

Adventist Review

AND SABBATH HERALD

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

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INSPIRATION.

BY ELD. L. D. SANTEE.

"I will pour out of my Spirit upon all flesh." Acts 2:17. In those moments, I think, when the spirit receives thoughts from above on its unwritten leaves; when the Spirit of God in our holiest hours comes down on the heart like the dew on the flowers; when heaven seems near, and the earth far away, when our little journey as brief as a day; when our thoughts leave the dull cares around them, and try to fly on the white wings of peace to the sky;

when the winds are at rest, and upon the hushed air our soul ascends from the altar of prayer; when with fondly dwells on the glories to come, when the heart thinks with joy of the haven of home; when the earth seems too cold for the place of our rest, when our longings reach up to the home of the blest; when the dove from the ark has her pinions unfurled, and finds not a resting place in the dark world;

when all of our being draws near unto heaven, when we thank the dear Lord for our errors forgiven, when we feel that each moment of rapture or pain shortens the time that we here must remain. When we leave the earth with its shadows so cold, when we fly to the city whose streets are of gold. When moments of ecstasy sometimes are given, when the form is on earth, but the heart is in heaven. No, Kan.

Our Contributors.

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

CRITICISING MINISTERS.

BY MRS. E. G. WHITE.

One mistake leads to another. Our brethren learn to move intelligently, and not from impulse. Feeling must not be the criterion. A neglect of duty, the indulgence of undue sympathy, may be followed by a neglect to properly estimate those who are laboring to build up the cause of Christ. Jesus said, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive."

Many do not look upon preaching as Christ's appointed means of instructing his people, and therefore always to be highly prized. They do not see that the sermon is the word of the Lord to be valued and estimate it by the value of the truths it contains; but they judge it as they would the speech of a lawyer at the bar,—by the argumentative skill displayed, and the power and beauty of the language. The minister is not infallible, but God honored him by making him his messenger. When his hearers listen to him as though he were not commissioned from above, they will not respect his words, nor receive them as the message of God. Their souls will not feed upon the heavenly manna; doubts will arise concerning some things which are not pleasing to the natural heart, and they will sit in judgment upon the sermon, as

they would upon the remarks of a lecturer or a political speaker. As soon as the meeting closes, they will be ready with some complaint or sarcastic remark, thus showing that the message, however true and needful, has not profited them. They esteem it not; they have learned the habit of criticising and finding fault, and they pick and choose, and perhaps reject the very things that they most need.

There is very little reverence for sacred things in some localities. The ordained instrumentalities of God are almost entirely lost sight of. God has instituted no new method of reaching the children of men. If they cut themselves off from Heaven's appointed agencies to reprove their sins, correct their errors, and point out the path of duty, there is no way to reach them with any heavenly communication. They are left in darkness, and are ensnared and taken by the adversary.

The minister of God is commanded: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The Lord says of these people: "They seek me daily, and delight to know my ways, as a nation that did righteousness." Here is a people who are self-deceived, self-righteous, self-complacent; and the minister is commanded to cry aloud and show them their transgressions. In all ages this work has been done for God's people, and it is needed now more than ever before.

The word of the Lord came to Elijah; he did not seek to be the Lord's messenger, but the word came to him. God always has men to whom he intrusts his message. His Spirit moves upon their hearts, and constrains them to speak. Stimulated by holy zeal, and with the divine impulse strong upon them, they enter upon the performance of their duty without coldly calculating the consequences of speaking to the people the word which the Lord has given them. But the servant of God is soon made aware that he has risked something. He finds himself and his message made the subject of criticism. His manners, his life, his property are all inspected and commented upon. His message is picked to pieces and rejected in the most illiberal and unsanctified spirit, as men in their finite judgment see fit. Has that message done the work God designed it should accomplish? No; it has signally failed, because the hearts of the hearers were unsanctified.

If the minister's face is not flint, if he has not indomitable faith and courage, if his heart is not made strong by constant communion with God, he will begin to shape his testimony to please the unsanctified ears and hearts of those whom he is addressing. In endeavoring to avoid the criticism to which he is exposed, he separates from God, and loses the sense of the divine favor, and his testimony becomes tame and lifeless. He finds that his courage and faith are gone, and his labors are powerless. The world is full of flatterers and dissemblers who have yielded to the desire to please; but the faithful men, who do not study self-interest, but love their brethren too well to suffer sin upon them, are few indeed.

It is Satan's settled purpose to cut off all communications between God and his people, that he may practice his deceptive wiles with no voice to warn them of their danger. If he can lead men to distrust the messenger, or to attach no sacredness to the message, he knows that they will feel under no obligation to heed the word of God to them. And when light is set aside as darkness, Satan has things his own way.

Our God is a jealous God; he is not to be tri

fled with. He who does all things according to the counsel of his own will, has been pleased to place men under various circumstances, and to enjoin upon them duties and observances peculiar to the times in which they live and the conditions under which they are placed. If they would prize the light given them, their faculties would be greatly enlarged and ennobled, and broader views of truth would be opened before them. The mystery of eternal things, and especially the wonderful grace of God as manifested in the plan of redemption, would be unfolded to their minds; for spiritual things are spiritually discerned.

We are never to forget that Christ teaches through his servants. There may be conversions without the instrumentality of a sermon. Where persons are so situated that they are deprived of every means of grace, they are wrought upon by the Spirit of God and convinced of the truth through reading the word; but God's appointed means of saving souls is through the "foolishness of preaching." Though human, and compassed with the frailties of humanity, men are God's messengers; and the dear Saviour is grieved when so little is effected by their labors. Every minister who goes out into the great harvest field should magnify his office. He should not only seek to bring men to the knowledge of the truth, but he should labor, as did Paul, "warning every man, and teaching every man in all wisdom, that he may present every man perfect in Christ Jesus."

The man is to be regarded and honored only as God's ambassador. To praise the man is not pleasing to God. The message he brings is to be brought to the test of the Bible. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." But the word of the Lord is not to be judged by a human standard. It will be seen that those whose minds have the mold of earthliness, those who have a limited Christian experience and know but little of the things of God, are the ones who have the least respect for God's servants, and the least reverence for the message he bids them bear. They listen to a searching discourse, and go to their homes prepared to sit in judgment on it; and the impression disappears from their minds like the morning dew before the sun. If the preaching is of an emotional character, it will affect the feelings but not the heart and conscience. Such preaching results in no lasting good; but it often wins the hearts of the people, and calls out their affections for the man who pleases them. They forget that God has said, "Cease ye from man, whose breath is in his nostrils."

Jesus is waiting with longing desire to open before his people the glory that will attend his second advent, and to carry them forward to a contemplation of the landscape of bliss. There are wonders to be revealed. A long lifetime of prayer and research will leave much unexplored and unexplained. But what we know not now will be revealed hereafter. The work of instruction begun here will be carried on to all eternity. The Lamb, as he leads the hosts of the redeemed to the fountain of living waters, will impart rich stores of knowledge; he will unravel mysteries in the works and providence of God that have never before been understood.

We can never by searching find out God. He does not lay open his plans to prying, inquisitive minds. We must not attempt to lift with presumptuous hand the curtain behind which he veils his majesty. The apostle exclaims, "How unsearchable are his judgments, and his ways past

finding out." It is a proof of his mercy that there is the hiding of his power, that he is enshrouded in the awful clouds of mystery and obscurity; for to lift the curtain that conceals the Divine Presence is death. No mortal mind can penetrate the secrecy in which the Mighty One dwells and works. We can comprehend no more of his dealings with us and the motives that actuate him than he sees fit to reveal. He orders everything in righteousness, and we are not to be dissatisfied and distrustful, but to bow in reverent submission. He will reveal to us as much of his purposes as it is for our good to know; and beyond that we must trust the hand that is omnipotent, the heart that is full of love.

WHICH DAY IS THE SABBATH?

BY ELD. F. PEABODY.

It is strange to see how the opponents of the seventh-day Sabbath disagree among themselves; and certainly it is astonishing to see a person set up several contradictory positions and then demolish them by an assumption that is contrary both to reason and the Scriptures.

The editor of the *New York Weekly Witness*, in his issue of Feb. 26, has undertaken to tell which day is the Sabbath. It does not require many words, but he has used a great many and said some strange things. We first quote from his article this statement: "The starting point of the week which was to end on the seventh day, or Sabbath, can never be exactly known, or what day it corresponds with in our week." If things are in such a doubtful condition as this, why should he even attempt to decide which day is the Sabbath? When he is through, it would only be guess work anyway. But I think the Lord did tell his people the very day on which his Sabbath came. In Ex. 16 we read that he gave manna six days, but withheld it on the Sabbath. After the people had had such an experience as this for forty years, they certainly ought to have known just where the seventh-day Sabbath came in. Luke must have thought so, for he says, even after Christ was crucified, "They rested the Sabbath-day according to the commandment." Chap. 23:56.

The second point I notice, is a statement that no man can disannul or dispute: "The ceremonial law of the Israelites, has been regarded as obsolete by Christians from the time of Paul downward. It is superseded by Christ's teachings; but nothing can supersede or render obsolete the moral law expressed in the ten commandments." So we say. The ceremonial law was taken out of the way by Christ. It was fulfilled by him. He "nailed it to the cross." Just as our friend has said, in substance, this did not touch the moral law expressed in the ten commandments. He says, "Nothing can supersede it;" and certainly all agree with him. Now, admitting this to be true, and all must admit it, what would necessarily follow?—We should all have to keep the seventh day as the Sabbath of the Lord our God. Why? Because one of the unchangeable ten commandments so teaches. How plain he made this; but he was not satisfied to leave it so. Everybody would understand this.

Now the editor undertakes to do what he says nothing can do; viz., supersede or make obsolete the expressed moral law. He says: "The essence of the fourth commandment is, Six days' labor, and then keep a Sabbath." This is not the expressed command, but the essence after being distilled by man. This, of course, is the no-particular-day theory. But let us see if he is willing to leave it so. He further says: "It is evident that in the apostles' day it was the first day of the week, not the seventh; the day on which Christ rose from the dead; not the day he lay in the tomb, that the Christians observed."

He is now bidding for a change of days, which is superseding the moral law as expressed in the fourth commandment. That says, the seventh day, not the first, is the "Sabbath of the Lord." On this change he says:—

"This change the Lord himself seems to have sanctioned." What! Christ sanction a change in the moral law as expressed in the ten commandments! We had agreed that Christ only set aside the ceremonial law, and that nothing could touch the moral law as expressed in the ten commandments. But how does he say Christ sanctioned the change? "By appearing miraculously among

them on two occasions on the first day of the week; viz., his resurrection day, and the next first day while they were met for worship." If all he has assumed in the above statement be correct, there is nothing in it to prove a change of the Sabbath. There is nothing said about a Sabbath or a change, but we understand that the proof he wishes to draw from this is that Christ met with them "miraculously."

As he did not give the authority for the above statement, we shall have to suppose he referred to John 20:19, 26. As regards the 19th verse we can only say, the disciples were not met there to worship, as far, at least, as we can learn from this scripture; but we are not left in the dark as regards the frame of mind the disciples were in on that occasion. Mark, in recording this meeting, says that Christ "upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen," etc. Mark 16:9-14. Our friend says they had met for worship. This is assumed in the face of evidence to the contrary. John 20:26 is, we suppose, the other case referred to, but we cannot be certain, because the meeting spoken of here could not be upon the next first day, as the record says, "And after eight days," etc. The meeting was sometime after eight days, just what day our friend cannot tell.

The approval must be then in Christ's miraculously appearing to them. Our friend has only mentioned two such instances, while there are three in this series of meetings. John 21:14 speaks of this third meeting as being the third. Now if the first two meetings changed the day, one will have a like result by the same method of reasoning. In fact, we have shown that only one of them could have been on the first day of the week, as the second was after eight days. Now, if that one meeting changed the Sabbath, what about the other two? They must have done as much. But let us look at the third meeting. Christ appeared to them while they were fishing. There was something miraculous about this meeting, too. They had toiled all night, and had caught nothing; but Christ said to them: "Cast the net on the right side of the ship, and ye shall find." Did this sanction the change of the Sabbath? After all, this proves too much, and therefore proves nothing.

But now our friend tells us who did appoint the first day as the Sabbath. He says: "The day was appointed as well as observed by the apostles." But this not appearing really to satisfy him, he makes the following bold assertion: "It therefore follows that the change of the seventh to the first day of the week was appointed by Him who was Lord of the Sabbath. . . . And the fourth commandment, with this change, is as binding on the first day of the week as it was on the seventh, and not only is the command to keep the first day holy, but inferentially it forbids the observance of any other weekly day of rest."

Now let us sum up his positions. (1) He says the count of the exact day cannot be known. (2) A Sabbath is to be kept after six days of labor, but on no particular day. (3) A change was made from the seventh to the first day of the week by the apostles, which was appointed by Christ. (4) The fourth commandment makes it binding on us to observe the first day of the week. And (5) the fourth commandment inferentially forbids us to keep any other day as a weekly Sabbath.

Now if his first position is correct, the second might be. But if these two were correct, what about the third? Lo! all at once, the seventh day in the count is found, and the obligation to observe it transferred to the first day. And the fourth position brings the fourth commandment forward, and enforces the observance of the first day.

Here we have the editor arrayed against himself. Here is a particular day, but not the one expressly commanded. Now what shall be done with the fourth commandment? If the editor will inform us how he can read in the first day of the week and not render it obsolete, we will listen. If he is still at a loss to know where to find a seventh day, we would suggest that he will always find it just before the first.

Such a process of reasoning as the above, reminds us of the precocious son, who, returning from school, proposed to prove to his father that there were three chickens on the table when there

were but two. Pointing to one, he said, "That one," and then to the other, "That is two." The father said that was true. "Then," triumphantly exclaimed the young man, "one and two make three." The father took one chicken, and put on the mother's plate, and taking the other himself, said, "Mother, you eat that, and I will eat this; Dick may have the third!"

Now, why did not our editor tell us at first the fourth commandment had been so changed to enforce the first day of the week? and not to explain that the day was lost, and then he got through find it all right, but behold! it changed? Why does he first say the moral law expressed in the ten commandments is unchangeable, and then, in the absence of the least evidence say it was changed so as to enforce the observance of a day as the Sabbath that God never revealed upon, or blessed, or sanctified? Let him tell for we do not now see.

THE TWO CLOCKS.

BY ELD. H. A. ST. JOHN.

As I awoke one night not long since, there was in my mind these queries: "Is the night far spent? Is the day at hand?" Suddenly there came a sound, whir-r-r-r-ding, whir-r-r-r-ding, and a clock struck eleven. "Only eleven!" I thought, "long while till day;" so I sought to compose myself to sleep again. But I was very soon startled by the clear, ringing notes of another clock striking one, two, three. "There," said I, "now I can tell what time of night it is. One clock says, eleven; another says, Three in the morning. While both may be wrong, certainly both cannot be right." When the light of morning came, I may host the incident concerning the clocks. Surprisingly he replied that the clock that struck eleven with such a whirring sound before each stroke was unreliable.

The following night, being again awakened, I heard the clock, whir-r-r-r-ding, but instantly closed my ear to its story; for I had been assured that it was unreliable. Almost immediately another clock began in tones of truth, and I listened attentively. Then I thought, What a forcible illustration is this of the watchmen upon the walls of Zion. One class has much to say by way of self-exaltation, and but little about the time of night; and even that little is unreliable, giving the impression that it is a long while till the dawn of Zion's glad morning; and those that give to their words compose themselves to sleep, the faithful watchman, discerning the signs of the times, in clear, distinct tones gives the true time of the night, and announces the near approach of bright resurrection morning. May the Lord ever give us wisdom to detect and turn a deaf ear to the voice of the unreliable watchman, and heed the voice of the true.

HARMONY AN EVIDENCE OF TRUTH.

BY ELD. G. D. BALLOU.

"THE Bible is like an old fiddle; you can play any tune you please on it."

Hold, my friend! A tune implies harmony unless your tune is in accordance with the law of harmony, you will have discordant strains. Many tunes have been played from the Bible that are full of discords; and but few have discovered these tunes were faulty, simply because there are so few who have ears cultivated to appreciate the harmony of the Bible. A doctrine must be in harmony with the entire Bible, else it is not a Bible doctrine. Many doctrines exist to-day that were formulated hundreds of years ago, when but little was known of the Bible. These doctrines must be tested, and the discordant notes removed. A multitude of variant tunes may be played on an instrument; but a cultured ear will detect the discords. It is this discord which disgusts people with pretended Bible doctrines.

There is harmony in the word of God. The honest seeker after truth will daily discover its beauties in it. Bigoted sectarians may stick to their old creeds and notions, and because of their blindness be unable to see the crookedness of their own errors; they may even cry out "Mystery," when a passage of scripture squarely contradicts their theories, and still stick to their old ways, preferring rather to throw darkness upon the

man to question their own theories. But the selfish soul will cry out after truth and glory.

In court, the harmony of a witness' testimony on cross-examination is proof of its truthfulness. So with the Bible; cross-examine it, and you will find perfect harmony. Take its own testimony to examine, not what some one says of it. You can afford to do this; for eternal consequences hang upon the results of your action here. You will then find yourself able to distinguish between the harmonious and dissonant tunes played by the Bible.

BAD EFFECT OF READING INFIDEL BOOKS.

BY E. HILLIARD.

Judgment day only will fully reveal the full influence of the writings of infidels and impostors upon the minds of men who read them. Doubt the existence of God and to ignore the Deity is considered manly by many of our young men. Thousands are reading infidel books and treasuring up their arguments, little dreaming that they are sowing the seeds of doubt, and in pain a harvest of unbelief and death.

A few days since, the writer called to visit a man who was in a very critical condition physically. He had three large ulcers on his neck, which, if they break inwardly, would produce death immediately. On asking him how he felt about the future, if he believed the Bible, and had hope in Christ, he replied: "Oh, that is my trouble! My bodily suffering is nothing, compared to my mental anguish. If I could only find Christ," said he, "I should be a happy man. I once believed in Christ, and the Bible, and prayed to God; but I commenced to read infidel books, and doubts took possession of my mind. I am in distress and darkness. I can't tear myself what I have built up." In distress of mind he continued to pace the floor, reaping the sad fruit of unbelief that had sprung from the poisonous seed he had sown. His mind was stored with arguments from the pens of Darwin, Voltaire, Spencer, and Ingersoll. Their theories seemed plausible, and their arguments appeared reasonable; when brought into a condition where his life was at stake, they offered no peace; they held out no hope or comfort. The future looked dark and uncertain.

My young friends, let us remember that if we allow ourselves to read books that blaspheme God, and Christ, and ridicule the Bible and religion, we are building up what one day we will desire, in our hearts, to tear down, but will be unable. However good the harvest may be, we will have to reap what we have sown. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

BEARING ONE ANOTHER'S BURDENS.

BY ELD. ALBERT WEEKS.

"Beware ye one another's burdens, and so fulfill the law of Christ." Gal. 6:2. All burdens are laid upon us by sin, either our own or another's. The law spoken of by Paul are the faults of our hearts. Verse 1. It is the law of Christ to bear one another's sin; for "he bore our sins in his body on the tree." 1 Pet. 2:24. Then "if we are overtaken in a fault," we are to bear his burden; that is, sacrifice or suffer for him, if he can be restored to the favor of God. It is true that no sense can we make an atonement for our sin, but we can work for his restoration. If we are willing to die for him, if need be, we will earn our way with the Lord for him. "In the spirit of meekness," we will plead with him. We will not meanly say that we can devise to help him. Otherwise the law of Christ is not fulfilled in us. Does not Paul say, "Every man shall bear his own burden"? Certainly. How is this then? Truly this is for the erring brother. He is to expect others to bear his burden. If he has the load of sin resting upon him, let him bear it himself, expecting his brethren to relieve him; but if he is laden to come, he may find the desired rest.

A little thought and a little kindness are often worth more than a great deal of money.—*Ruskin.*

SECRET PRAYER.

BY A. D. OSBORNE.

Do we every morn and evening
Go to God in secret prayer,
Humbly asking him to keep us
Under his protecting care?

Do we find ourselves so careless
That we hurry through the day,
Never stopping once to ponder,
Never thinking once to pray?

When engaged in precious labor,
Pointing lost ones to the goal,
Do we go to God in secret,
Weighed with love for some poor soul?

Oh! how many precious seasons
We are losing every day,
Oh! how many are backsliding,
Just because they do not pray.

We are nearing, swiftly nearing,
That dread day so long foretold,
But we'll find through prayer an entrance
To the Saviour's sheltering fold.

But at last God cannot own us
If we have no time to spare
Now while here upon probation,
On our knees in secret prayer.

Come, then, Christian brother, sister,
Let us each begin to-day,
With a stronger resolution
We will take the time to pray.

Battle Creek College.

OUR BIBLE.

BY MRS. M. E. STEWARD.

In the sixth century the sacred volume began to be translated into English. From that time to 1611, when was published the "Authorized English Version," as it is called by King James, many translations and revisions were made. In the reign of Queen Elizabeth, Todd tells us that we find those agencies at work which in the next generation produced our present translation. Great attention was given to Oriental learning. King James appointed fifty-four learned persons to translate the Scriptures anew into English. Seven out of the fifty-four either died or declined the task. "Forty-seven who remained," says Kitto, "were ranged into six divisions, every individual of each division translating the portion assigned to the division; when each company had determined on the construction of their part, it was proposed to the other divisions for general approbation. When they met together, one held the new version while all the rest held in their hands either copies of the original or some valuable version; when they observed any objectionable passage, the reader paused till they considered and agreed on it."

They were three years engaged in the work. Dr. Adam Clarke remarks: "Those who have compared most of the European translations with the original, have not scrupled to say that the English translation of the Bible, made under the direction of King James the First, is the most accurate and faithful of all. Nor is this its only praise; the translators have seized the very spirit and soul of the original and have expressed this almost everywhere with pathos and energy." "It is," says Kitto, "next to the Dutch, perhaps the best translation of the Bible extant." The translators remark in their preface, "If you ask what they had before them, truly it was the Hebrew of the Old Testament and the Greek of the New."

"One of the best Hebrew scholars of that time," Kitto informs us, "was the celebrated English divine and theological writer, Hugh Broughton. Mr. Broughton was in continued and most bitter controversy with the Bishops, and was not employed as he thought he should have been in the translation of the Bible. At the time when our present version was made, he communicated to the translators many interpretations which, as he afterward complains, 'they thrust into the margin.'" This accounts for the marginal readings of our Bibles.

Several gentlemen have since that time translated the New Testament, and now twenty-four learned men, English and American, have completed another translation of the whole Bible, which has required about twelve years. It is remarkable (and yet it is what we should expect if the Scriptures are the word of God) that after the

most diligent research, the most careful study and consultation, taking every precaution possible to secure an accurate translation, not one essential point of faith or practice is changed in the New Testament, and we are positive there can be none in the Old, which has not yet come from the press. Nearly all the difference between this and our common Bible is in substituting modern words for obsolete ones. After a lapse of more than two hundred and fifty years, is it not very strange that the Bible, in a living and hence a changing language, requires so few such changes? Should we not recognize and thank God for it?

The translators write as follows regarding King James' version: "We have had to study this great version carefully and minutely, line by line, and the longer we have been engaged upon it, the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and we must not fail to add the music of its cadences, and the felicity of its rhythm."

Dean Prideaux gives an account of the division of the Bible into chapters. It was done by a Dominican Monk who was afterward a cardinal, called Hugo Cardinalis, who flourished about 1240 A. D. He studied the Bible much and made a commentary on it. To assist himself in this work he invented the concordance. He divided the Bible into portions, which he distributed among a great number of monks, requiring them to make an index of all the words and phrases contained in these portions. This work was soon accomplished. When the concordance was published, every one divided his Bible as Hugo had done so that he might use it. These divisions are the present chapters of the Bible. Hugo subdivided the chapters by placing the first seven letters of the alphabet in the margin at equal distances apart. A famous Jewish Rabbi, Rabbi Nathan, about 1430 A. D., numbered the verses as we have them.

ANSWERS TO PRAYER.

BY S. M. GRIGGS.

A DAY or two since, as I was reading of the goodness of God and of his wonderful dealings with his people, I felt forcibly impressed to relate to the readers of the REVIEW, something of the manifestations of our heavenly Father toward me.

I was in a poor state of health, and about one year ago, my physical difficulties resulted in dropsy. I did not feel alarmed, thinking these new developments would soon disappear; but in this I was mistaken; for within one week after the disease had assumed the different phase, I had become quite weak, and it was difficult for me to get about. It seemed evident to me that I should not live long, unless immediate relief could be obtained. I related my fears to a sister who was with us at the time, and asked her and mother to engage in prayer for me. In this they acquiesced. Our season of prayer was quiet, but the Lord heard and verified unto us his promise recorded in James 5:15. From that hour the disease began to abate and strength to return.

During the month of August I suffered the excruciating pain of muscular rheumatism. My sufferings were so great that it would often require the space of half an hour for me to arise from my couch. Neighbors said, "How you need medical aid!" But I moved straight forward in the path of duty, following the directions in "Home Handbook" as nearly as facilities would allow, praying and expecting that the Lord would complete the work. And now as I contemplate the goodness of God in granting an increase of strength, I feel to honor and magnify the name of him who hath wrought for me.

Owosso, Mich.

—The path of sorrow, and that path alone
Leads to the land where sorrow is unknown;
No traveler e'er reached that blest abode
Who found not thorns and briars in his road.

—Work is the holiest thing in earth or heaven,
To lift from souls the sorrow and the curse;
This dear employment must to us be given
While there is want in God's great universe.

—*Lucy Larcom.*

—We must lend an attentive ear, for God's voice is soft and still, and is only heard of those who hear nothing else.

SATAN BINDING HIS CAPTIVES.

BY A. L. HOLLENBECK.

For about six thousand years Satan has been actively engaged in his warfare against truth and justice. Various have been his ways of bringing the minds of mankind under his influence. During all these years he has been gaining an experience in his evil work; and he is now prepared to lay great plans to deceive the children of men, which would prove terribly effective but for the restraining hand of God. Many are the forms of human influence through which the great deceiver is working to destroy souls. The attachments existing between us and our unbelieving relatives and friends, either parental, filial, conjugal, or social, often draw us away from the path of duty. Satan is not slow to take advantage of these things; and through our affections he is working to draw us away from Christ, and to bind us to the world.

In all ages men have had to sacrifice worldly enjoyments in order to find acceptance with God. Abraham was called to leave his kindred; and the result was, he proved his faithfulness to God, and became the father of the faithful. The disciples at their humble avocations, were called to leave all and follow Jesus. The affections which attach us to the world were experienced by them. They realized that the salvation of their souls depended upon their faithfulness; and they determined to put away the carnal heart, and to "crucify the flesh with the affections and lusts." These faithful men of God have been to us examples of self-denial and patience. Will they receive a reward for the sacrifices which they made to follow the Saviour? Jesus said to them: "In the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

If we ever gain the promised rest, we will have to cut loose from the world, and endure trials and difficulties. Many who profess present truth, are being trained by Satan for the last great conflict; and when the day of final separation comes, they will find themselves among the lost. Let us diligently consider these things, for our cases will soon come up in the Judgment, and we shall either receive the reward of eternal life, or be assigned to utter destruction in the burning flames.

Let us "cry mightily unto God" for strength to resist the powers of darkness, and to break every cord with which Satan is trying to bind us to this world. "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Memphis, Mich.

THE RICH MAN AND LAZARUS.

BY F. I. RICHARDSON.

OUR orthodox friends who believe in the eternal and never-ending burning of the wicked, claim the parable of the rich man and Lazarus, as being one of the strongest proofs in the Bible of the truthfulness of their position. Let us notice just one point in their argument. We read: "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." Luke 16: 22-26.

These friends affirm that this figure is an actual fact; that the rich man was then and is now actually in a burning flame; that Lazarus was then and is now in heaven; that the rich man looked up and saw Abraham and Lazarus, and

pleaded with Abraham to let Lazarus even dip his finger in water to cool his parched tongue. They represent this to be a type of the state of the wicked and the condition of the righteous after death; that the two are in sight of each other; that they can converse with each other, and can see and hear all that is going on in both places.

Such being the case, the righteous must necessarily have forever ringing in their ears the agonizing cries of the wicked. Perhaps it is the wail of a dear brother or sister, or of a beloved companion, father, or mother, who has died without hope; and as the righteous one arrives in heaven, he looks across the great gulf; and the recognition is mutual. The doomed one pleads in agonizing and heart-rending tones for the redeemed one to give him just one drop of water to cool his parched tongue; but the boon is denied; for there is a great gulf between that neither can cross. And thus it must be that the righteous forever hear the pleading voices of some for even a drop of water, mingled with the agonizing cries of others, as the fierce flames enveloping them, scorch, wither, and burn, but never consume them. Other sounds greet their ears that are, if possible, still more horrible than those already described,—the howling, cursing, swearing, and blaspheming cries of the more reckless, as they too are drawn within the vortex of that seething caldron; and all the while that their ears are greeted with these horrible sounds, their eyes are beholding this terrible scene where millions of their fellow-beings and associates are writhing in all the agonies that it is possible for the human mind to conceive.

These sights and sounds, according to orthodox views, are to greet the righteous, night and day, without intermission, all through the ceaseless ages of eternity. What joy must fill the heart at beholding such agony! With what courage, energy, and untiring ardor we should press forward to win such a goal.

Is it possible for the human mind to conceive a more harrowing or blood-curdling picture than the above? The writer thinks not. And still our orthodox friends preach it, and call it *heaven*. What a heaven such a heaven must be! If any one wishes to learn what we believe the Bible does teach by this parable, let him read our publications on that subject.

CONFIRM THE WORD.

BY D. W. REED.

"THEY have seen vanity and lying divination, saying, The Lord saith; and the Lord hath not sent them; and they have made others to hope that they would confirm the word." Eze. 13: 6. During the present winter the above text has been remarkably fulfilled in the town of Benwade. While teaching school in the vicinity, I have held a Bible-reading each week during the absence of the Presbyterian minister, who was visiting in the South. As the result of the Bible-readings and literature which was distributed, quite an interest was awakened. When the minister returned, which he did before a thorough investigation of the truth had been made, the people told him what had been done during his absence. He at once visited each family from house to house, telling them that Matt. 28: 1 and parallel texts were not correctly translated; that they should read, "In the end of the Sabbath as it began to dawn toward the first day of the week, *which is the Sabbath,*" etc. He has made these assertions with such boldness, and with such appearance of honesty, that the majority of his congregation think that they are really true.

Truly, the prophecies are having their fulfillment, and if Satan realizes "that he has but a short time" in which to do his work of deception, should not the people of God be vigilant and active in their work, that they may have it well done when the Master comes?

Grove Lake, Minn.

—Don't wait until people are dead to speak a good word for them.

—A rich man who is not liberal resembles a tree without fruit.

—It is to be doubted whether he will ever find the way to heaven who desires to get thither alone.

Choice Selections.

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

WHAT A BIBLE DID.

A MINISTER traveling through an out-of-the-district, had occasion to call upon a shoemaker and fell into conversation with him while he was at work. The man was very ignorant, like his neighbors, in fact; but the minister found a thoughtful person, and sensible of his own mental darkness. He talked freely, and seemed to meet one who could understand him. He was bound and fettered—helpless in heart and soul, he said. Could his visitor prescribe anything to relieve his benighted condition?

"I see one of the patent medicine advertisements here," said the minister; "I conclude you can read a little."

"I can read a little," said the shoemaker. "And you find no medicine there, such as you want? Has it never occurred to you to go to the Bible for instruction, and also for sympathy and help when anxieties press heavily upon you? Christ is the Great Teacher. A man who speaks such his sayings cannot be an ignorant man. If he accepts them, he cannot be without hope in this life or without cheerful anticipations of the glorious life that is to come. The New Testament tells you all about him," said the minister.

"Well, to be honest with you, I have no Bible," said the shoemaker.

The minister gave him his own pocket Bible, and when he took his departure, a few minutes later, he left his address with him, expressing hope that he might hear from him. Two months afterward, while the good man sat in his store in the city, he was told that a stranger wished to see him. The caller was admitted, and surprised him by the warmth of his greeting, for he did not know him.

"Don't you remember giving a Bible to a shoemaker?" naming the place and time. "I am the man. Your Bible has proved the value of life to my heart. I have brought you a present, and I hope you will accept it, though it does not half tell you how thankful I am," and he broke open a bundle and showed a handsome pair of boots.

The minister tried on the boots, and to his surprise they fitted him nicely.

"Why, how did you guess my measure so well?" said he.

"You left your footprints in the soft clay of my house; I measured the tracks and then made the boots," said the shoemaker.

The minister was delighted, and declared he never before received so pleasant a token of friendship.

"But, my friend," he added, "the best of the change in you. You are quite a new man now. Did not know you."

The fact was evident enough. The shoemaker was a new man, and a happy man, and he was doing as much good to others now as the minister had done to him. When he went back to his distant home, he took a supply of Bibles with him. His neighbors wanted them now as much as he did.

HOME FRIENDSHIPS.

IF we cultivate home friendships with the same assiduity that we give to those of the world they will yield us even richer and fairer returns. There is no friendship so pure and beautiful in its nature, so rich and full of power of blessing, or so singularly rare in occurrence, as that between parents and grown up sons and daughters. Where parental and filial instincts are supplemented by that higher and more spiritual affection that binds together minds in intellectual communion and souls in heartfelt sympathy, deeper or more delightful friendships can be imagined. The guardian and dependent usually lose themselves in the dear companionship and true friend of later life; and youth comes wiser, and age brighter, and both are happier in this loving and abiding union.

Our Tract Societies.

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

MOVE FORWARD.

Mr. Moody came upon the platform at the opera house in this city to begin his services on Monday evening, he gave the command "move forward!" and there was a spontaneous movement to the

Move forward! all along the line ;
Move forward! light begins to shine ;
The sun of truth and victory
Rises in all his majesty.

Move forward! men and women strong,
Ye who have prayed and labored long ;
The time has come for you to rise ;
For lo, the sun rolls up the skies.

Move forward! each and every one,
The golden harvest is begun.
Ye reapers! rise from glen and glade
And wield the sickle's glittering blade.

Move forward! reaping as ye move.
Angels are watching from above ;
Around are witnesses, a host ;
Arouse ye now and save the lost !

Move forward! Day will die full soon.
How quickly evening follows noon !
Now is the time to work and pray—
Let glory crown the dying day.

—G. W. Crofts, in Council Bluffs Nonpareil.

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1884.

No. of members.....	671
" reports returned.....	341
" members added.....	20
" " dismissed.....	11
" missionary visits.....	1,064
" letters written.....	743
" Signs taken in clubs.....	702
" Reviews taken in clubs ..	63
" new subscriptions obtained.....	894
" pages tracts and pamphlets distributed.....	180,769
" periodicals distributed.....	9,126
Cash received on membership and donations, \$133.71 ; sales, \$980.82 ; on periodicals, \$443.08 ; on other sales, \$972.	M. THURSTON, Sec.

KANSAS TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1884.

No. of members.....	345
" reports returned.....	159
" members added.....	4
" " dropped.....	4
" missionary visits.....	257
" letters written.....	134
" Signs taken in clubs.....	78
" Reviews taken in clubs.....	20
" new subscriptions for Good Health and Instructor.....	55
" pages tracts and pamphlets distributed.....	54,457
" periodicals distributed.....	3,270
Received on memberships and donations, \$153.78 ; on sales, \$49.70 ; on periodicals, \$196.23 ; on reserve fund, \$27.75 ; on tent fund, \$54. ; on \$30,000 fund, \$85.	CLARA WOOD GIBBS, Sec.

LIGHT AMONG THE ARMENIANS.

THE message of mercy is to go to every nation, and tongue, and people. This is the declaration of Him who is the author of the message of light and salvation. Not that all the world will be converted, but the gospel will be preached in all the world for a witness ; then shall the Lord come. It must go to all, and out of every nation and tongue and people God will have a people for himself. In that blood-washed throng around God's throne, there will be representatives of every people that ever lived upon this earth. And among the one hundred and forty-four thousand there will be those in whose hearts the last message of mercy found a ready response. It is encouraging from time to time to see the fulfillment of these prophetic declarations.

Sabbath, March 28, we spent in Worcester, Mass., at the mission rooms. Here we saw that the truth had not only found its way to those of our native tongue, but to the Swedes, and ten Armenians had taken their stand on the solemn truths of the third angel's message. They had been out of work during most of the winter, and were very poor. One of their number, who could speak broken English, and the only one that could understand any English, commenced to observe the Sabbath at the time of the camp-meeting. Through his influence as an interpreter this number had taken their stand. Although three out of

the nine were not so established but that they worked on that day, yet four heads of families and one young man remained firm when work was offered if they would work on the Sabbath. Notwithstanding their friends refused to assist them if they would not work, they said, "We will die before we will break God's Sabbath." We had a Bible-reading with them, Bro. Joseph acting as interpreter. At the close we had singing of the good old hymn, "Nearer my God to Thee." The five Armenian brethren present sang in their own tongue, while the Swedes, Danes, and our brethren all united in the same tune and the words in their native languages. The good Spirit seemed to be present. While there was some difference in the sound of words, there was a harmony in the tune and in the sentiment expressed. These friends were from Smyrna, and already they had commenced to correspond with their friends at home, and to tell them what glorious light had dawned upon them. This made our hearts tender, and we could only say, May God speed his glorious truth till it shall have accomplished its design upon the earth.

What will be the result of this we cannot tell. But the work is God's, and he knows who are his people, and where to find them. And could our eyes be unveiled, we might see a thousand open doors for the truth to reach the multitudes who now sit in darkness. Shall we not be more earnest and watchful, lest some of these doors be opened for our means or the personal use of the talents God has given us, and we fail to appreciate them ?

S. N. HASKELL.

ENCOURAGING.

SINCE my last report, I have held meetings at Keene, Essex Co., Rome, Williamstown, Syracuse, Adams Center, and Buffalo. Our meetings were encouraging and profitable. The missions in Syracuse and Buffalo have an increasing interest and attendance at the meetings which are held weekly. The lecture room in each mission is generally filled every Sunday by an intelligent class of people. The enemy has worked hard and perseveringly to hinder the progress of the truth ; but there are evident tokens of good, especially in Buffalo, which are very cheering, and we look for a great work to be done. The leading dailies of the city are anxious to secure reports of our meetings, and information concerning our work. Prominent citizens are becoming interested, and are looking with great favor upon our truth. Three newspaper reporters were here last Sunday to obtain a report of the sermon, and many other indications might be mentioned which show that the hand of the Lord has guided in the establishment of our city missions. The number of laborers here is small, but the Lord seems to bless their efforts in holding Bible-readings, taking orders for Vol. IV., and in doing missionary work, as well as in their public meetings.

Bro. Robinson's labors here in the mission have evidently accomplished good, and we expect to see more fruit in the near future. Bro. Alex. Gleason is now in charge of the mission here, in connection with Bro. H. E. Robinson, and is devoting himself and all his talents to the cause of God. Who will join the army of workers? The harvest truly is great and the laborers are few.

M. H. BROWN.

THE SOUTH.

I HAVE felt glad to see that an effort is to be made to help on the work in the South. I have during the last few years had correspondence with no less than seven different individuals living there, and through them learned of others who are interested in the doctrines held by us.

At a meeting of our Vigilant Missionary Society in Iroquois, D. T., the following letter was read from a lady in Alabama (to whom the Signs had been sent), which was a source of encouragement to us. Thinking it might be the same to other missionary workers, it was suggested that it be sent to the REVIEW for publication :—

"MY DEAR SISTER IN CHRIST: I received your kind and welcome letter, also the papers. Was glad to get them, and return to you my most heartfelt thanks. I do indeed feel very grateful for the good advice you have given me. . . . You may be assured I shall not use any more tobacco. I would gladly make a sacrifice of any habit, if by

so doing, I might live more devoted to God's service. I trust in God that all my family may be converted before it is too late, and that my circumstances will be such that I can keep all God's commandments and do his holy will, which I desire above all things.

"How glad I would be to live near a church of Sabbath-keepers, where I could send my children to Sabbath-school. I hope the precious truth will be scattered all over the world, and many precious souls saved thereby. I send out nearly all the papers sent me, hoping thereby to bring the light of this glorious truth to some who might otherwise be lost. I have let Mrs. _____ have some, and she is still interested. My prayer is that the doctrines of S. D. Adventists may reach every home."

A. M. GINSON.

PUSH.

SOME kinds of business push the laborer. Some persons need pushing. They lack energy. Some kinds of business will not go unless they are pushed. This is so with canvassing and colporter work. How easy it is to make excuses for slackness in these vocations. To make a success in such work, the laborer must thrust himself forth to his work, feeling its importance, and the importance of his time.

B. F. M.

Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."—Gen. 43 : 11.

—The very afflictions of our earthly pilgrimage are prestiges of our future glory, as shadows indicate the sun.

—I reach a duty, yet I do it not,
And therefore see no higher ; but if done,
My view is brightened, and another spot
Seen on my moral sun.

For, be the duty light as angel's flight,
Fulfill it and a higher will arise,
E'en from its ashes. Duty is infinite,
Receding as the skies.

And thus it is the purest most deplore
Their want of purity. As fold by fold,
In duties done, falls from their eyes, the more
Of duty they behold.

—Robert Leighton.

—The secret of the highest usefulness of which we are capable, is found in the intimate fellowship with God, which brings every power we possess into his loving service.

—Many a one feels that he struggles alone, and uncared for, with fearful temptations, or with habits of gigantic strength. No such contest ever occurs without the sight, and sympathy, and the help of Heaven.

—The love of Christ exceeds all other love ; so rich, so free, so full of sympathy. Trust him in all thy ways, with all thy heart, and in thy sorrow he will comfort thee.

—Some murmur when their sky is clear and wholly bright to view,
If one small speck appear upon their wide-spread heaven of blue ;
And some with thankful hearts are filled if but one streak of light,
One ray of God's great mercy, gild the darkness of their night.

—When God intends to fill a soul, he first makes it empty ; when he intends to enrich a soul, he first makes it poor ; when he intends to exalt a soul, he first makes it humble ; when he intends to save a soul, he first makes it sensible of its own miseries, wants, and nothingness.

—I will frankly tell you that my experience in prolonged scientific investigations convinces me that a belief in God—a God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown. Of myself I may say, that I never make the preparations for penetrating into some small province of nature hitherto undiscovered without breathing a prayer to the Being who hides his secrets from me only to allure me graciously on to the unfolding of them.—Professor Agassiz.

Special Attention.

THE INQUISITION IN ITS TRUE LIGHT. 16

[The following extract we find in Rev. J. A. Wylie's "History of Protestantism," vol. 1, chap. 10, pp. 45, 46. The extract speaks for itself. It is more forcible, however, when read in connection with the thirtieth chapter of the "Great Controversy," especially the portion from the expression, "In our day," etc., to the close of the extract. M. B. MILLER.]

If the Crusades were now at an end, as hitherto waged, they were continued under the more dreadful form of the Inquisition. We say more dreadful form, for not so terrible was the crusader's sword as the inquisitor's rack; and to die fighting in the open field or on the ramparts of the beleaguered city, was a fate less horrible than to expire amid prolonged and excruciating tortures in the dungeons of the "Holy Offices." The tempests of the Crusades, however terrible, had yet their intermissions; they burst, passed away, and left a breathing place between their explosions. Not so the Inquisition. It worked on and on, day and night, century after century, with a regularity that was appalling. With steady march it extended its area, till at last it embraced almost all the countries of Europe, and kept piling up its dead year by year in ever larger and ghastlier heaps.

These awful tragedies were the sole and deliberate acts of the Church of Rome. She planned them in solemn council, she enunciated them in dogma and canon, and in executing them she claimed to act as the viceroy of Heaven, who had power to save or to destroy nations. Never can that church be in fairer circumstances than she was then, for displaying her true genius and showing what she holds to be her real rights. She was in the noon of her power; she was free from all coercion whether of force or fear; she could afford to be magnanimous and tolerant, were it possible she ever could be so; yet the sword was the only argument she condescended to employ. She blew the trumpet of vengeance, summoned to arms the half of Europe, and crushed the rising forces of reason and religion, under an avalanche of savage fanaticism. In our own day all these horrible deeds have been revived, ratified, and sanctioned by the same church that for six centuries enacted them. First, in the *Syllabus* of 1864, which expressly vindicates the ground on which these crusades were done; namely, that the Church of Rome possesses the supremacy of both powers, the spiritual and the temporal; that she has the right to employ both swords in the extirpation of heresy; that in the exercise of this right in the past she never exceeded by a hair's breadth her just prerogatives; and that what she has done aforesaid she may do in time to come, as often as occasion shall require and opportunity may serve. And, secondly, they have been indorsed over again by the decree of infallibility, which declares that the popes who planned, ordered, and by their bishops and monks executed all these crimes, were in these, as in all other official acts, infallibly guided by inspiration. The plea that it was the thirteenth century when these horrible butcheries were committed, every one sees to be wholly inadmissible. An infallible church has no need to wait for the coming of the lights of philosophy and science. Her sun is always in the zenith. The thirteenth and nineteenth centuries are the same to her; for she is just as infallible in the one as in the other.

AN ANXIOUS SURVEY OF THE FUTURE.

In his late New Year's sermon at Westminster Abbey, Archdeacon Farrar said: "What do you see at this moment? Trade depressed, thousands overburdened, some of our greatest colonies dissatisfied, our navy weak, our army weak and constantly exercised in expeditions, barren, difficult, and expensive; France jealous, suspicious, and hostile; Germany irritating and unfriendly; Russia persisting in stealthy encroachment or in sullen menaces. Complications far less vague than these have in past days often burst into terrific war. We may hope that by the wisdom of our rulers,

guided by the providence of God, such calamities will be averted; and yet who knows whether another fifty years may not see England as utterly humiliated as France has been utterly humiliated; and if it be so, I believe that it will not come from war or catastrophe, but from our own national vices made into a scourge to punish us for our national unfaithfulness to the God of our fathers. We see all around us poverty and want, hunger and nakedness, vice and crime, pauperism and drink, dissoluteness and foulness, ignominy and degradation; and seeing this, some men are urgent that something tremendous should be done; new movements made; new plans of upheaval tried. Their impulse too much resembles that of animals to rush this way and that at the threatening of storms. But society will grow none the better by being torn up by the roots. The foundation of things will be rendered none the more secure by institutions shattered as with dynamite, by cities ablaze with petroleum." Then, in a masterly way, the preacher urges trust in God, quiet and faithful performance of each man's duty; patient, forbearing, and faithful work for the Master, repression of selfishness and greed, and a heart which shall acknowledge every man as a brother; in a word, the divine plan of the gospel of Christ.—*Christian Statesman.*

THE CRISIS.

THERE are many wise and foresighted men, who, not pretending to the gift of prophecy, yet believe that the world is entering upon an era of great disturbance, which will be likely to jar roughly all the higher interests of our civilization.

I am not an alarmist, never have been; I believe that God reigns,—reigns in righteousness; that the gospel of peace and salvation is in the end to triumph in the earth. But God has always reigned; yet history has moved on dripping with blood, amidst burning cities and the wreck of nations.

The conquests of the gospel are not all peaceful, though they tend to peace. The only permanent peace sometimes lies through war with all its horrors. "I come not to send peace on the earth," says Christ, "but a sword." The very progress the gospel is making in the earth, the changes it is effecting, may become the occasion of such tumultuous times as neither we nor our fathers have known.

The great organic wrongs of this world, which have become rooted in the very institution of society, which find support in the unregenerate heart, are not to be uprooted and destroyed by mild measures. See how slavery died in this country, and despotism in France; and the papacy, which was a world-power gilded with only the name of Christian, fought, inch by inch, backward, till defeated. And through what struggles of blood it may be the rum power is to be broken in pieces, who can tell? Look at Mormonism, the "national cancer," which, as Joseph Cook said the other day, is now 1,000 miles broad, and running its vile tentacles deeper into the vitals of the nation. Unless it be checked,—and God only knows how this is to be done—within the fifteen years which remain to this century, it will get political control of all the great basin States of the nation,—an area as large as all the country east of the Mississippi. Look, too, at the enormous growth of our cities, which, as we know, are breeders of corruption and crime, in a ratio that outspeeds the increase of their population. Look also at the recent discovery of dynamite explosives, and the ease and cheapness with which they are made.

Who knows what an era of destruction this may be introducing, taken in connection with the deepening discontent of the masses; and not in Europe only, but in our own country, into which these elements of discontent and disturbance are pouring in ever-widening streams. And then this problem, which nobody has yet been able to solve,—the labor question, the balance between the purse and the spade,—which the wisest cannot adjust, and which is full of unknown ingredients of evil in all the great centers of population, and which with us is so intensified by the wonderful inventive genius of this age, which puts into all the industries of life machinery by which one man can do the work of a dozen. And what are the eleven other men to do? They go to increase the number of tramps, the idle, the discontented, the desperate.

It will not do to shut our eyes to these things,

whither they look, whither they lead; and should most seriously ask ourselves whether the increase of these disturbing forces, this interlarded life of evil, is being matched by a corresponding quickening and uniting of the moral and spiritual forces, which all must rely upon to hold the check, and counter-work and convert them. It is the question of the hour, which takes precedence of all others, and which the churches of Christ and the people of God must face and answer. There is no power in mere legislation to do this, unless it is backed by a moral sense and conviction strong enough to withstand these pressures. And we know that no such moral sense, no such strength of conviction, can be created and sustained except in the vitalized piety of Christian men and women.

The health of our nation, her hope, material and social as well as moral, are nowhere except in churches full of the converting power of the Holy Ghost, alive with the martyr spirit of primitive Christianity, which broke the pagan superstitions and banished the gods of the Pantheon from the empire of Rome.

Our American churches, our American Christianity, must rise to the breadth of this view, must awake to a sense of the danger which is imminent, and take responsibility which God is laying upon us in crises like these.—*S. Graves, D. D., Mich. Christian Herald.*

The Sabbath-School.

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

LESSON FOR THE THIRD SABBATH IN APRIL.

(See *Instructor* of April 8, 1885.)

ANALYSIS OF THE LESSON.

The Inheritance of the Saints.

THE leading topics are repeated each week, so that the student may have constantly before him an outline of the entire ground passed over. A little persevering effort this outline may be made in, and the whole subject kept fresh in mind.

- I. *Definitions of Terms.*
- II. *Promised to the Meek.*
- III. *Obtained How and When.*
- IV. *The First Dominion.*
- V. *The Dominion Lost through Sin.*
- VI. *The Dominion Restored.*
- VII. *Consequences of Adam's Sin.*
- VIII. *The Promise to Abraham.*
- IX. *The Promises (Continued).*

1. Additional features of the promise. **13:14-17.**

(a) Made after the separation of Abram and Lot. **Gen. 13:14.**

(b) To Abram and his seed was the promise promised forever.

2. This promise made Abraham the "heir of the world." **Rom. 4:13.**

3. These promises were made to Abram before the Lord saw that he would not only keep the precepts of God himself, but would bring up his family to follow his good example. **Gen. 18:17-19.**

CRITICAL NOTES.

1. **GENESIS 13:14-17**: "The promise of land for a possession is *ad hoc*, unto eternity. The divine promise is unchangeable. As the promise of Abraham should have an eternal existence before God, so also Canaan is the eternal possession of this seed. But this does not avail for the natural descendants of Abram as such, or his seed according to the flesh, but for the true spiritual who receive the promise by faith, and hold it in believing hearts. This promise, therefore, prevents the exclusion of the unbelieving seed from the land of Canaan, nor secures to the Jews a return to the earthly Palestine after their conversion. Through Christ the promise is raised from its carnal form to its real nature; through him the whole earth becomes a Canaan."—*Keil.* The third theocratic promise, including the

p. 12:1-3) and the second (chap. 12:7). But also, like the preceding, its own specific character. The first promise relates to the person of Abram; in him and in his name are embraced all promised blessings. In the second a seed was definitely promised to Abram, and also the land of Canaan for the seed. But here, in opposition to the narrow limits in which he is with his land, and to the pre-occupation of the best parts of the land by Lot, there is promised to him the whole land in its extension toward the four quarters of heaven, and to the boundless territory, an inexhaustible seed. It should be observed that the fullness of the divine promise is first unreservedly declared to Abram after the separation from Lot.—*Lange*.

ROMANS 4:13: *Heir of the World*.—There is no such promise in the Old Testament, recorded in so many words, as that referred to in this verse; the apostle must therefore have designed to express what he knew to be the purport of those promises originally given. The expression, however, has been fully explained. (1) Some understand the promise to mean the land of Canaan merely. But in the first place, this is a very unusual, if not an entirely unexampled use of the word. And, in the second place, this explanation is inconsistent with the context; for Paul has reference to a promise, which, as appears from verse 16, believing Gentiles were to partake. (2) Others understand the promise to refer to the promise that Abraham should be the father of many nations (Gen. 17:5), and his posterity to be as numerous as the stars of heaven (Gen. 15:5), promises which limit to natural descendants, who, being widely scattered, may be said, in a limited sense, to possess the world. But this interpretation is irreconcilable with verse 16. . . . (3) Or the promises in question may have reference to the actual possession of the world by the spiritual seed of Abraham, Christ their head. The declaration that Abraham should be the father of many nations, and that his seed should be as the stars of heaven for multitude, included far more than that his natural descendants should be very numerous. If they are of faith 'are the seed of Abraham, and heirs of the promise' (Gal. 3:9, 29), then will the promise, as stated by the apostle, have its literal fulfillments when the kingdoms of this world are given to the saints of the most high God (1 Cor. 7:27), and when the uttermost parts of the earth become the possession of Christ. In this sense, the promise includes the universal prevalence of the true religion, involving, of course, the advent of Christ, the establishment of his kingdom, and all its consequent blessings.—*Charles Hodge*.

GENESIS 18:17-19: *I know Abraham that he will command his children and his household after him*. "Consider this as a very bright part of Abraham's character and example. He not only conversed with his family, but he taught them as a man of knowledge, nay, he commanded them as a man in authority, and was prophet and king, as well as priest, in his own house. Observe, [1.] God had made the covenant with him and his seed, and his household being circumcised, pursuant to that, he was very careful to teach and rule them well. Those that expect family blessings, must make conscience of family duty. If our children be the children of God, they must be nursed for him; if they wear the livery, they must be trained up in his work. Abraham not only took care of his children, but of his household; his servants were catechised and trained. Masters of families should instruct, and direct the manners of, all under their roof. The most precious servants have precious souls that must be cared after. [3.] Abraham made it his care and business to promote practical religion in his family. He did not fill their heads with matters of nice speculation, or doubtful disputation; but he taught them to keep the way of the Lord, and to do judgment and justice, that is, to be serious and devout in the worship of God, and to be honest in their dealings with all men. [4.] Abraham, herein, had regard to posterity, and was in care not only that his household should keep the way of the Lord; but that his household might flourish in his family when he was no more. [5.] His doing this, was the fulfillment of the conditions of the promises which God made him. Those only can expect the benefit of the promises that make conscience of their duty. We may consider this as the reason why God would make known to him his purpose concerning

Sodom, because he was communicative of his knowledge, and improved it for the benefit of those that were under charge. Note: to him that hath, shall be given. Matt. 13:12; 25:29. Those that make good use of their knowledge, shall know more."—*Matthew Henry*.

THE "SABBATH-SCHOOL WORKER" FOR ILLINOIS.

The second number of this valuable quarterly comes to hand, completely loaded with just the matter needed by our Sabbath-schools. Live questions in regard to methods of work are ably discussed, which, with communications from our general officers and instructions from our leading brethren, make its pages replete with instructive matter which none of us can afford to lose. It should be in every Sabbath-keeping family in the State. Send in your orders at once.

A. O. TAIT, Pres. Ill. S. S. Ass'n.

SKETCHES OF SABBATH-SCHOOL HISTORY.—NO. 7.

IN addition to the agencies already spoken of as operating to produce an increase of interest in the Sabbath-school work, Bro. Bell, by his own personal labors among the schools, contributed largely to produce the gratifying results that were soon seen. So far as other duties as editor and teacher would permit, he visited churches, organizing the Sabbath-schools after the plan which had been introduced with so good results at Battle Creek, imparting enthusiasm to those with whom he came in contact, and aiding officers and teachers by such counsel and instruction as his long experience in such matters would enable him to impart. The new system was adopted quite generally, and so far as organization was concerned everything seemed favorable for a general increase of interest and thoroughness. With a goodly number of the schools such a result was seen, especially where reached by the personal influence of those who had the burden of this matter upon their hearts. Still for several years there was not that general interest felt by either ministers or people that the importance of the subject demanded. During the years 1873 to 1875 the *Instructor* said little in direct aid of the Sabbath-school work, nor did ministers when visiting churches look after the Sabbath-school interests as they do now. Quite often, perhaps generally, the exercises of the school would be entirely omitted when the minister came; and the latter loved to have it so, or at least did not loudly cry out against the practice. Thus matters continued until 1877, which brings us to the

THIRD PERIOD—1877 TO THE PRESENT TIME.

The beginning of this period witnessed a great revival of interest in the Sabbath-school work, the influence of which may be understood from the following extract from an article written by Eld. S. N. Haskell, and published in the *Review* of March 6, 1879:—

"Nothing has accomplished more for the youth and children in so brief a period of time, than the revival of the Sabbath-school interest among our people. Hundreds have thus become interested in the truths of the Bible, and some have been converted to God. It has been the means of specially interesting parents not only in the Sabbath-school, but also in the salvation of their children. Wherever it has been taken hold of in the fear of God, the effect has been to 'turn the heart of the fathers to the children, and the heart of the children to their fathers.'

"It has also stepped outside the limits of our own people. In some places other children, having been invited to the Sabbath-school, have become interested, and this interest has extended to their parents, who by this means have been led to embrace the solemn truths of the message of Rev. 14:9-12. Sunday-schools have also been organized, and in a few cases converted into Sabbath-schools, and this has aided in raising up active churches. This is some of the fruit resulting from efforts that have been put forth to promote the Sabbath-school interests." C. C. L.

—The most effective way in which we can witness for Christ is to exhibit such devotion for him in every day life, that all with whom we come in contact shall know and acknowledge that we are his disciples, and that our lives are purified and exalted thereby.

Bible Readings.

"Search the Scriptures."—John 5:39.

4.—FINAL RECOMPENSES.

BY ELDER R. F. COTTRELL.

1. IN what place shall both the righteous and the wicked be recompensed?

"Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11:31.

2. How are the two classes to be recompensed?

"For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2:21, 22.

3. Shall the wicked inhabit the earth forever?

"The righteous shall never be removed; but the wicked shall not inhabit the earth." Prov. 10:30.

4. Shall the righteous dwell in it forever?

"The righteous shall inherit the land, and dwell therein forever." Ps. 37:29.

5. Describe the destiny of both classes.

"For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." Verse 9.

6. What did Jesus say the meek shall inherit?

"Blessed are the meek; for they shall inherit the earth." Matt. 5:5.

7. Have the wicked a promise of anything apart from the earth?

8. Will the righteous have a reward in heaven also?

"Great is your reward in heaven." Verse 12.

9. Will they leave the earth when the Lord comes?

"The Lord himself shall descend from heaven, . . . and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4:16, 17.

10. Are there mansions for them in the Father's house?

"In my Father's house are many mansions. . . . I go to prepare a place for you. . . . I will come again and receive you unto myself; that where I am, there ye may be also." John 14:2, 3.

11. Where were the saved seen in the vision of John?

"And I saw as it were a sea of glass, . . . and them that had gotten the victory . . . stand on the sea of glass." Rev. 15:2.

12. Where is the sea of glass?

"A throne was set in heaven. . . . And before the throne there was a sea of glass." Rev. 4:2, 6.

13. When are the wicked to be punished?

"The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." 2 Pet. 2:9.

14. Has God appointed a time for the Judgment?

"He hath appointed a day, in the which he will judge the world." Acts 17:31.

15. Does Job also teach that the wicked are reserved to that day?

"That the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath." Job 21:30.

16. From what shall they be brought forth?

"The hour is coming in the 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." John 5:28, 29.

17. To what are the present heavens and earth reserved?

"But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3:7.

18. Against what day are they reserved?

19. Will the elements and earth be melted in that day?

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Verse 10.

20. Will that be the last of earth?

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verse 13.

21. Will all the wicked have their recompense in that burning day?

"For, behold, the day cometh, that shall burn as an oven; and 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.

22. To what will they be reduced?

"They shall be ashes." Verse 3.

(Concluded next week.)

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 7, 1885.

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

THE JUDGMENT OF THE GREAT DAY.

(Continued.)

WHEN Christ ascends his own throne, after completing his priesthood, it is the event spoken of in the 19th of Revelation, and in the parables of the 22d and 25th chapters of Matthew, as the "marriage of the Lamb." In this ceremony the heavenly city, the New Jerusalem, is described as "the bride, the Lamb's wife." Rev. 21:9-21. The reason why the city is represented under such a figure is very apparent: Just then completed, a city prepared (John 14:2, 8) to be the everlasting metropolis of the future kingdom, it becomes at once a representative of that kingdom; and when the sovereignty of the city is vested in Christ, it is the ceremony by which he is inducted into his kingly office, and the evidence that henceforth, under God, who is all in all, he rules upon the throne of David.

And the church on earth are not left unapprised of a movement of such interest and importance to them. As they pass the test of the Judgment in the closing of the sanctuary work, and are accepted of God, their names being confessed before him by their great Advocate, a new era in their experience opens before them. Then comes upon them the great refreshing spoken of in Acts 3:19; then the day dawns to them, and the day-star arises in their hearts, so illuminating them with heavenly light, that they no longer need the lamp of prophecy to guide them (2 Pet. 1:19); then the bright and morning star, our Lord himself (Rev. 22:16), is given to them as overcomers (Rev. 2:28), and comes in and sups with them, and they with him (Rev. 3:20); and then, passing their probation, they are sealed with the seal of the living God (Rev. 7:2-4), and are prepared to stand without a mediator and without sin, during the falling of the plagues, till Christ appears to take them to himself. Thus they are enabled, like Stephen, to behold through an open heaven the Son of man on the right hand of God. Acts 7:56. And thus they that are "ready" (having been accounted so by the investigative Judgment of the sanctuary) go in with him to the marriage (Matt. 25:10); that is, with spiritual eyesight miraculously quickened by the Holy Ghost, they behold the coronation of their King in the courts above. And then the door is shut.

To the wicked also a new era opens, when the priesthood of Christ ends, and his reign as King commences; for then the judgments of God, in unmingled severity, begin to fall upon them. These are the seven last plagues so vividly described in Rev. 15 and 16. These plagues cannot fall upon the earth while a mediator stands between God and man. These are called in Rev. 14:10 the "wine of the wrath of God poured out without mixture," and in chapter 15:1 it is said that "in them is filled up the wrath of God." There can be no wrath without mixture of mercy until mercy has ceased entirely; and this can only be when Christ lays down his mediating censer and probation ends. Therefore when the number of God's people is made up and accounted worthy to escape the things coming on the earth, when the wicked are made his footstool and delivered to him that he may dash them in pieces, he begins to pour out upon them his fury in the seven last plagues, commencing with the very class who reject the message of Rev. 14:9, 10, the last message to be given before the Lord appears upon the great white cloud. How long the pouring out of the plagues as described in Rev. 16, will continue, is not there stated; but in Isa. 34:8, the prophet doubtless alludes to the same time in these words: "For it is the day of the Lord's vengeance and the year of recompenses for the controversy of Zion." And from this the inference seems almost unavoidable, that these plagues will be condensed into the space of a prophetic day, or a literal year. We know they do not commence till after the third angel of Rev. 14 has uttered his warning; and we know that they close before Christ appears on the white cloud; for the scenes attending the revelation of Christ in the clouds of heaven are just such as transpire when the plagues reach their

culmination in the outpouring of the seventh vial. See the 24th chapter of Isaiah, Rev. 6:14-17 and 16:17-21.

The plagues having all been poured out, the Lord in fulfillment of his promise in John 14:3 comes to take his people to himself. And the great separation between the righteous and the wicked will be accomplished, as announced in Matt. 25:31-33:—

"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; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left."

This coming of the Son of man, with all the holy angels, is described in Rev. 19:11-16 as the riding forth of the King of kings, upon the white horse, followed by the armies of heaven. This must be the same event; for it is declared in verse 11, that "in righteousness he doth judge and make war;" and as has elsewhere been noticed the very object of the Lord's coming is to "execute judgment upon all." Jude 14, 15. Now it is worthy of notice that in the events brought to view in Matt. 25:31-33, and in Rev. 19:11-21, the second event in each series is the gathering of the nations before Christ. In Matt. 25:32 we have simply the announcement, "And before him shall be gathered all nations;" but in Rev. 19:19 the occasion of this gathering is clearly stated: "And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army."

That the gathering mentioned in Matthew and the one brought to view in Revelation are the same is evident from the fact that they both take place at the same time and are both connected with the same event; namely, the coming of Christ. The agency by which the gathering is accomplished is stated as follows in Rev. 16:13, 14:—

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

This text clearly shows that the gathering of the nations is to be effected not by the angels of God, but by the evil angels of Satan. This mighty working of Satan even after men have passed the day of grace, is plainly his final desperate struggle before he is bound. The purpose God has in view in permitting this is thus stated by the prophet. Zeph. 3:8, 9:—

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

Thus, in the providence of God, the nations are gathered that he may pour on them the fierceness of his wrath in their terrible destruction. The battle of the great day of God Almighty is the very scene described in Rev. 19:11-15, as the treading of the winepress of the wrath of God. The central point of this great slaughter will be according to the prophecy of Joel, the valley of Jehoshaphat, near Jerusalem. Joel 3:2, 9-12. But the gathering may not all be confined to that point; and certainly the slaughter will not be; for "the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Jer. 25:31-33.

Then the beast is taken, and the false prophet that wrought miracles before him, and they are both cast alive into a lake of fire burning with brimstone. Rev. 19:20. This lake of fire is caused by the appearing of Christ, who is revealed in "flaming fire." 2 Thess. 1:8; Isa. 66:15. Then the "man of sin," the papacy, is consumed by the spirit of Christ's mouth and destroyed by the brightness of his coming. 2 Thess. 2:8.

The separation of the sheep and the goats (Matt. 25:32) must be at the same time as the separation of the wheat and tares (Matt. 13:30, 40, 41); and of the good and bad fishes (Matt. 13:48, 49); and of the wheat and chaff. Matt. 3:12. This separation of the righteous and the wicked is accomplished by the angels as described in the following texts:—

Matt. 24:31: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of

heaven to the other." See also the parallel statement in Mark 13:27.

1 Thess. 4:16, 17. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; so shall we ever be with the Lord."

The angels who do this work are acting under express orders of Christ; for, as quoted from Matt. 24:31, "He [Christ] shall send his angels." And Dan. Ps. 50:3-5 bears testimony to the same fact, as follows:—

"Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be as tempestuous round about him. He shall call the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; that have made a covenant with me by sacrifice."

In thus sending forth the angels to gather his people unto himself, Christ is only carrying out the decree of the Judgment previously rendered by the Father. John 5:22, 27; Dan. 7:9-14. The sounding trumpet is the signal for the angels to descend to Christ to gather the saints; but at the sounding trumpet the righteous are changed to immortal life in the twinkling of an eye. And this resurrection makes a part of mankind equal unto the angels (1 Cor. 15:51-54); which shows them to be blessed and not subject to the second death (Rev. 20:6) which shows that they were that part of the church which belonged to Christ (1 Cor. 15:23; 1 Thess. 4:16);—this resurrection which our Lord terms "the resurrection of the just" (Luke 14:14), is in the expressive language of Paul declared to be the "resurrection of life." Rom. 5:18. But this free gift is open to all men, will be shared only by those who accept the grace and righteousness offered in the gospel.

The righteous dead being now all raised from their graves, and the righteous living all changed to immortality, and the whole company being caught up to meet the Lord in the air, the final separation is accomplished between the sheep and the goats. The former are placed on the right hand and the latter on the left; which expression is simply a figure to show that the one class is accepted of Christ and receives honor and glory from him; and the other is rejected and set apart for destruction.

(To be continued.)

ADVENT EXPERIENCE.—NO. 9.

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

IN No. 8 we gave extracts showing that the doctrine called the "shut door" doctrine was held by believers in 1850, '51. But we also clearly proved that it only excluded those who rejected the light. As quoted from Eld. White's language the very same expressions which our opponents can find in their papers in '44 could be saved. We have seen how they have failed to prove their position. We present other evidences confirming our statement. On page 72 of *Present Truth*, published in New York, April, 1850, we have the following item:

"A very interesting work is now going on among the children of the 'remnant' in this city. The revelation has been the principal subject in our meetings for the last two Sabbaths, and God has wonderfully blessed us. The truth has had a good effect, as well as on our children. In the evening of the last first day we had a meeting for their benefit, and the Spirit of the Lord was poured out in our midst. The children all bowed before the Lord, and seemed to feel the importance of keeping the commandments, especially the fifth, and of salvation through Jesus Christ. This was one of the most interesting meetings that I ever witnessed."

As this seems to be editorial matter (for it has no signature to it), it must have been from the pen of Eld. White. This was published just one month before the article containing the lengthy extracts from his pen which we quoted last week, and which contained those strong statements about the "shut door" which our opposers say prove that he believed in no salvation for anybody but old Adventists. Here we see him laboring, no doubt in concert with his wife, with the deepest interest for the children who were "seeking salvation." God blessed them in their efforts. This had been the principal work for two weeks. It had been a blessing to them and the children. Yet our

conclude from what he published a month that they believed none of these children could have been saved, because they were not believers in '44. They were laboring with all their might for the salvation of those who they thought could not be saved. This may be their conclusion, but certainly not ours. We know, therefore, that they held their views of the shut door as opposers attribute to them.

The November number of *Present Truth*, pages 10-12, we have an account of the conversion of several persons, and the baptism of one who must have been too young to have been a believer in 1844. The passage occurs in a letter of S. W. Rhodes, who was a prominent laborer at that time, and shows the kind of a shut door they believed in.

In the last page of the last number of *Present Truth* in a letter from Eld. Joseph Bates, we find the following: "Our meeting at Waitsfield was blessed. Bro. and Sr. Butler came from Waterbury; Brn. Chamberlain and Churchill; Brn. Hart and Bailey came from Northfield; and those in the neighborhood with Bro. Lockwood's family, composed our congregation. Bro. Butler finally yielded to the truth." I personally remember this time as though it were yesterday, although it was in 1850. Mother had been keeping the Sabbath about a year. Father had been much opposed to it, though a strong believer in the Advent movement of the past. The light on the sanctuary subject brought him to accept the seventh-day Sabbath. We notice this meeting by the name of Bro. Churchill is mentioned. His was one of the very first cases of conversion from the world to the present truth, which occurred after 1844.

As we have said, their work hitherto had been almost wholly for the "lost sheep of the house of Israel"—the old Advent believers. They saw that unbelievers showed no interest in the truths which were so precious to them, and therefore their mission was directed to those who loved the Advent message, and they labored ardently for them. This, evidently, was in the order of God. Heman Churchill, of Lowell, Vt., the one here mentioned, had not been engaged in the Advent movement of 1844. He was married, after this, a daughter of Sr. Benson, an Adventist. I remember him well as he came to Waterbury, Vt., and attended meeting in my father's house, where a few met from time to time. They were quite surprised at first that one who had been an unbeliever should manifest an interest in the Advent doctrine. He was not repulsed but welcomed. He was earnest and zealous; and as they discerned his sincerity, they accepted him as a true convert. I cannot remember the exact date when he commenced to seek God, though I recollect clearly his attending meetings in Waterbury, Vt. But we know from this letter of Eld. Bates, that it was previous to the meeting held in the fall of 1850; for he was then the meeting referred to in Waitsfield, Vt., as a true convert. Bro. Bates calls him "Brother." His conversion was noised abroad quite extensively. Now our opponents were correct in their statements that the believers held to a shut door which entirely excluded all except old Adventists, how could Heman Churchill have been received as a true convert? This is positive evidence that their assertions are untrue. There is not an instance which can be found in the history of this cause where any one manifested sincerity in seeking God was ever repulsed. They were most glad of any evidence that such desired the Kingdom of God.

A letter recently received from Bro. Ira Abbey, of North Brookfield, N. Y., whose name is signed to the statement at the close of this article, I take the liberty of making the following extract:—

"After the time passed I was a strong shut door believer. But when the third angel's message was published, I with my wife embraced it. Between 1844 and 1850 Bro. and Sr. White came to our house, and were very zealous for the children and those who had not rejected the truth. They labored for converted souls, and never do I remember of hearing Sr. White say that there were no hopes of the unconverted; but there were hopes of the backsliders who had rejected the truth."

This is an extract from a private letter and was not written for publication; but the testimony is so clear and venturesome to insert it.

We next present an extract from a statement written by Marion C. Truesdail, and signed by herself and five others:—

"During Miss Harmon's (now Mrs. White) visit to Paris, Me., in the summer of 1845, I stated to her particulars of a dear friend of mine whose father prevented her attending our meetings; conse-

quently she had not rejected light. She smilingly replied, 'God never has shown me that there is no salvation for such persons. It is only those who have had the light of truth presented to them and knowingly rejected it.' Miss Harmon's reply coincided with my idea of a shut door, and in justice no other could be derived from it."

The fact here presented is certainly a decisive one as to the nature of the shut door in which they believed, even as early as 1845.

We now present a very explicit and comprehensive statement covering this whole shut door experience, of believers in the third angel's message previous to the year 1851. There are a goodly number of living witnesses who embraced the truth at that early date, who know whether these statements are true or not. Why should not their testimony be considered in this connection? We have obtained the signatures of quite a number, all of whom embraced the truth as early as 1850, and all were in the '44 movement:—

"We, the undersigned, having been well acquainted with the Advent movement in 1844 at the passing of the time, and having also embraced the truths of the third angel's message as early as 1850, hereby cheerfully subscribe our names to the following statement concerning the shut door doctrine held by believers in the third angel's message from the time of its rise to the last mentioned date, and onward.

"They believed, in harmony with Rev. 3: 7, 8, and other scriptures, that at the close of the 2300 days of Dan. 8: 14 Christ closed his work in the first apartment of the heavenly sanctuary, and changed his ministration to the most holy, and entered upon the work of the Judgment, changing his relation in this respect to the plan of salvation. Here was a door opened and a door shut.

"They believed that those who had the clear light upon the first angel's message and turned against it, bitterly opposing it, were rejected of God. But they did not believe that those who had not had the light or those who had not come to years of accountability previous to 1844, if they should seek God with honest hearts, would be rejected.

"While they believed with William Miller and the great mass of Adventists immediately after the passing of the time, that their work for the world was done, and that the Lord would come very soon, yet after the light upon the sanctuary and the third message explained their disappointment, they did not believe that mercy was past save for those who had rejected the light."

J. B. Sweet,	South Saginaw, Mich.
Samuel Martin,	West Ringe, N. H.
Ira Abbey,	North Brookfield, N. Y.
Mrs. R. B. Abbey,	North Brookfield, N. Y.
Mrs. Diana Abbey,	North Brookfield, N. Y.
Mrs. L. B. Abbey,	North Brookfield, N. Y.
Herman S. Gurney,	Memphis, Mich.
Ann E. Gurney,	Memphis, Mich.
Wm. Gifford,	Memphis, Mich.
Mrs. Mary S. Chase,	Battle Creek, Mich.
Mrs. S. M. Howland,	Battle Creek, Mich.
Mrs. F. H. Lunt,	Battle Creek, Mich.
Mrs. Melora A. Ashley,	Battle Creek, Mich.
Mrs. Caroline A. Dodge,	Battle Creek, Mich.
Mrs. Sarah B. Whipple,	Battle Creek, Mich.
Mrs. Uriah Smith,	Battle Creek, Mich.
Mrs. Paulina R. Heligass,	Moline, Kan.
R. G. Lockwood,	St. Helena, Cal.
Mrs. R. G. Lockwood,	St. Helena, Cal.
Reuben Loveland,	North Hyde Park, Vt.
Mrs. Belinda Loveland,	North Hyde Park, Vt.

Here is an argument which it will be hard to answer,—more than a score of living witnesses testifying clearly and emphatically to what they know concerning the shut door doctrine. On the other hand, our opponents who raise such a hue and cry about the shut door had no practical knowledge of the matter. They were not in the movement themselves, and they have obtained at second hand what knowledge they have concerning it, while the witnesses we have quoted were actors in the message, and know whereof they affirm. We have demonstrated beyond all question that our opponents accuse the early believers falsely when they say they taught there was no salvation save for those who were Advent believers previous to 1844.

G. I. B.

IS THE END NEAR?—NO. 3.

THE TESTIMONY OF THE SUN, MOON, AND STARS.

Just before our Saviour's crucifixion the disciples asked him a most important question: "What shall be the sign of thy coming, and of the end of the world?" Matt. 24: 3. If such a question should be asked of the divines of the present day, they would doubtless reply, "That is an event concerning which it is impossible to impart any information. It may come at any time or not for countless ages. We can tell nothing about it; and no sign will herald its approach." But our Saviour gave a very different answer. He recognized the question as a proper one; and concerning the subject, he immediately gave one of the most striking prophetic discourses to be found anywhere in the word of God. The next verse says, "Jesus an-

swered." If he did answer the question, he certainly must have presented information of great value to his people; for no event has ever transpired in the past, nor will any occur in the future, that can be compared in importance to the one under consideration.

Did he tell them what would be the sign of his coming? Verse 33 reads as follows: "So likewise ye, when ye shall see all these things, know that it [the margin] is near, even at the doors." To be "near, even at the doors," must signify to be very close at hand. There are, then, signs which will precede the coming of Christ and demonstrate its proximity. What are these? "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Verses 29-31.

Here are set forth certain striking events which are said to immediately precede the appearing of the Son of God. They are three in number; the darkening of the sun and moon, and the falling of the stars. The others mentioned take place after the close of probation, in close connection with Christ's appearing; as the shaking of the powers of heaven, the appearing of the sign of the Son of man, and the mourning of the tribes of the earth at his coming. The first of these is caused by the voice of God saying, "It is done." Rev. 16: 17. "Then there are voices, thunderings, lightnings, and a great earthquake; and every island fled away, and the mountains were not found."

The signs, then, which precede Christ's coming are the three first mentioned. These are given as signs in many other scriptures. Mark 13: 24-26: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light; and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming," etc. Luke 21: 25-27: "And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken; and then shall they see the Son of man coming in a cloud with power and great glory." Rev. 6: 12-14: "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places." Then they call for mountains to fall upon them to hide them from him that sitteth upon the throne, and from the wrath of the Lamb. Joel 3: 14, 15, 16: "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake." Isaiah 13: 9-13: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity," etc.

How plainly these scriptures demonstrate that the darkening of the sun and moon, and the falling of the stars, are the great signs which God will give to show when the end is near. There are none others given in the word of God which are made so prominent. Have these events transpired? If so, the Lord's coming must be very near. If they have not transpired, we are not entitled to look as yet for it. Can we define the time when these signs must commence? St. Matthew says: "Immediately after the tribulation of those days shall the sun be darkened." Mark says: "In those days, after that tribulation, the sun shall be darkened," etc. "The tribulation of those days" must be a period spoken of in prophecy, when God

would permit his people to suffer the greatest tribulation and persecution ever endured by them in any age. Such a period is pointed out in many prophecies. Dan. 7:25; 11:33-35; 2 Thess. 2:3, 4; Rev. 6:8; 12:6; 13:7; and other scriptures.

There can be no question whatever, that this tribulation refers to the 1260 years of papal persecution, when upwards of fifty millions of people, whom the Catholic church called heretics, were put to death by the sword, the fagot, and the rack. They suffered in dungeons, in crusades, and in every way of persecution that man could invent. This terrible state of affairs commenced with the Catholic supremacy A. D. 538, and consequently would terminate 1260 years later, or in 1798. Our Saviour refers to this period in this same 24th chapter of Matthew, verses 21, 22: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And expect those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." More people were put to death for conscience' sake during this period than during all the rest of the six thousand years of human history.

Truly this was the "great tribulation" spoken of. It was to be shortened for the elect's sake. This shows it was a tribulation upon the elect, or God's people. The prophecies indicate that it was to continue 1260 years, or till 1798; but the Saviour says that the tribulation should be shortened, so that a seed of the elect might be preserved. This was accomplished during the great Protestant Reformation under Martin Luther, when the papacy was so crippled it could no longer persecute as before. There have been no general persecutions since 1750. There were, therefore, nearly fifty years between the close of the tribulation, or persecution, and the end of the days in 1798. Our Saviour says that after the closing of the persecution, but before the ending of the days, the sun should be darkened. Did this prove true? In all the late editions of Webster's Unabridged Dictionary, in the appendix of names of noted persons, places, etc., is given the following:—

"Dark Day, The, May 19, 1780;—so called on account of a remarkable darkness on that day, extending over all New England. In some places persons could not see to read common print in the open air for several hours together. . . . The true cause of this remarkable phenomenon is not known."

We have not the space to give the many pages of description of this event which we have in our possession. It certainly was one of the most remarkable which was ever recorded in history. Such expressions as the following were used:—

The *Concord* (N. H.) *People* calls it "the silent spreading of the pall-cloth over the earth by strong, invisible hands."

The *Boston Gazette*, of May 22, 1780, says: "The printers acknowledge their incapacity of describing the phenomenon which appeared in that town on Friday last. Such a phenomenon was never before seen here by the oldest person living."

The *Connecticut Journal*, of May 25, 1780, says: "The greatest darkness was, at least, equal to what is commonly called 'candle-light' in the evening."

Rev. Elam Potter, M. A., in a sermon delivered on the 28th of May, 1780, spoke of it as a "wonderful darkness,—such a darkness as probably was never known before since the crucifixion of our Lord. Some thought whether the day of Judgment was not drawing on."

Milo Bostwick, another eye witness, said: "There were not any clouds; but there was an uncommon appearance in the sun. My father and mother thought the day of Judgment was near."

The American Tract Society, in their "Life of Edward Lee," call it "a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear."

Prof. Dwight, in his "Historical Collections," says: "The birds were silent and disappeared. The fowls retired to roost. It was the general opinion that the day of Judgment was at hand."

Whittier, the poet, describes it as follows:—

"Birds ceased to sing, and all the barn-yard fowls
Roosted; the cattle at the pasture bars
Lowed, and looked homeward; bats on leathern wings
Flitted abroad; the sounds of labor died;
Men prayed, and women wept; all ears grew sharp
To hear the doom blast of the trumpet shatter
The black sky."

We might multiply these expressions from many authors. This was no ordinary occurrence. We defy

any man to find another day in history described in such terms as were applied to this one by a great variety of authors. What, then, have we shown? It came at the exact time the Scriptures said it would, between the close of the great persecution and the ending of the 1260 days; that is to say, "in those days after that tribulation," the sun was darkened in the most remarkable manner ever recorded in history. If the great papal persecution was the greatest tribulation ever visited upon Christians, this was also the most remarkable dark day ever witnessed. Both fulfilled the prophecy.

The darkening of the moon on the following night was as remarkable as the darkening of the day. One witness says, "If every light in the universe had been blotted out, it could not have been darker." Another states that it was a darkness that could be felt, which even terrified the dumb beasts; that horses in many instances could not be forced to leave the stable. One other describes the moon as having the appearance of blood. It was at full moon when this great darkness prevailed.

The falling stars occurred Nov. 13, 1833. The star shower covered the whole of the Western continents, and extended from the middle of the Pacific to the middle of the Atlantic.

The *Old Countryman* (a newspaper) immediately after it occurred speaks as follows: "We pronounce the raining of fire which we saw Wednesday morning last, an awful type, a sure forerunner, a merciful sign of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened."

Horace Greeley, the famous editor of the *New York Tribune*, said: "While a mere lad, I was waked in the night to see a pale, frightened face bending over me, and to hear, 'Get up! get up! the day of Judgment has come, I believe, for the stars are all falling!'"

Mr. Henry Dana Ward, while quoting the description in Rev. 6,— "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind,"—said if he were to hunt through all nature for a simile, he could not have found one so exact as that used by the prophet in describing this wonderful scene.

Prof. Olmstead, of Yale College, calls it "the greatest display of celestial fire-works that was ever seen since the creation of the world; or at least within the annals covered by the pages of history." He demonstrates that these were real stars, originating far outside of our atmosphere.

These testimonies might be greatly multiplied, but they are enough to forever settle the question that here we have the complete fulfillment of the prediction of Holy Writ upon the signs to precede Christ's coming. They have been fulfilled before the eyes of the present generation. What next? "Now, learn a parable of the fig-tree; when its branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:32-35. There is nothing surer in nature than this, that when the trees put forth their leaves, summer is right upon us. Christ says, when these events occur in connection with the heavenly bodies that we may be just as sure his coming is near. We may know it is "near, even at the doors,"—the next great event in prophecy. But this brings in the generation that should see the complete fulfillment of these signs. He declares that it shall never pass away till the event itself appears.

This three-fold sign was not completed until the falling of the stars in 1833. It then becomes an evidence to the people living that Christ's coming was now to be expected. The sign given by our Saviour contained three important particulars. These are now fulfilled. Before the last occurred they had no right to look for the Lord because the sign was not completed. But they were authorized and required to believe his coming was near as soon as they knew this sign was fulfilled. Since that, we have been in the waiting time. Every student of prophecy may now know that the coming of the Lord is due. This generation will not pass off the stage until Christ appears. The word of the Lord is pledged for it.

In 1833 they began to look for the coming of the Lord. We have now entered upon 1885. Fifty-two years are nearly passed. Those who were living when this sign was fulfilled are now becoming old.

Can we doubt the truthfulness of our Lord's declaration, made so solemn and forcible by his own words?—"Heaven and earth shall pass away; but my words shall not pass away." If the dark day of 1780 be the one predicted by our Saviour, then his words can never prove true. He said it would occur in those days after the tribulation of the long period which terminated in 1798. The persecution ceased about 1750. There was a little space of time marked off between these dates where this darkening of the sun and moon occurred. If it did not then, his words would be untrue; because the period of 1260 years cannot be extended beyond 1798. If it did occur then, the signs of which he spoke have been fulfilled, and we must be very near the great day of the Lord. How can we doubt the truthfulness of his words? May God help us to prepare for that event.

REVIVAL MEETINGS IN BATTLE CREEK.

It was thought best to close the lecture course with a special effort to spiritually benefit all within reach. Our friends in small churches can little realize the extent of a successful revival interest in Battle Creek, and what an amount of work it involves, like moving a whole Conference. Indeed, they are more Sabbath-keepers in Battle Creek than in many of our Conferences. There are nearly six hundred members of the church, and several hundred who are members. There are not over seven or eight Conferences which have more Sabbath-keepers than this one church, while there are twenty Conferences which have not so many members each.

A revival effort which will stir such a body as this is a great undertaking. But the Lord gave us favorable circumstances. The lecture course had prepared and solemnized the minds of the people. Young brethren in the church and young ministers of the College had been laboring among the people for weeks, and were in a good condition to enter into the work. God had providentially sent us much help. Eld. Canright was brought back to us by the death of his child, and not being able to return at once to New England, stayed with us for several weeks, and greatly helped in the lectures and in singing and praying with the people. Eld. Farnsworth stopped over the Sabbath on his way to New England, and waited here a week for Eld. Haskell, who was just starting for California and Australia. Farnsworth took hold and helped in the College and other places. Our Michigan ministers came to the College course, and they also joined in the work. So we had much help, and they all seem to come providentially.

Never in my knowledge of Battle Creek was there ever made such a thorough, systematic course of revival. We tried to see all the backsliders, and were many, and all others we could reach. The four days of the week were wholly given up to the work by many. The Office closed each afternoon, and meetings were held in all the districts in the city, including two or three at the College, one at the Infirmary, and one at the Office. These meetings were generally attended. At night the Tabernacle was crowded, and the work continued there. It was a season of excitement, but a serious, solemn spirit prevailed. Many were anxious about their souls' salvation; they broke down with weeping and earnestly sought the Lord. Many made a profession for the time. Our meetings were excellent. There was so much urging as we often see, but more spontaneous action. We cannot yet speak of results, as the work is still in progress. Yesterday (Sabbath) forty were received by the church,—twenty-three by profession, the remainder by profession and by letter.

Many others have presented themselves for baptism, but their cases have not been fully examined. We are trying to move carefully, that the best results may be attained.

God has been very good to us the last week in Battle Creek, much better than we feared or deserved. Praise his holy name. May our people still remember us in their prayers.

—God's presence is enough for toil and enough rest. If he journey with us by the way, he will be with us when night-fall comes; and his companionship will be sufficient for direction on the road for solace and safety in the evening camp.—*Matthew 11:12*

—By doing good with his money, a man, as it were, stamps the image of God upon it, and makes it pass current in the merchandise of heaven.

OUR PLEDGES.

seems necessary to say a word to our brethren in Vermont about the pledges made the year to our Conference for the reserve fund, the tract and missionary work, and for a school. Pledges for these different objects were made amount of some seven or eight thousand dollars. With most, if not all who pledged the largest understanding was that payment should be when they should sell off their estate in whole or in part, so as to raise the money; while with others it was expected their pledges would be paid as soon as they could be consistently.

We are not aware that the objects for which these pledges have been made, have been laid directly before our brethren in the State who are able to do so, and who perhaps would cheerfully do so if properly invited. I think it safe to say that should our brethren and sisters throughout the State take up this work, and pledge or give as liberally in proportion to their ability as did the brethren and sisters who were at the Brownington meeting last year, our pledges would easily reach ten thousand dollars, which would be only two-thirds of the sum needed to raise.

Our brethren and sisters, shall this good-begun work be carried here, or shall others give of their means to promote and carry it forward? And will those who have already made pledges, pay them as early as they can, at least a portion of the same before the close of the present term of the South Lancaster school? A statement of the following facts will doubtless justify in calling attention to this subject at this time.

Four hundred and sixty-five dollars of the fund for consideration was to be appropriated in helping the Canada mission in introducing the *Signs of the Times* into that field.

We used considerable money last year in the Brownington mission, a share of which the president of the tract society thinks should be drawn from the reserve fund; but up to date not a dollar has been appropriated for it from this source. And again, our work in Brattleboro, from which we are receiving cheering reports, will call for some expenditure of means.

We are meeting the expenses partially or fully of a number of students at the South Lancaster Academy, who contemplate going to work in the field.

We have done the same for others. Up to the present date, there has been paid into the treasury for the enterprises above mentioned only a little over four hundred dollars, all of which has been used for the students, or probably will have to be paid out for their expenses the present term of school.

What shall be done? You all want to see the work go forward. You want to see canvassers and workers in the field. We want to see our large churches entered with the truth. Never has there been so much canvassing done by our people in Vermont in the same length of time, as since the Brownington meeting. Never were so many directly preparing to enter the vineyard of the Lord, in our midst as there now were there ever so many young men of number in the work.

Pray, we hope, and we believe this work will not only go forward, and not die out on our hands, but our brethren and sisters will come forward and fulfill their pledges, even though at a sacrifice. Time is passing. The judgments of God are abroad in the land. "The men's hearts failing them for fear, and for trembling after those things which are coming upon the earth." Beloved, "look up, and lift up your voice; for your redemption draweth nigh."

A. S. HUTCHINS.

ETERNAL PUNISHMENT.

In the *North American Review* of February, 1885, an article on the "Certainty of Eternal Punishment" by Rev. Dr. W. G. T. Shedd. He holds that eternal punishment is not reformatory, but retributive; and yet he makes it consist simply in remorse and conscience. He says: "Could Satan really convince himself that his moral character is not his own, but that of God or nature, his remorse would cease, and his punishment would end."

Two fundamental propositions upon which his argument is based are taken for granted, and no attempt is made to prove them; first, that man is immortal; and second, that future punishment consists in remorse of conscience. Admitting these premises, he

makes a fair show of argument that sin and misery must exist eternally; because the sinner remains a sinner, and consequently punishment remains still his due as long as his character is unchanged. Accordingly, the wicked are represented as *being punished*, but the time will never come when they will *have been punished*,—when God will have rendered to them according to their deeds.

That death without a resurrection is eternal punishment, the writer has well explained. He says: "The human penalty which approaches nearest to the Divine is capital punishment. There is more of the purely retributive element in this than in any other. The reformatory element is wanting. And this punishment has a kind of endlessness. Death is a finality. It forever separates the murderer from earthly society, even as future punishment separates forever from God and heaven." If the writer had only known that "the wages of sin is death," he could have made it clear that the "second death"—a death with no resurrection beyond it—is eternal punishment; or, in the words of an apostle, "everlasting destruction;" instead of eternal torment tamed down from the old orthodox idea of hell fire to the eternal goadings of a guilty conscience.

How silly the thought that Satan's punishment, and that of wicked men is simply "remorse." Satan has seemed to enjoy that sort of punishment for six thousand years, while he has warred with all his might against the Son of God and the human race. The habitual sinner becomes more and more hardened. The conscience becomes seared. A child's first convictions of sin cause the deepest remorse; but repetition after repetition will nearly obliterate conscience. Therefore if remorse is the punishment of sin, it is in inverse ratio to the degree of the guilt,—the worse the sinner, the lighter the punishment.

Satan is not now suffering his punishment. He and his angels and wicked men are "reserved unto judgment,"—"the day of Judgment to be punished." 2 Pet. 2:4, 9. The demons which our Lord cast out understood it so. Said they, "Art thou come hither to torment us *before the time*?" Matt. 8:29. "Art thou come to destroy us?" Mark 1:24. According to the current theology, these demons were destroyed thousands of years before, as much as they ever will be; but they did not know it.

Satan and his host look forward to the time of their torment and destruction. And well they may; for the fire into which wicked men will finally go, is "prepared for the devil and his angels." Matt. 25:41. And a certain being who was once a "covering cherub" in the "holy mountain of God," and also has "been in Eden the garden of God," who was once "full of wisdom, and perfect in beauty," until "iniquity was found" in him, will finally be devoured by fire and brought to "ashes upon the earth;" and the declaration of God to him is, "Never shalt thou be any more." This is what Satan and his angels expect; for they know that God has said the word. "The devils believe and tremble." They have "a fearful looking for of judgment and fiery indignation which shall devour the adversaries."

R. F. COTTRELL.

WHAT NEXT?

SAID a friend of the clerical profession to a Sabbatharian, "Where do you commence your count of time for the observance of the seventh day?" "At creation," was the reply. Then came the inquiry, "Do you teach that the seventh day of the week is the Sabbath?" "We do," was the answer. "Please read me a commandment which enjoins the observance of the seventh day of the week," was the demand. "Your request," said the Sabbath-keeper, "is that the Sabbath commandment shall contain the term *week*?" "Yes." "We have no such commandment," was the response. Here seemed a degree of triumph, but it was short. "For," said the respondent, "I will show you from the Bible, that the first day of a cycle of days numbering seven, and called *week* by the inspired penman, is called the first day of the week. Now if the first day of seven days, regarded and known as one week, is the first day of the week, it follows, does it not, that the last or seventh day of that cycle of days, is the seventh day of the week?" "No sir," was the prompt and emphatic reply.

If a minister of the gospel,—one who loves his Bible, who believes the word of God,—will deny a point so plain as this to avoid the Sabbath of the fourth commandment, we are forced to the question, What next?

A. S. HUTCHINS.

Ministers' Department.

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

THE CIRCULATION OF THE REVIEW.

A TALK WITH OUR MINISTERS.

THE object of this article is not to dictate duty to those addressed, but to offer some thoughts suggestive of a means of spiritual growth to our churches. The words here offered would have been direct to the people but for one reason; those who ought to be benefited by them will probably never see them, because they do not read our excellent church paper, the REVIEW AND HERALD. I have watched with much interest the relative growth of our churches throughout the country, and have arrived at some conclusions which I will here offer.

I have noticed that a minister does not have the same success in every effort to revive churches with which he labors. Some respond readily to his appeals, others are more difficult to arouse. What makes the difference? The fault at times may be partly with the minister, but in most cases the difficulty lies in the members' failing to cooperate with him in his efforts. And even though a church in a lukewarm condition may be somewhat revived after a few weeks of wearing labor, it is not long before a relapse occurs, and the same kind of labor, though much more of it, is necessary to bring such a church into the condition attained by the former revival.

There must be something defective in a method of labor that lifts a church up for the brief period of the protracted effort and then allows it soon to become backslidden,—practically dead,—until another similar effort is made in its behalf. Some have contended that there is no practical solution of such a difficulty, which, it is acknowledged, exists among us to some degree at least.

The theory is, that whereas we have no settled pastors, and therefore few of our churches have regular preaching, this state of things must necessarily exist. But no church can have a healthy growth unless its members have a personal interest in the general cause of which their church is a part. To meet this want, the present system of missionary work was introduced among us. The Bible sets forth such labor as is necessary to the spiritual welfare of all who would imitate their Saviour. But without encouragement, even this will fail of its object. Those engaging in it will not always labor in its interest unless they see or hear of good being accomplished through its agency. A person who knows nothing of what is being done in the message outside of his immediate neighborhood, can hardly be induced to engage in any enterprise of moment, because his faith is weak. He reasons thus: "What is the use? I have been taught, that this message must go to all nations in the space of a generation, and that it will gather out of these nations a large number who will be ready to meet the Lord when he comes. Now I have been a member of the church a number of years, and see next to nothing accomplished. None of my neighbors believe more of this doctrine now than they did when I embraced it."

What can a minister do to remove the unbelief from such minds? He can do but one thing; that is, take precious time, that ought to be used in bringing others to a knowledge of the truth, to tell churches all about the prosperity of the work in the different mission fields. He can give them a glowing account of the success of this minister and that missionary worker, and how many have already accepted the truth in a certain nation. He can relate to them how the providence of God has gone out before our workers; how it has prepared noble-hearted men in various quarters of the earth to proclaim the truth, who are calling loudly for publications in their native tongues. He can report how the urgent demand for these publications has created the necessity for various offices in which to publish them, etc., and I doubt not that when he is through with the recital, their hearts will be somewhat enlarged, and their faith likewise increased. It then becomes an easy matter to introduce to them present plans, and to secure their co-operation for the expansion of the work.

Who has not observed this method in the ap-

four churches and one hall for a few dis- and several Bible readings, thus bringing the of our work to the favorable notice of the peo- also by opening private houses where the readings are, without exception, received with interest.

are glad the Lord guided to this place a brother Virginia, who secured for us a good house, with of room, in the healthiest part of the city. ge parlors, with double doors between, can ed into one room for Bible readings and lect- A lady who has been attending our Bible gs has made a donation of bedding. I have fidence that if all the true friends of present ould have a correct picture of the interest man- here in Bible readings and in the reading mat- tributed, and could see the crowds of people ll parts of the world who daily throng the city e Exposition buildings, they would not be will- let pass unimproved this opportunity of preach- the everlasting gospel to the nations and kindreds h. The comfortable quarters for this mission ngaged till July 20.

to will furnish men and means immediately, be- the golden moment for doing work for eternity t? Those who can give soul-stirring Bible gs are wanted now. Some have seen their mis- n buying return tickets that would soon run out. e prepared to stay till July 20th, or at least till t of June. Street cars run to our door, on the of St. Charles and Bordeaux streets.

address is changed from Bloomingdale Nurs- to 1270 St. Charles St., New Orleans, La. rch 24. G. K. OWEN.

NEBRASKA.

BERTSON, SUTTON, ETC.—Since my last re- four more persons at Culbertson have de- to walk in the light of present truth. ny return from that place. I staid part of days at Sutton. Two there promised to obey. ext came to Center school-house, Hamilton Co. d the little company still holding on to the e. Held a few meetings with them, and one more d to walk in God's law. In this place I sold d many books and tracts. All take the *Stimme*. of one who takes the REVIEW. Obtained several or "Thoughts on Daniel and the Revelation" erman. On account of the state of my health I d for home. On my way I stopped at the Otis ll, where I met Bro. Johnson; he was laboring e the Danes. Last Sunday he baptized two e men, and there is hope for more.

H. SHULTZ.

VERMONT.

ONG THE CHURCHES.—Since Jan. 1, I have labored lows: Jan. 3, 4 at Johnson, with Eld. Hutch- Jan. 5-7 at Waterville; Jan. 8-14 at South aster attending the meetings; Jan. 15-23 at West p with Bro. Barton; also visiting the Sabbath- ers at Pleasant Valley; Jan. 24-26 at Waterville; e-12 at Troy and East Richford.

meetings at Johnson, West Bolton, and East rd have been reported by others.

had good meetings at Waterville and Troy. e scattered Sabbath-keepers visited on my way ed much encouraged.

nce Feb. 12 I have been with Bro. C. L. Kellogg ontgomery. When we came here there were in own ten persons keeping the Sabbath; but some em were using tobacco, and needed conversion er respects. We spent several days in the east of the town, where most of the Sabbath-keepers e; and our hearts were made glad to see them ng away their idols and turning to God. One s has been added to their number, a poor afflicted hom the Lord has been leading through much ng nearer to himself.

e have now been on West-hill about four weeks; on account of stormy weather, other meetings. e have been able to hold meetings only about half me. Yesterday I spoke on the Sabbath ques- to a good congregation. We have had to meet most bitter prejudice, and to all appearance this oon after we came here, a hopeless field; but in of it all the Lord has given us steady victory.

y families are deeply interested, and several say seventh day is the Sabbath. One man who had n backslidden for years made a new start, and fair to make thorough work. This makes twelve eeping the Sabbath at this place. We can but e God that he has, amid the many distracting e discouraging influences, sickness in our families, ay weather, and fierce opposition, given us cour- and strength. God never seemed so near, nor truth so precious as now amid these trials; and ay never looked brighter before us. Dear hren in Vermont, let us take courage in God, and s strength press the battle to the gates.

H. PEBBLES.

TEXAS.

DECATUR, MARCH 24.—Although I have not re- for some time I have not been idle. From e meeting at Dallas in January, I went to my home.

Peoria, to rest a short time. While there I had the privilege of addressing some of my old friends and school-mates upon the precious truths which are so dear to us. Spoke six times while there. One young lady commenced keeping the Sabbath, and I hear that others are considering it.

Feb. 1, I left for Fort Worth to canvass; but times being dull, I could not sell enough to pay expenses; so on the 4th I came to Decatur. I have spoken six times on the prophecies, and such an interest was manifested that they wanted me to stay longer; but I could not do so, owing to appointments elsewhere.

Feb. 9, I started for Montague. Spent eighteen days in visiting and preaching. Took four subscrip- tions for the REVIEW. One more lady commenced to keep the Sabbath. Here Bro. Kilgore joined me, and we were all glad to see him, though his time was so limited he could not remain long with us. There are now only about six Sabbath-keepers in this place, and they have much opposition; but if they are faithful to God, and careful in living out the truth and in trying to get it before others, God will surely add to their numbers. Our prayers go up for the few here, and may God help them to be faithful.

Feb. 27 I returned with Eld. Kilgore to Decatur, where he organized a church of ten members. He then went to his appointments elsewhere, and I re- mained to follow up the interest which had been cre- ated. Through missionary labor and preaching, the people were prepared for the presentation of the Sabbath question; and fifteen adults have com- menced to keep the Sabbath of the Lord during the last few weeks. Several others are at the point of decision. Thus we see the fruits of the labors of the little company here, of whom there are about thirty. They have a good Sabbath-school of about forty members. This church seems greatly revived, and we all feel to thank God for what he has done for us. Several of the new converts have given up their tobacco, and will unite with us soon. We expect to begin a discussion with a Christian minister to- morrow evening. May the Lord help us to ever keep humble, and then the truth will triumph. I de- sire the prayers of God's people.

W. A. McCUTCHEN.

INDIANA.

BENTON.—Have given five discourses at this place, a small village seven miles from Goshen. The inter- est is increasing.

A. E. STUTZMAN.

PLEASANT GROVE.—Closed our meetings at this place last night. Fifteen have signed the covenant. Three others, heads of families, are firm on the Sab- bath. All are new in the truth, but we trust that the Spirit of God will mold their characters after the great Pattern. From seventy-five to one hundred were in attendance at our last Sabbath meetings, many of whom we think will yet take hold of the truth. Regular Sabbath meetings and Sabbath-school will be maintained. I now go to attend our quar- terly meetings elsewhere. We thank the Lord for his goodness.

J. P. HENDERSON.

March 30.

FLORIDA.

FERNANDINA, JACKSONVILLE, AND MANDARIN.— After leaving Moultrie I spent part of a day in St. Augustine with Bro. Whitford, of Vermont. This is the oldest town in the United States. The entrance is through the gate of the old stone wall that formerly inclosed the town; and the very narrow streets and old buildings were novel to me. I visited the Catho- lic cathedral built over one hundred years ago. The first mass held in the town was in 1565. In each front corner is a small apartment for confessions to be made to the priest, the person kneeling down and confessing through a lattice window. There are also hanging on the wall three printed articles containing conditions of indulgence; and there were other things of interest to be noticed. The Old Spanish Fort, built near three hundred years ago, is still quite perfect. I was especially interested as I was conducted far back into the inner dungeon, a large room discovered about fifteen years ago. In it is an iron cage, said to con- tain human bones. I could not help thinking of the time when the apostles were thrust into the inner prison and their feet made fast in the stocks.

At Fernandina we were pleased to find eight faith- ful sisters, who embraced the truth under the labors of Bro. Bartlett. They are zealous in all points of the faith, paying tithes, etc. A number of books were pur- chased, and one will engage in canvassing. Our meet- ings were excellent. May God bless these lonely, faithful souls, and add others to their number.

At Jacksonville there are two sisters who are trying hard to live out the truth, and are willing to aid all they can in the good work. We also met here Eld. W. R. Peterson, who has a number of persons at M—— under his charge. Bro. Peterson has em- braced all our views except baptism by reading. Up to this time, he had never heard a sermon by our min- isters. I was invited to spend Sabbath and Sunday at M—— with him and his church. I did so, and can report a pleasant and I believe a profitable time. Subscriptions for REVIEW, *Signs*, and *Instructor*, and book sales, amounted to nearly \$30. Bro. Peterson

manifested much interest, and desires to attend our Conference and learn more of us.

This closes my trip in Florida. As far as I can see, the next move for that State is a State meeting to lay plans for future labor. A faithful, permanent laborer is needed to push the good work forward in the strength of the Master. I am now in Georgia.

G. G. RUPERT.

IOWA.

POLK CITY.—Have spent five weeks in this place. The weather has been delightful during the entire time. Eighteen adult persons are trying to obey the message, mostly heads of families. Many others are convinced, and the attendance remains good. There has been no public opposition as yet. I believe the truth is firmly planted here, but have fears that some may not stand. Have organized a Sabbath-school of thirty persons. A club of ten *Instructors* is taken. I remain with them over another Sabbath.

L. McCoy.

ELGIN, FAYETTE CO.—I came from Mapleton to this place and began meetings March 15; closed March 29, having continued the work two weeks. The in- terest was fair, but the circumstances were not as fa- vorable as they were last fall. Two were added to the company of seven, which makes three influential persons who have taken a stand for the truth since Jan. 1st. We organized a Sabbath school, ordered a club of ten *Instructors*, obtained five subscriptions for the REVIEW, and sold \$3.35 worth of books. Of the nine who observe the Sabbath, seven take the REVIEW, and two the *Signs*.

During my stay here I held eight children's meet- ings. We met at 4:30 p. m., so that all could come from the school rooms directly to the meeting. I was much surprised at the interest awakened. From forty to fifty attended, and were anxious to have a meeting every night. I explained different points of our faith which the majority of the children readily grasped. I was deeply impressed with their simple faith, ten- derness of heart, and ability to comprehend Bible truths. As their minds were not biased by creeds, they fully accepted all that was read from the Bible. Oh, that all the precious little lambs everywhere could be taught God's pure truths. This was an experi- ment; but I feel that it was a blessing to me as well as to the children. The Lord has been with us in our work in this district. To him be all the praise.

My address until further notice will be Marshall- town, Iowa.

A. G. DANIELS.

March 30.

MICHIGAN.

BELVIDERE, MARCH 22.—Came to this place about the middle of January. Cold and stormy weather greatly hindered our meetings, our congregation vary- ing almost nightly, which made it very discouraging, and had it not been for the few interested ones, we should have felt fully justified in discontinuing our effort. As the result, five have decided to obey. We were detained somewhat by the appearance of a first- day Adventist, who came into the place and com- menced meetings near by. "not to make Adventists, but Christians; not to compass sea and land to make proselytes, for he would leave that to the Pharisees;" nevertheless strenuous efforts were made to get every one out, to even coming into the vicinity of my meetings and offering to take them by sleigh if they would go. As far as we could learn, none who had decided to obey the truth were unsettled.

E. VAN DEUSEN.

OHIO.

HAMLER.—Held meetings at Hamler March 9-30. Twenty seven sermons were preached, and nineteen Bible-readings held. Prayer and social meeting was held every day during the meetings. Made special re- vival efforts on the Sabbath that we might all seek the Lord together in prayer. Three such efforts were made with good results. The Lord blessed us abun- dantly, and all were strengthened and encouraged to work on in the Master's vineyard, believing that the time is short in which to labor for him. Some be- cause of affliction were not able to attend the meet- ings regularly. Five new ones united with the church. There being no place of baptism near, we drove seventeen miles, and it seemed almost provid- ential, as it brought us in the neighborhood of the Gilboa church, where two were awaiting baptism who had made a start when I first visited them. One of these was baptized with those from Hamler, the other and two more were baptized on the 31st. These were to us solemn occasions. At Hamler a club of *Signs* was taken, two subscribed for *Good Health*, and I received \$6.78 in donations. I neglected in my last to report that I received at Dunkirk \$2.32 in dona- tions. May the Lord bless this people.

VICTOR THOMPSON.

VIRGINIA.

MIDDLE ROAD, FREDERICK CO.—For the last two weeks I have been laboring at this place in a school- house near where we held a tent-meeting last fall.

We can still see some of the interest remaining among the people; but they are very slow to take their stand upon the side of present truth, although they acknowledge God's claims upon them. The brethren and sisters of the Mt. Williams church held their quarterly meeting at this place, as some had been desiring such a meeting here for some time. The weather was quite stormy, but the brethren and sisters were tolerably well represented on the Sabbath. In the afternoon we enjoyed a good covenant meeting. Two sisters, having previously been baptized, were received into the church by vote. May the older members do all they can to build up the younger ones in the truth. The ordinance meeting was a source of encouragement to those present. The Lord seemed to come very near us. We followed the advice of the president of our General Conference in presenting the excellent reading matter on tithing. May the blessing of God follow. Some bitter opposition exists here, which has led to considerable persecution against some who have accepted the truth; but with our brethren and sisters we shall pray for the third angel's message to gain a glorious victory in the near future. Let us labor on in hope; for the Lord will vindicate his precious cause.

I next go to Quicksburg for a week's labor before their quarterly meeting. B. F. PURDHAM.

MISSOURI.

MANDEVILLE.—Began meetings at this place March 7, in the Christian church. This is a town of about three hundred inhabitants. From seventy-five to one hundred and fifty are present at every meeting, and the interest seems to be deepening. Have given eleven discourses on the second advent and the signs that it is near. Will present the truth on the law and Sabbath in a few days. Brethren and sisters, pray for us and the work here. J. W. WATT.

THE GERMAN WORK IN KANSAS.

ACCORDING to appointment I labored in Rush County March 12-24. Found the door of the Volga Baptists (Russians) quite thoroughly closed against us. Their would-be leader went from house to house, telling his members that they might receive us into their houses, but that they must not talk with us on Bible subjects. I visited him personally, and he gave me the same reception. He told me that he was afraid to talk with us on doctrinal subjects, for fear of being misled. This does not quite agree with Paul's doctrine, to "prove all things." And how, in the fear of God's word, is a man of such weak grounds "for the reason of the hope that is within him," able to lead a little company safely through an enemy's land. The German Methodists received us kindly, and gave us the free use of their school-house, while we were here. Two new ones promised to keep all of God's commandments. Those who had before accepted the truth were much strengthened and encouraged. There are now six Sabbath-keepers here. Sold tracts for \$4.95, and some books. I now intend to labor in Marion County again for a few weeks, as the way may open. Will the friends of the cause still remember us in their prayers.

March 27.

S. S. SHROCK.

THE SANITARIUM.

It has been my privilege to spend several months, during the last fall and winter, at the Sanitarium. In my sorrow that came upon me occasioned by the death of my wife, I have found this a blessed retreat indeed.

I am pleased with the religious influence which prevails here. While everything is done that can be done to relieve physical infirmity, the spiritual interests are not neglected. Precious souls are led to the knowledge of the truth. The physicians and nearly all the helpers are praying men and women. There is a prosperous Sabbath-school, under the supervision of Bro. W. H. Hall, held each Sabbath at 3 P. M., for the benefit of the helpers and others; quite a number of the patients also attend. Over one hundred copies of the *Instructor* are used. At the commencement of the quarter just closed, it was proposed that all donations above what was needed for paying the expense of the school be donated to the Australian mission. The report shows a donation of \$247.

H. M. KENYON.

Battle Creek, March 31.

KANSAS.

THE season is again drawing near for another summer's campaign. The day of God is also drawing near and nearer. Our opportunity to work in giving the last message of warning to the world is rapidly closing. I believe our good brethren in Kansas wish to do all they can. Our work last year was much larger than it had been during any former season; and as the result, more than twice as many embraced the truth. But the work last year required a large amount of means, and as the season closed we found it necessary to curtail expenses by measurably closing up the special city mission work.

The special entering wedge for the truth that was decided upon at the last General Conference, was the "Sunshine" and *Signs* canvass. This will not involve so great an outlay of means as did the work last year, and we see no reason why the light of truth may not be diffused far more extensively and that with much less cost. Work is already started in different places.

The city of Topeka, the capital of the State, containing about 30,000 inhabitants, is being prepared for tent labor. Three canvassers are at work there with very encouraging prospects for success. They are selling "Sunshine" to pay expenses and also for their time, and are leaving the *Signs* to follow for three months as a weekly visitor laden with precious truth. This work should be followed with special labor and tent-meetings, so as to fully develop the interest and gather in the honest. The canvassers report that many seem deeply interested in the *Signs*. They are of good courage in their work. We think that tent-meetings should be held during the entire season in this city. There are other cities also which should be entered the present season.

The apparent obstacle in the way is the lack of means to carry the work forward. Now I wish to suggest that those who have made pledges on condition that they should sell, as well as others, make a special effort to do something that the work may move right forward. Perhaps a part could be paid, say \$10, \$20, \$40, or upward, as the way may open; and I think it will if we make earnest efforts in that direction. We all want to see the work go forward. But it will move as we develop in earnest the spirit of sacrifice. We want means to carry forward the special work of the Lord in the line of missionary labor, and also to pay up the Offices of publication, and the remaining debt on the depository building.

I would suggest that each one take the matter into consideration, and see what he can do between this and camp-meeting, as at that time we must know how to plan for the summer's campaign. Hope to hear from you in response so as to know what we may expect by that time. We believe a little effort will supply all that will be needed this summer. Hope none will feel that they are being pressed on pledges not due. But we make this appeal knowing your common interest with us and your earnest desire to see the work go forward. J. H. COOK.

News of the Week.

DOMESTIC.

FOR WEEK ENDING APRIL 4.

—Sergeant Mason, who shot at Gitteau, is living in peace and quiet on his farm in Virginia.

—Ex-President Grant has expressed the desire that General Adam Badeau should be his literary executor.

—Two Kalamazoo Chinamen have cast aside their little tin gods, and have united with the Congregational church.

—It has been decided in Iowa that druggists cannot sell liquor under the pharmacy law without a permit from the county supervisors.

—Fire completely destroyed Schumacher and Etlinger's lithographic art establishment in Bleeker street, New York, involving a loss of \$350,000.

—Destitution is reported to be increasing in West Virginia. A correspondent says: "The sound of children crying for bread is heard in many quarters."

—The Janesville (Wis.) Cotton Mills, which have been shut down for some time, will begin operations Monday, and will give work to 200 or 300 hands.

—It is estimated that half the wheat crop of Kansas will prove a total loss. Farmers are reported to be plowing their wheat fields and sowing other grain.

—Three clergymen of Washington called upon President Cleveland and presented a memorial with 1,000 signatures asking the enforcement of the Edmunds act in Utah.

—The dead letter office is a monument to the carelessness and stupidity of the American people. The average number of letters received there daily is about 15,000.

—Dun's agency reports the business failures for the quarter ending Tuesday as 3,658, with \$46,181,951 liabilities, against 3,296 failures in the corresponding period of 1884, with liabilities of \$40,186,978.

—Teams are still crossing on the ice at Mackinaw City, and the indications are that the Straits will not be open until July 1. The ice, which is thirty to forty inches thick, is covered with three feet of snow.

—The bark Sonntag arrived at Salem, Mass., Monday, from Chittagong, British India, two of her crew having died of cholera on the passage. The vessel came up to the wharf, but was later ordered into the stream.

—After June next, the postage on letters will be two cents on each ounce of weight, or fractional part thereof, instead of each half-ounce, as at present. At the same time the newspaper postage from the office of publication will be reduced from two cents a pound to one.

—The renomination of Postmaster Pearson of New York, shows a larger degree of firmness and independence than anything else the President has done. It is the squarest

blow that has been dealt the spoils system since the system began. It must be interpreted as proving the entire sincerity of President Cleveland's civil-service reform proposals. The test was a critical one.

—General Grant has surprised everybody in fighting death. The severe mental and physical shocks that have come to him during the past year are telling against him at this juncture. The physicians feel that his gathering strength and renewed cheerfulness are important factors in the efforts to prolong his life; but the fatal moment constantly awaited that will terminate his sufferings.

—President Cleveland, Tuesday, sent to the Senate names of William R. Roberts, of New York, for United States Minister to Chili; Charles W. B. Buck, of Kentucky, for Minister to Peru; Charles T. Russell, of Connecticut, for United States Consul at Liverpool; Norman J. Conant, of Missouri, for United States Commissioner of Agriculture; Richard B. Hubbard, of Texas, for Minister to Japan, and Wm. M. Lang, of Texas, for Consul at Hamburg, Germany. He also reappointed Mr. Henry G. Pearson Postmaster of New York.

—The Northwestern rebellion, started by Riel, has gained greater dimensions by the rising of the Indians in sympathy. News from the Indians on the reserves on File Hills, many places around Battleford indicate a violent war spirit among them. It is believed that the town of Prince Albert is in the hands of the rebels, and no news has been received from Edmonton. The Indians of the Saskatchewan Valley, it is feared, will be up in arms shortly. It is hoped that the efforts of the Hon. Mr. Royal, who is said to be a friend of Riel, and who has undertaken the task of pacifying him, will be successful.

—In accordance with the usual custom, the Government of Michigan has issued the following proclamation:—

"Therefore I, Russell A. Alger, Governor of the State of Michigan, do hereby designate Saturday, the eleventh of April, A. D. 1885, as Arbor Day, and earnestly recommend that on that date we plant trees by the roadside, around our farm houses, in our fields, parks, villages, and around our school-houses, and in the cemeteries where our beloved dead. Let us plant for use as well as for beauty. We may not live to enjoy the full fruits of our work, but our children and our children's children will receive the benefit of our labor."

FOREIGN.

—Explosion of fire-damp in a colliery in Rhenish Prussia, imprisoned 217 men, of whom 30 had been rescued at last accounts, and 98 dead bodies taken out.

—The reply of Russia to England's proposals regarding the outposts on the Russo-Afghan frontier has been handed to Earl Granville. It amounts to a virtual acceptance of the more important proposals of England.

—One of the greatest curiosities in Japan is the wonderful and almost indescribable variety of coins that are in daily use, it requiring in some instances 1,000 pieces to make a dollar.

—All accounts indicate that Osman Digna is completely demoralized, and has retired to Erkowit. A flag of truce was hoisted over Hasheen to cover his retreat. Many of his men are deserting him. Work on the Berber Railway has been resumed.

—Agents of the Irish organizations have offered to the Russian embassy at Paris assistance in case of war. They propose to foment a rising in Ireland and fit out privateers in America to prey upon British commerce. All they ask is that Russia furnish the means.

—The Red Cross Society offers a prize of 5,000 francs and a gold medal for the best model of a soldier's barrack and field hospital large enough to contain twelve beds, arranged for quick transportation. The designs are to be sent to Antwerp, Belgium, by Sept. 1, 1885. The Red Cross Society is preparing for war.

—The Swiss officials have again been warned of a plot to blow up the federal palace with dynamite in retaliation for the repressive measures adopted by the federal council. It is related that the police of Geneva have discovered a secret dynamite factory in that city, and that all the workmen employed in the factory were Swiss.

—Advices from Athens and Constantinople corroborate the truthfulness of the report that secret negotiations have been for some time in progress with Austria, Greece, and Russia, for a new territorial arrangement with Turkey. A knowledge of the fact has increased the chances in favor of the consummation of an Anglo-Turkish alliance.

—The Russian organ, *Le Nord*, published at Brussels, is considered a good authority, says, "Present Russian military movements are nothing but a precautionary measure dictated by the most elementary principles of national prudence." A London dispatch says there is a lull in the war scare. Gladstone has replied to the most pressing requests as to the true import of the Queen's summons, saying that the government would postpone all statements till after Easter, hoping meantime to effect some arrangement with Russia.

—The Canadian government are becoming thoroughly aroused at the extent of the insurrection in Manitoba. 10,000 Martini-Henry rifles and 3,000,000 rounds of ammunition have been ordered for the troops, which are loudly called for, and are being pushed forward as rapidly as possible. The insurgents are cutting the telegraph wires at numerous places. Riel, the leader of the insurrection, has telegraphed to the government, and is tapping the wires, thus keeping posted on the government's intentions and movements of the troops. The government is said to be in receipt of information which leads to grave fears of further trouble in the affair.

RELIGIOUS INTELLIGENCE.

Bible mentions 620 places in Palestine west of and 430 have been identified, 132 by the staff of the exploration fund.

ing the Luther memorial year, 1883-4, a special was taken up in all the evangelical churches of The amount realized, about \$30,000, is to be erecting "Luther churches" for German Protest- tered abroad.

offing blacksmith in Bristol, Conn., lately declined hoeing the minister's horse, saying he would take preaching. As he never attended church, the appointed a meeting at his smithy. Several meetings have since been held there, and a revival wed. The blacksmith has been converted, and o never went to church have been reached.

war in China has proved a great source of incon- to the missionaries. The English Presbyterian has taken, for some years past, an active part in the evangelization in China. Rev. Mr. Macgregor, at Edinburgh the other day, showed very clearly trouble between France and China, from the very ment has, from the missionary standpoint, been a and he dreads the consequences, no matter France or China should prove in the end victorious. ing to latest accounts mission work is entirely sus- in Formosa. The female missionaries have left for land. So far the Franco-Chinese war has been a in-working business.

Obituary Notices.

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

Died in Hazleton, Shia. Co., Mich. March 12, 1885, our aged Sabbath Sharp. She survived her husband but two weeks. " was born in Queen's Co., New Brunswick, Aug. 26, 1800; at death her age was 84 years, 6 months, and 16 days. At age of sixteen she gave her heart to God, and has ever since been a faithful Christian. She first united with the M. E. church, but many years ago she, with her husband, joined the Baptist. Here she remained until the summer of 1883, when the writer with Eld. E. she came to this place with the tent, and she received the the third angel's message. Since that time she has faithfully and, and fell asleep with a bright hope of a part in the direction. By those who knew her she will not soon be for- though gone, her influence remains, and the memory of it is the funeral was held at our house of worship on Sunday, of words of comfort, from Job 5:26, were spoken by the large congregation. G. H. RANDALL.

Died of consumption in Hartland, Me., March 18, 1885, Cool, aged 47 years, 1 month, and 4 days. Sr. Cool bore her with Christian patience, and died in hope of having a part correction of the just. She leaves a husband, four children, mother, brothers, and sisters, to mourn her loss. She em- Sabbath some eighteen years ago. Discourse by the writer 15:22. ABRAHAM BARNES.

Died of cancerous tumor at the residence of his parents food, Iroquois Co., Ill., March 22, 1885, Frank A. Lyman, ara, 4 months, and 3 days. Frank was a young man of ex- ally good character, and was highly esteemed by a large cir- cles, the funeral procession being the largest ever known in neighborhood. The bereaved family have the sympathy of all them. Words of comfort were spoken by the writer from 2. W. H. OWEN.

—Died of pneumonia, Dec. 20, 1884, at Coal City, Owen Susan Carahoff, aged 39 years and 2 months. Sr. Carahoff husband embraced the truth under the labors of Eld. E. B. the writer at Patricksburg, Owen Co., Ind., during the sum- 1870. She loved the truth from that time until death, and ing to make any sacrifice she could for its advancement. She out Christian, one whose life told in favor of the truth in the in which she lived. She leaves a husband and six children to their loss; but though they mourn, yet they can rejoice in the in a short time they will, if faithful, meet a loved wife and in the glorious, immortal kingdom of our adorable Redeemer. S. H. LANE.

—Died near Herndon, Iowa, Feb. 18, 1885, Georgie, son of and Alice E. Culver, aged 2 years 5 months, and 2 days. was caused by a wound received in his mouth. He was sharp stick in his mouth, and starting to run, fell upon it, and was severe, and the shock that fell upon rendered him for the unconscious. He was soon restored from this, however, mitted to grow weaker, till severe pains set in, and he fell 2 days after the accident. His parents are comforted with light that he will come again from the land of the enemy. discourse by Eld. Anderson (Presbyterian). E. W. FARNSWORTH.

FIELD.—Died at Chetopa, Kan., Feb. 23, 1885, of pneumonia, onfield, in the 49th year of her age. Sr. Bloomfield accepted truth under the labors of Eld. Waggoner, when but sixteen age; and although she was opposed by her parents and and for seven years previous to her death she was alone, there and one of like precious faith here, she remained faithful, and the hope of eternal life. Prayer by Rev. Mr. Wilbur (Baptist). MARTHA A. POND.

Appointments.

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

CHANGE OF APPOINTMENT.

order to have Eld. Johnson meet with us, the quarterly of Dist. No. 3, to be held at Dunbar, Neb., will be ed one week, which will make it the third Sabbath unday in April.

O. W. BENT, Director.

quarterly meeting of Dist. No. 2, N. Y., will be held evelt, April 18, 19. Bro. Brown will be present. will be a temperance meeting on Sabbath evening. brethren and sisters, make an effort to attend.

L. R. CHAPPEL, Director.

No preventing providence, the next Indiana State quar- terly Conference and tract meeting will be held at Roches- ter, Fulton Co., April 21-28. On the 26th a president will be elected to serve during the remainder of the Conference year, as that office will soon be vacant. We request all churches to send one delegate or more if possible. We hope to see a general turnout. Let all surrounding churches be well represented. Bring provision and bedding as far as convenient. S. H. LANE, Pres. Ind. Conf.

THE Illinois State quarterly meeting, the third Sabbath in April, will be held at Martinsville, Clark Co., Ill., on the St. Louis, Vandalia, and Terre Haute R. R., about 25 miles east of Terre Haute. Meetings commence on Thursday, April 16. Let all who attend this meeting do all they can to care for themselves, by bringing bedding, provision, horse feed, etc. We want to see a representation of all our churches in this part of the State. The church is one mile east of Martinsville on the old national wagon road. B. F. MERRITT, Pres. Ill. Tract. Soc.

STERLING, Rice Co., Kan., April 11, 12. Bro. John Gibbs will be with me at this meeting. Hope for a general attendance from the entire district. Come to stay both days, and put in all the time for the Lord. J. H. COOK.

QUARTERLY meeting of Dist. No. 3, Ind., will be held at Denver, Miami Co., April 11, 12. Hope all the librarians will be prompt in reporting. Will some one of our minis- ters please be present? JESSE WOODS, Director.

QUARTERLY meeting for Dist. No. 5, Iowa, at Monroe, April 11, 12. Bro. McCoy will be present. NOAH HODGES, Director.

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

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 di- rect in all our deliberations. Ministerial help is expected. Come prepared to stay to the close. M. B. CYPHERS.

QUARTERLY meeting for Dist. No. 4, Ind., will be held at the New London church, April 16-19. Let all churches in the district hold quarterly meetings at the usual time, and make immediate return to Bro. C. S. Edwards, Kokomo, Ind. J. P. HENDERSON.

SPECIAL NOTICE FOR INDIANA.

THE State quarterly Conference and T. and M. meeting, to be held at Rochester April 21-28, will be an important meeting, as an election of a president will be necessary on account of my departure for Europe. Arrangements for summer labor will be made. Our city mission work will be fully consid- ered. Plans will be laid to extend our labor in all parts of the State.

The Wabash, St. Louis, and Pacific R. R. has kindly granted us a reduction of fare. Pay full fare to Roch- ester, and we will furnish you a certificate which will enable you to return at one cent per mile. Do not purchase round trip tickets on Wabash R. R. We hope to see all our ministers present, and all who de- sire to labor the coming season. Let there be a gen- eral turnout from surrounding churches. Bring bed- ding and provisions. S. H. LANE, Pres. Ind. Conf.

Publishers' Department.

Not slothful in business.—Rom. 12:11.

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.—Eld W R Petersen, Daniel Graber, J E Switt, W C Hebner, J P Henderson, Winnie Foss, W A Young, Carrie Haseltine, Eld John Wilson, J M Willoughby, Geo Smith & Co, G J Wickman, N E Tract Depository, W G Brinkloe, J C Loomis, John T Gray, H A Thurbur, Ida Gates, H Haskell.

Books Sent by Freight.—A Christiansen, G G Rupert, Wm Arnold.

Cash Rec'd on Account.—Wis T & M Soc per Mary Thurston \$200., Mich T & M Soc per, Hattie House \$9.17, College V M Soc per C Clark 7., Penn Conf per M, B Barnes 4., Minn T & M Soc per H C Cady 60., B C R M Soc per H W 5.75, N Y Conf per C E Fairman 3., Ind Conf per S H Lane 3.

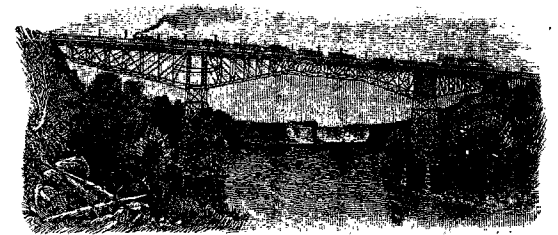
General Conference Fund.—D C—\$5. Review to the Poor.—Mary A Thoxie \$20. International T. & M. Soc.—Trudie Stark \$10. S. D. A. E. Soc.—H C Cady \$30. Australian Mission.—A friend \$2.50, S W Harris 25., J W Han- son 20., Fannie Mudgett 2., Betsey Judd 5. Scandinavian Mission.—H C Cady \$12 European Mission.—H C Cady \$8.

WHO CHANGED THE SABBATH?

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

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Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing train times for various routes.

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 A.M., Bat- tle Creek 7:33, arrives at Detroit 11:45 A.M. All trains run by Ninetieth Meridian, or Central Standard Time. Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays. Nov. 16, 1884. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 16, 1884.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing train times for Chicago and Grand Trunk routes.

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

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

The Review and Herald.

BATTLE CREEK, MICH., APR. 7, 1885.

CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signatures 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.]

Table listing contents: Poetry (Inspiration, Secret Prayer, Move Forward), Our Contributors (Criticising Ministers, Which Day is the Sabbath, etc.), Choice Selections (What a Bible Did, Home Friendships), Our Tract Societies (Wisconsin Tract Society, Kansas Tract Society, etc.), Basket (The Inquisition in Its True Light, An Anxious Survey of the Future), Bible-Readings (Final Recompenses), Editorial (The Judgment of the Great Day, Advent Experience, etc.), Ministers' Department (The Circulation of the Review), Progress of the Cause (Bugle Call, Pennsylvania Conference, etc.), News (The German Work in Kansas), Obituaries, Appointments, Publishers' Department, Editorial Notes.

Our readers will welcome the renewal this week of Sr. White's accustomed article on our first page.

We have been obliged for two weeks past to go to press without the interesting serial, "The Temple in Heaven," on account of the sickness of Bro. Littlejohn. He has had a severe attack of inflammation of the lungs, but is now convalescent, and we hope to hear from him again soon.

One of our exchanges, speaking of the duty of ministers to solicit contributions for religious and benevolent purposes, says: "We are in favor of making it one of the conditions of ordination that the candidate pledge himself solemnly to do all in his power to secure annual contributions from his people for the leading denominational societies. It is a matter of orthodoxy. A man cannot be sound in the faith who does not believe in the great commission."

The Cincinnati Inquirer mentions a new worship invented about two years ago in Philadelphia, Pa. It is nothing less than divine worship paid by a company of unaccountable dupes to a woman who claimed to be the third person in the Holy Trinity. Her followers, who were Germans, contributed funds to build a temple which she retained in her own name. After a time the woman died, and her heirs prepared to take possession of the temple as her property. This the congregation attempted to prevent. So the matter has come into the courts, and brought to light this strange religious development. Some people think the prophecies set forth strange things to occur in the last days; but such freaks as these show that prophecies of these times were written by more than human knowledge.

"MAN'S NATURE AND DESTINY."

AGENTS WANTED.

The Publishing Association is prepared to make special terms with those who would like to engage in canvassing for the new edition of this important work. Write at once to REVIEW AND HERALD, Battle Creek, Mich.

S. D. ADVENTISTS.

The reports of the Tabernacle lectures, given in the Battle Creek Journal, close with a sketch of the history and work of this people, which is just the matter to be put into the hands of those who are not yet acquainted with us. These papers can be furnished for 1 cent each; or, if persons prefer to send in names, the papers will be mailed from here, post-paid, for 2 cents a copy. One dollar will send a copy of this paper to fifty persons. We have provided four thousand copies to be used in this way. Address, Hattie House, R. and H. Office, Battle Creek, Mich.

THE OUTLOOK.

AFFAIRS both in this country and in Europe are assuming a posture which is interesting and significant.

THE MORMONS.

The defiant and polygamous Mormons are apparently in serious tribulation. By the co-operation of a few honest and true officials, who are administering the laws of the United States in that territory, they are driven to such straits that one of their shrewdest bishops is reported to have said in secret council, "There is just one of three things we must do; either whip the United States, or emigrate, or give in!" Some of their officials are in prison as offenders against the laws, and others are skulking about to avoid the officers. The rank and file without these leaders are in no position to "whip the United States." So that plan will have to be abandoned. Their overtures to Mexico for a province in which to "emigrate," were not received with favor; and the only thing left them is to "give in;" which it is supposed they will soon do if the pressure can be kept up a little longer.

Their coming Conference has been called at Logan instead of Salt Lake City for very apparent prudential reasons; and it is expected that it will abolish polygamy as a part of their religious polity.

MEXICO.

Meanwhile there seem to be indications of an unfavorable re-action in Mexico. President Diaz has heretofore been recognized as the candidate of the Liberals, and the friend of education and religious freedom. His re-election raised high hopes in the hearts of all true-friends of Mexico. But these hopes are perhaps doomed to disappointment. The Romish priesthood, ever restless and intriguing, are said to be gaining increased influence over the administration. A leading paper in Mexico has openly avowed that "Protestantism ought to be made an exception in 'tolerance of worship.'" The priests are growing bold and insolent, and are resorting to their accustomed methods of murder and assassination without fear of retribution for their fanatical inhumanity.

DENMARK.

Roman Catholicism is also, it seems, acquiring new strength in countries which have long been under the sway of the Reformation. Thus it is reported that Roman Catholics have recently held a Pontifical Mass in Copenhagen, Denmark, for the first time since the Reformation.

RUSSIA AND ENGLAND.

If Russia's response to England's ultimatum in regard to the Afghan boundary is unfavorable, it will lead to a war which will "draw into its vortex," says the London Standard, "the whole civilized world." And the Illustrated Christian Weekly says: "The conflict is inevitable as long as Russia persists in its hereditary purpose to secure possession both of Constantinople and of India. Strangely enough Turkey is considering the question of forming an alliance with Russia against England, thus voluntarily putting its head into the jaws of the bear."

FRANCE AND CHINA.

The French have suffered severe reverses in China, being attacked by the "Black Flags," the most warlike soldiers of China, and driven from Lang Son to Dong Song. This has caused the most intense ex-

citement in France, resulting in the overthrow of the ministry. What the end will be can hardly be seen.

TEMPERANCE INFLUENCE AT THE WHITE HOUSE.

It is certainly an interesting fact that Miss C. Land, the President's sister, who is now mistress of the White House, is the very person who last year had charge for an hour of the Woman's Christian Temperance Union, when they met for united prayer not only for the President who should be elected but "for the future mistress of the White House," she might be endowed with heavenly graces, strength to stand in the nation's highest honor, true priestess, its safe example." With no other then that she would ever occupy that position, now finds herself there; and many will be the petitions that the fervent petition which she so unconsciously offered for herself may be answered.

THE CLOSING OF THE LECTURES IN BATTLE CREEK.

The lecture course continued just five weeks, thirty discourses were given on the most important points of our faith. All were surprised at the and continued attendance. Every night but one the week was occupied; and we had a good audience throughout. The last two nights were devoted to the subject of "Spiritual gifts and the visions of the White." Here, where her labors had been known thirty years, more or less, and where she had many times in the public park and other places, temperance and health topics, and where one of our public prints, which makes a specialty of ministering to a depraved taste, had taken special pains to all the mean things about her it could rake and scatter, we thought it would be well to have the subject thoroughly considered. Hence it was advertised extensively as we knew how both by handbill and public notice. Although the evenings were the best, our congregations were among the very best of the course. On both evenings excellent attention was paid, and what was said has excited no opposition as yet. We apprehend that when the weighty arguments bearing on the subject were brought before the citizens they thought it well to let them speak. So our lectures closed under the very best of circumstances; and we feel sure they have done good. Many have embraced the truth, and the hearts of many hearts has been quickened. The reports given by Bro. Gage have done much good, have created an interest all around us. We thank God for his goodness and take fresh courage.

THE SABBATH-SCHOOLS AND THE AUSTRALIAN MISSION.

In an article recently published in the Review concerning "propriety in our organizations," in which we recommended State Conferences, T. and M. Societies, S. S. Associations, etc., to counsel with the General Association, entering upon important moves, we cited for illustration the raising of funds by our Sabbath-schools for the Australian mission. We presented this for the sake of illustrating a point. That is an important one,—the necessity of unity of action in our system of organization. We cannot ignore and prosper. To obtain it there must be a general oversight by the General Association of each of our societies. To secure this oversight, these General Associations were created. These must be respected by the Societies placed under them, and the counsel of their general officers should be obtained before new and important moves are entered upon. These principles are too clear to be disputed. But it seems that some of our brethren mistook the object of the article, thought it was designed to reprove those who were trying to assist the struggling Australian Mission to raise money. In this they were greatly mistaken. If our General Sabbath-school Association, in the benevolence of their hearts, invite the Sabbath-school workers everywhere to assist this mission, we accept their aid with gratitude, and the money will do much good. But whether they should do this, they are best able to determine. We have no dear brethren, for generous action of this sort is designed to help forward the cause of God, which we love with all our hearts. Oh, no! May God bless all such generous-hearted workers.

NEBRASKA SABBATH-SCHOOLS, TAKE NOTICE.

SINCE the Oakland, Cal., Sabbath-school has set out in the good work of donating all its contributions the present quarter to aid in the establishment of the Australian mission, and the schools of the States are cheerfully following the example, we suggest that the schools in Nebraska, however small, fall into line, and do likewise for at least one quarter. Commence April 1, and lay by your contributions liberally throughout the entire quarter. Let the Nebraska Conference, though young and inexperienced, be the first to carry, will not come to us so good a cause and so important a work. Lay by your contributions separate, and send them to the close of next quarter to your State treasurer, that they constitute your donation to the Australian mission. H. P. RUE, Pres. Neb. S. S. Assn.