days. Words mfort were spoken by the writer from Job 14: 14. W. H. OWEN.

ILLARD.—Died Jan. 16, 1885, at his home in h Centre, Kan., Orin M. Millard, aged 37 years 8 months. He leaves a wife and three children arish his memory and the hope of meeting him n. FANNY R. MILLARD.

CANRIGHT.—Died of lung fever at Otsego, Mich., Feb. 24, 1885, George Hadden, youngest child of Eld. D. M. and Lucy Canright, aged 14 months and 1 day. The circumstances connected with the death of this lovely child were very painful. Eld. Canright was absent, la- boring in New England. He left the child a few weeks before in ex- cellent health, and returned to find it cold in death. It was a very attractive child, and greatly beloved by a large circle of acquaintances. The funeral, held Feb. 28, was very largely attend- ed, and many of the audience deeply sympathized with the afflicted parents. Remarks by the writer from Job 1: 21: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." G. I. B.

CASE.—Died of diphtheria, Feb. 12, 1885, while visiting an uncle, Alonzo B., youngest child of W. M. and Mary A. Case, aged 4 years, 4 months, and 15 days. The circumstances of his death were partic- ularly distressing, as the parents did not have the privilege of seeing their child from the time he left home in the vigor of health till he was returned a corpse; but they find comfort in believing that he will come again from the land of the enemy, as will also a little sister laid away three years ago. S. S. SMITH.

Appointments.

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

DIST. NO. 8, IOWA.

BOWMAN'S GROVE, March 9-16
Elkhorn, " 17-23
Grant, " 23-30
Riverton, March 31 to April 3
Coln, April 3-6
Council Bluffs, " 6, 7
Dunlap, " 8-10
Logan, " 10-13
Weston, " 14-20
Meetings will begin on the evening of the first date. District meeting will be held at the Weston church, April 18, 19. Try to make preparations in time for these meet- ings, that we may have a good attendance and the blessing of God. JOHN WILSON.

QUARTERLY meeting for Dist. No. 2, Neb., will be held with the Blue valley church, at their usual place of meet- ing, Apr. 11-13. We desire to see every company in the district well represented. G. L. REICHARD, Director.

SANDYVILLE, Iowa, March 5-8
Woodburn, " 12-15
Osceola, " 17, 18
Afton, " 20-22
Fontenelle, " 26-29
Riverton, April 2-5
Bro. R. C. Porter is requested to meet with us at River- ton. Hope there will be a general turnout at each of these meetings. H. NICOLA.

No Providence preventing, we will hold a general meet- ing in Dist. No. 2, at Alatedon, Mich., March 20-24. We hope all the churches in this district and some from others, will be fully represented at this meeting.

J. FARGO.
I. D. VAN HORN.
BLOOMINGTON, Neb., March 10-12
Linden, " 27-29
A full attendance from surrounding churches is desired. A. J. CUDNEY.

Publishers' Department.

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

SERVICES of the Seventh-day Adventists are held in Mankato, Minn., in the Centenary M. E. Church on Second Street every Sabbath at 10 A. M. E. HILLIARD.

BUSINESS NOTICES.

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

FOR SALE.—A farm of 120 acres, with good improvements, situated within 2½ miles of Kellogg, Iowa, on the C. R. I. and P. R. R. Will sell cheap, and on easy terms. Also 35 acres of good timber near the farm. For further information, address J. W. Baker, Kellogg, Iowa.

WANTED.—To work by the month on a farm, a young man who is strong and healthy, and willing to do as told. Must be a Sabbath-keeper and thoroughly acquainted with farming. For particulars, address Norman Dewey, Dowagiac, Mich.

WANTED.—An efficient, middle-aged girl or woman as help in a first class boarding-house. Sabbath-keeper preferred; and must come well recommended. Good wages to right party. Address for one month, Mrs. Julia Trexler, No. 174½ N. Western Ave., Chicago, Ill.

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 re- ceived, notice should be given. All other business is acknowledged below.

Books Sent by Express.—Lettie Robinson, Paul E. Gros, Mrs. E. S. Lane, Jennie Morrow, J. P. Rosqvist, G. T. Berg, W. Harper, G. A. King, M. D. Leggett, Rose N. Redmond, H. W. Dodd, Mrs. L. A. Clarke, Mrs. M. R. Hartley, Mary Thurston, H. R. Johnson, J. B. Ingalls, John Deedon, John S. Gibbons, J. E. Robinson.

Books Sent by Freight.—Mary Heileson, W. A. Young, A. J. Breed.

Cash Rec'd on Account.—B C S S per Hille Butler \$30.87, B C S S per Geo. Hare 29.83, Wis. Conf per C. J. Harpham & wife 5, Iowa

T & M Soc per L H F 381.19, Iowa Ed Relief Fund per L H F 393.84, Mich T & M Soc per H H 160.83, Ill City Missions per Lettie Wildman 9, Ill Ed Relief Fund per Lettie Wildman 9, Ill Reserve Fund per Lettie Wildman 9, Vt T & M Soc per L A Stone 300.

Shares.—Lauretia Day \$7.

General Conference.—Kansas Conf Tithe \$200., Minn Conf Tithe 300.

Donations and Legacies.—Mt Pleasant Iowa church \$3.

S. D. A. E. Soc.—Donation L B Kneeland \$15., Donation Iowa T & M Soc 258.11, Lettie Wildman 3.

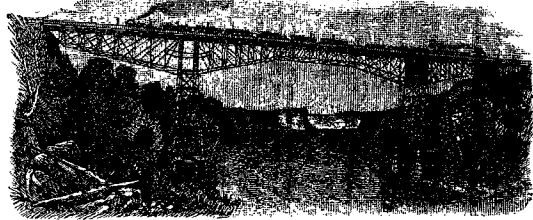
Inter. T. & M. Soc.—Lucius Sanborn \$5., Mrs. Della Sanborn 5., Lauretia Day 3., (L M) C B Ingersoll 10., P H Cady 12.50, N Peterson 20., (L M) Rufina Ferguson 10., Lewis Wilson 5., O R Brown 5., (L M) S M Jacobs 10., (L M) N Berry 25., C C Brown 10., H W Barrows 15., Mary Cushing 1., M J Gornoe 10.

Australian Mission.—N S Bump \$20., Mrs. E H Hamel 3.

Scand. Mission.—Lucius Sanborn \$5., Mrs. Della Sanborn 5., P H Cady 12.50, N Peterson 20., Maria Olsen 2., Ole Olsen 50c, Fred Peter- son 1., Lewis Wilson 5., B N Berry 25., S M Jacobs 10., O R Brown 25., Iowa T & M Soc 103.31, A Kunz 10., H W Barrows 10.

European Mission.—Lucius Sanborn \$5., Mrs. Della Sanborn 5., C B Ingersoll 5., O R Brown 5., Sophia Babcock 1., B N Berry 25., Lewis Wilson 5., David H Simons 5., Mrs. L E Hunter 10., J M Mount- ain 1.75, Sigourney S School 1., Pilot Grove S School 2.85, S M Jacobs 10., Adams Centre church 16., N Peterson 20., P H Cady 12.50, Mrs. Winchester 22., Iowa T & M Soc 258.11, H W Barrows 10, A J Saxby 10., M J Gornoe 10., Jamaica Church 4.55, Wolcott S S 5., C C Brown 5., A S & A D Hutch ns 15., Henry W Carey 3.25.

English Mission.—Lucius Sanborn \$5., Mrs. Della Sanborn 5., C B Ingersoll 5., P H Cady 12.50 N Peterson 20., Annie Reed 5., Mrs. L M Barber 10., Lewis Wilson 5., O R Brown 5., B N Berry 25., S M Jacobs 10., Iowa T & M Soc 154.59, A Kunz 10., H W. Barrows 10., Mary Cushing 1.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.					GOING WEST.				
Mail.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.	STATIONS.	Pacific Exp.	Evening Exp.	Or. Ry. Exp.	Day Exp. Mail.
p.m.	p.m.	p.m.	a.m.	a.m.	Ar. Dep.	p.m.	p.m.	p.m.	a.m. a.m.
6.05	6.25	11.59	5.55	8.30	Detroit.	9.00	8.00	4.00	9.00 6.30
4.52	5.12	10.54	4.35	7.12	Ann Arbor.	10.18	9.20	5.12	10.12 8.00
9.05	4.03	10.00	3.25	6.55	Jackson.	11.55	10.35	6.50	11.30 8.35
1.50	3.05	9.07	2.09	4.45	Marshall.	1.07	11.45	8.07	12.45 10.45
1.05	2.23	8.47	1.42	4.22	Battle Creek.	1.42	12.15	8.47	1.05 11.13
12.03	1.45	8.10	1.00	3.35	Kalamazoo.	2.27	1.07	9.40	1.45 12.03
10.20	12.13	6.59	11.40	2.7	Niles.	4.05	3.00	.....	3.10 2.00
8.53	11.06	6.02	10.42	12.45	Mich. City.	5.18	4.38	.....	4.27 3.30
6.45	8.55	4.15	8.40	10.30	Chicago.	7.55	7.30	.....	6.50 5.45
a.m.	a.m.	p.m.	p.m.	p.m.	Dep.	a.m.	a.m.	p.m.	p.m.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.45 A.M. Bat- tle Creek 7.35, 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. C. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO, BURLINGTON & QUINCY R. R.

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

Jan., 1885.

LEAVE.	TRAINS TO AND FROM CHICAGO.	ARRIVE.
+ 8.45 a m	Galesburg, Ottawa and Streator Express.	+ 7.10 p m
+ 10.00 a m	Freeport, Dubuque & Sioux City Express.	+ 2.50 p m
+ 4.45 p m	Amboy, Rock Falls, Sterling Express.	+ 12.20 a m
+ 12.30 p m	Kansas City & South Pacific Express.	+ 2.15 p m
+ 12.30 p m	Omaha Express.	+ 2.15 p m
+ 12.30 p m	St. Joseph, Atchison & Topeka Express.	+ 2.15 p m
+ 12.30 p m	Denver Fast Express.	+ 2.15 p m
+ 12.30 p m	Montana & Pacific Express.	+ 2.15 p m
+ 3.20 p m	Aurora Passenger.	+ 7.45 p m
+ 4.45 p m	Mendota & Ottawa Express.	+ 10.30 a m
+ 3.15 p m	St. Louis Fast Owl Express.	+ 7.55 a m
+ 4.45 p m	Rockford & Forrester Express.	+ 11.20 a m
+ 6.20 p m	Aurora Passenger.	+ 8.45 a m
+ 9.30 p m	Freeport & Dubuque Express.	+ 6.35 a m
+ 10.00 p m	Des Moines, Omaha, Lincoln, Denver & Cal- ifornia Express.	+ 6.55 a m
+ 10.00 p m	Texas Express.	+ 5.45 a m
+ 10.00 p m	Kansas City and St. Joseph Night Express.	+ 5.45 a m
1.20 p m	Aurora Sunday Passenger.	10.15 a m

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

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

PERCEVAL LOWELL, Gen. Pass. Agt.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 16, 1884.

GOING WEST.					GOING EAST.				
Chicago Pass.	Mail.	Day Exp.	Pacific Exp.	R. Gr. Pass.	STATIONS.	Mail.	Limit Exp.	Atlat. Exp.	P.H. Pass.
.....	a.m.	a.m.	p.m.	p.m.	Dep.	p.m.	a.m.	a.m.	a.m.
.....	6.35	7.50	8.00	4.10	Port Huron.	10.20	1.26	7.50	10.40
.....	8.15	9.12	9.28	5.40	Lapeer.	8.37	12.07	6.25	9.12
.....	9.07	9.55	10.05	6.30	Pontiac.	7.50	11.35	5.55	8.25
.....	11.05	10.30	10.45	7.20	Durand.	6.40	11.05	5.10	7.20
.....	9.45	11.32	11.50	8.28	Lansing.	6.37	10.12	4.10	6.00
.....	11.40	12.05	12.25	9.07	Charlotte.	6.02	.....	3.32	6.32
am	12.40	1.00	1.20	10.00	A BATTLE CREEK D	4.08	8.55	2.35	4.35
5.00 p m	1.25	1.25	.....	.....	A	4.03	8.50	2.30	.....
6.48	2.10	2.17	.....	.....	Vicksburg.	3.14	8.10	1.45	.....
6.00	2.23	2.25	.....	.....	Schoolcraft.	.....	.....	.....	.....
6.47	3.05	3.19	.....	.....	Cassopolis.	2.12	7.51	12.51	.....
7.30	3.50	4.08	.....	.....	South Bend.	1.28	6.44	12.10	.....
8.48	5.27	5.52	.....	.....	Haakell's.	12.07	.....	.....	.....
9.00	6.25	6.52	.....	.....	Valparaiso.	11.30	6.27	10.41	.....
11.20	7.45	8.10	.....	.....	Chicago.	9.10	8.20	8.30	1.15
am	p.m.	a.m.	.....	.....	Arr.	Dep.	a.m.	p.m.	p.m.

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

GEO. B. REEVE,
Traffic Manager.

W. J. SPIGER,
General Manager.

The Review and Herald.

BATTLE CREEK, MICH. MAR. 3, 1885.

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The editor of the Lodi (Wis) Valley News needs enlightening. He argues for Sunday just as if it was enforced by the fourth commandment.

WE have procured from S. S. Wood, sole agent, 134½ West 33d St. New York, a new supply of Webster's Practical Dictionaries, which will be used in procuring new subscribers for the REVIEW. Let those who wish to work for us not miss this opportunity.

NOT THE ONES.

A FANATICAL set of so-called Adventists in Creston, Iowa, are disgusting the people and arousing the fears of the community in regard to the direction their insane freaks may take hereafter. And some, perhaps misled by the term Adventist, refer to these people as *Seventh-day* Adventists. This is a mistake. They are not that kind. S. D. Adventists have a sound scriptural theory that steadies and controls the reason, instead of unbalancing and dethroning it. We protest against any mixture with the class above referred to.

SPECIAL-BIBLE READINGS.

THE year's Bible Readings published under the title of the *Bible Reading Gazette*, are now issued in book form, well bound in muslin, comprising 162 readings, and making a book of nearly 300 pages, which will be sent postpaid for the small sum of \$1. They are just as available for use now as when they were going through the press. The best thing to use to get the truth before your neighbors where a preacher cannot be procured. If any have parts of sets we can supply the missing numbers to make them complete at 10 cents for each monthly issue. Address REVIEW AND HERALD, Battle Creek, Mich.

THE RELIGIOUS LECTURES IN BATTLE CREEK.

THIS series of doctrinal discourses commenced in the Tabernacle Tuesday night, Feb. 24. The congregation has ranged from 1000 to 1200. There has been excellent attention and we hope for much good to result. Eld. Kenyon and the writer have thus far been the speakers. Eld. Smith and others will participate.

How many of this congregation are not of our people it is hard to tell; but many strange faces are seen in the audience. We expect these meetings will be continued some weeks. They are held every night but one in the week. Bro. W. C. Gage makes a report of every lecture in the *Daily Journal* of this place which is being circulated quite extensively. Brethren, everywhere, will you pray for the success of this effort?

G. I. B.

SUBSCRIPTIONS FOR THE REVIEW.

SUBSCRIPTIONS are coming in by the hundreds since the dictionary, so favorably spoken of, has been offered to those who would subscribe for the first time. At this season of the year, when many subscriptions expire, and when times are so hard, we are forced to the painful duty of cutting off many names. But we are sure most of these will renew. We have never seen a person who was not pleased with the dictionary. It is an exceedingly useful book for every family, and there is none in the market for the same money which will compare with it. With such a premium, it is easy to get persons to subscribe who have no religious interest; and we cannot tell how many of these will become interested. One of our brethren, whose life of integrity as a Sabbath-keeper had long been known in his neighborhood, and who had thought he never could obtain a subscriber, went out one afternoon and obtained four or five. He continued to go out, and obtained others. One man took the paper who had in his house already two dictionaries, one of them unabridged. Many of our people could succeed as well as this brother. Always try first to get their subscription for a year at \$2.00, with the dictionary; if you cannot, then try for six months at \$1.00.

G. I. B.

THE SIGNS CANVASS

WITH "Sunshine" and other books has gone on splendidly. We hope the earnest workers will not grow weary in well doing for they are engaged in a good work. Many thousands of names must already have been added to the *Signs* list. Our greatest regret is that the time is so short before the subscriptions expire. We hope there will be special efforts made to obtain renewals of the three month's subscriptions. We are glad indeed to learn that some are having such success in canvassing for the *Signs* with Vol. IV. of "Great Controversy." This is such a precious book that the reading of it will do great good. We have personally read it through more than once, and portions of it as many as four times; and every time, if possible, with increasing interest. How we wish a million copies could be sold. We hope it will be circulated in every legitimate way, and if it can be used to help in the circulation of the *Signs* two important objects will be accomplished. It will do the people great good to read the book and also our excellent pioneer paper. Brethren and sisters, let us work. This is what we need to do. Work for the circulation of God's truth everywhere. We have but a short time to work. The night soon cometh.

G. I. B.

THE SPURIOUS ARTICLE.

DOUBTLESS the readers of the REVIEW have perused the article from Eld. Canright in last week's issue, on Salvation Army methods, holiness movements, faith cures, etc. Any sensible man, with any knowledge of the teachings of our Saviour and his apostles, can discern the difference between their methods and these now being so actively put in operation. How little seriousness, repentance, contrition of soul, humility of heart, and seeking God's blessing with tears there is in these modern methods! If we feel we are all right, we are all right, seems to be the general conclusion; whereas the Bible teaches that if we have the Spirit of God we shall bear the fruits of the Spirit, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The possession of these, with "the meek and quiet spirit, which is in the sight of God of great price," is the true evidence of our acceptance with God. True religion in the soul will produce good works in the life, reverence to God, obedience to his word, a sense of our own unworthiness and littleness before God. We shall want to sacrifice for the cause; we shall suffer anything with patience which God's providence may permit to come upon us. Beware, brethren, of the spurious article.

G. I. B.

SPECIAL NOTICE.

THE general meeting to be held at Ithaca will be important one for Dist. No. 7, and especially for Ithaca Church. The new meeting-house at this place will be dedicated on Sunday, March 8, at 2:30. Let there be a general rally from all points in the district. Come up with a determination to seek the Lord, and to consecrate yourselves wholly to his work.

J. FARGO.

I. D. VAN HORN.

NOTICE.

WILL all our brethren and sisters who gave the names to me at the general meeting at St. Charles canvass for the REVIEW AND HERALD with the dictionary as premium, please notify me at once by card at St. Charles, Mich., as I have lost the list of names given me at that time. Also any others wishing to join us in this work.

E. S. GREGG.

TO OUR ILLINOIS S. S. ASSOCIATION.

QUITE a number of other State S. S. Associations have decided to donate their contributions for a quarter to the Australian mission. Why should Illinois be behind in anything? Let all the schools of the State begin April 1 to lay by their contributions during the ensuing quarter for this important mission, putting forth a vigorous effort to make them greatly exceed any previous whole year.

A. O. TAYLOR.

MEETING AT SPRING SIDE, KANSAS.

No preventing providence, there will be a general meeting held at Spring Side, Pottawatomie Co., beginning Friday evening, March 6, and continuing till Monday, the 9th. We are very anxious to have our brethren and sisters in this part of the State present, as this will be an important meeting. Eld. J. Cook, the president of our Conference, will be present. Come up to the meeting, brethren, bringing the blessing of the Lord with you. Do not with one sentiment begin to make excuses; but lay aside the cares of this life, and come up to worship before the Lord. Bring blankets with you.

WILL D. CURTIS.

TO SABBATH-KEEPERS IN ONTARIO.

To our scattered friends, and all who feel interest in extending the warning of the third angel's message to this part of the world, I would say that in harmony with the suggestions of our last General Conference I am now in this part of the wide harvest field to do what I can, by God's grace, to help you. I want your sympathy and co-operation in the work. I am now at Toronto and expect to make this my center until I can see a more favorable opening elsewhere. I expect to visit every Sabbath-keeper in the province soon as Providence opens the way. Will you please communicate with me here, and let me know your wishes and needs.

Let us seek the Lord for his help and his blessing to rest upon us and our labors. Let us be ready to embrace every opportunity to work for him. Pray for me, that the Lord may endow me with wisdom to labor wisely in his vineyard, and that he may bless my labors to the salvation of precious souls for whom Christ died. If the tent is to be used during the coming season who will furnish the means? and who will volunteer to go with me? My address is 505½ York St., Toronto, Ont.

Yours for the truth,

T. M. STEWARD.

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