

Adventist Review

AND SABBATH HERALD.

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

Vol. 62, No. 13.

BATTLE CREEK, MICH., TUESDAY, MARCH 31, 1885.

WHOLE No. 1608.

The Review and Herald,

ISSUED WEEKLY, BY THE

Sabbath-day Adventist Publishing Association,

Battle Creek, Michigan.

Five DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

ALL WILL BE WELL.

All will be well. I heard this blest assurance,
Flung o'er the borders of the unseen spheres.
It gave me faith and courage and endurance
To walk serenely on, and meet the years.
Like the sweet voice of some consoling spirit,
Down through the silence of the night it fell;
My soul's fine ear was rightly tuned to hear it:
"All will be well."

All will be well. Why should we ever doubt it?
There were no blunders in creation's plan.
When God's vast mind conceived, and went about it,
He was not aided or controlled by man.
The stars that move in such immortal beauty
Through their appointed pathways, seem to tell
Our questioning souls, if we but do our duty,
"All will be well."

All will be well. Let not our hearts be troubled
By passing clouds or shadows that may fall,
We must press bravely on with faith redoubled;
The glorious end will justify it all.
I will believe that voice from heaven's portal,
Clear as the utterance of a silver bell;
It spoke to me a truth that is immortal:
"All will be well."
—Ella Wheeler Wilcox, in Advance.

The Sermon.

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

REVIVALS—TRUE AND FALSE.

From that time Jesus began to preach, and to say, Repent, the kingdom of heaven is at hand." Matt. 4:17.

The word here rendered "repent" means to change or amend the life; and the marginal reading (Matt. 3:4) more correctly renders, "bring forth fruits answerable to amendment of life." This marks the preaching of the Lord and of his disciples and true ministers as really what is called, a "preaching of righteousness,"—an actual means of the Lord's "blessing us by turning every one of us away from his iniquities." The popular idea of these words obscures all their practical power by the supposition that repentance is an emotional rather than a practical work; that it is a work done, not in "ceasing to do evil, learning to do well," at the counter, at the anvil, at the plow, at the bar, in the pulpit, but in a moment's passive emotion on the mourner's bench. There is a word in the original that has an emotional element in it—an element of remorse, the old style of repentance. But the word used here, and in all parallel cases, has no such reference. It means a change of mind, of principle, and thence of practice. It requires this change of principle to change practice. A sensation is not a principle, but only a flood-tide whose ebbing leaves the soul stranded where it was. Every one knows that men are every day wrought upon by the professional revivalist's skillful manipulations of their feelings till they are brought down to the depths of sorrowfulness, then up to the heights of

rapture, only to come back to the dead level of their unexcited state, without a single change of principle or practice. But a change of principle, which can be truly effected only under the calmest and most rational and deliberate purpose, will affect the practice. The true conviction is a conviction of the truth, and that not in the sensibilities, but in the understanding. It is a conviction that the Lord is the only Saviour, and that his commands are the only true and right things to be done, and all else ought to be shunned as sins. And when it is practically carried out, it brings the repentance that is the amendment of life.

John the Baptist, as the model preacher, showed how this is practically to be done in his instructions to the people that flocked to his "baptism of amendment of life." Luke 3. He made it a much more practical matter than the modern momentary and sensational affair that so often usurps its place. The true repentance that involves amendment of life must go on, day by day, as the amendment of life goes on—on till the life is amended. What can only be done by living, cannot be compressed into one immense thrope of feeling, and all be over, as is expected by the popular plan of getting religion all in a lump, for once and forever. Of course it is impossible that the summary process of the revival plan can involve the actual resistance of its evils till they are suppressed, and the actual choice and practice of goodness from the Lord till it is acquired, as the actual amendment of life must involve; for evidently no actual work is done or is contemplated in the proper process. It depends not on the practice, but the theory of the matter; that is, not on actual knowing and shunning of evils as sins, as they come up to be known and resisted in real life, but a sort of wholesale dispatching of them under a sensation of general guiltiness; and that that guiltiness is canceled on the ledger of heaven by substitution. This is the chief mistake in the popular plan. It leads men to trust in a substituted instead of a real religious work; to put a summary emotional substitute in place of the perpetual, practical life itself, "doing justly, loving mercy, walking humbly." It encourages men to think that if they go through the prescribed emotional exercises, and get a substitutional washing from the guilt of sin, they are pure and saved from hell and made fit for heaven, all by feeling instead of living. They are, in fact, not saved from hell and made heavenly as they expected to be, as their subsequent experience in fighting against its power in themselves, and vain efforts to obtain the hoped-for heavenliness, so clearly proves. If they were really saved from hell, they would not find its life still so strong in them that, if they resisted at all, it must be done by a perpetual life-battle. If they were really transformed into a state of heavenliness, they would not find themselves so far from its reality, and so unable to attain it by the best efforts of their lives.

There would be less of fiction in this, and the fiction would be less harmful, if no more was claimed for it than there could possibly be in it; that is, nothing but a simple start in the right direction. A conversion, turning around, it may be; a re-generation; a re-birth into heavenly life it cannot possibly be. One may take a step and reverse the direction in which he is going, but he cannot thus do the going all the way from hell to heaven. Between these two states "there is a great gulf fixed," and not one step but the daily walk of a life can span the gulf. It is a long way from the love of self to the love of the Lord; from the love of the world to the love of the neigh-

bor. Life's changes are not lightning shocks, but regular progressive processes. They do not very well accord with the idea of instantaneous regeneration. We would not expect an invalid to recover his health instantaneously. It is the same physically or spiritually. No birth is accomplished except as the result of a growth. The heavenly birth is no exception. Ignorance is not flashed out and wisdom flashed into any mind instantaneously. Neither is goodness in the heart. Conversion is not regeneration, any more than the crisis in disease is recovery, than the generation of life is birth, than the first glimpse of truth is wisdom. And, what is more, the sensational work of the common revival is often not even conversion; nothing indeed at all but an excited feeling, which passes away without leaving a trace behind.

It is a most unfortunate and disastrous mistake that has led to the so general impression that the only way to get religion is through this prescribed state of emotional excitement; that one cannot begin the Christian life except by being broken on the revival wheel; that this is his only hope of heaven. Multitudes who, if taught the truth, would without delay make a quiet, rational, and well-advised beginning of a better life, it deters from ever making an attempt till a professional revivalist comes around, and they go through the prescribed "experience," to come out, after all, perhaps, only with the delusion that sins are washed away that never have been even once seen, much less resisted; that to feel very sorrowful, and then shoutingly jubilant is the whole of the work of putting away sin and receiving heavenliness that fits the soul for heaven. This is discovered to be the delusion that is believed by so many of the unfortunate victims of the popular revival machinery, who learn to their disgust and discouragement as soon as the excitement is over, that, instead of being the whole work, it has been nothing at all to them. This wholesale way of balancing sin accounts, never disposed of an actual sin in the world. It all can never make a worldly man less worldly, as long as he is unconscious that he is worldly, and that worldliness is a sin. Otherwise, why does it breed so many of exactly this kind of Christians, that are in particular very worldly, or grasping, or dishonest, or hard-hearted, or passionate, and yet have never known and shunned these evils once, perhaps, in all their lives, but trusting in the wholesale disposition of their general sinfulness, have gone most confidently and shoutingly down to death? Their particular evils of actual life get no recognition, no resistance. They never dream of its necessity. Under the washing they have had, what need? Such men never perform an actual work of repentance, nor have an actual sin washed away in all their life; and the delusion that they do is most deadly, and the idea that fosters it is the most fearful mistake in all the world. Its effect is hardening in the extreme. Take, for example, a girl in our city who had been in the habit of telling untruths; was, in fact, famous for it. She went through a popular revival, and experienced the popular substitutional religion. Reminded of her fault one day, she said, "Oh! that is nothing any more; it is washed away in Jesus' blood,"—a fact that no one could see but herself. All that this fearful delusion had done for her was to make it nearly impossible ever again to convince her of the necessity of actual repentance and amendment of life in regard to this particular evil, since a general dispatch has been made of all. The only true and safe religion is one that teaches that no other repentance is of any avail but that of each individual, actual sin, as it comes up in the daily

life; that no other will break the hold of a single evil on any life; that no other will give remission, or, as the word means, sending away—removal—of sins. Remission of sins, like repentance, is not fiction, but a fact. Sins are not remitted or removed while they are still in the life, while their power is still unbroken and their practice unrestrained. These are not imaginary cases, but real and common ones, and perpetually fostered by the false idea that underlies the whole present revival system. It all is an evil, that demands abatement. And it will be abated as men are taught the truth, that the right and sure and effectual way to get religion is to begin and live it calmly, rationally, intelligently, and faithfully, in the daily life. Any one can begin who can simply think, "That and that is wrong, a sin against the Lord. This and this is right, and from the Lord; he being my help, I will shun that; I will do this." And then after the thought shall have been repeated till it grows to purpose, purpose to practice, practice to love, and love continues to the end, the work is done; then hell is escaped and heaven attained. Experiencing religion is living it; living it is doing it; doing it is possessing it, and in the end heavenliness it brings. When the church comes to teach these truths it will have a perpetual revival that is a fact, not a fiction, that will save men and not delude them.—*Rev. G. Nelson, in Watchman.*

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 GOVERNMENT OF GOD.

BY ELD. ALBERT STONE.

THE Divine government consists of three branches. These are, (1) his providential, (2) his moral, (3) his spiritual governments. The principles involved are based on the ten commandments. His providential government is the care which he exercises over his creatures, ordering all events relating to them according to his infinite justice, power, and wisdom. His providence is unlimited, unconditional, and universal, extending to the most inconsiderable, as well as to the most important objects and events. He feeds the ravens, clothes and adorns the lilies, and numbers the hairs of our heads. He orders the seasons, causes vegetation to grow, and the harvest to ripen. He balances the earth upon nothing, and guides the planets in their course. Events may occur in human affairs that seem mysterious and even unjust; but could we see the end from the beginning, mystery would vanish, and wisdom and goodness would stand out in bold relief.

His moral government is that which respects his claims upon man, and his dispensing of rewards to each respectively according to character, whether it be good or evil. The principles of moral government are without beginning or end. They are commensurate with the life of God, and flow out from him as a river from its fountain. They are of the same nature with God, and this accounts for their immutability. They were transmitted by the finger of God to the imperishable rock. They are the nearest approach to seeing God that can be attained by men in the flesh. They are appointed to be the rule of judgment. In the light of them every one may have a daily reckoning with God. If there is power in existence that can change the law of God, and give validity to the change, the same power can dethrone the God of heaven, and wrest from him the reins of universal government.

The spiritual government of God is that which he maintains by his Spirit and word over the hearts and lives of his saints. This branch of the divine government, though in perfect harmony with the others, yet in some respects differs widely from them. The providential and moral government is as far removed from the voice and control of man as it is from the lower orders of creation. Man is not a partner with God in the execution of his law or providence. But the reverse is true of the spiritual government. It is here that the subjects of grace work together harmoniously with the word and the Spirit of God.

Says the apostle: "We are laborers together with God." 1 Cor. 3:9. Again he says: "We, then, as workers together with him [Christ], beseech you that ye receive not the grace of God in vain." 2 Cor. 6:1.

In yielding to the requirements of the gospel, men are brought into harmony with the Divine government. The plan of redemption, involving the death of the Son of God, was originated and is being executed for the purpose of restoring the human family to their former allegiance to the law and government of their Creator. The Son of God, by giving up his life for any object, stamps that object with infinite importance. Christ becomes a martyr for the honor of his Father's law, and a sacrifice for the sins of men. By his death he manifests his love for his Father, and at the same time throws his strong arm of love around the human family, and brings life and immortality within the reach of all men.

"Christ is the end [object] of the law for righteousness to every one that believeth." Rom. 10:4. The Lord requires uprightness of character. His standard of character is the law. The law is not the servant of the gospel, but the gospel is the servant of the law. Where grace reigns, it reigns through the righteousness of the law, and does nothing contrary to the law. If the law is not in force, the gospel is a myth. To teach and preach against the law, is to do the same against the Author of the law. To reject the law is to be rejected of God. The government of God stands on a sure foundation. "Justice and judgment are the habitation of thy throne." Ps. 89:14.

Eden Mills, Vt.

OH, WILL THERE BE GREETINGS FOR ME?

BY J. M. HOPKINS.

WHEN those who shall join in redemption's glad song
Shall have heard the last trumpet's loud sound;
When angels have gathered the purified throng
From this dreary earth's farthest bound,—
From Africa's wilds and from India's plain,
From the depths of the deep, briny sea,
From the rack and the torture, the prison and chain,—
Oh, will they have called unto me?

When seraphs in glory and saints robed in white,
Shall meet 'round the beautiful throne
In the city of God, in the kingdom of light,
Evermore as they know, to be known;
When friends fondly cherished shall clasp loving hands,
Rejoicing each other to see,
And roam the bright fields of that heavenly land,
Oh, will there be greetings for me?

Thus musing, I think of the days that are past;
My record—how dark it must be!
And a fear thrills my heart lest when Judgment is
passed,
There'll be no place in glory for me.
My sins, oh! like mountains they rise o'er my soul,
And tears dim my eyes while I write;
And sometimes the tempest in fury doth roll,
And the sky seems as dark as the night.

Yet still I despair not; I know there is given
A promise in God's holy word,
That those who repent shall be freely forgiven
Through Jesus, our crucified Lord.
Unworthy I am; yet I trust in his love
Who has offered salvation so free;
And I hope when the angels shall come from above,
They will bring a kind welcome for me.
Chatfield, Minn.

THE LOVE OF JESUS.

BY ELD. J. BYINGTON.

HAVE we the love of God shed abroad in our hearts by the Holy Ghost which is given unto us? Rom. 5:5-11. This is given to a repenting, believing soul that gives his heart and all he has to Christ. Then Jesus comes in, casts out the Devil, and takes possession of the heart; and there is then such a union with God as there is between the branch and the vine. John 15:5.

The fruit of this love of Jesus in our hearts will be our love to God, to our brethren, and to our neighbors. We have often been exhorted to do our duty; but, dear brethren, if the love of Jesus is in our hearts we do not do work for him as mere duty. The proud heart does not follow fashion because it is duty, but because it loves it. And so with the rich; they toil night and day, not for duty, but for love of riches. See the attachment between those two dear young friends. Hardly a day must pass without seeing each other if possible to do so. Is it mere duty that prompts them thus to do?

A few weeks since a beloved sister in came into our house with a lovely babe in arms. I said to her, Why is it that you so much for your dear child by night and day? She answered, "Because it is duty, is it not?" Said I, If it were only duty, that child many times be neglected. She then said, "because I love my dear child."

If all our dear brethren and sisters would come to Jesus as to know his love, and daily hourly retain that love, then loving obedience would be returned to him. A few days since a brother said to me that he wanted a new conversion. O, how sweet the love of Jesus! O, brethren and sisters, stop not short of it.

BRIEF BIOGRAPHIES OF EMINENT MEN.—NO. 1.

BY S. ISADORE MINER.

COLUMBA.

IN all ages, however unenlightened, and in all sects, however bigoted, great and good men have lived,—men who, forgetting self through love of the cause of truth, became examples of noble sacrifice, not only for the time in which they lived, but for all future time.

Such a man was Columba. (Some writers give his real name as Colum, and state that after his death it was Latinized to Columba, or "dove of the sea" from his mild and dove-like disposition). He was born in 521, at Gartan, Donegal, in Ireland, of a noble family, his father being of the royal line and his mother a princess. He therefore received an excellent education; for Ireland, at that time, was famous for its learned masters, and the early Irish Christians, religion and learning were twin sisters. He studied in a monastery under St. Finian, and under such influences and a matter of course embraced monastic life. Between the monastic life of Columba's time and that of the present age, there is a remarkable distinction. Their monks were not associated for the purpose of sustaining an order, but to instruct under their charge for the work of the mission. Hence their monasteries might more justly be called colleges, being, in fact, the seminaries of the churches. Catholicism also, in its primitive form in Ireland, was very unlike that of modern times. Paganism and superstition had made but little road upon the simple religion of its followers. They were for the most part earnest, self-sacrificing people, living out with devotion a religion as pure and humble as themselves.

It is stated by some authors that Columba, by his own wealth and powerful connections, was enabled to found in Ireland thirty-seven monasteries before his twenty-fifth year. However this may be, he is generally recognized, both by his labors and his labors, as the leading minister of his time. He was then familiarly known as the Apostle of Caledonia. In those days the monks were not given to missionary and divine service, but spent in manual and intellectual labor. Agriculture was a prime necessity for the monks, and they taught it to the people. Out-of-doors they labored in the fields, built or repaired churches, and constructed wicker boats covered with hides, in which they ventured on missionary voyages to the British Isles and the Faroe Isles. In-doors they translated the classics, and copied and illuminated the books. In all these duties Columba was foremost, and very last.

For many years after the introduction of Christianity into Ireland, Scotland, and Britain, the adjoining islands retained the barbaric religion of the Druids. To the conversion of these countries, then, the attention of Columba was chiefly directed. When upward of forty years of age, he left his native island, with twelve disciples, and, having received possession of the Isle of Iona, one of the largest of the group known as the Hebrides, he fixed his residence, began his life work, and of converting the kingdom of the North to Christianity. He first built a church and monastery on Iona,—humble structures of timber and reed, the own cell being made of willow rods and having the bare ground for a bed and a stone for a pillow. Having finished this task, he pushed out with his companions to the neighboring districts, influenced by the heathen Picts; and by his preaching

converted the king and many of his subjects. The precise details, except in a few instances, are unknown or obscured by exaggeration and error, but it is certain that the whole of northern Ireland embraced Christianity by his labors, and the religious instruction of the people was effected by the erection of numerous monasteries. Ancient traditions place the number as five hundred, and modern authorities have registered the existence of ninety churches whose origin trace back to him. The monastery of Iona was regarded as the mother house of all these institutions, and for many years the kings of Scotland resided there. Its founder also was honored by his countrymen as by his converts.

Columba died on Saturday, June 8, 597, having predicted the time of his death. This prediction is remarkable for affording positive proof that he lived two hundred years after the death of Constantine confirming the observance of the Sabbath. Columba still held sacred the true Sabbath, according to standard Catholic writers, and the prediction made to his disciple Diermit was as follows: "This day is called the Sabbath, that is, a day of rest, and such it will truly be to me; it will put an end to my labors." or, according to another Catholic author: "To-day is Saturday, the day which the holy Scriptures call the Sabbath, or rest. And it will be truly my day of rest, and it shall be the last of my laborious life." This would not only confirm his observance of the Sabbath, but would certainly imply that he taught it to his converts. Although after his death he was canonized by the Roman church, he was not a Romanist. Romanism proper had not yet reached Ireland in his day; for he strictly enjoined all his followers to receive nothing as religious truth which was not plainly sustained by proof from the holy Scriptures.

The Sabbath was probably revered by the Irish followers for some years after his death, for when at last the papal institutions were introduced into Ireland, among which the change from the Sabbath was prominent, they met with violent opposition, and were only accepted after some compulsory measures adopted by the king, which had been won over to the new doctrines by the missionaries from the Mother Church. In Britain, the followers viewed the popish delegates as heretics, and refused to hold communion with them, and the Scots who resided there returned to their own kingdom. These, with their countrymen, had preserved the Christian faith directly through the influence of the Culdees (as Columba and his disciples were called), and long withstood the errors and traditions of Rome. They rejected confession, penance, idolatrous worship of saints, celibacy of the clergy, and, in fact, all the chief tenets of the papal church, which brought upon them the sweeping charge of preferring the authority of the Scriptures to the "statutes of the fathers"! This they continued to do until the sixteenth century, from which we may safely conclude that the Sabbath of the fourth commandment was rigorously observed by the Scots until that

FALSE WITNESSES.

BY N. J. BOWERS.

The world is full of false witnesses. It was so in the past, and will be so in the future. As long as mankind will seek to gain their ends at the expense of truth and honor, it must needs be that falsehood will come in to play its part. Many have given lying testimony against Jesus. "At that time Jesus came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days." Matt. 26 : 60, 61. These witnesses are called false ones, and so they were. Their testimony was not true. Jesus did not say what they reported him as saying. John 8 : 19 tells what he really did say: "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up." Here is a great deal of a difference. Jesus did not say, "I am able to destroy the temple of God," but, "Destroy this temple." His enemies, doubtless, were angry and eager to represent him as intimating that he would demolish the beautiful temple, the object of their pride and jealousy, and thus make him the perpetrator of a sacrilegious act. This would, of itself, be in their minds a thing worthy

of death. So Jesus by false testimony is made to speak in their behalf.

To-day, eighteen hundred years down the stream of time, we find other false witnesses, but with this difference: the first mentioned were open enemies, while the second are the professed friends of the Lord. Both make false representations. Both misconstrue and distort the Lord's words, and make them what they are not. Both wish to make him testify in their own interest. Our modern false witnesses testify that Christ changed and even abolished the Sabbath. His words are repeated to this effect, and they are as grossly perverted as were his words at the hands of the ancient witnesses.

When Jesus says that he is Lord of the Sabbath-day (Matt. 12 : 8; Mark 2 : 28), our latter-day witnesses say that the Lord said (substantially) that he has power as Lord to repeal the Sabbath; and that if he had the power, he used it, since the Sabbath is a part of the Jewish ritual which was set aside by the gospel. These witnesses make Jesus mean what he did not say, and do what he said he would not do. Matt. 5 : 17-19. Thus it is that they add to their sin of false witness, that of charging the Lord with doing that which he declared he would not do.

As Lord of the Sabbath, Jesus regards it with delight; honors it with his respect; cherishes it with his love; and protects it with his authority. He is "our Lord Jesus Christ" (Acts 20 : 21; Rom. 6 : 23; 1 Cor. 15 : 57), not to ignore, and to repudiate his faithful believers, but to delight in, honor, cherish, and care for. So he is Lord of the Sabbath, and Lord of his people in the same way. Neither are put out of his regard, but are encircled with his love.

The Lord of the Sabbath tells us to beware of false prophets. Matt. 7 : 15. He would also have us beware of false witnesses, who turn the truth into a lie by speaking falsehoods in his name. Again, Jesus is made to testify in behalf of the first-day Sabbath when he came unexpectedly into the midst of the assembled disciples, who, with closed doors, were hiding away from their enraged enemies, the Jews. John 20 : 19-23. What words did he speak in favor of this supposed new Sabbath institution? Will the reader point them out? Did the common salutation with which he addressed them, contain them? Did Jesus mean by his words and acts on this occasion to commend as a proper and religious work their celebrating the event of his resurrection? How could they have been engaged in such a celebration when they did not believe the event had taken place? Mark 16 : 9-14. Think of it! False witnesses should be careful lest they put upon the brow of their spurious testimony the mark of stupidity, and thus make their folly manifest to all men.

THOUGHTS ON PRAYER.

BY C. L. GREGORY.

EARLY this morning, before the serene quiet of the night had passed, my thoughts of God and his cause in the earth "prevented the dawn." My prayer ascended to the holy hill of Zion. The Lord has ever shown a willingness to help all who have called upon him in spirit and in truth. His word abounds in promises to those who seek him with all the heart. "Him that cometh to me I will in no wise cast out," is a golden saying of the Saviour. Had all mankind since the fall prayed to be delivered from the evil one, they would have been saved from untold calamities. Who can tell the countless tears, the agonies, the stripes, the malignant tortures, almost continual occurrences of the past six thousand years? And why?—Because mankind in general were unwilling to heed the invitation of the Saviour, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Did ever words more tender, more pathetic, fall on the ears of mortals? Weep, ye angels, and be dismayed, ye heavens, because so few have accepted of so wonderful an invitation. A deaf ear is turned to the entreaties of Christ, while he knocks and knocks, saying, "Open unto me."

Oh that parents who awake in the morning weary and heavy laden with cares and perplexities in prospect, would roll their burdens on the dear Saviour who gave his life for them. Are your children disobedient? How many more has he,

who, despising all authority, trample his law under their feet! If you put your trust in prosperity, it may prove a snare to yourself and family. "Riches take to themselves wings, and fly away." Are you poor? The Saviour while on earth had not where to lay his head. But he is infinitely rich now, and he will make you rich toward God, "heir and joint heir" with himself, if you will throw yourself on his abounding mercy.

All who have turned many to righteousness have been pre-eminently men of prayer. They have walked and talked and pleaded with God daily and hourly. Had they property, it was consecrated to his service. Had they children, they were again and again brought before the Lord, while they besought his blessing to rest upon them. Had they any burdens, they were laid at the feet of the Redeemer. Oh! what a safe retreat from all the perplexities of life is the mercy seat. When life's ship is tossed on tempestuous seas, how blessed to hear the Son of God saying, "Peace, be still." What a prelude to eternal day is the light from above beaming on the Christian bowed in humble supplication! Such, if over-comers, "will shine as the stars forever and ever," if they turn many to righteousness.

A CONDITIONAL PROPHECY.

BY A. SMITH.

THERE is a prophecy in the 47th chapter of Ezekiel that is supposed by some to be descriptive of scenes in the earth after the New Jerusalem comes down out of heaven, and the wicked dead are raised, and, for one hundred years thereafter, when all the wicked will be destroyed, and the earth purified. The theory would not, perhaps, demand special notice were not some in danger of being misled by it. As the writer understands the theory advanced, it is that the "house" of the 1st verse is the temple within the holy city; the waters of verses 2-5 are the river of life, descending from the mountain on which the city rests; the trees of verses 7 and 12, the tree of life; the waters of the sea (verse 8) are healed from the effects of the second plague (Rev. 16 : 3); that in this period of one hundred years Isa. 65 : 20 will be fulfilled, and the nations of the wicked thus have necessary time to construct for themselves armaments and equipments necessary to enable them to lay siege to the New Jerusalem.

To the foregoing propositions we oppose the following facts and considerations:—

1. Before the city of God comes down out of heaven, the feet of the Son of God are to touch Mount Olive, when it will divide, and a very great valley be formed. See Zech. 14 : 4.

2. The New Jerusalem is to be, according to the lowest reasonable estimate, 375 miles on each side, embracing all the territory given to the twelve tribes (according to Eze. 47 : 13-21), except a small strip on the northern side, in all other directions greatly exceeding the boundaries therein described.

3. In the New Jerusalem there is to be no temple (Rev. 21 : 22); but in, or round about the house or temple of Eze. 47 : 1, was an altar upon which the priests, the sons of Zadok, offered sacrifices, and boiling places where they prepared the sin and meat offerings,—a condition of things very inconsistent with a time when probation has closed forever.

4. The gates of the city, according to Eze. 46 : 1, were not to be opened except on the Sabbath and at the new moon, when the prince should enter and offer, on the Sabbath, six lambs and a ram as a burnt offering. But through the gates of the New Jerusalem no man will enter with a sacrifice. See Rev. 21 : 27.

The whole description of the city with its temple and sacrificial offerings, and the suburbs of the city and inheritance of the tribes, is a representation of a state of things that would have been realized had the children of Israel put away their wickedness, and turned to the Lord. But we have no evidence that they ever did comply with the conditions which are set forth in Eze. 43 : 10-12; and therefore the prophecy was not verified to them.

—You are perfectly free to "ask what you will;" but take care not to "choose what you will;" or you will be sorry later. Always leave your Father to choose for you.—*Agnes Giberne.*

Choice Selections.

"Here a little, and there a little."—Isa. 28: 13.

BACKSLIDING.

SOME of the principal causes for backsliding are:—

1. *Ill-will toward any person.* If ill-will is harbored toward any being God has made, you cannot still enjoy the presence of God. No matter how wicked that person may be, or how worthless, if you hate that being, the Spirit of God cannot dwell with you. You must be a backslider. Sometimes persons who are really injured will let it fester in their minds, and rankle there until it eats out all their piety. You cannot have the spirit of prayer, nor hold communion with God in such a state.

2. *Having too much worldly business.* If you have so much worldly business as to absorb your thoughts, and take up too much of your time, you will backslide. You ought not to have so much business that you cannot pray. And you need not. God does not require it. If you accumulate so much business that you cannot attend on God, it is evident that you have not the right views of business. Men are God's stewards, and he never employs them so that they cannot have time to commune with him. And if they run themselves into such a press of worldly business and cares, it is a sure sign that they have set up to do business for themselves, and not for God, and are now hastening to be rich.

3. *Tale-bearing.* Show me a man or woman who loves to hear a secret and tell it, and I will show you one who is already a backslider, and who will grow worse and worse, unless he repent. Any person who is always eager to tell the first news, will live and die a backslider, unless there is a reformation in this respect.

4. *A want of strict honesty* is another prevailing cause of backsliding. If you allow yourself to overreach a little in business, or take advantage of others in any way, you will backslide. You must not indulge the least degree of dishonesty. Unless you are as honest as if you had but one more day to live, you cannot maintain your ground in religion. If you think you can practice a little dishonesty, and yet continue to enjoy the presence of God, you deceive yourself.—*C. G. Finney.*

TEACHING GEOGRAPHY.

YESTERDAY as I was going to town I overtook a little lad on his way to the district school. On invitation the little fellow quickly clambered to a seat by my side, and I commenced to question him in regard to his studies. Among other things was geography, and I soon found that he had finished the Primary Geography. "What is geography, Willie?" I asked. "A description of the earth's surface." "What is a 'description?'" "I don't know." "What is the 'earth's surface?'" "I don't know—Oh, yes, it's the planet or body on which we live." "What is a 'planet,' Willie?" "I don't know." And what reasonable person could expect a 10-year-old boy to understand the mysteries of the solar system? It is very difficult for a young scholar to fully comprehend the fact that the earth is a vast sphere revolving in space upon an imaginary axis—a truth so stupendous that it took the ablest intellects of the world thousands of years to bring it fully into the light. Ought we to expect the child to grasp it? and that, too, as the very first thought presented for its mental digestion in connection with the great study of locations? It seems almost like a waste of words to argue that there is something wrong with this method of presenting truth to the childish mind. But some may ask for "the more excellent way." I am sure that it can be very readily pointed out. The child is well acquainted with his own

neighborhood, the roads and houses and barns, or with the streets in the town or city near his own home, the store where the family supplies are purchased, the school-house, and probably some other places of importance. Here, where the child lives, is the place to commence. Let him draw a correct map of his immediate surroundings, locating every place accurately, and keep him at it until he can do it all alone, without any aid. The average teacher will be surprised at the progress which will be made. Then branch out from home in all directions till the whole surface of the earth is clearly and accurately mapped out before the mental vision. If in the country, the township, its roads, big streams, town or towns, railroad, etc., must be taken up and mastered; next, the county, with its railroads, rivers, canal, townships, and towns, cities, and villages, must be thoroughly learned, so that the townships may be given readily in any order, etc.; then the State, first in bare outline, the body, afterward the railroads, rivers, canals, towns, and cities,—the arteries and veins through which throb and course the life-blood of its commerce,—locating the home county and the bordering counties, if the State be large; if small, all the counties, the State institutions for criminals, unfortunates, or education. When this is thoroughly mastered, the surrounding States, and so on. Of course the teacher will be compelled to make a great many maps, but he will be amply paid for his trouble in the enthusiasm enkindled and results accomplished. I tried it thoroughly in teaching in the country, and all the above work, and more too, was accomplished in one term by little shavers just beginning.—*F. B. Smith, in Inter Ocean.*

GOD'S WILL THE BEST.

God's will is the best. We do not know what is or will be the best for us. We think we do. We think if we could only have our own will and our own way we should be perfectly happy. We think if we could be rich, or honorable, or healthy, or learned as others are, how happy we should be. But he who sees the end from the beginning, who knows our present and our future, knows best and wills best. Sometimes it would seem as if he permitted us to have our own will and way for a season, just to show us how much better it would have been had we submitted cheerfully to his will. Then the very things we had thought were so desirable we find are full of thorns or stings, and often we are glad to escape from what we had thought were so desirable. Very many of us will also remember how we have longed for certain positions and relations in life, for the possession of certain things, and how we have lived long enough already to see that if the Lord had given us our heart's desire, it would have made us poor, or miserable, or wretched. Then, again, we have been led by God's providence into positions or surroundings where everything seemed to be against us. We could not think that this could be in accordance with the divine will, but there must have been some mistake, and we, losing sight of God's hand, began to find fault with secondary causes, and to complain bitterly of our lot. How often in the end, we have ascertained to our comfort and joy that these were just the positions for us, and that our highest happiness was found in them. I would not say that we always see how the divine will is, or will be, for the best. No; we are too blinded; our standpoint is too narrow; our faculties are too limited. But the revelations of this are so frequent, even in this world, that we cannot doubt that "what we know not now we shall know hereafter." Oh, when the clear light of that eternal day breaks over our souls, then we shall see that "he hath done all things well;" that his will was the best!—*Sermons on the Higher Life, by Dr. L. R. Dunn.*

USEFUL, IF NOT NEW.

THE following simple rules for preserving health and promoting personal comfort, if new to some of our readers, are none the less important to every one.

The object of brushing the teeth is to remove the destructive particles of food which by decomposition generate decay. To neutralize the acid resulting from this chemical change is the object of a dentifrice. A stiff brush should be used after every meal, and a thread of floss or India rubber passed through between the teeth to remove the particles of food. Rinsing the mouth in lime water neutralizes the acid.

Living and sleeping in a room in which the sun never enters is a slow form of suicide. A sun bath is the most refreshing and giving bath that can be taken.

Always keep the feet warm, and thus avoid colds. To this end, never sit in damp shoes, wear foot coverings fitting and pressing close.

A full bath should not be taken less than three hours after a meal. Never drink water before bathing. Do not take a bath when tired.

Keep a box of powdered starch on the washstand; and after washing, rub a pinch of starch on the hands. It will prevent chapping.

If feeling cold before going to bed, exercise does not roast over a fire.—*Sel.*

LAW AND ORDER.

To correct children for trifling offenses continually, at home or in school, has a bad effect. It is confusing to the child, and does not tend to develop or to cultivate the moral sense. It tends to make distinctions between right and wrong which do not exist, and for this reason weakens real ones. It is surprising to see how early children begin to look into hidden things of metaphysics. "Is it wrong, mamma," a little boy said the other day, "or only against the law?" The astonished mother questioned the child, found out some one had told him stories of the fables of slaves, and of the laws of their time, and the passion for generalizing which many children have, he had applied his knowledge of the circumstances and events occurring around him. To be perfectly honest with children, and at the same time to cultivate a respect for the law by their small transgressions, which are often committed without premeditation, is sometimes well for parent and teacher. It is only necessary to think ourselves back to childhood to understand how different the child's point of view is from that of an older person, and to do this occasionally would be helpful to most parents.—*Sel.*

THE KING'S EAR.

IN a private letter of Mr. Spurgeon to an American friend were recently read these words: "Don't forget to pray for me whenever you have the King's ear."

It is a high honor and a gracious privilege to have the ear of the King of kings. It is those who, by obedience and submission to the divine will, enjoy the most confidential fellowship with the Lord; those who so abide in him and have his word abiding in them, that they ask what they will, and it is done for them. Such never ask amiss, to partake of their intimacy with the Lord. It is those who have the ear to hear what the Spirit says to them, that have the ear of the King. Of Luther it used to be said: "There goes a man who can have anything he likes of God."—*Texas Press.*

—The desire of power in excess causes angels to fall; the desire of knowledge in excess caused man to fall; but in charity is no sin, neither can man nor angels come into it by it.

Our Tract Societies.

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

NOT AS I WILL.

BLINDFOLDED and alone I stand,
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope.
Yet this one thing I learn to know
Each day more surely as I go:
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak, and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go:
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will," the sound grows sweet
Each time my lips the words repeat;
"Not as I will," the darkness feels
More safe than light, when this thought steals
Like whisper's voice, to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfill,
"Not as we will."

—Sel.

CANADA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1884.

Members.....	55
Reports returned.....	21
Members added.....	1
Missionary visits.....	86
Letters written.....	72
New subscriptions obtained.....	42
Pages books and tracts distributed and sold	14,480
Periodicals distributed.....	520
Received on sales, \$25.50 ; on periodicals, \$39.45.	

MARY L. CUSHING, Sec.

THE TRUTH SPREADING.

present some letters from Brazil and Russia translated by Bro. Kunz. These show clearly the truth is spreading to the most distant, yes, the darkest, parts of the earth. Sabbath-keepers workers springing up in Brazil and Russia the help of the living preacher, shows that helping forward this cause. We have in our midst at Battle Creek this week a Macedonian who has been in this country two years a minister of the gospel who has embraced the truth recently, and who has come to attend the Sabbath, also a German minister who has been in Ohio, who has also commenced the observance of the Sabbath, and severed his connection with the world for the truth's sake. Surely the power of God is working its way to honest hearts. The Lord hasten its progress. G. I. B.]

—, BRAZIL, FEB. 4, 1885.

For *Stimme*: Your esteemed letter and tracts I received last November. The tracts, as well as the *Stimme*, circulated in my district, and are read by many with attention. I have also presented a few to our minister. It seems to me that that gentleman has little knowledge of the development of the oldest church; since he, in the plainest proof to the contrary, insists that the Sabbath was kept in the time of the apostles. He also has a tract entitled, 'History of the Kingdom of God on Earth,' by F. L. Miller, an evangelistic preacher. It says that 'since the time of the apostles, Sunday was kept instead of the Jewish Sabbath, to commemorate the resurrection of Christ.'

It is quite a task to convince the people here that they are in darkness. South America is decidedly a Catholic country. The few Protestants, or rather half Catholics, who are there, and follow at heart, as well as in their conduct, the great mass (the world, if I may so say), who are still in darkness. Catholics and Protestants keep the first day of the week. They work six days with all their might, and go to market to sell it. A definite seventh day of the week for such purposes has not as yet been fixed here.

Several in my district are convinced of the truth from the tracts and the *Stimme*, and acknowledge that they are in the wrong. Others, who are not yet convinced of the truth, ask the question, 'If the doctrine which those who read the *Stimme* teach, is the pure apostolic faith, why do our ministers accept the same?' A third class

(materialists) do not hesitate to spread the base untruth that I am hired by your church or tract society, in order to gain for them as well as for myself material advantages. In short, the Catholics and Protestants (materialists) seek to tear down what I am trying to build up. They even threaten to depose me from my office (teacher), since I introduce new doctrines.

"And now, my brother in Christ, may I inform you that the good seed which has been sown through the tracts and the *Stimme* amidst these weeds, is gradually taking root. One besides myself is keeping the Sabbath; three others have subscribed for the *Stimme*, and I send you for the present 6,000 milreis [about \$3.24] to pay for their papers and also my own. Should the money not suffice, be so kind as to send the papers anyway, and I will at once remit the balance. I have scattered the tracts you sent me. Should you have single sermons or complete sermon-books in stock, I would urgently request a specimen copy. I have sermon-books from my pastor, which do not contradict the *Stimme*, nor do they help to establish its truth. Should you have premium pictures, please forward some. New subscribers may well be compared to children. First the pictures, and then the paper.

"Fare you well; and pray in your meetings for me.
"I remain yours very respectfully,

—, RUSSIA, FEB. 7, 1885.

"DEAR *Stimme*: Perhaps you have given up hearing from me. I received your tracts only last week, since they came to Moscow, and I had been home in Eshtland with my parents, to recuperate, and to talk with them about the kingdom of God. The Lord has permitted me since Christmas to keep his holy Sabbath; but there is much yet that causes me thought and study. I have not yet read all the tracts. Besides, I have had fears, and have prayed to God to save me from untruth and darkness, and to lead me into the light. Your doctrine of the state of the wicked dead I need to have explained to me. I stand ready to follow Christ and his disciples; and as you go with them, I give you my hand, and say for our encouragement, Let us also walk, even as he has walked.

"With brotherly greeting to you and other true members of Christ, I remain yours,

—, RUSSIA, JAN. 20, 1885.

"EDITOR *Stimme*: I wish you eternal life, and much grace and mercy from God the Father, and our Lord Jesus Christ, and great progress and success in the spread of the *Stimme*. I send you six rubles [about \$3] for tracts. I am sorry I cannot circulate your publications as I would like; but in Russia the circulation of tracts is most rigidly prohibited, and the Bible Society and myself [one of their colporters] have to adhere most closely to our instructions, if we would have our license and position continued to us.

"Pray send me, now and then, some instructive pamphlets or other printed matter, also the paper, and a complete explanation of the total annihilation of the wicked. Instruct me as far as you can on all points of the faith. I received the tracts all right Jan. 7 [about 10,000 pages], and have already sent nearly all of them away. If the money I sent does not pay for all, please let me know. If it is too much, send me reading matter for the balance.

"I inclose another letter from a brother who will also accept the truth, I think, if the reasons of the faith are presented to him. I told him I would give you his address; please write to him, and give us both all the information we need, if it is not asking too much, and the Lord will reward you. The truth goes here, too, with gigantic steps.

"Your fellow-laborer in Christ,

—

The following is the letter referred to by this brother:—

—, JAN. 2, 1885.

"DEAR BROTHER: Your father was to-day at my house, and showed me your letter, and also the tracts you sent to him. — has also been home and showed me several tracts, which he left for me to read, from the American society [S. D. A. Pub. Ass'n]. I take great pleasure in reading them; and if in any way you can get me some more, so that I can get a thorough knowledge of the doctrines, and can convince myself that it is the awakening call of Bible truth, I am most ready to put my hand to the plow to spread those tracts; but, as I said, I must first be thoroughly convinced that they contain truth. I wish you God's blessing.

A WORTHY EXAMPLE.

WE have been expecting to see individuals come to the front and take hold to help carry the cause over some of its financial embarrassments. There were men who did it at the first advent of our Saviour; and in every period of reform there have been those that considered it a privilege to thus aid with their means. As examples in the first century, we might cite Joseph of Arimathea, Nicodemus, and others. In order that the word of God might be preached in the days of John Huss, a wealthy merchant gave land for a chapel in the city of Prague, in Bohemia, while another built it at his own expense. Thus commenced the reform of the fourteenth and fifteenth centuries. This spirit continued with this people, and many years after was manifest in their descendants, the Moravians, who have sent missionaries to almost every nation on the globe, and who to-day have more in the field, in proportion to their numbers, than any other de-

nomination. It was thus that men gave of their means in the days of Luther, of Wesley, and of William Miller under the first angel's message. So it was at the commencement of the third angel's message, and so it will be to the end. This has been our hope in our city missions, and we believe that there are men and women who will come to the front in our foreign missions in the same manner.

The New Orleans mission has been in great need of different quarters in which to hold meetings. The International Tract Society has been carrying as great a load as its finances could bear, and we have felt sad when we have seen so little interest manifested in some parts of the country, in the work at that place. We consider it a more favorable field than some of our northern cities where missions are now in operation. We have just received the following encouraging letter, which speaks for itself. We invite others to go and do likewise. And as God raises up men to lift financial burdens of this kind, we invite our brethren and sisters to enter the fields thus opened, and devote their time and services to the work, earning their own living by selling publications that will be furnished at cost. The letter reads as follows:—

"DEAR BROTHER: The good work is advancing in New Orleans. Many are becoming interested; some from Bible-readings, others from various other means. There are a number of persons who would come to our Sabbath meetings (a few do come) if we only had a suitable place in which to hold them, and where we could invite our friends with some degree of courage; but up to this time we have not had this. We have tried to seek the Lord earnestly, and finally concluded that the fig tree of this mission was putting forth its leaves, so that it was high time for us to work. Hence we sought the Lord to help us, and he put it into the heart of a good brother (who requested us not to tell his name) to come this way, who, seeing the needs of the cause, took it upon himself to rent a good house for the mission, beautifully located at 1270 Charles St. The cost is \$50 per month, and in order to get it, he had to secure it till July 20. This he does for the cause. He also furnishes it with such articles as we had to have. We move to-day to our new home. The house consists of eleven rooms, two of which are 16 or 18 ft. square, and there are double doors between them, so that when they are opened, we have a beautiful lecture room 16x32.

"The Lord is in this work, and we are very anxious that it shall be established in this city. We want you to come this way when you go to California, for we wish to counsel with reference to matters here. We need more canvassers to engage in that branch of the work. Bro. — is having excellent success, but our numbers are getting few, and Bro. — leaves in a few days. If you think it worth while, I wish you would appeal for help; if not, we will do the best we can. Please answer this, and let us know if you can come this way. In your prayers remember us and the cause in this city. H. W. COTRELL."

When the New Orleans enterprise was at first proposed, there was considerable enthusiasm manifested on the part of our brethren, and it was suggested that we go down and help start the work. We received letters from different individuals stating that they wished to engage in the work in New Orleans. We took pains to answer all that corresponded with us, referring them to the resolution passed by the International Tract Society to the effect that the various tract societies or Conferences were to recommend those that were sent, and that they were to come prepared to take care of themselves. We could only find them lodging room, and that in a tent. Many of these were not recommended by their Conference, and we were wholly unacquainted with them. No doubt their Conferences would have recommended them had their desire been known by the proper persons. But few of them came, however. The accommodations have not been the best, but much better than missionaries frequently get. We hope that wherever it is consistent, and it has not been done, Conferences will send suitable persons to help in that city. Why should not a mission be sustained there until the city is warned? It is a large seaport, and is connected with points all along the Mississippi River.

S. N. HASKELL.

Special Mention.

GEOLOGY AND THE BIBLE.

SOME RECENT GEOLOGICAL RESULTS FAVORING THE BIBLICAL ACCOUNT OF THE AGE OF MAN.

The following article is from the March number of the *Rugby Monthly*, a journal published by Dr. Samuel W. Murphy, Wilmington, Del. We would commend it to the attention of those who seem to think that geology is an exact science, and that its followers are unanimous in the opinion that man is many ages older than would appear from the Biblical account:—

"There has been no question of modern science so much the sport of the half informed or skeptical fanatic as that of the antiquity of the human race; for left, as it has so long been, without any authoritative settlement, the elasticity of its possibilities has been frequently made to serve the purpose of scorners of revealed religion. They say, 'We have abundant evidence that early man in Europe saw the retreat of the great glacier, and that he was the contemporary of the mammoth and woolly-haired rhinoceros. We further know upon astronomical grounds, that this ice era was inaugurated at least 100,000 years since, thus determining the antiquity of man to be far beyond the 6,000 years measured by Biblical history.'

"Now the proposition which I hope to establish in the present paper is, that whatever may be the future discoveries in the field of anthropology, there is, as yet, no authentic evidence that man's origin was much, if any, more remote than the Mosaic record declares it to be.

"Taking the oldest records of human remains, we find that no reliable scientist has been able to trace man's origin to a period farther removed than the Pliocene Tertiary. In Europe there is really no evidence upon which any dependence may be placed, that would point to such antiquity, and but few anthropologists have made any assertions concerning Tertiary man in the old world. In America, the famous Pliocene (?) or Calaveras skull is generally recognized as genuine proof. It was found imbedded in the auriferous gravel, which was removed in the presence of two distinguished naturalists. Analyses showed that the osseous matter had been completely changed from phosphate to carbonate of lime, this proving beyond a doubt that the skull had remained in place for a number of years amounting to centuries.

"The gravels in which the skull was found imbedded have been referred to the Pliocene by Professors Whitney and Lesquereux, because of the remains of plants and mammalia found in them. But Professor Joseph Le Conte is inclined to take exceptions to this view, holding that the mammalian bones furnish quite as clear evidence regarding an early quarternary age. He says: 'The mammalian remains are a mixture of the characteristic Pliocene species still lingering, and of characteristic quarternary species just coming in. They undoubtedly, therefore, indicate a transition from Pliocene to Quarternary. The plants, it may be admitted, are Pliocene; but plants are far less delicate tests than mammalian animals.'

"Besides this imperfect paleontological evidence, there remain certain geological considerations which have great weight. It is known that these old auriferous gravels fill the channels of ancient river beds, now entirely buried beneath great sheets of volcanic lava. Regarding the history of these ancient rivers, Professor Le Conte has been able to trace out the following sequence of events:—

"Just after the elevation of the Sierra Nevadas, a drainage system was inaugurated which continued up to the later part of the Pliocene, when, owing to the increasing cold, great glaciers began to cover the summits of the Sierras. But these glacial conditions were cut short by the opening, in early quarternary time, of an era of volcanic energy. The great masses of glacial ice began to melt, so that the river beds were filled to overflowing; and put in motion by the swift currents were vast quantities of débris, which rapidly filled up the channels. There came the grand outburst of volcanic matter, covering the old rivers and the gravel which filled them.

"Of the many hypotheses put forth to account for the auriferous gravels, this is by far the most rational, and one which, if true, would make them of post-glacial age, remembering that glacial conditions must have been cut short by volcanic heat early in the quarternary. Thus far we are led to discard the whole theory of Pliocene man, the oldest authentic records reaching back not beyond early, and perhaps middle, quarternary.

"Passing on from this earliest Calaveras skull, we read of hundreds of cases where man and his works have been found, but all exhumed from deposits of decidedly post-glacial origin.

"Among the many reliable discoveries in continental Europe, those in the valley of the Somme river suggest the greatest antiquity. Here, human implements were found in a deposit, made when the river, owing to the melting of the ice-sheet, was greatly swollen. This ancient stream must have filled nearly to the brim the present valley of the Somme, along whose banks lingered this early people, in the cold of a retreating glacier. In England, the oldest remains of man were found in a gravel resting upon a bowlder clay, or, in other words, in a post-glacial deposit.

"In Eastern America, the earliest record of the human race was found in the valley of the Delaware, near Trenton, imbedded in a yellow gravel of undoubted post-glacial age. All the discoveries yet made in the Danish peat marshes, however deeply buried, have indicated an origin still more recent than the close of the glacial epoch.

"The age of the cave fillings cannot be determined with exactness, but anthropologists are united in the opinion as to their post-glacial origin, the filling being probably due to the flood caused by the melting of the great ice-sheet.

"Thus we see that from the utmost extent of evidence obtained, we are unable to trace the antiquity of man farther than to the close of the ice reign.

"Yet many are inclined to claim an enormous antiquity, because of the remoteness of the glacial epoch.

"Whatever may be the extension of time since the inauguration of glacial conditions throughout Northern Europe and America, this much is established, namely, that the period since the final melting of the ice-sheet has been a recent one, and quite upon the verge of Mosaic history.

"Man, then, being a post-glacial being, a measure of his antiquity may be found in some calculation of the time since the close of the ice reign. Many calculations as to the amount of erosion since the close of the glacial epoch, have quite recently been made, which lead to important results.

"Of these, the most interesting is in the retreat of the Falls of Niagara, due to the enormous eroding power of the water. Of the many estimates concerning the rate of recession, the most reliable is that of Mr. James T. Gardner, director of the New York State Survey, who places it at an average of three feet per year. The gorge between Queenstown and the Falls was made by this recession. But of the whole seven miles in the length of this gorge, but three miles of it has been eroded in post-glacial time, thus making it, at the rate of three feet a year, 5,280 years since the close of the ice reign.

"The gorge below the Falls of St. Anthony is regarded as an example of post-glacial erosion, its length of eight miles, and the rate of recession, 5.15 feet per year, making it 8,202 years since the ice age.

"The rate of recession of the bluffs bordering the south shore of Lake Michigan has been calculated by Professor E. Andrews at 5.28 feet per year, taking 2,720 years for the recession. Back of the above terrace are two others, each successively higher than the other. By comparing their contents with the amount removed in the recession, the action having necessarily covered a period of 2,720 years, we get 2,570 years as the time consumed in the accumulation of the upper beaches. The sum of these two periods, 5,790 years, gives the time since the close of the glacial epoch.

"The volume of the Mississippi delta has often been used as a measure of time, Messrs. Humphrey and Abbott having calculated the amount of sediment annually carried down by the current, and estimating its age at about 5,000 years.

"Little dependence, however, can be placed upon such experiments, owing to the conflicting statements in regard to the true depth and extent of the delta. But, taking the average of these calcula-

tions of age, we obtain a period of about 6,000 years since the close of the glacial epoch.

"Aside from these definite time measurements there are other considerations which point in general way to the recency of the ice period, such having come under the observation of the writer.

"Covering the entire Delaware and Cape peake peninsula is found some twenty-five feet of gravel, deposited towards the close of the glacial epoch. Into this deposit all the streams of the peninsula have cut slightly, the depth of erosion rarely exceeding 10 feet. Now, since the age of any land area can be measured by the depth of surface erosion, this slight depth of stream erosion must indicate a very recent period since the melting of the glacier.

"Professor G. F. Wright, in his glacial studies in Ohio, has testified to the same thing in the strictest terms. The streams everywhere flowing over glacial débris have cut but a short distance from the latter, while pre-glacial creeks and rivers have carved for themselves wide and deep valleys.

"The student of erosion in the lake region of Western New York cannot fail to observe the short distance which the waterfalls, inaugurated at the close of the ice reign, have retreated. In most cases the erosion has worn them back a distance of but less than a mile from their original position.

"In fact, it may be said with all truth, that every American geologist is coming to look upon the completion of the glacial epoch as an event having been but just at its close—an event which marked the last stages of its decline, when Adam received the breath of life. . . .

"In anticipation of the objection that we have no record of any migration of man from the East to Europe and America, I would ask, Have you any assurance that Moses recorded every fact of the early Hebrew history? Owing to the remoteness of many of these facts, it is probable that he did not. Looking backward, as he must, through a protracted period of years, with no historical records to guide him, it is almost certain that he omitted many minor points of history.

"Again, it has often been maintained that because the remains of man and his works have been found associated with the bones of animals now extinct, his origin must have been remote. This is easily refuted by the consideration that among the bones of animals that have been found associated with those of man, by far the greater number of species are those still living. If we examine the Western plains we should find the skull of a bison associated with the bones of the American bison—an animal now quite extinct—we should be justified in attributing a great antiquity to the skull, inasmuch as we know that the extinction of the bison has occurred within the remembrance of one generation. In other words, the extinction of a species may be a rapid process, an event accomplished in a few hundred years, and one which tells us nothing of man's antiquity.

"Thus the whole fabric of these zealous fabrications may be reduced. Time was when this question rested upon vague generalizations only; but patient investigations of the naturalist have enabled him to know whereof he speaks, and the opinion of many modern geologists that the geological records conform with the facts."

—Anger always hurts us more than the one who gets angry at.

—Satan always rocks the cradle when we are at our devotions. If we would prevail with God, we must wrestle; and if we would wrestle with God, we must wrestle first with our dullness.—*Bishop Hall.*

HE SIMPLY HAD TO ASK.—"I was told late of a young man who had been in Scotland," said Rev. C. H. Spurgeon, "that he came one day to a gate, when the gate-keeper's little girl ran and shut it, saying, 'You have not to pay anything to pass; you have only to say, "Please let me go through." The young man said he was directed, and simply repeated, "Please let me go through," and the gate was immediately opened. The owner just wished to pay the right of entrance, that was all. So, he said, "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

The Sabbath-School.

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

LESSON FOR THE SECOND SABBATH IN APRIL.

(See Instructor of March 25, 1885.)

ANALYSIS OF THE LESSON.

The Inheritance of the Saints.

Definitions of Terms.

Promised to the Meek.

Obtained How and When.

The First Dominion.

The Dominion Lost through Sin.

The Dominion Restored.

Consequences of Adam's Sin.

The Promise to Abraham.

Abraham's call and his journeyings. Acts 7:2-5; Gen. 12:1-5.

God's promise to Abraham. Gen. 12:2, 3. His promise was not merely local, but of world-wide application. Gen. 12:3.

The will of God will be done by those who receive this promise. Ps. 1:1, 2.

When the kingdom of God will have come. Matt. 6:10.

CRITICAL NOTES.

ABRAHAM'S CALL. Acts 7:2-5; Gen. 12:1-5. The God of glory appeared unto our father Abraham, etc.—Abraham seems to have had two calls, the first, omitted in the Old Testament, is mentioned in the text under consideration. Stephen clearly says that God appeared to Abraham when he was in Mesopotamia, before he dwelt in Haran. In obedience to this call Abraham came out of the land of the Chaldees, and dwelt in Charran until Terah died. This is in harmony with the narrative of Gen. 11:31-32, the addition being made that this emigration from Ur to Haran was made in obedience to the call received by Abraham while yet in the land of the Chaldees. The second call received by Abraham (or a renewal of the first), is recorded in Gen. 12:1 only. This call seems to have been received by Abraham after his father's death—at least so it is brought to view just after that event; his theory is confirmed by the fact that in obedience to it Abraham "departed out of Haran." The call of which Stephen speaks was received by Abraham "before he dwelt in Charran." Acts 7:2. But it is objected that Gen. 12:1 says, "The Lord had said unto Abraham," etc., as if not made at Haran after Terah's death, which had been made at some previous time, now referred to for the sake of explaining the movements of Abraham after the death of his father. To this it may be replied that the Hebrew word here translated "had said" is that of the verb *amar* commonly and almost uniformly used to denote simple past time. Thus about 3000 instances in which this form is found where it is translated *had said*; the universal translation is *said*. Of course translators thought it referred to the call which Abraham received in Ur, and governed by this they translated the word *had said*. A literal translation of the verse is as follows: "And Jehovah said to Abraham, Go, for thyself from Haran, and from thy kindred, and from the land of thy father into the land which I will show thee." Lange, Gesenius, and Hales may be cited as authority for the translation *said* instead of *had said*. That Abraham received two calls is supported by Hales, Dr. Wm. Smith, Clarke, Mc Clintock and Strong, and the Bible Dictionary of Smith, Watson, and the Am. Tract Society. A supposed difficulty in chronology occurs in connection with this subject, over which so many have puzzled themselves, and about which they still seem to inquire that an explanation may not be found of place in this connection. The difficulty is stated as follows: (1) Abram quitted Haran after his father's death. Acts 7:4. (2) Terah died at the age of 205 years.

Gen. 11:32. (3) Abram was seventy-five years old when he left Haran. Gen. 12:4. (4) Therefore Terah must have been at least 130 years old when Abram was born (205—75=130). (5) But this result is inconsistent with the supposed statement of Gen. 11:26 that Terah was only seventy years old when Abram was born. This difficulty arises from the common error of supposing that Abram was the eldest of Terah's sons because he is named first. But this conclusion is by no means necessary; for Abram could have been named first from pre-eminence, as "father of the faithful," and the illustrious ancestor of the Israelites, whose "seed was Christ," according to the flesh. For the same reason Shem, the second son of Noah, is placed first of his three sons (Gen. 5:32), and Japheth, the eldest, last. Compare Gen. 10:21 and 11:20. So, also, Isaac is put before Ishmael, though fourteen years younger. 1 Chron. 1:28. Abram's being named first is not, then, conclusive evidence that he was the eldest of the three. On the contrary, the evidence is conclusive that Haran was the eldest. (1) Haran had a daughter, Milcah, who became the wife of Haran's brother Nahor. Gen. 11:29. (2) Haran had another daughter, Iscah, who is generally considered to have been the same as Sarai, wife of Abram. Such was the common tradition of the Jews, taken for granted by Josephus (Ant. I., chap. 6, par. 6), by Jerome, and by most modern authorities. (3) But Abram was only ten years old when Sarai was born. Gen. 17:17. Haran, the father of Sarai, must therefore have been considerably older than Abram. It is accordingly quite generally believed by modern critics that Haran was Terah's eldest son, born when Terah was seventy years old, and that Abram was his youngest son, born when his father was 130 years of age, in harmony with Gen. 12:4 and 11:32 (205—75=130). Archbishop Usher, the author of the system of chronology in use in the margin of our common English Bible, was the first to advance the foregoing interpretation; and he has been followed by Dr. Hales and a host of other eminent authorities.

The location of Ur is a matter concerning which much difference of opinion exists. Dr. Wm. Smith says: "Their original abode at Ur has been identified by the most ancient traditions with the city of Orfah, in the highlands of Mesopotamia (Aram), which unite the table-land of Armenia to the valley of the Euphrates (Padan-Aram). In later ages it was called Edessa."—*Old Testament History*, p. 69. According to this view, which was the one generally received until recent times, Ur was about 350 miles northwest of Babylon. But in opposition to the most ancient traditions, many modern writers have fixed the site of Ur about 120 miles southeast of Babylon, at *Mugheir*, not very far above—and probably in the time of Abraham actually upon—the head of the Persian Gulf. This is the view taken by Sir Henry Rawlinson in his work, "Five Great Monarchies," chaps. 1 and 8. One of the strongest grounds on which he identifies this site with Ur is that the name of *Uruk* or *Hur* is found upon cylinders dug from ruins in the vicinity. These cylinders are now in the British Museum. On one of the bricks found in the ruins was this inscription, "Orchamus, King of Ur, is he who has built the temple of the Moon-god." The ruins of this temple are also found. The following sentence from Whitney's "Hand-Book of Bib. Geog.," p. 482, gives a just account of the present state of the matter: "Whether *Mugheir* occupies the site of Ur or not is still an open question; but the inscriptions on the cylinders found here have proved to be invaluable in sustaining the authenticity and truth of Scripture concerning the Babylonian realm."

2. THE PROMISE. GEN. 12:2, 3: *In thee*.—"In thy posterity, in the *Messiah*, who shall spring from thee, shall all families of the earth be blessed; for as he shall take on him human nature from the posterity of Abraham, he shall taste death for every man, his gospel shall be preached throughout the world, and innumerable blessings be derived on all mankind through his *death* and *intercession*."—*Adam Clarke*. "This was the promise that crowned all the rest; for it points at the *Messiah*, in whom all the promises are yea and amen. Jesus Christ is the great Blessing of the world, the greatest that ever the world was blessed with."—*Matthew Henry*. C. C. L.

—Do not idle away God's time.

Bible Readings.

"Search the Scriptures."—John 5:39.

3.—STATE OF THE DEAD.

BY ELI. R. F. COTTRELL.

1. WHAT figures are used in the Scriptures to represent death and the resurrection?
Jesus said, "Our friend Lazarus sleepeth; but I go, that I may wake him out of sleep." John 11:11.
2. What did he mean by sleep?
"Jesus spake of his death." Verse 13.
3. Laying aside the figure, what was the fact?
"Then said Jesus unto them plainly, Lazarus is dead." Verse 14.
4. Are we conscious when fully asleep?
5. Does Daniel use the same figure?
"And many of them that sleep in the dust of the earth shall awake." Dan. 12:2.
6. Does Paul represent death by the same figure?
1 Thess. 4:13-17.
7. What do the dead know in comparison with the living?
"For the living know that they shall die; but the dead know not anything." Eccl. 9:5.
8. Have their mental exercises ceased?
"Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion in anything that is done under the sun." Verse 6.
9. Have the dead any portion in anything that is done under the sun?
10. Then are those spirits which rap and write, move tables, sing, play on instruments, materialize and appear in bodily form, and, in short, have so much to do with things under the sun, the spirits of the dead?
11. How much is there of knowledge and wisdom, of devising and doing, in the place where the dead are?
"There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Verse 10.
12. Do the dead know the state of their living friends?
"Thou prevailest forever against him, and he passeth: thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Joh 14:20, 21.
13. Can the dead, then, be guardian spirits to the living?
14. Do men and beasts die in the same manner?
"As the one dieth, so dieth the other." Eccl. 3:19.
15. Is there a difference in their breath, or spirit (Heb. *ruach*), which gives man a pre-eminence above a beast?
"Yea, they have all one breath; so that a man hath no pre-eminence."—*Ibid*.
16. Do they go to different places when they die?
"All go unto one place; all are of the dust, and all turn to dust again." Verse 20.
17. Such being the fact, can there be any truth in the opposing theory, namely, that the spirit of man and that of the beast go in opposite directions? Verse 21.
18. In the state called death is there any remembrance of God?
"For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Ps. 6:5.
19. Do the dead praise the Lord?
"The dead praise not the Lord, neither any that go down into silence." Ps. 115:17.
20. How long will the righteous praise the Lord?
"While I live will I praise the Lord: I will sing praises unto my God while I have any being." Ps. 146:2.
21. What becomes of man's thoughts in the day of his death?
"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Verse 4.
22. What does Job call the place of the dead?
"A land of darkness as darkness itself." Job 10:20-22.
23. What does the Psalmist call that land?
"Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction? shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness." Ps. 88:10-12.
24. Is the body, apart from the thinking power, capable of forgetting anything?

—Reason and faith resemble the two sons of the patriarch; reason is the first-born, but faith inherits the blessing.—*Culverwell*.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 31, 1885.

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

THE JUDGMENT OF THE GREAT DAY.

(Continued.)

In tracing the events connected with the opening and progress of the Judgment of the great day, we have now reached that moment of transcendent interest when the next event is the coronation of Christ as King of kings and Lord of lords. And it is worthy of remark that each of the visions of Daniel brings to view either this coronation of our Saviour, or that event which immediately precedes it; namely, the close of his priesthood. Thus, in the first vision, interpreting the great image of chapter 2, in verse 44 we read:—

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The statements of the seventh chapter in reference to the same time and event are much more explicit. The prophet there describes the act of the Father when he takes the seat of Judgment, and opens the heavenly court. Dan. 7:9, 10. Then he represents the Son as being brought in before him, and receiving, at the conclusion of that tribunal, the crown of dominion. In verses 13 and 14 this is stated as follows:—

"I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

This is the kingdom which is to break in pieces all the wicked kingdoms of the earth (Ps. 2:9), and the manner in which this will be done is plainly stated in Rev. 19:11-21. In Daniel's fourth vision, as recorded in chapters 10-12, the coronation of our Lord is also very distinctly marked. In chapter 12:1 we read:—

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

This standing up of Michael is simply the commencement of the reign of Christ; for Michael is Christ (compare Jude 9; 1 Thess. 4:16; and John 5:25, 28, 29); and to "stand up" means to take the throne. See Dan. 11:2. And this coronation of Christ will be followed by such a time of trouble as this earth has never seen since there was a nation, as will be noticed hereafter. But there is yet another vision of Daniel's to be noticed, the third one as recorded in chapter 8. And although this says not one word respecting the coronation of our Lord, it distinctly marks that event which directly precedes it; namely, the closing service of his priesthood. In chapter 8:13, 14, we have this record:—

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Such is the event to transpire in the conclusion of this vision, or, in other words, in the end of the gospel dispensation. Paul tells us that there are two covenants—the old and the new. Gal. 4:24. The old was confined to the Mosaic dispensation; the new was introduced by Christ and still continues. Each of these covenants has its tabernacle or sanctuary. That of the old covenant was the building erected by Moses after the pattern showed him in the mount. Heb. 8:5; 9:1-5. The sanctuary of this dispensation, or the new covenant, is the great original or antitype of that, the tabernacle made not by human hands, the temple in heaven. Heb. 8:1, 2; 9:23, 24; Rev. 11:19. The sanctuary to be cleansed at the end of the new covenant dispensation must be the sanctuary of the new covenant. A sanctuary implies of necessity

a priesthood. The cleansing of the sanctuary is that event which completes the work of the priest who ministers therein. When, therefore, we read of the cleansing of the sanctuary at the end of the 2300 days, we understand that this is the closing event of the priesthood of the Son of God. It is of necessity a work which brings human probation to a close, and marks the transition from the priesthood, to the kingly office of the Saviour.

CHRIST'S TWO THRONES.

At his ascension our Lord entered into the heavenly temple and sat down upon his Father's throne, a great high priest after the order of Melchisedec. Ps. 110:1, 4; Heb. 8:1, 2. But when he returns in his infinite majesty as King of kings, he sits upon his own throne and not upon that of his Father. Of this return he speaks himself as follows:—

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31.

It is therefore certain that at the conclusion of our Lord's work in the heavenly temple, an appropriate time is set apart in which his priestly office is exchanged for his kingly dignity; and this transition is marked by his relinquishing his place upon the throne of the Father, and assuming his own throne. The Judgment session of Dan. 7:9-14, is, as we have seen, the time and place of this transition. A plain distinction between these two thrones is made in Rev. 3:21. To the overcomers in the Laodicean church, the Lord says:—

"To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am set down with my Father in his throne."

The Saviour's reception of his own throne preparatory to his second advent is described in Ps. 45. As psalm 110 makes prominent his priestly office upon his Father's throne, so psalm 45 describes his kingly office and work upon his own throne. Verses 1-7 read:—

"My heart is inditing a good matter; I speak of the things which I have made touching the King; my tongue is the pen of a ready writer. Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee forever. Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is forever and ever; the scepter of thy kingdom is a right scepter. Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

The personage described in these glowing terms, who is fairer than the sons of men, can be no other than the King in his beauty (Isa. 33:17), who is to be admired in the day of his advent by all them that believe. 2 Thess. 1:10. The time when he rides forth for the destruction of his enemies is presented in Rev. 19:11-21. The apostle Paul quotes and comments upon this psalm, making an inspired application of it to Christ. From this it appears that some of its words are to be addressed by the Father to the Son while investing the latter with kingly power. In Heb. 1:8, 9, he says:—

"BUT UNTO THE SON he saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

It is very important to understand the relation of these two thrones to the work of our Lord, in order to a correct view of the positions which he consecutively occupies. As a priest after the order of Melchisedec who was both priest and king (Gen. 14:18-20; Ps. 110:1, 4; Heb. 7:1-3), the Saviour has had a joint rule with his Father upon the throne of the universe. Zech. 6:12, 13. His office of priest-king continues till his Father makes his enemies his footstool. Then he delivers up this kingdom, which he has shared with the Father, to him alone, that God may be all in all. 1 Cor. 15:24-28. His reign upon the throne of his Father is brought to a conclusion when the promise of Ps. 110:1 is fulfilled, and his foes are delivered into his power for destruction.

The throne which he ascends as king after his priesthood has come to an end, is the throne which he inherits as David's heir. On that throne he will reign over his people, redeemed and made immortal, forever and ever. Luke 1:32, 33; Isa. 9:6, 7. Upon the

throne of his Father, Christ exercises a joint rule with his Father as priest-king; but upon his own throne he exercises a joint rule with him. The first throne which he occupies with his Father as priest, he renders up to the Father at the end of this dispensation (1 Cor. 15:24), that God may be all in all. The second throne, which he occupies as the heir of David, he will occupy forever.

In the light of these facts the relation which the Father and the Son sustain to the work of Judgment is very apparent. During the investigative Judgment the Father sits as judge, and the Son as advocate. He confesses the names of his people to the Father before the holy angels. Through him the Father accepts them. Christ's priesthood ends with the acquittal of all his people at his Father's bar. The acquittal of the righteous involves the condemnation of all the wicked. All cases are then decided—this decision of the Judgment rests wholly with the Father. But the execution of the Judgment has yet come. The next step, and the last act of the Father in the Judgment work of Dan. 7:9-14, is to crown his Son king, that he may carry out the decisions which have been reached in that investigative work. This act makes Christ's foes his footstool, subjects all nations to him. Ps. 110:1; Rev. 18:2. Thus, while the decisions of the Judgment rest with the Father, the execution of the Judgment is committed to the Son, for which very purpose he receives from the hand of the Father the crown and scepter of his kingly power.

This distinction is recognized still further in Rev. 5, which takes up the Judgment work just where the prophecy of Dan. 7 leaves it. The Father has rendered decision in all cases, and having anointed his Son king, it then pertains to the Son to execute the Judgment—a work which he distinctly acknowledges in John 5. In verses 22, 23, he says:—

"For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father."

This cannot apply to the investigative Judgment for in that work the Father must sit as judge to the Son. Dan. 7:9, 10. But he must refer to the execution of the Judgment, as we shall see by reading verse 27:—

"For as the Father hath life in himself, so he hath given to the Son to have life in himself; and given him authority to execute judgment also, because he is the Son of man."

It is not, therefore, the decision of the Judgment which he even then possessed by promise of the Father. How he will carry out the work he tells us in verses 28, 29, immediately following:—

"Marvel not at this; for the hour is coming, in which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

And that our Lord is, in this, simply carrying out the decisions of his Father, is clearly taught in the next verse (verse 30):—

"I can of mine own self do nothing; as I hear, so I judge; and my judgment is just, because I see not mine own will, but the will of the Father which sent me."

The execution of the Judgment by Christ is in accordance with the decision which he has heard of the Father, and therefore is right and just. It is evident that the investigation and decision must precede the execution; but it is distinctly stated that when Christ comes it is to execute the Judgment. We read in Jude 14, 15, of the second advent of Christ:—

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have committed, and of all their hard speeches which the godly sinners have spoken against him."

The saints (holy ones) here mentioned are the angels of heavenly angels who will escort our Lord on his return to this world; for this term is applied to them as well as to men. Dan. 8:13. The object of the second advent is here clearly stated. It is to execute the Judgment. That event is, therefore, just what the prophet describes it, "the revelation of the righteousness of God." Rom. 2:5. And the very act of rendering every man according to his deeds. Thus again we are brought to the conclusion, of which this argument, thus far, has been an accumulation

of his Son from heaven.

the execution of the Judgment,* which begins the coronation and second coming of Christ, include the passing sentence upon the wicked Christ and his people (1 Cor. 6:2), which will occupy a thousand years (Rev. 20:4), and the execution of that sentence at the end of that period. Ps. 90; Rev. 20:12-15. This whole period is there doubtless covered by the prophecy of Enoch as told by Jude; for often when the events of Christ's coming are mentioned in the Scriptures, they include merely those which transpire at the moment when he descends from heaven, but those which take place in consequence of that event. And when men shall find just retribution meted out to them for all their sins, they will indeed be convinced of all their bodily deeds and of all their hard speeches.

(To be continued.)

ADVENT EXPERIENCE.—NO. 8.

THE SHUT DOOR DOCTRINE AMONG THE BELIEVERS IN THE THIRD ANGEL'S MESSAGE.

We now proceed to give extracts on the "shut door" doctrine, showing that believers in the message held to such a belief as late as 1850 or '51. In No. 6, of the REVIEW AND HERALD, published in Paris, Me., February, 1851, a letter is given by a brother wrote to his son. It begins as follows: "I have from the presentation of truth embraced the seventh-day Sabbath and shut door as being my last refuge in this dark and gloomy day." When about half through he says, "Hence I embraced the 'midnight cry,' the 'shut door,' and the third angel's message as being my last refuge, as I had at first."

But what kind of a "shut door" does this brother believe in? Opposers would say, "Of course if he believes in a shut door at all, this would exclude all conversions." But what does he say about it. A few lines below this last extract he speaks as follows: "My time and your patience might be exhausted if I to bring to your view the whole subject connected with the shut door. Suffice it to say that it does not in my opinion exclude all conversions. But it does exclude those who have wholly rejected all these messages. I believe that the names recorded in the 'Lamb's book of life' were brought on the tenth day of the seventh month; that he bore in their names before the Father as the type of the 'breastplate of judgment.'" It is reasonable to suppose that these views were in accordance with the opinions of those who published them in the REVIEW, or they would not have been published therein.

We next give an extract from the REVIEW of January, 1851, from my own lamented father, who embraced the truth in 1850. It is taken from a letter written to Eld. Joseph Marsh, editor of the *Advent Messenger*, one of the leading first-day Adventist papers. Eld. White published it in the REVIEW. In a letter to Mr. Marsh my father gives some reasons embracing present truth. He says: "At the passing of this time (1844) I believed the door was shut; it was I alone in this belief. Yourself, and almost every other Advent believer, for months after the passing of the time believed the work for the world was done." Here he quotes extracts from Mr. Miller to others to show that they believed thus. He then asks, "If we have not had the midnight cry, when, where, and how can we have it?" He then speaks of the Albany Conference, the effect it had upon the minds of believers, and the confusion and coldness that came in. He concludes thus: "We have another truth before us; viz., the third angel's message; and I very much fear it will be too close a test for some of the leaders in the Advent movement. Lead them not to love to be led. But the Lord will abase the high and exalt the humble. The last shall be first, and the first, last. I have been greatly blessed in meeting with the seventh-day Sabbath and shut door brethren. They hold to the past and defend our present position. I believe they have the truth, and that God is leading them by his Spirit."

But what kind of a shut door did he believe in? In a letter written to Bro. and Sr. White, published in the REVIEW of January, 1851, he says: "Since I have been converted to the shut door and seventh-day Sabbath, I have been out in this town and some of the neighboring towns . . . to try to get off some of the prejudice from other minds which I so deeply felt on my own. . . . I have learned from conversation with others as well as from my past experience that the shut door has been the great shoal on which the Adventists have run their ship and foundered." Then he speaks of their contradictory positions on the messages, midnight cry, etc., and says: "You see how all these have shunned the door." Then he speaks further upon the movements among them, and how they were scattered upon the mountains," etc., and then remarks: "They suppose the shut door would exclude from every degree of the Spirit of God all the unconverted having had light or no light, young or old. I think if this class could have the true shut door and

the third angel's message set before them, some of them would see the true line of prophecy and rejoice again in the light. I have been striving to look up those who have not given up our past experience in these messages, and trying to show them what the sanctuary is and what the shut door is; that the sanctuary spoken of in Dan. 8:14 is being cleansed.—E. P. Butler."

That father in his view of the shut door was at this time in perfect accordance with Bro. and Sr. White, we know by personal knowledge. We will show Eld. White's views on this subject by an extract from his own statements. Just two months after this, in the April number of the REVIEW AND HERALD, on page 64, is a letter from M. M. Truesdell, in which he asks the question, "Does the shut door exclude all conversion?" Eld. White answers:—

"Conversion, in the strictest sense, signifies a change from sin to holiness. In this sense we readily answer that it does not exclude all conversions; but we believe that those who heard the 'everlasting gospel' message and rejected it, or refused to hear it, are excluded by it. We have no message to such. They have no ears to hear us, unless we lower the standard of truth so low that there would be no salvation in it. But there are those who may be converted.

"1. Erring brethren. We believe that there are many in the Laodicean church, who will yet be converted as the apostle directs in his epistle to the waiting brethren. 'Brethren, if any of you do err from the truth, and one CONVERT him, let him know that he which converteth the SINNER from the error of his way shall save a soul from death, and shall hide a multitude of sins.' James 5:19, 20.

"2. Children who were not old enough to understandingly receive or reject the truth when our great High Priest closed his mediation in the holy place at the end of the 2300 days, are subjects of conversion from sin to holiness. Their names were borne in upon the breastplate of judgment, and they are subjects of the mediation of Jesus. God's ways are equal. He will give every intelligent being a chance to be saved.

"3. When Elijah thought that he was alone, God said to him, 'I have reserved to myself seven thousand men who have not bowed to the image of Baal.' We believe that God has reserved to himself a multitude of precious souls, and some even in the churches. These he will manifest in his own time. They were living up to what light they had when Jesus closed his mediation for the world, and when they hear the voice of the Shepherd in the message of the third angel they will gladly receive the whole truth. Such will be converted to the truth, and from their errors. But we think we have no message to such now; still, 'he that hath an ear to hear, let him hear.' Our message is to the Laodiceans; yet some of these hidden souls are being manifested."

Here we see the views of the leading man in the message quite plainly expressed relative to the "shut door." There cannot be found an utterance of Bro. or Sr. White's previous to this time, so far as we can find from a careful perusal of this first volume of the REVIEW or in the different numbers of *Present Truth*, which contradicts this definition of the shut door. Up to this time they still felt that their main work or message was to the old Advent believers, who had understood about the 2300 days, the glorious experience of '44, etc. For a similar reason the disciples, after the crucifixion, labored for the Jews several years before they turned to the Gentiles, who knew nothing of the past work. Yet children who had come to accountability could be reached, and, says Bro. White, God "will give every intelligent being a chance to be saved." Noble and sensible words were these. Therefore we are forced to conclude that he believed that those who had not rejected the light were not left out by the shut door doctrine as they held it. "We believe that God has reserved to himself a multitude of precious souls, some even in the churches. These he will manifest in his own time." (This emphasis is his own.) Does this look as if their ideas of the shut door excluded everybody but Advent believers? Our opposers tell us so; but we know better.

But it is said by some that Eld. White has used in certain numbers of the *Present Truth* other language inconsistent with these statements. We will quote the very words to which they refer, from page 79 of No. 10 of *Present Truth*, published in Oswego, N. Y., May, 1850:—

"When we came up to that point of time [1844] all our sympathy, burden, and prayers for sinners ceased; and the unanimous feeling and testimony was, that our work for the world was finished forever. The living branches on earth will sympathize and move in concert with the 'True Vine' in heaven. The reason why the living branches felt that their work was done for the world, was because the 2300 days were ended, and the time had come for Jesus to shut the door of the holy and pass into the most holy place, to receive the kingdom and to cleanse the sanctuary.

"'But,' says the objector, 'the door of mercy will not be closed until Jesus comes.' We do not read in the Bible of such a door as the door of mercy; neither do we teach that such a door was shut in 1844. 'God's mercy endureth forever.' He is still merciful to his saints and ever will be; and Jesus is still their advocate and priest. But the sin-

ner to whom Jesus had stretched out his arms all the day long, and who had rejected the offers of salvation, was left without an advocate when Jesus passed from the holy place and shut that door in 1844. The professed church who rejected the truth was also rejected. . . . Says the objector, 'I believe that Jesus is still on the mercy seat.' In answer to this oft-repeated assertion, let me say, Jesus never was on the mercy seat, and never will be. The mercy seat is in the most holy place, where Jesus entered at the end of the 2300 days. Its position is upon the ark of the ten commandments; and over it are the cherubim of glory. Before the mercy seat stands our great High Priest, pleading his blood for Israel. If the door (represented by the door in the parable) is not shut until Jesus descends from heaven in flames of fire, then where will be the knocking and saying, 'Lord, Lord, open unto us?' It is evident that the door is shut prior to the second advent, and that unbelievers are ignorant of the fact of its being shut; therefore they knock at the shut door, and say, 'Lord, Lord, open unto us.' When the great day of God's wrath is come, and unbelievers are apprised of their lost situation, they will not knock with a hope of being admitted. No, no! but they will flee to rocks and mountains for shelter."

We give these lengthy extracts from Bro. White, in order to fairly represent the very strongest expressions we have been able to find in all his early writings on the shut door subject. We do not propose to follow the example of opposers who sift out a few passages, the strongest expressions they can find in his language, and perhaps leave out the connection and other passages which would explain his meaning. But we give extracts covering all phases of the subject. Let us examine carefully this language:—

1. It teaches that at the end of the 2300 days the ministration of our great High Priest changed from the holy to the most holy place of the sanctuary, and therefore a door was shut and another opened. S. D. Adventists believe this yet.

2. That this change of service and ministration constitutes a real change in the work of Christ. The examination of the books of record on high commenced. The investigative Judgment, the blotting out of sins, and their removal from the life records of all the children of God, began preparatory to those sins being placed upon the head of the antitypical scape-goat, Satan. This is a most important work, indeed; and it must be recognized by the people of God who will be ready for Christ's coming. S. D. Adventists still believe this.

3. As we have stated over and over in these articles, when the believers came up to this important point in 1844, there was a universal feeling among them that their "work for the world was done." Under the circumstances, how could they have thought otherwise? Should we have reason to expect anything less when this important transition occurred in the ministry of Christ? Would it be reasonable to suppose that, after preaching such a solemn message as they had been giving, they would still continue to feel just the same burden for sinners who had rejected their message as they had before? It would have proved that they had really no confidence in their own preaching if they had felt so.

4. It will be noticed by the careful reader, that in these extracts the only classes Bro. White speaks of as being "rejected" are sinners "to whom Jesus had stretched out his arms all the day long, who had rejected the offers of salvation," and "the professed church, who rejected the truth." In short, the very classes to whom the message of warning had been preached, but who had rejected it. In these remarks not one word can be found implying that those not yet come to years of accountability or those who had not rejected light were included among the ones shut out. S. D. Adventists still believe that those who deliberately refused the call will be lost. "None of those men which were hidden shall taste of my supper." Luke 14:24.

We see, then, that these extracts, the strongest our opponents can bring, utterly fail to prove what they undertake to prove by them; viz., that Eld. White taught that there was no salvation for any but those who had been in the first message. These words are in perfect harmony with the extract which we have given, written less than a year after, in which he expressly states his belief that a "multitude of precious souls" would yet be reached. It is well known that the believers at this time firmly held that 144,000 souls would be "sealed with the seal of the living God" (the holy Sabbath), and would be translated from among the living when Christ comes. There were supposed to be about 50,000 Adventists who came out of the churches in 1844. Many of these gave it up after the time passed. All can see, then, that these believers expected that more than 100,000 would have to be gathered in outside of the old Advent believers. How preposterous, then, for our opponents to claim that these Sabbath-keepers thought none but old Adventists could be saved after '44! These were evidently the "multitude" to whom Bro. White referred in the previous extract.

To make these positions still more emphatic, we introduce extracts from Bro. David Arnold, one of our oldest and most faithful brethren, published in December, 1849, just five months after the first number of the *Present Truth* was printed, and four months

before these extracts from Bro. White were written. On page 45 of the number for December, 1849, we find these passages:—

"Christ did close his daily, or continual, ministration or mediation in the first apartment of the heavenly sanctuary and shut the door [emphasis his] which no man can open, and opened a door in the second apartment or holiest of all, which no man can shut (see Rev. 3:7, 8); and passed within the second veil, bearing before the Father, on the breastplate of judgment, all for whom he is now acting as intercessor."

We inquire, Who are these for whom he is thus acting? We quote again: "'But,' says the objector, 'does not this leave the present generation who have passed the line of accountability since that time, without an intercessor or mediator, and leave them destitute of the means of salvation?' In reply to this objection, I would remark that, as they were then in a state of innocence, they were entitled to a record upon the breastplate of judgment as much as those who had sinned and received pardon, and therefore subjects of the present intercession of our great High Priest."

This was written five years after the time passed in 1844. There must have been more than a hundred millions of persons who had come to years of accountability during these five years after '44. Bro. Arnold's position, which we know Bro. White endorsed at the time by the fact of his printing it, made provision for the possible salvation of all of these. The same principle, though he does not here mention it, would give to every one who had not neglected light the very same privilege.

The whole question, according to the views of the early believers, turned upon the nature of the work of Christ in the most holy place. They did believe, as we plainly see, that those arriving at years of accountability after Christ changed his ministration were subjects of grace. He pleads for them as well as for those who had accepted the truth before. Their names were included among those borne in on the breastplate of judgment. There is nothing that I can find in their writings which would forbid the idea that any who had not rejected the light, might not be borne in by our great High Priest, for whom he would plead in precisely the same manner. We grant that this point was not one that they said very much about at the time, as their whole work was directed to the "lost sheep of the house of Israel"—the believers in the first message.

It was, doubtless, in the order of God that those who had been familiar with the truths of the great time movement, and who had been baptized with its spirit, should be the first to hear the third angel's message; just as it was that those who had heard John the Baptist and Christ, should hear the preaching of the apostles after the day of Pentecost. These were to form a nucleus for a great work, and they would be more firmly anchored in the truths of the message than novices could be. They would be able to assist in molding the new believers into the spirit of the work. Hence, God so arranged that they should hear the last warning message first. That, as Bro. White says, was the first burden they felt. They did not begin till afterward to labor for those "multitudes" who were yet to be brought in. This language of Bro. Arnold, published before that which we quoted from Bro. White, is positive proof that the leaders in the work did not believe in a shut door which would exclude all but old Advent believers. While they believed in an "open door" and a "shut door," none were excluded but those who had rejected the light of truth. In our next we will present still more positive proof of this. G. I. B.

A NEW PAMPHLET ON TITHING.

THERE has been recently issued from the REVIEW AND HERALD Office a pamphlet of over one hundred pages, "The Tithing System, or God's Plan of Sustaining His Laborers." It is proper to state that at the General Conference in 1883 the leading brethren expressed by a vote their desire that the writer should present in print the arguments in favor of the tithing system. Last year, being sent to Europe, and not returning until the camp-meetings were in full progress, we found it impossible to prepare this work. But this winter, seeing the great lack among our people of realizing the importance of this subject, and also the danger of the cause of God being hindered if we should fail to carry out this system by which God has designed to sustain his laborers, we felt impressed from a sense of duty, as well as from the vote of our brethren, to make an effort to arouse our people to the importance of this subject, especially in the great Central States where the tithing is much neglected.

In doing this, we wish in no sense to show disrespect to the excellent work issued by the Pacific Press called "Honor Due to God." We have in several instances spoken in the highest terms of this work; and we wish here to say that we greatly desire that every Seventh-day Adventist should read it. It covers more ground than the pamphlet we are now noticing,

a large portion of the work being devoted to the subject of offerings which are not noticed in this pamphlet. So far as the tithing is concerned, we know of no different principles in the two books; but the one just published covers more ground than "Honor Due to God," especially in the application of the principle of tithing as carried out in practice. Here is where many of our people greatly fail to pay an honest tithe, even when they admit the obligation of the principle itself.

Again: it was thought that for those just embracing the truth, who were not prepared to realize all the obligations they were under to honor God with their substance, a work presenting the strongest argument for the tithing alone would be more useful at that time than one containing the strongest principles bearing on the subject of offerings. None of us could realize at first our whole duty on the subject of thus sacrificing of our means to God. The common practices and views of the people of this selfish age do not prepare them to grasp at once all the principles contained in God's word bearing on the subject of sacrifice. These will have to be pointed out to them as they go forward in the way of truth. But every one who embraces the third angel's message should at once understand the strong arguments in favor of tithing; then they are prepared to advance still further in the way of sacrifice and devotion to the cause of God. Hence there is no conflict between these two pamphlets. Both are needed. The one on the tithing system is better calculated to explain that subject, and to bring the matter fully before the minds of the beginners; the other relating to offerings is better fitted for those who are more advanced in the truth.

The pamphlet just issued from the REVIEW Office contains strong arguments showing the obligation of tithing. It seems to us that no candid person who believes the word of God can read it without feeling that tithing is obligatory as a duty in this age of the world. The principles bearing upon different classes, such as farmers, laborers, merchants, manufacturers, etc., and their obligation to pay a tithe, are quite carefully set forth therein. There is also a chapter upon the statistics of tithing as presented in the last Year Book, showing the percentage paid by each Conference, and making clear the failure on the part of many of our brethren to pay an honest tithe. It closes with extracts from the testimonies bearing upon the subject, showing our duty in this direction. For convenience, the work is divided into subdivision, so that any one can readily find the principle bearing upon every portion of the subject. The work sells for the small price of ten cents. It was not prepared with the object of making money, but to bring before our people the necessity of discharging this important duty. We hope it will greatly increase the amount of tithes paid among us the coming year. G. I. B.

WHO ARE AUTHORIZED TO SOLEMNIZE MARRIAGE?

THIS question is one of practical importance. In the past there has been confusion in the minds of some of our people on this subject. We have heard of some instances of local elders' and licentiates' uniting parties in marriage. We have never considered this a proper step. In the laws of the various States there is a difference on this subject, as to what is allowable. In one State even ministers cannot perform this ceremony unless their names are recorded at the county seat of the county in which it occurs. We knew of one brother who had been justice of the peace in the county where he lived, and had married many persons; and when traveling in another county as licentiate, he married a couple where he really had no legal authority to do it. A great scandal was the result.

Marriage is a matter of too much importance to be left to persons of immature judgment and little experience. We have received many inquiries in the past as to who could properly perform the ceremony of marriage; whether it would be proper for local elders and licentiates as well as ministers to do so. We have always answered in the negative.

At the last General Conference the matter came up for consideration, as to what was really the usage of our people on this subject. The laws of some of the States leave the matter somewhat to the usage of the denomination as to who should be considered properly authorized to perform such a ceremony. The ministry of all denominations can solemnize marriage; but the question arises, Who are ministers in

a legal sense and according to the usage of the denomination in question? After considering this matter at length, the General Conference at the last session passed the following preamble and resolution:—

Whereas, The question has been laid before this Conference as to whether our usage will permit licentiates to solemnize marriage; and we believe that such a course would bring reproach, inasmuch as many of the licentiates are persons of little experience and often of immature judgment; therefore—

Resolved, That we hereby declare that it is not our usage to permit our licentiates or local elders to solemnize marriage.—*Year Book* for 1885, p. 33, Resolution 10.

The General Conference has authority to decide what are the usages of this people; and after the question was decided, any person not authorized by the usage of our people, who should go forward and solemnize marriage, would make himself liable to the law; for he would have no more authority to do so than any private person. Had the General Conference declared that it was the usage of our people to allow local elders, licentiates, etc., to perform the ceremony of marriage, in many States perhaps it would have been legal. But if this is contrary to the usage of our people, as declared by the highest authority among us, then the law would not recognize them properly authorized to perform it. It would be a serious matter for persons to go forward without the authority of the law, and perform a marriage ceremony. In many States they would render themselves liable to fines and penalties.

We advise all of our young men entering the ministry to move with *great care and caution* in reference to the matter of performing the ceremony of marriage. None should do so without a careful investigation as to what the law requires and permits; because it is a great wrong to the parties involved should any illegal steps be taken, and one which brings great disgrace upon the cause. "Let everything be done decently and in order."

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

THE SIGNS AND VOLUME IV.

WE trust every one has read the article from Bro. Haskell in last week's REVIEW, entitled "Volume IV., and the Signs Re-canvass." It presents in a very forcible light the important work to be done by our people. Certainly the benefit of following up the canvass of "Sunshine" and the *Signs* by something else, after the introduction to the truth which our people have had by this first canvass, cannot be thrown away as a matter of no importance. The strength of this truth is felt most powerfully by the continuation of the presentation of it. It is not one discount alone, or a few sermons, that converts people to the truth; it is bringing it before them point by point and weaving these truths into a system, which brings it out in its strongest light. No man can have a full connected view of this truth brought before his mind without being convicted. So in regard to reading the longer we can get people to read upon the truth of this message, the more certainly shall we accomplish good. These remarks apply to the *Signs* and any of our periodicals.

But what can we say that will impress upon our workers the importance of the circulation of Vol. IV. We have read this book with the greatest delight, and wish it could be read by every candid person in the world. We hope it will yet be translated into many different tongues. We cannot see why those who have become interested in the articles of Sr. White published in the *Signs* or REVIEW will not be anxious to obtain this volume.

Two very important things will be accomplished by this re-canvass; namely, the introduction of the *Signs* and the circulation of Vol. IV. Our previous experience in this matter has demonstrated that it can be made a success. We believe that thousands of copies might be disposed of in this manner, which would result in much good.

Now is the time to work. There never has been time in the history of this cause when it was more important to circulate our reading matter. We have evidences everywhere that the truth is reaching out in all directions as never before. Faith and courage in the work are the great need of the present hour. To falter now is eternal loss; to be true and faithful is eternal gain. May God inspire the hearts of our workers to labor earnestly and unselfishly to disseminate the light of truth. G. I. B.

FATAL MISTAKES.

20

ALL men are liable to make mistakes, but many mistakes can be remedied, and some which cannot be remedied are not serious in their nature. There are, however, that are fatal. There is a place in the Mediterranean Sea where many years ago a large number of vessels were wrecked. It was evident there was a rock beneath the water, but so near the surface that vessels could not sail over it. A man was sent to make investigation, but he returned declaring that there was no rock to be found. Still vessels continued to be wrecked at this spot. Other persons were sent to explore the sea, to find the cause of such frequent disasters. This search was more successful. The rock was found, and noted upon the captain's chart. Those who made the first exploration were much chagrined at this, and they positively declared that no such rock existed. At one time, when sailing near the spot, the captain took his chart and showed his officers where they were; and to convince them and the crew that he was right, declared that he would sail right over the spot where the rock was to be. To this his friends strongly protested, but he persisted in his attempt, and as a result, his vessel was wrecked and his crew lost. His mistake was a fatal one.

By disregarding the plainest requirements of God's law, many risk their soul's salvation. In the Judgment such will find that they have made a fatal mistake. The mistake is made here, but the Judgment will reveal it. It is a solemn thing to trifle with what God has forbidden. Angels record the records of our lives; and not only their actions, but their words are noted down. A record is made of their vows. God instructs the people of God "to vow and to pay to the Lord their God." Moses shows the importance of keeping our vows in the following words:

"When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God surely require it of thee; and it would be sin in thee. That which is gone out of thy lips thou shalt keep and perform; even a free-will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth." Solomon bears similar testimony: "When thou goest to the house of God, be more ready to hear than to give the sacrifice of fools." That he has direct reference to our promises to God, is evident from what follows: "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better it is that thou shouldst not vow, than that thou shouldst vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thy hands."

A book of remembrance is written before God, and all the vows of the people are recorded. It is a mistake not to consider that that which has been consecrated to God is holy. The Lord says, "It is a sin to man who devoureth that which is holy, and sweareth vows to make inquiry." Here is a rock upon which many will make a fatal shipwreck. The story of Ananias and Sapphira shows that to take back a portion, even of money, is fatal unless repented of. The record says that Ananias and Sapphira his wife sold a possession, and kept back part of the price, the wife also being privy to it, and brought a certain sum, and laid it at the apostles' feet. But Peter said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And she answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost; and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. They had evidently consecrated a part or all of a certain piece of property to God. When it was

sold, they thought that they had given too much, and that they would keep back a part; so they said that they had sold their property for less than the sum they had received. They did not feel free to disown their pledge altogether, and so they compromised the matter; but the property had been consecrated to God and not to man. They were dealing with the Holy Ghost; hence Peter said, "Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price."

Over \$150,000 was pledged to the cause of God in 1884. Much of this was in real estate, which was to be sold, and appropriated to certain enterprises connected with the cause of God. God's providence has opened the way for the sale of much of this property; and it would be well for each person to carefully consider whether these vows have been faithfully performed or not. They were not made to man but to God; and should they be taken back, some may find that they have made a fatal mistake. It is not safe to conclude that God is not displeased because his judgments do not immediately follow disobedience, as they did in the case of Ananias and Sapphira; for "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

The money question is, and always has been, an important test to the professed people of God. The Saviour teaches in Luke 16, in the parable of the unjust steward, that the use we make of the goods God has committed to us has much to do to show our faithfulness in spiritual things. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" God regards our vows, and he accepts them because of Christ's worthiness; and when they are taken back, it is showing a disregard for the blood of Christ, which made our vow acceptable in God's sight. We hope that none will make a fatal mistake here.

S. N. HASKELL.

THE SINNER'S FATE.

21

NOTHING is more reasonable than that the wicked should be destroyed and cease to be a curse to themselves and to others; and no doctrine is more plainly taught in the Bible than this. We invite the reader's attention to the following condensed statements upon this subject:—

They shall die. Death means an utter loss of life. The Lord has chosen this familiar word to describe the end of the wicked. Take a few examples: "The soul that sinneth, it shall die." "For his iniquity that he hath done shall he die." Eze. 18:4, 26. "He that hateth reproof shall die." Prov. 15:10. "He that despiseth his ways shall die." Prov. 19:16. "For the wages of sin is death." Rom. 6:23. "To be carnally minded is death." Rom. 8:6. "Shall save a soul from death." James 5:20. We could quote scores of texts like these. Reader, is not this plain enough?

They shall be destroyed. Destroy: "To demolish; to pull down; to bring to naught; to annihilate."—Webster. Destruction, then, is utter ruin, complete annihilation. This strong word the Lord has repeatedly used in defining the punishment of the wicked. Thus: "All the wicked will he destroy." Ps. 145:20. "I will early destroy all the wicked." Ps. 101:8. "Fear Him which is able to destroy both soul and body in hell." Matt. 10:28. "The transgressors shall be destroyed together." Ps. 37:38. "The indignation shall cease, and mine anger in their destruction." Isa. 10:25. "Whose end is destruction." Phil. 3:19. "Who shall be punished with everlasting destruction." 2 Thess. 1:9. How could language make this more positive?

They shall perish. Here is another word, the very strongest that can be found to denote utter destruction, used in a multitude of instances to denote the end of the wicked. "Let the wicked perish at the presence of God." Ps. 68:2. "But the wicked shall perish." Ps. 37:20. "Behold, ye despisers, and wonder, and perish." Acts 13:41. "He that speaketh lies shall perish." Prov. 19:9. "Except ye repent, ye shall all likewise perish." Luke 13:3. "Shall utterly perish in their own corruption." 2 Pet. 2:12. This is just what we believe and teach.

Shall be burned up. The meaning of the word *burn* is too familiar to every reader to need a definition. A thing burned up is totally destroyed and reduced

to ashes. "Whose end is to be burned." Heb. 6:8. "Gather ye together first the tares, and bind them in bundles to burn them." Matt. 13:30. "All the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

They shall be consumed. The Lord often says that the wicked shall be consumed. Thus: "They that forsake the Lord shall be consumed." Isa. 1:28. "Let the sinners be consumed out of the earth." Ps. 104:35. "They shall consume, into smoke shall they consume away." Ps. 37:20. "Consume them in wrath, consume them that they may not be." Ps. 59:13. Who will believe the Lord?

They shall be devoured. Devour: "To eat up; to destroy; to consume with rapidity and violence."—Webster. This word the Lord uses to describe the destruction of the wicked: "The fire shall devour them." Ps. 21:9. "They shall be devoured as stubble fully dry." Nahum 1:10.

Shall go into perdition. Perdition: "Entire loss or ruin; utter destruction."—Webster. "Which drown men in destruction and perdition." 1 Tim. 6:9. "Against the day of Judgment and perdition of ungodly men." 2 Pet. 3:7.

Cut asunder. "Shall cut him asunder." Matt. 24:51.

Cut down. "They shall soon be cut down like the grass." Ps. 37:2.

Cut off. "For evil doers shall be cut off." "They that be cursed of him shall be cut off." "The seed of the wicked shall be cut off." Ps. 37:9, 22, 28.

Blotted out. "Let them be blotted out of the book of the living." Ps. 69:28. "Let their name be blotted out." Ps. 109:13.

Compared to the destruction of the most perishable materials. They are to be dashed "in pieces like a potter's vessel" (Ps. 2:9); to be consumed "as the fat of lambs" (Ps. 37:20); to perish "like the beasts" (Ps. 49:20); to pass away "as a snail which melteth" (Ps. 58:8); to be driven away "as smoke is driven away," and to perish "as wax melteth before the fire" (Ps. 68:2); to be no more, "as the whirlwind passeth." Prov. 10:25. They "shall be as an oak whose leaf fadeth, and as a garden that hath no water, and . . . as tow" (Isa. 1:30, 31); "as the burnings of lime, as thorns cut up shall they be burned in the fire" (Isa. 33:12); like moth and worm eaten garments (Isa. 51:8); and "as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust." Isa. 5:24. They shall be burned as tares (Matt. 13:30); as dry branches (John 15:6); as wood and hay (1 Cor. 3:12); as thorns and briers. Heb. 6:8. "They shall be as the morning cloud, and as the early dew that passeth away." Hosea 13:3. "They shall soon be cut down like the grass, and wither as the green herb." Ps. 37:2. "His roots shall be dried up beneath, and above shall his branch be cut off" (Job 18:16); and his light "shall be put out." Job 18:5.

How could the utter destruction of the wicked be more clearly stated or more forcibly illustrated than in the above scriptures? Added to these are the declarations, made again and again, that the soul itself shall die, and that the wicked shall be no more. Thus: "The soul that sinneth, it shall die." Eze. 18:4. "And shall consume the glory of his forest, and of his fruitful field, both soul and body." Isa. 10:18. "Fear Him which is able to destroy both soul and body in hell." Matt. 10:28. Equivalent to this is the declaration that the day that cometh shall burn up the wicked, so "that it shall leave them neither root nor branch." Mal. 4:1.

It is directly stated that the wicked shall be as nothing (Isa. 41:11, 12); and that "they shall be as though they had not been." Obad. 16. And the Psalmist says, "For yet a little while, and the wicked shall not be." Ps. 37:10. Again: "Let the sinners be consumed out of the earth, and let the wicked be no more." Ps. 104:35.

Such an array of positive testimony as there is for the utter destruction of the wicked, can hardly be produced for any other doctrine of the Bible. Hence we believe and teach it. Please examine our book list, and read further upon these subjects.

D. M. CANRIGHT.

—Those that can take the crabbed tree (the cross) handsomely upon their backs, and fasten it on canily, shall find it such a burden as wings are unto the bird, or sails to a ship.—Samuel Rutherford.

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.

THINE THE GLORY.

BY ELIZA H. MORTON.

DRAW near, O Lord, draw near, I pray,
And make this heart of mine
Like a watered garden, fresh and pure,
And the glory shall be thine.

Though furnace fires may test my soul,
And clouds hang over me;
Yet give thy strength, O Israel's God,
And thine shall the glory be.

Oh! let the light of heaven fall,
And in its splendor shine
Through this poor, feeble, mortal frame,
And the glory shall be thine.

Oh! let these dim and weeping eyes
The "King in his beauty" see;
Oh! open wide the celestial gates,
And thine shall the glory be.

Portland, Me.

SWEDEN.

STOCKHOLM.—On the first of March we held our last meeting in the hall in Stockholm. This week the brethren move to a smaller hall, which is rented for one year. Monday I went to Örebro, where I am now laboring in company with Bro. Johnson. I have labored in Stockholm about twenty-one weeks, and have held one hundred and fifty-eight meetings (besides those held by Bro. Johnson), visited one hundred and fifteen families, baptized thirty-two persons, and received fifty-one members into the church, which now numbers sixty-six. Some others are keeping the Sabbath, and meet with us. There are about seventy Sabbath-keepers. During this time at least two thousand persons have heard more or less of the truth. The outside interest is good. The last day of our meetings about two hundred hearers were present in the forenoon, and two hundred and fifty in the afternoon, and they had never before shown better interest. They showed their appreciation of the instruction received by leaving \$50 on the plates, and by many friendly greetings and invitations to return soon.

During my stay in Stockholm I have received donations to the amount of \$309. Of this, the brethren in Christiana have given \$34.36. I have paid out for rent, fuel, advertisements, etc. (including rent for the new hall for three months, till July 1), \$217.77; for board and lodging (including what has been shared with fellow-laborers), \$79.48; for traveling (including trip to Christiana to attend the annual meetings of the several associations), \$23.83,—total, \$321.08. Besides this, we have, during the same time, disposed of some tracts and obtained one hundred and eighty-seven subscriptions for our papers, for which we have received \$226.22. Several of our friends in Stockholm are poor, and the rest are of the middle class. Those who are a little acquainted with matters in the old country will thus understand that the friends of the truth in Stockholm have done nobly in this respect.

The last Sabbath a leader was chosen, and two deacons were chosen and ordained. The secretary's address is Tapetsrare, C. A. Sander, 82 Drottninggatan. The hand of fellowship was given to forty-four persons, and fifty-six brethren and sisters took part in the ordinances. It was truly refreshing to see the unity and love that prevailed and the many joyful countenances that testified to the blessing of God. Being somewhat acquainted with the struggles through which these friends have passed, and seeing that the truth of God has gained a victory so that they have become humble and teachable and willing to lay aside their former idols, I can but hope that, through the blessing of God, they will go forward.

It is evident that there are many more souls in Stockholm who can be reached by the truth if these friends are faithful, and proper efforts are put forth. I have never seen a more hopeful and extensive field than this. The Lord be praised for his mercy and blessings.

JOHN G. MATESON.

March 5.

CONNECTICUT.

NEW LONDON.—By advice of the Conference Committee I labored in New London from Feb. 2 to March 16. Obtained one subscription for the REVIEW, and one for the Signs, besides five trial subscriptions with "Sunshine." Sold 160 copies of the Signs, two copies of "Coming Conflict," and 2700 pages of tracts. I also held about thirty Bible-readings with families. Two persons fully decided to keep all the commandments, and are now investigating other points of our faith. Others are interested. My way seems hedged up for laboring any more at present in that city. I feel anxious to return and follow up the interest, and expect to do so as soon as Providence opens the way.

J. S. MILLER.

WISCONSIN.

SAND PRAIRIE.—I commenced meetings here March 14, and continued nine days, holding sixteen meetings, and visiting eleven families. Preached twice in the M. E. church at Excelsior to large and attentive congregations. The minds of many seemed much stirred with the truth. The sweet Spirit of the Lord came in, and we were much blessed. A club of twelve copies of the Signs was taken and paid for. All pledged to bring their tithes into the treasury every quarter. Twenty-three were added to the church; nineteen of whom are subject to baptism, all being young people.

I. SANBORN.

NEBRASKA.

PLATTSMOUTH, SHELTON, CRETE, BLOOMINGTON, AND FRIEND.—Since my last report I have visited the above named places. At Plattsmouth my heart was saddened to learn that some have found the path too narrow, and that some who are still numbered with us did not seem to see the importance of constant attendance at the meetings. Some are firm, and we hope soon to organize a church.

The brethren at Shelton are manifesting the true missionary spirit.

At Crete with the assistance of Bro. Nettleton a church was organized, consisting of only eight members; but the degree of earnestness manifested by them from the time they embraced the truth, more than a year ago, is commendable.

I was very much cheered to see that by the faithful missionary efforts of our brethren an interest had been created among those not of our faith at Bloomington.

Bro. Nettleton again found me at Friend. A mistake had been made, I think, in leaving this company so long without organization; but I trust that things may continue to grow brighter, and that a church may soon be organized.

A. J. CUDNEY.

KIRKWOOD, MARCH 19.—I came to this place about the middle of last November, from Kankakee, Ill. Have succeeded in reviving some of the scattered flock who are seeking a closer walk with God. Others are moving here, and we hope soon to have help and organize a church at this place. I have been preaching two and a half miles west of here, in the New Jerusalem school-house. Spoke thirteen evenings with a good attendance, the best of attention, and good freedom. My work has been more especially among Age-to-Come people, the only denomination represented here. Their pastor was formerly a Campbellite minister, and has preached nearly twenty-five years. He replied to me after I presented our views on the law and the gospel, and in answer I spoke three times. The truth shone forth victorious to the end. He has but two of his followers left, and the way here is still open to accomplish a grand work. Hope to see some obey soon. Prejudice all seems to be removed, and we pray God to send help into this part of his vineyard to unite us as a body, and to aid in bearing light to those who will obey. Pray for the work here.

EDWARD O. PARKER.

MAINE.

EAST WASHBURN, MARCH 20.—I have been continuing my labors with the two branches of this church and am happy to see the good results which are following. Thirteen subscriptions for the REVIEW have been taken; fully sixty dollars' worth of our publications has been sold, mostly the works of Sister White, which are just the books to enlighten those who have entertained erroneous ideas of her writings. Although our people are poor, they have subscribed several hundred dollars for the general work in this State. The Presque Isle branch have decided to have a church school this coming summer, if a good teacher can be secured from the South Lancaster Academy. These brethren are awaking to a sense of the dangers which surround their children. The other branch of the church are also considering the feasibility of having a school. The willingness of this church to work to advance the cause is an example for other churches. In the Presque Isle division there is a full house every evening, and Bro. Webber will stop a short time to develop the interest. Three are taking hold of the canvassing work. Bro. Osborn and myself go next to Blaine. There are fully four feet of snow, yet we manage to travel. We feel to take fresh courage, and the desire of our hearts is, more of Jesus and less of self.

A. O. BURRILL.

OHIO.

AMONG THE CHURCHES.—From Feb. 26 to March 3 I was at Fredericktown. Since meetings were last held there, one or two more have begun to observe the Sabbath. As some of the members of the Waterford church live near, we organized a Sabbath-school of eighteen members. I think that a tent meeting in this vicinity would be profitable. Took one order for the REVIEW and one for Good Health.

At Newark I remained one week. By death, removals, and apostasy, this church has been greatly reduced in numbers. We hoped to raise an outside interest to investigate the truth; but between the skat-

ing rink craze and the Salvation Army, our effort was a failure. But God's Spirit is not confined to large churches; he can work mightily for the few who are faithful to him. Sold four copies of "Great Controversy," Vol. IV., and took one subscription for the REVIEW.

Stopped one night at Pataskala, to visit a sister who has held on to the truth alone for nearly five years. Took her order for Good Health.

March 12-19 I was at Columbus. God is blessing the labors of Bro. Van Horn and Randall, and many are accepting the light. At this time seven were baptized, and several others will be after awhile. Organized a church of fifteen members. Others will unite soon. We hope to see a strong church at this the capital of our State. Took one subscription for the Signs.

E. H. GATES.

VERMONT.

TROY.—Feb. 26 we came to this place to hold a series of meetings with the church, and remained through the Sabbaths. Eld. A. S. Hutchins was with us for a few days. We held meetings or Bible-readings every day, and did a great deal of visiting. The Lord blessed our labors, and the interest increased from the beginning. The church was aroused to seek the Lord more earnestly, and idols were surrendered. Four proposed to keep the Sabbath, four united with us, and three others were taken under the watch-care of the church, all grown persons. Some others made a step in the Christian life for the first time. Three copies of "Great Controversy" were sold, and one REVIEW subscription was renewed. The Sabbath-school well received due attention, and a good interest was taken in this branch of the cause by both officers and pupils, which we were glad to witness. Last night we held our closing meeting, and all felt that the Lord was very near. As we gave the hand of fellowship to our new members, the Spirit of God witnessed to the hearts of many who were in tears. The ordinances were celebrated, and all spoke of the blessings lately received. Church officers were elected for the balance of the year. We became strongly attached to the brethren at Troy, and will not soon forget our pleasant meetings with them. If they hold up the light and walk with God, we believe that many more may yet be added to their number.

March 17.

R. F. BARTON,
H. W. PIERCE.

FLORIDA.

SORRENTO AND MOULTRIE.—Since our last report we have visited these two places. The Lord blessed us with a measure of his Spirit. At Sorrento Bro. L. H. Crisler, who had heard the truth preached in Iowa, commenced keeping the Sabbath after coming to this State. Some of his present neighbors, becoming interested by reading matter given to them, fully decided to obey while we were there. We baptized and organized a church. If this little company of their ability they will be a light for the cause in the new field.

At Moultrie we met our dear Bro. Orcutt, who has been in all the messages, and still has his face toward. About a dozen or more here obey, and new ones are being added. Six persons have pledged \$400 for the cause in Florida, two giving \$500 each. \$500 will soon be paid in. About \$60 worth of books and papers have been sold since we came here. The Lord seems to go before us in the good work. We need here is laborers. Brethren in Florida obey the Saviour, and pray that God may raise up men to move out in the work. The weather is lightful. Orange trees, peach trees, etc., are all in bloom, and the air is fragrant with the blossoms. But we feel we cannot take time to enjoy the comforts now. We will press forward to the "better country." Come and go with us, dear friends, to that heavenly land where the roses of Sharon grow.

G. G. RUPERT.

ILLINOIS.

CHICAGO.—We continued our Bible lectures in eight weeks. Since that time myself and wife had much to do visiting from house to house, together with other duties that are involved in the missionary work. We have experienced at different times much of the help of the Lord, and find in nearly every house we have visited that the truth which has been presented in our lectures during the past winter had considerable influence upon many hearts.

There are not a few who are fully convinced of the present truth and also their duty to obey it; but here as in other large cities, almost impossible for men to do so. But the Lord gives strength to the weak, and a few obey, leaving themselves fully in the hands of the Lord.

Sunday, March 22, was a blessed day for us here. Nineteen dear souls united with the church, to which we gave the right hand of fellowship. Eight of them were baptized, the others having been members of the Baptist church, and two sisters were received by letter. We feel encouraged to press on and do what we can to rescue fallen men from everlasting destruction. We have sold \$50 worth of our publications, in tracts, pamphlets, and bound books, and have taken forty-six subscriptions for our differ-

periodicals. We have received in donations \$16.25, and have found a kindly welcome with many families. Truly the Lord is good. We bless his great and holy name for his helping and guiding hand that has been with us in our labor here in Chicago this winter. No more souls have commenced the observance of the holy Sabbath, but were not ready to unite with us. May the Lord bless his own glorious work, not only here, but everywhere, to the salvation of many souls. Brethren, pray for us. J. F. HANSON.

March 23.

MICHIGAN.

NAPOLEON AND EDENVILLE.—Jan. 24-27 I labored at the church at Napoleon, giving eight discourses. Early all signed the pledge (we use only the teetotal), and all voted to pay tithes. Hearts were softened and encouraged, and resolutions were formed to live near to God.

In response to a special call for help in Northern Michigan I left Jackson Jan. 28. Held meetings at three points on the route, and in company with my brother, E. S. Griggs, I reached Edenville Feb. 3. We gave forty discourses, with increasing interest to the close. Twenty-one have decided to obey God, eight of whom were received into the church. A number await baptism, and several more promised to do so the Sabbath. If our dear brethren and sisters at Edenville prove faithful missionaries, we think the good work will still go on in their midst. The temperance work had been neglected here; but fifty-two names were added to the pledge, all this number being church members and their families. While my brother was with me, he gave efficient help. We thank God that there is power in his truth.

March 15.

Mrs. J. A. OWEN.

MAVER, NEWAYGO CO.—The interest at this place continues good. Three families have embraced the truth. One of the local ministers, who at first appeared very friendly, commenced opposition, preaching against us last Thursday evening. He declined to hold meetings whenever he can secure the money, so we shall have to finish our work facing the man's guns. His greatest effort seems to be to convince the people believe that the third angel's message is a money-making scheme. Had he been with us when he told Peter to catch a fish and in its mouth he would find a piece of money, perhaps he would have accused him of the same; or, like Judas, he would have betrayed his Lord for thirty pieces of silver, and then have complained because so costly an ointment had been expended on him by one whom he had saved from temporal and eternal ruin.

On March 7, 8 we held meetings in Bro. Gowell's hall, Denver, for the benefit of the young churches and their Sabbath-keepers. We had a most excellent Sabbath-school. After preaching, we held a brief meeting. Bro. Gowell spoke to good acceptance in the evening. The hall was so crowded that early next morning the brethren removed the benches, and filled the entry with seats. Bro. Carter gave a searching discourse, after which opportunity was offered for all who desired to bear the witness. One brother stated that he had never felt satisfied with the testimonies of Sr. White, and since the announcement of the meetings had been praying for the Lord to show him the true light, and that now he would accept them. Not a word had been said on that subject. It was indeed the Lord's doings, and marvelous in our eyes. The scene was touching, and one after another of the Ferry church spoke in the joy it gave them to see their elder take the position. We believe he will become a strong man to work for God. After an hour spent in social talking, about twenty arose for prayers, thirteen of whom are just deciding to observe the Sabbath. We closed with a temperance address, after which sixty signed the pledges, thirty-nine the teetotal. Seven of these were struggling against tobacco, and another glorious soul against inebriety. They have already begun to rejoice in victory. May each one soon be in the overcomer's reward.

Mrs. E. S. LANE.

ITHACA.—The general meeting at this place was favored with good weather, and the attendance was such that their new meeting-house could well accommodate. It was difficult to hold as many meetings here as at other places, because the greater portion of the church lives at a considerable distance from Ithaca, their place of meeting. However, the time was quite well occupied on this occasion. In addition to the holding of such meetings the dedicatory services of their new house of worship were held on Sunday. The congregation filled the house, and the Lord gave heed while attention was called to the true God, his greatness, and the need of worshipping him in spirit and truth. At the close of the discourse many decided to dedicate themselves anew to the service of the Lord. The dedicatory prayer was then offered. The building is about 28x40 ft., is neatly finished, and rests on a good stone foundation. The heating apparatus is in the basement. By this arrangement no heating room is taken up with stoves, which is an improvement. We believe that those who contemplate the building of churches should study carefully the objects of heating and ventilation. A little additional means properly spent would make great improve-

ment in this matter, and would do much toward averting drowsiness and taking cold. By request of the citizens, because the meeting-house would not accommodate the people, the service Sunday evening was held at Church's Hall. There was a full attendance. The meeting-house being completed, some are very anxious to have an effort made to bring the truth before the public.

During the meeting the Lord gave a good degree of liberty in presenting his truth. On Sabbath by invitation a number came forward for prayers. We regret that on Monday forenoon the congregation showed the absence of several who had been present up to this time. Persons of ability, laden with the cares of this life, on such occasions often excuse themselves and return to their labors before the meeting closes. We confidently believe that the combined ability and judgment of the ministry and the laity should be connected with the last message to carry it to the people and nations of the earth. Where this is done, we have the assurance that God will accept and greatly bless our efforts.

In consequence of sickness the meeting was deprived of the presence and labors of Eld. Fargo. At the closing meeting on Monday evening eight adults presented themselves for admission into the church, who, after examination, were received. Most of them were received subject to baptism. They will be baptized at their earliest opportunity. We understand that this is mostly the fruit of Bro. Evans' labor. Thus closed another of our general meetings in Michigan. We trust it will result in good to the cause in this part of the State.

I. D. VAN HORN.
M. B. MILLER.

MARYLAND.

CALVERTON, GREENSBOROUGH, AND WOODSBOROUGH.—Dec. 29 I arrived at Calverton, where I found Bro. Jones and family and one sister keeping the Sabbath. Stopped with them and held meetings on Sabbath and Sunday. Finding no outside interest, and no opening for labor, I took the boat the next Thursday for Greensborough, Caroline Co., to visit the only Sabbath-keeper on the eastern coast of Maryland. Here I found the Methodists carrying on a revival meeting; and as there was but one hall in the town, and that could not be secured for less than \$10 per night, I found the way completely hedged up. I went into the country and obtained the privilege of using the Methodist house of worship, where I held meetings for two weeks, awakening quite an interest. Sold several dollars' worth of books, and received in donations about \$2. But I soon saw that the house could not be held for a full course of lectures; and as I had received word from Bro. Jones that he thought the way was opening up for a series of meetings in his place, I concluded to close my labors at the above place, and go to Greensborough with a tent at the opening of the tent season.

Jan. 26, I returned to Calverton, and rented a hall and commenced meetings, which continued for about three weeks. The congregations were small. From the beginning the people seemed very much opposed to our views; yet we feel that our labor was not lost in this place. Although we cannot report accession to their number we have strong hopes that there are a few who will obey the truth.

March 2, I came to Woodsborough, Frederick Co., and commenced canvassing for "Sunshine," and selling other works. After a few days I engaged the Methodist house, and commenced meetings March 10. From that time to the present, meetings have been held every evening, and twice on Sundays; and at the same time I have kept up the work of visiting and selling books, of which several dollars' worth have been sold. The interest is constantly increasing. The prospect is favorable; for the people are very friendly, and we hope for good results if we can hold the house long enough to get the truth before the people. The great trouble in this State seems to be to find a place for meetings. Bro. Shephard from Ohio is with me, selling books, and assisting in the meetings. We are of good courage, and hope to have the prayers of God's people. My address is Woodsborough, Frederick Co., Maryland. O. F. GUILFORD.

ALABAMA.

MOBILE.—On the 18th ult. I went to New Orleans to join the mission there, or to labor elsewhere, as duty called, fully determined to devote my time and attention to the Master's cause. I was most happy to meet with the friends there. Eld. G. G. Rupert preached to us on the Sabbath; and his discourse was meat in due season. I enjoyed these precious privileges of worship; for I had not even seen a brother of like faith in two and a half years.

Bro. Rupert wished me to engage in the work at Mobile. But I would have been pleased to remain with the brethren at New Orleans, that I might labor in company with those of experience, and also enjoy the good meetings, which I felt I so much needed. Before I left, I made a visit to the Exposition; and if in this world, so cursed with sin, there still remains so much of beauty, grandeur, and wealth, what shall be in that golden city that the Saviour has gone to prepare, and in the earth made new? How precious

is the privilege of being permitted to engage in instructing others to prepare for that beautiful home, with its wealth untold and joys unspeakable and full of glory!

I have been at Mobile nearly three weeks. Have suffered some with a severe cold, but have made a favorable start in the work here, and feel encouraged that I shall have success. I have a large and interesting missionary correspondence, and there are some calls for ministerial help. To-day I took eleven orders for "Sunshine," making twenty-nine in all. Some appear very friendly, and have invited me to call again. I enjoy the work very much; but there is much to do, and I need advice and the prayers of God's people. There should be tract distributors in the depots, etc. I am centrally located, two blocks from Union Depot, and about the same distance from the hotels. Have rented at reasonable rates a room in the Gulf City Hotel. This is a beautiful and healthful city, with a population of about 31,000, of which one-third are Catholics, and the rest Protestants about equally divided between colored and white people.

Sunday afternoon I attended a meeting of the Y. M. C. A. in the Baptist church, which was held for the purpose of reviving their work in this city. The present cashier believes and advocates the doctrine of the near second advent of Christ, as does also the pastor of the First Presbyterian church.

Should any one of the brethren be passing this way I should be glad to see him, and share with him my lodging. PETER H. CLARK.

ANNUAL MEETINGS IN CHRISTIANA, NORWAY.

SCANDINAVIAN PUBLISHING ASSOCIATION.

The third annual session of this Association was held in the S. D. A. meeting hall, in Christiana, Jan. 22, 1885. Twenty-two stockholders were present, representing sixty votes.

The Treasurer's report for 1884, was presented as follows:—

RECEIPTS.	
Sales of books and tracts,	\$1,040.64
Subscriptions received,	442.56
Job work (including stock),	1,226.58
Shares,	156.04
Matrices,	111.04
Donations,	2,010.29
Interest,	16.39
Total,	\$5,008.54
EXPENDITURES.	
Balance from 1883,	\$ 652.80
Office rent,	125.00
Fuel, lights, etc.,	125.00
Paper,	681.00
Plates and matrices,	378.53
Fixtures,	111.05
Labor,	1,506.35
Bindery account,	250.32
Postage,	137.83
Books bought,	88.77
Insurance,	31.08
Repairing of press,	33.04
Type,	431.90
Interest,	18.69
Balance,	514.13
Total,	\$5,003.04
INVENTORY.	
Type, material, and fixtures,	\$2,221.15
Stock of books and paper,	867.84
Balance Jan. 1, 1885,	514.13
Total,	\$3,594.12
Outstanding note,	\$ 675.68
Assets,	2,918.44
Total,	\$3,594.12

In making out the inventory 20 per cent of the appraised value of type, material, and fixtures was deducted, to allow for wear and tear; and the value of books and tracts on hand was placed at 50 per cent of the retail price, while only 40 per cent has been deducted heretofore.

The following named persons were by ballot chosen as a Board of Trustees for the coming year: L. Hansen, J. G. Matteson, A. B. Oyen, H. Sten, Cecilie Dahl. At the Board, L. Hansen was chosen President, H. Sten, Vice-President, and A. B. Oyen, Secretary and Treasurer.

The work of the Association is to furnish tracts, books, and periodicals, for Norway, Sweden, and Denmark. Many thousands of papers and tracts have been printed and sent out to readers in these countries. The expense of publishing some of these has, however, been greater than the receipts, so that there is still room for our brethren to help the work of the Association by taking one or more shares. A share is 10 kroner, or \$2.71. Those desiring to take shares, can send their orders to the REVIEW AND HERALD.

BUILDING ASSOCIATION.

This Association, which was organized to hold the property bought by the church six years ago, held its annual meeting at the same time as the meeting above reported.

The Treasurer's report for 1884, was read as follows:—

RECEIPTS.

Balance Jan. 1, 1884,	\$ 136.40
House rent, tithe, etc.,	1,348.56
Total,	\$1,484.96

EXPENSES.

Paym'ts, int., taxes, insurance, etc.,	\$1,312.25
Balance,	172.71
Total,	\$1,484.96

H. Sten, A. Hansen, and A. B. Oyen were elected members of the Board of Trustees in place of those whose term of office had expired. These three, together with Brn. L. Hansen and O. Johansen, who hold over till next year, constitute the trustees of the Building Association for the present year.

The following resolutions were adopted:—

Whereas, We learn that the General Conference in America, is preparing to organize a legal society for the purpose of holding property both in America and in foreign countries; therefore—

Resolved, That it is our desire that the Conference take charge, and assume the ownership, of the property held by this Building Association, and that we hereby petition said body to effect this transfer as soon as circumstances may allow.

Resolved, That the Board of Trustees be authorized to solicit subscriptions for the erection of the new building to be used as printing office and meeting hall.

A. B. OYEN, *Sec. pro tem.*

News of the Week.

FOR WEEK ENDING MARCH 28.

DOMESTIC.

- Georgia spends \$16,000,000 a year for whisky.
- The Hudson River ice crop will reach 4,000,000 tons this year, the largest ever known.
- The New York Assembly has passed a bill providing for a reservation at Niagara Falls.
- There are said to be 534 seamstresses in New York City, each of whom earns only \$1 a week.
- The high license bill was passed by the Wisconsin House at Wednesday night's session.
- Farmers in the Decatur (Ill.) section report that the prevailing cold weather has killed the wheat plant.
- The latest reports are that Gen. Grant continues about the same, save that the ulceration is spreading slowly.
- Statistics show that ninety-five children under 14 years of age committed suicide in the United States last year.
- Ex-Mayor Navin pleaded guilty of forgery Monday at Adrian, Mich., and was sentenced to ten years in the Jackson penitentiary.
- An old pioneer, James Dalton, died Monday at Lansing, Mich., of a disease identical with that from which General Grant suffers.
- As the result of a quarrel Dan Mexicott, aged 10, shot his uncle, Charles Mexicott, 12 years old, Monday at Carleton, Mich., inflicting a mortal wound.
- The Indiana Senate Wednesday passed the bill providing for scientific instruction in the public schools on the effects of alcohol on the human system.
- One of the worst storms of the winter prevailed last week in the Cheboygan (Mich.) section. The thermometer Monday night marked 30 degrees below zero, and Tuesday night was down to 20 below.
- The loss by fire at Charleston, W. Va., will reach \$175,000. It has been discovered that the safety-valve of the boiler, the explosion of which caused the conflagration, had been plugged with iron.
- An old feud was settled Wednesday at Stewartville, Ind., by a farmer named Fleichman breaking the skull of John Scharndial with a plow point, the latter then cutting his adversary to pieces with a paring-knife.
- Mrs. E. B. Crocker offers to deed to the city of Sacramento, Cal., her splendid collection of paintings, valued at \$500,000, provided the people raise \$100,000 in four months, for the maintenance of an art gallery.
- The Mormons are greatly disappointed at the Supreme Court decision in the Utah commission case, and allege that the ruling that Congress is supreme in Territorial matters is opposed to a republican form of government.
- Winter wheat in Nebraska, though of reduced acreage, is in good condition, as are fruits of all kinds. The acreage of corn will be increased 50 per cent, and the area sown to flax, rye, and oats will be enlarged 50 to 100 per cent.
- Additional reports are published of the destitution in Braxten, Gilmer, and Calhoun Counties, West Virginia. People and stock are dying of hunger; a great number are sick but cannot secure medical aid, and grain for seeding purposes cannot be procured.
- Notwithstanding that saloon-keepers throughout Iowa are closing up their places, the Iowa Brewers' and Bottlers' Association has been incorporated at Marshalltown with the avowed purpose of raising funds to further test the constitutionality of the liquor law.

—The Ohio House, Tuesday, passed bills prohibiting the employment of children under 12 years of age, and providing that corporations or others employing women or girls shall procure seats for their use when not engaged in active duties, and making a fine of \$10 to \$25 for each violation of the law.

—Robert Ireland, who deserted from the British army in 1876, came to New York State, and later took out naturalization papers, was on the 18th inst. decoyed into Canada by a detective, there arrested, and will be taken to England for trial. Secretary Bayard will be asked to interfere and secure Ireland's release.

—A bill introduced in the Illinois Legislature Monday provides a penalty of \$2,000 or two years in the penitentiary for pool-selling, and a fine not exceeding \$5,000 upon persons who rent buildings to pool-sellers. A bill to construct a penal reformatory for women, and appropriating \$300,000 for buildings, furniture, and ordinary expenses was also introduced.

—Owing to non-settlement of land claims, Riel, of Red River rebellion fame, has taken the field in the Saskatchewan district, at the head of 1,500 half-breeds, seized the stores at Duck Lake, and threatens the mounted police barracks and stores at Carleton. Men are being enlisted as fast as possible, and police detachments, with cannon, are going to the front. A battle is imminent.

FOREIGN.

—In the war between France and China, the Chinese gained a victory Thursday at Dong Dang, resulting in a French loss of killed and wounded of 200.

The state of affairs in the Soudan continues about the same—blunders on the part of the English, surprises and victories on the part of the Arabs. Gen. Graham's tactics are causing more and more discontent among officers and men.

—The war-cloud that overshadows England seems about ready to burst. A message from the Queen was received by the House of Commons Thursday, calling out the reserves and militia for permanent service. Active war preparations are being made in England, and the excitement and enthusiasm are intense. All available cruisers and ironclads are being put into condition for active service as fast as possible. It is known that their destination is the Baltic and Black Seas, the permission to enter the latter having to be obtained from Turkey, who is seriously considering Russia's proposal for a Russo-Turkish alliance.

RELIGIOUS INTELLIGENCE.

—The memorial volume of the late Catholic Plenary Council has been issued.

—It is reported that 800,000 pupils were taught last year in the different Methodist schools for freedmen.

—A bill for freedom of religious worship is being favorably discussed in the New York Legislature.

—It is said that the *Morning Star*, the organ of the Free Baptists, is soon to be removed to Boston. Its headquarters have been at Dover, N. H., for the past thirty years.

—The largest congregation in Sweden is that of Hedvig Eleonora, or Ladugardslund's congregation, Stockholm, the entire membership being not far from 36,000, or larger than the city of Norrkoping, the fourth largest city in the kingdom.

—New York City has 500 churches. Of these 69 are Presbyterian, 81 Protestant Episcopal; Roman Catholic, 61; Methodist Episcopal, 61; Baptist, 42; Jewish, 31, and Congregational, 9.

—The magnificent cathedral at Garden City, N. Y., begun by the late Alexander T. Stewart during his lifetime, will be completed this month, and opened April 9. The funds for the building have been furnished from the Stewart estate.

—The General Ministerial Association of Philadelphia has adopted a resolution, by which the members pledge themselves not to solemnize marriages between persons one or both of whom have been divorced for other than scriptural reasons.

—The Baptist Church of Berlin, Germany, was founded in 1827, its present chapel being built in 1860. It has 772 members. In connection with the church are fourteen preaching stations in the neighborhood of Berlin, in four of which are small chapels. The church sustains eight Sunday-schools with about 750 scholars.

—Some French missionaries report a terrible famine at Lessouto, South Africa. The harvest of maize and sorgho, on which the Basutos depend, has completely failed. It is hoped that some wheat will be saved, but that will be quite insufficient for the needs of the population. M. Christol writes that a sack of maize, which last year sold for six or seven francs, is now selling at from thirty-seven to fifty francs! Many persons have died from hunger.

—Japan has 93 Christian churches, with 7,000 members, and 109 Sunday-schools. There are 500,000 copies of the Scriptures, and 2,000,000 Christian books and tracts in circulation there. The agent of the London Religious Tract Society, in Japan, furnishes a very encouraging report of the prospects of religion in that country. He says, "Nobles, commoners, and priests are all diligently studying the doctrines of Christianity. We hope that within the next ten, or at the most, twenty years, Japan will be a Christian country."

—Preparations are in progress for the first meeting of what is called the American Congress of Churches at Hartford early in May. This is a movement which has not yet got beyond the stage of correspondence and other pre-

liminaries, and the amount of practical and tangible good which may result from it is of course only a matter of conjecture. Its purpose is to bring about a closer approach to Christian union among churches of different denominations. In aim, at least, it may be said to be Mr. Gladde's Christian League "writ large." It owes its inception to the cordial relations existing among the clergymen of Pittsfield and other Berkshire County towns. Among the mingling spirits in it are the Rev. J. L. Jenkins, of the First Congregational Church, Pittsfield; the Rev. Wm. Wilberforce Newton, rector of the Episcopal church, Pittsfield. The last named is a brother of the Rev. R. Heber Newton, New York, but quite a different type of man, for his sympathies are warmly evangelical, and he is an earnest Christian worker.—*Boston Correspondence Advance.*

Obituary Notices.

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

OUR LOVED ONES.

BY STILLSON SNOW.

THEY are gone, they are gone, our loved and our best,
We have laid them away in the valley to rest.
How sweetly they're sleeping where wild flowers bloom,
Bright angels are watching o'er each silent tomb.

The springtime comes back with its chorus of song,
And the beautiful streamlets flow sparkling along;
But they heed not, they hear not the tribute of praise,
That Nature's blithe songsters all thrillingly raise.

The beautiful stars on their slumbers look down,
When midnight comes forth with her silvery crown;
And the zephyrs, all laden with sweetest perfume,
Their requiem sing, and the violets bloom.

But a Star brighter far than the gems of the night
Shall beam o'er their sleep like a halo of light.
O thou Star of the morning, bright gem of the skies,
In glory's own hues shall thy beauties arise.

Oh, soon shall the angels of paradise come
From the land where life's roses unfadingly bloom;
Their anthems shall tell of the triumphs of love,
Which death and the tomb can never remove.

Then shall our dear loved ones arise like the morn
When the Day-spring of beauty to earth shall return,
With their bright harps of gold they will welcome
King,
And share aye forever the joys he shall bring.

Their sabbath of praise shall eternally bloom
With the verdure of Eden; no shadow of gloom
Shall ever their fullness of rapture annoy;
And the Saviour shall lead them to fountains of joy.
Rosedale, N. B.

OYEN—Died in Christiania, Norway, Feb. 15, 1885, of pneumonia after an illness of nearly three weeks, our youngest child, Sprague, aged 11 months and 24 days. His death was very unexpected to us, as he seemed to be improving, and had been pronounced out of danger by the attending physician. His life passed suddenly away as he was seized with a severe fit of coughing. According to the doctor's explanation, his death was the result of strangling caused by a clot of phlegm being lodged in the windpipe. Our son was a happy, cheerful child, and has been a great comfort to us since coming to this country. We sustain a great loss; but our trust and hope are in God. We laid our little one away to rest till the Life shall come, when, if faithful, we hope to meet him in immortal bloom. Words of consolation at the funeral were spoken by E. G. Olsen. A. B. AND J. A. OYEN.

NICHOLS.—Died of cancerous humor, at his home in Merrimac, N. H., Nov. 13, 1884, Freeman Nichols, aged 79 years, 7 months, and 13 days. Father Nichols was born, lived, and died at the old homestead which his father had occupied many years before him. At the age of twenty he was converted and united with the Methodist church, where he was an active worker and for some time a class leader. He left the church, however, in the time of the anti-slavery party, fully identified himself with that movement. In 1840 he emigrated to the views of William Miller; and about eighteen years ago, under the labors of Eld. W. C. Gage, he accepted present truth. He was a member of the Amherst church, and for eight or nine years acted as an elder. He leaves a wife and four children to mourn their loss; they laid him away in hope, to sleep in Christ till the Lifegiver come. His life was one of devotion to the cause, and he took a deep interest in every enterprise connected therewith. The writer endeavored to speak words of comfort to a large gathering of friends and neighbors from Rev. 14:13. Our Conference has lost one more of the old and tried in the cause, and the church will sadly miss a faithful and devoted member. D. A. ROBINSON.

TUCKER.—Died of diabetes, in Moro, Mo., Nov. 23, 1884, after a distressing illness of eighteen months, Bro. John Tucker, in the sixty-third year of his age. He, with his companion, embraced the third angel's message some fourteen years since, under the labors of Eld. Goodrich. Bro. T. being among the isolated ones, seldom had the privilege of meeting with those of like precious faith, yet he remained steadfast in the truth until his life-work was ended. He left a wife and seven children to mourn their loss. In the absence of one of our ministers, brief services were offered by Bro. Solomon (Methodist). L. M.

VAUGHN.—Died of consumption, near Hillsdale, Mich., March 18, 1885, Isaac C. Vaughn, aged 71 years, 3 months, and 18 days. Vaughn was born at Sackett's Harbor, N. Y.; was married to Mary L. DeMott March 1, 1837; came to Michigan in 1852, and with the exception of two years spent in California, lived in Hillsdale till the death of his wife, March 19, 1875. He was for many years a member of the Methodist church; but in 1856, under the labors of Waggoner and Cornell, he embraced the third angel's message, and was a member of the Hillsdale church at the time of his death. He was present at quarterly meetings, though living at a distance. He died at the home of his children, Bro. and Sr. M. in Moscow, and we laid him by the side of his wife, awaiting the hope, the resurrection of the just. He leaves an only daughter, Marvin, and an adopted daughter, Sr. Moore, with whom he spent the closing years of his life. Sermon by the writer in the Methodist church at Moscow, from John 11:25, 26. D. H. LAMB.

GREENGRASS.—Died of cancer, at Sunderlinville, Potter Co., Pa., 20, 1885, Susan Greengrass, in the 59th year of her age. She faced the truth over seven years ago, under the labors of Eld. J. Sanders. Since then she has lived a life of devotion to her Master. Although her disease was one of a most painful character, by which she was confined to her bed for nearly a year, she endured it with a marked degree of patience. She leaves a husband and three children. May they prepare to meet the wife and mother beyond scenes of mortality. Sermon by the writer to a house full of sympathizing friends and attentive listeners. J. W. RAYMOND.

Appointments.

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

QUARTERLY meeting for Dist. No. 1, Kan., will be held at the Portis church, April 11, 12.

WM. EVERINGTON, Director.

SHARP, Kansas, April 10-12
Mound City, " 17-20
Centerville, " 24-26
T. H. GIBBS.

QUARTERLY meeting of Dist. No. 2, Dak., will be held at Lake, April 11, 12. It is hoped that our brethren will manifest their interest in this important work by their attendance at this time. Ministerial labor will be secured if possible. E. O. BURGESS, Director.

QUARTERLY meeting for Dist. No. 4, Ind., will be held at New London church, April 16-19.

at all churches in the district hold quarterly meetings at the usual time, and make immediate return to Bro. C. S. Wards, Kokomo, Ind. J. P. HENDERSON.

THE regular quarterly meeting of Dist. No. 4, Kan., will be held with the church at Topeka, April 11, 12. We want every officer and as many of the members as possible to be present. We are urged by our State Secretary to cancel our indebtedness at this meeting; so come prepared. H. G. BUXTON, Director.

THE quarterly meeting of the Bristol and New Haven churches is postponed from the regular time, April 4, till the time as Eld. R. F. Barton can be with us, of which due notice will be given. We trust that all absent members will realize their duty to the church by reporting to it in due time. A. W. BARTON, Clerk.

ED. CUDNEY will be with us at the Blue Valley quarterly meeting of Dist. No. 2, Neb., April 11-13. Meeting to commence Friday evening. Dear brethren and sisters, make a special effort to attend this meeting, and may God's blessing be with you. All the librarians are expected to be present. G. S. REICHAARD, Director.

THE quarterly meeting for Dist. No. 5, Ill., will be held at North April 3-5. Elds. B. F. Merritt and C. H. Bliss will be present. We hope to see all tract workers in the district there. Let all who can do so, come prepared to care of themselves as far as possible, by bringing bedding, etc. Provision will be made for all who come. We will try to meet all trains on Friday. CHAS. PARMELE, Director.

THE quarterly meeting of Dist. No. 9, Ill., will be held at Good, April 11, 12. Eld. A. O. Tait will conduct the meetings; and I hope, dear brethren, that this may be the last tract and missionary meeting ever held in this district. We are not having a determined effort made to come out to these meetings? CHAS. E. STURDEVANT, Director.

IF the Lord willing, I will meet with the Randolph church, Co. N. Y., April 3-5, at their regular quarterly meeting. Let the whole church be represented. Will also meet at the Port Alleghe church, McKeen Co., Pa., April 2, at their quarterly meeting, one week later than the regular time. May this church all be represented. If any do not come let them report by letter. Be sure and have a report. Will meet with the Emporium church in Canton Co., Pa., at their quarterly meeting April 18, 19. Let this church will be prompt, as this is the first quarterly meeting held with them. Hope they will notify the librarians at Sterling Run to be at this meeting. J. G. SAUNDERS.

WILL meet with the church in Norfolk, Ct., nothing to report. April 11, 12. D. A. ROBINSON.

At Ligonier, Noble Co., Ind., April 4, 5. Meetings to commence Friday night. At North Liberty, at district quarterly meeting, April 11, 12. S. H. LANE.

QUARTERLY meeting of Dist. No. 9, Mich., will be held at Memphis, Macomb Co., April 11, 12. The librarians of the district are requested to report in time, or to be present. Our brethren and sisters, let us work in the way that leads to the kingdom of God. JAMES WILSON, Director.

QUARTERLY meeting for Dist. No. 1, Mich., will be postponed until April 25, 26. Place of meeting will be given in another issue. H. W. MILLER, Director.

IN harmony with the recommendation of the Conference committee, the quarterly meeting for Dist. No. 4, Mich., will be held April 25, 26. It will be at Otsego as before. ALEX CARPENTER.

IF the Lord willing, I will be at Serena, Ill., April 4, 5. This, if possible, will be the last opportunity I shall have of meeting with the friends of the truth in this part of the State

for some time, if ever. Let there be a general attendance. Pray that the Lord may meet with us.

R. F. ANDREWS.

QUARTERLY meeting for the church at Lena, Ill., the first Sabbath in April. Let all turn out, and thus receive the blessing of God, which we greatly need. Don't fail to come, brethren, as we have something very important to bring before you and for our times.

J. K. HOUSEL, Elder.

DIST. No. 11, Iowa, will hold its quarterly meeting at Battle Creek, Ida Co., April 11, 12. Would like to see all the librarians at this meeting, and all the brethren and sisters, as we want to make this meeting one of the best in the district. J. W. HOSKINS, Director.

THE next quarterly meeting of Dist. No. 6, Mich., will be held at Orleans, Sabbath and Sunday, April 25, 26. As there are several important matters to be considered, we earnestly request our brethren and sisters to be present. Make it a special subject of prayer, that the Lord may direct in all our deliberations. Ministerial help is expected. Come prepared to stay to the close. M. B. CYPHERS.

QUARTERLY meeting for Dist. No. 1, Neb., will be held in the country with the church at Blair. All the librarians in the district are requested to be present with their account books; also the district secretary with her books. All the brethren are wanted at this meeting which is to commence Friday evening. The director and myself expect to be present. O. A. JOHNSON.

Publishers' Department.

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

CHRIST IN THE GOSPELS: One of the most helpful books we have seen, is that bearing the above title, by James P. Cadman, A. M. It is a life of our Lord composed of every statement of Matthew, Mark, Luke, and John in the exact words of the American revision of 1881. The language is entirely that of the Scriptures, the four gospels being woven into one connected narrative, and so arranged as to indicate clearly from which evangelist each expression is taken. The book also contains a synopsis of the four gospels, an index of chapters and verses, a history of the translations of the English Bible, and maps of the travels of Jesus. The book contains about 375 pages, and is sold by subscription for \$1.50 and \$2.00. Agents are wanted. Address, Cadman Publishing Co., Chicago, Ill.

APPEAL TO MINISTERS: All Seventh-day Adventist ministers, colporters, and licentiates should read the "Appeal to the Ministers," on pages 174-190 in "Testimony for the Church, No. 27." "We are living in a most solemn time. All have a work to do requiring diligence. Especially is this true of the pastor, who is to care for and feed the flock of God." "Testimony No. 27," 190 pages, in paper covers, sent post-paid for 25 cents. It can be furnished by the Signs of the Times, Oakland, Cal., or REVIEW AND HERALD, Battle Creek, Mich.

My permanent address after this week will be Clyde, Sandusky Co., Ohio. D. E. LINDSAY.

BUSINESS NOTICES.

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

WANTED.—A purchaser for my house and lot in the city of Hillsdale, Mich. It occupies a good location on Salem St., within easy distance of the heart of the city. The lot is 6 rods by 12, and the house is large, new, convenient, and well finished. There is a good, live church of our people in this city, and I wish to sell to a good Sabbath-keeper, who is able to own such a place, and who can be a help to the cause here. My only reason for selling is financial embarrassment. Long continued sickness in my family, which has not yet abated, and other unforeseen reverses, have made it absolutely necessary for me to sell my home, to free myself from a condition of entanglement and perplexity in temporal matters, which greatly hinders my efficiency in the cause. I built the house myself, a little over a year ago, putting into it much of my own labor, so that it was economically built; yet I am willing to dispose of it for about one third less than actual cost, for the sake of making a sale. Elds. Butler, Fargo, Smith, Gage, and most of the Michigan ministers can testify in regard to the place. I trust some one may find it to his advantage to help me out of my dilemma. Address, Eld. D. H. Lamson, Hillsdale, Mich.

RECEIPTS.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

Books Sent by Express.—Johannes J M Peterson, C C Low, Michael Bowen, F M Shepard, V Berg, Mrs E C Rich, N H Drouillard, Mary Heileson, W Harper, J C Nielson, A C Shannoy, Will Tyler, The Drugman Co, J C Fraz, E S Miller, J M Kutz, Mary Heileson, John S Rittenhouse, Sinda Oleson.

Books Sent by Freight.—R G Garrett, L C Chadwick, P H Clark, Present Truth, N H Drouillard, W A Young.

Cash Rec'd on Account.—Kan T & M Soc per C W G \$15.75, Ia Ed Relief Fund per Iowa T & M Soc 133.35, O T & M Soc per Mrs Jane Haley 1., B C R M Soc per H H W 13., Me T & M Soc per Rose N Redmond 50., Ill T & M Soc per L S C 22.68, Mich T & M Soc per H H 176-74, Mich Gen Fund per L Kellogg 5.

Indiana Home Mission.—D W Albert \$5., Thos Harrison 5., E Harrison 5., S L Hill 25., Nancy Chittock 5.

S. D. A. E. Soc.—Ia T & M Soc \$133.35, Daniel Hale 20., J W Driver 10.

Inter. T. & M. Soc.—S M Holly \$10., P A Holly 10.

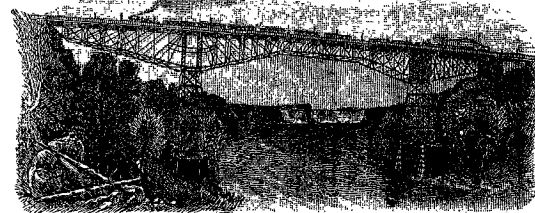
European Mission.—Ia T & M Soc \$133.35, S M Holly 25., Sophia Babcock 1.50.

British Mission.—Ia T & M Soc \$80.01, S M Holly 25., L L Peck 3., J W Jones 12., Joseph M Whitney 16.

Australian Mission.—Myra Thomas \$1., G F Knapp 10., A N Hale 2., D R & Amy Call 1., Mrs E C Rich 5., Jacob & Mattie Shively 100., Mrs Landa Whitford 10., Harvey Luce 0.60, L B Webber 50., Electa Mix 10., Jos M Whitney 16., Jennie Page 3.

Scand. Mission.—Ia T & M Soc \$53.33, S M Holly 25.

Chicago Mission.—Darius Reynolds & wife \$20., Gustave Bernard 27.32.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, listing stations and train times.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.45 A.M., Battle 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. 26, 1884. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 16, 1884.

Table with columns for GOING WEST and GOING EAST, listing stations and train times.

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

CHICAGO, BURLINGTON & QUINCY R. R.

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

Jan., 1885.

Table with columns for LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE, listing train schedules.

*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, ROCK ISLAND AND PACIFIC.

Depot corner Van Buren and Sherman streets. Ticket offices—56 Clark street, Sherman House, Palmer House, and Grand Pacific.

Table with columns for TRAINS, LEAVE, and ARRIVE, listing train schedules.

*Daily. †Daily except Sundays. ‡Daily except Mondays. ‡‡Daily except Saturdays. §Sundays only.

The Review and Herald.

BATTLE CREEK, MICH., MAR. 31, 1885.

CONTENTS OF THIS NUMBER.

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

Poetry.

All Will Be Well, <i>Ella Wheeler Wilcox</i>	193
Oh, Will There Be Greetings for Me? J. M. HOPKINS.....	194
Not as I Will, <i>Sel.</i>	197
Thine the Glory, <i>ELIZA H. MORTON</i>	204
Our Loved Ones, <i>STILLSON SNOW</i>	

The Sermon.

Revivals—True and False, <i>Rev. G. Nelson</i>	193
--	-----

Our Contributors.

The Government of God, <i>ELD. ALBERT STONE</i>	194
The Love of Jesus, <i>ELD. J. BYINGTON</i>	194
Brief Biographies of Eminent Men.—No. 1, <i>S. ISADORE MINER</i>	194
False Witnesses, <i>N. J. BOWERS</i>	195
Thoughts on Prayer, <i>C. L. GREGORY</i>	195
A Conditional Prophecy, <i>A. SMITH</i>	195

Choice Selections.

Backsliding, <i>C. G. Finney</i>	196
Teaching Geography, <i>F. B. Smith, in Inter Ocean</i>	196
God's Will the Best, <i>Dr. L. R. Duain</i>	196
Useful if not New, <i>Sel.</i>	196
Law and Order, <i>Sel.</i>	196
The King's Ear, <i>Texas Press</i>	196

Our Tract Societies.

Canada Tract Society, <i>MARY L. CUSHING, Sec.</i>	197
The Truth Spreading, <i>ELD. GEO. I. BUTLER</i>	197
A Worthy Example, <i>ELD. S. N. HASKELL</i>	197

Special Mentions.

Geology and the Bible, <i>Rugby Monthly</i>	198
---	-----

The Sabbath-School.

Lesson for the Second Sabbath in April, c. c. l.	199
Critical Notes, c. c. l.	199

Bible Readings.

3.—State of the Dead, <i>ELD. R. F. COTTRELL</i>	199
--	-----

Editorial.

The Judgment of the Great Day.....	200
Advent Experience.—No. 8, G. I. B.	201
New Pamphlet on Tithing, G. I. B.	202
Who Should Solemnize Marriage, G. I. B.	202
The Signs and Volume IV, G. I. B.	202
Fatal Mistakes, S. N. HASKELL.....	203
The Sinner's Fate, D. M. CANRIGHT.....	203

Progress of the Cause.

Reports from Sweden—Connecticut—Wisconsin—Nebraska— Maine—Ohio—Vermont—Florida—Illinois—Michigan— Maryland—Alabama.....	204, 205
Annual Meeting in Christiana, Norway.....	205

News.

Obituaries.....	206
-----------------	-----

Appointments.

.....	207
-------	-----

Publications.

.....	207
-------	-----

Editorial Notes.

.....	208
-------	-----

Small photographs of our prophetic chart, suitable for insertion in the common sizes of pocket Bibles, may be had at this Office. We have two sizes, the larger 4½ in. by 5½ in.; price 20 cents; the smaller, 3½ in. by 5½ in.; price 15 cents. In ordering, state carefully which size is wanted.

We regret to learn that on account of sickness and other embarrassments, Eld. D. H. Lamson is under the necessity of selling his home in Hillsdale, Mich. He offers a rare bargain to any one who wants a good place in a desirable part of the State. See his advertisement in our Business Department. We trust some one may find it in the path of duty to accept his offer, and thus while helping Bro. L. help himself also.

THE TITHING SYSTEM.

ELSEWHERE in this paper will be found a notice of this new work by Eld. Butler, and directions in regard to its circulation. We consider this a work of sterling merit, the most full and exhaustive on the special subject of tithing of anything that has yet appeared. Doubtless it will put this important subject in a new light to many minds. To a number of leading brethren here Bro. Butler read the manuscript before publication, and they gave it their hearty endorsement. It should go at once before all our people.

THE FOURTH COMMANDMENT.

BRO. DIMMICK writes us that a so-called preacher out in Minnesota has been opposing him on the ground that the fourth commandment does not read "the seventh day," but "this day." It is marvelous that any one should assume to claim, at this late date, that the fourth commandment is not correctly translated. Such a claim is made up wholly of conceit and ignorance in exactly equal proportions.

TO CORRESPONDENTS.

GEO. B. STARR: Thanks for papers containing notice of your work in Pullman, Ill.

ONCE MORE.

NEXT Sabbath the church quarterly meetings will be held. We refer once more to the important pamphlet to be read on that occasion. Let all be present. Let the best reader be selected; one who can read with life and energy. Read on Sabbath forenoon to page 52, and the remaining portion on Sunday forenoon. We ask of every one a careful, prayerful, candid consideration of the subject contained in this pamphlet. It is too important to be passed over lightly. Read, ponder, decide; and above all, act up to your convictions of duty. G. I. B.

THE CLOSE OF THE LECTURE COURSE.

We have said but little in the REVIEW concerning the lectures which have been in progress for over three weeks in this city. The course will close after three more discourses have been given. We can say, that they have been a real success. The truth has been clearly and forcibly presented to a large and constant audience, numbering from five hundred to over eight hundred, many of these being citizens of the place, who were not of our faith. Besides, the lectures have been constantly reported in the daily *Journal* of this city, by Bro. Gage, and many extra copies have been taken and circulated all around. The report was usually a column and a half in length, and it gave a clear, connected statement of the substance of the discourse.

The results, as reported thus far by those who have visited the most, are that from twenty to thirty have commenced to keep the Sabbath, and a large number of others are deeply interested and almost persuaded. The church has decided to have a special revival effort during the coming week as soon as the lectures close. Wednesday, Thursday, Friday, and Sabbath will be specially devoted to revival work. The Office will be closed in the afternoons during the revival season, when meetings will be held, and earnest efforts will be made to help all we can, and to stir up the cold-hearted and backslidden. We greatly feel the need of God's blessing, and ask our brethren everywhere to pray that God will help us in Battle Creek. Bible-readings are being held in many different places in the city, and openings for personal labor are being found in many directions. It is reported that quite a number have commenced to keep the Sabbath from reading the reports, who have not attended a single service at the Tabernacle. There is power in a clear, connected presentation of the truth day after day. No other method can equal this. Each point as it is developed makes more strong the one preceding it, and when the whole system is brought out, it cannot be shaken. Another course of lectures in another part of the city would no doubt do great good. G. I. B.

THE WAR CLOUD

SEEMS to hang ominously over Europe. From the telegraphic reports it would seem that war might be declared any day between Russia and Great Britain. We know not whether the time has come when God's restraining hand shall be removed from the nations or not. If not now, the time is certainly very near. We are fully convinced that great events are just before us.

We notice this subject to bring out one point, the madness and fury of the nations. We quote from the *London Standard* of recent date: "We appear to be on the verge of what is likely to draw into its vortex the whole civilized world. There is no tendency to boasting, but a firm national conviction that there must be an end of yielding. Negotiations might tend to peace. It would be a matter of right if Russia should allow the fabric of government finance and society to fall to the ground with a crash. Still nothing less is expected. If, owing to the madness of their rulers, England and Russia should come to blows, the peace of the world will be broken." These are ominous words from a leading paper of Great Britain. They show how the peace and destiny of nations hang upon a slender thread.

The news column last night says:—

"To-night London is in a frenzy, and fairly longing for the war that is to glorify the English name and give some of the hoarded millions to the poor. Blood-letting of the people is looked on cynically as the best cure for the Socialism which want has been fostering here."

The same columns also declare that the war feeling in Russia is equally rampant. And what is it all

about? A dispute over an obscure boundary line in Central Asia, a dark and dreary region in Afghanistan. But it pertains more or less to the Eastern question, the preponderance of influence in Asia, and the security of India. What a state of society this indicates! "Blood-letting;" that implies the killing of a million or more of the poor, starving peasantry and laborers, so that Socialism will not breed so fast, and so the room may be made for the rest, in order that they may not rise *en masse* and wrench from the rich the hoarded wealth. War, then, is made the last resort to get rid of too large numbers! Does not this look like the millennium?

Terrible times are just before us. If they do come now they cannot be long deferred. Our prayer should ever be, "Come, Lord Jesus, and come quickly." It is the only hope of the world. G. I. B.

SEVENTH-DAY ADVENTISTS, ATTENTION!

I AM now located in the Upper Columbia Conference, and expect to remain here. This Conference embraces all of Oregon and Washington Territory east of the Cascade Mountains, and the Territory of Idaho. Doubtless there are many of our people in the East who have friends or relatives within the bounds of this Conference to whom they may or may not have sent copies of the *Signs of the Times*. When passing from place to place I might call upon a few persons, and they be benefited by such calls, if you only knew where they lived. Please notify me where your friends may be found, and I will try to call upon them. Address me at Walla Walla, W. T. H. W. DECKER

THE INFLUENCE.

THE influence of the good meetings being held in Battle Creek will not end there. While on the way bound for Toledo, I met with one who had been reading the reports of the lectures printed in the daily papers. The gentleman wanted to know the difference between our doctrines and those held by other denominations. These points being explained, he remarked that he thought we had "the sensible view of the matter." He took a copy of the *Signs, Review*, and *Health*, and said he would send for some of our books such as "Man's Nature and Destiny," as he wanted to read them.

I thought that the hard work with many anxious visitors from house to house, the distributing of reading matter, the articles printed in the papers were creating an interest and influence that would be felt in other places, and would not end here. GEO. A. KNIGHT

KENTUCKY, ATTENTION!

SHALL we have another prosperous tent season year in Kentucky? Let every one professing the truth ask himself the above question. It will depend on the efforts we individually put forth in the strength of the Master. Shall we not double our energy? We are one year nearer the coming of the Sabbath than when we laid our plans for last year's effort. Have faith to believe the brethren will rally more, and manifest their love for the cause that is dear to us. Then let us now plan to give the Lord our thank offerings for his love to us to this year, and if we have robbed God in tithes, pay the Lord and a fifth part thereof into the treasury of God.

Our faithful laborers who have been canvassing have prepared the field for tent labor. We want tents to start immediately after the State meeting. But this cannot be done without means. Will the brethren be willing to bear the blame if the tent season is not started? They surely must if their faithfulness is lacking. Brethren, we are now going to leave to you, and we will see how, much tithes and free offerings will be sent to J. B. Forrest, Knob Creek, Ky., within the next sixty days, to help the tent season. We shall look for the fruit of the Spirit more than shall look at words when our State meeting comes.

Our ministers who labored last season for a poor pittance are still unpaid. We know where they lie. A hint to the wise is sufficient. I fear our brethren in Kentucky have been paying only as they were meeting and became transiently aroused. We want to secure means in that way. True religion manifest itself at all times, and those who possess will do their duty because it is right. We have a system of giving, and our treasurers to take care of the means. True-hearted people will not wait for ministers to arouse them, but will hasten to see their means, that it may be doing good. Thus we bring blessings to their own souls. Arousing backslidden church members, truly is not the most profitable work. But it is good to find those who are alive. We believe the brethren in Kentucky will work with us in the good cause. G. G. RUMBLE